



Proactive Release

Submissions on the Child and Youth Wellbeing Strategy

August 2019

The Department of the Prime Minister and Cabinet has released the following submission received during its public consultation on the child and youth wellbeing strategy.

Some of the information contained within this release is considered to not be appropriate to release and, if requested, would be withheld under the Official Information Act 1982 (the Act).

- Where this is the case, the information has been withheld, and the relevant section of the Act that would apply, has been identified.
- Where information has been withheld, no public interest has been identified that would outweigh the reasons for withholding it.

Key to redaction codes and their reference to sections of the Act:

- **9(2)a** – Section 9(2)(a): to protect the privacy of natural persons, including deceased people.

An external party holds copyright on this material and therefore its re-use cannot be licensed by the Department of the Prime Minister and Cabinet.

He tono nā



Te Rūnanga o NGĀI TAHU

ki

**DEPARTMENT OF THE PRIME MINISTER AND CABINET
TE TARI O TE PIRIMIA ME TE KOMITI MATUA**

e pā ana ki te

CHILD AND YOUTH WELLBEING STRATEGY

Waru /December 2018

1.	INTRODUCTION	3
2.	TE RŪNANGA O NGĀI TAHU	3
3.	INTERESTS IN THE CHILD AND YOUTH WELLBEING STRATEGY.....	3
4.	COMMENTS ON THE CHILD AND YOUTH WELLBEING STRATEGY	4
5.	RECOMMENDATIONS	7
	APPENDIX ONE: TEXT OF CROWN APOLOGY	9
	APPENDIX TWO: NGĀI TAHU TAKIWĀ	12

Contact Person

Rebecca Clements | General Manager (Acting) – Strategy and Influence | Te Rūnanga o Ngāi Tahu
9(2)(a) 15 Show Place, Addington | Christchurch

1. INTRODUCTION

- 1.1. Te Rūnanga o Ngāi Tahu (“**Te Rūnanga**”) welcomes the opportunity to comment on the Child and Youth Wellbeing Strategy.
- 1.2. Te Rūnanga would like to acknowledge the Committee for the opportunity to respond and supports the broad and open approach to enabling the wider community to engage with the development of the Framework.

2. TE RŪNANGA O NGĀI TAHU

- 2.1. This response is made on behalf of Te Rūnanga.
- 2.2. Te Rūnanga is statutorily recognised as the representative tribal body of Ngāi Tahu whānui and was established as a body corporate on 24th April 1996 under section 6 of Te Rūnanga o Ngāi Tahu Act 1996 (“**the Act**”).
- 2.3. We note the following relevant provisions of our constitutional documents:

Section 3 of the Act States:

“This Act binds the Crown and every person (including any body politic or corporate) whose rights are affected by any provisions of this Act.”

Section 15(1) of the Act states:

“Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu Whānui.”

- 2.4. The Charter of Te Rūnanga o Ngāi Tahu constitutes Te Rūnanga as the kaitiaki of tribal interests.
- 2.5. Te Rūnanga respectfully requests that this response be given the status and weight due to the tribal collective, Ngāi Tahu whānui, currently comprising over 60,000 members, registered in accordance with section 8 of the Act.
- 2.6. Notwithstanding its statutory status as the representative voice of Ngāi Tahu whānui “for all purposes”, Te Rūnanga accepts and respects the right of individuals and Papatipu Rūnanga to make their own responses in relation to this matter.

3. INTERESTS IN THE CHILD AND YOUTH WELLBEING STRATEGY

- 3.1. Te Rūnanga notes the following interests:

Treaty Relationship

- Te Rūnanga have an expectation that the Crown will honour Te Tiriti o Waitangi and the principles upon which the Treaty is founded.
- Te Rūnanga note in particular the kupu māori of the Ngāi Tahu apology and contend that the resources, both material and social that necessitate “mauri ora” or wellbeing were a significant “taonga” that Ngāi Tahu wished to retain. Furthermore, that the generational exclusion from these taonga (whai oranga tinana- material and whai oranga ngākau- social/cultural) created impoverished environments termed “te mate o te iwi” and therefore must be considered

contextually as a part of discussions around redress and the movement from mate to mauri ora.

Kaitiakitanga

- In keeping with the kaitiaki responsibilities of Ngāi Tahu whānui, Te Rūnanga has an interest in matters that impact on the intergenerational wellbeing and outcomes of current and future generations.
- In keeping with the kaitiaki responsibilities, Te Rūnanga has an interest in ensuring that there is equitable access to factors that enhance our ability to thrive as a people in all aspects of wellbeing. This principle reflects the commitment to working together to achieve shared goals and objectives. It assures a collaborative approach to working with iwi, hapū and whānau in the provision of services to Ngāi Tahu whānau.
- At all times, Te Rūnanga is guided by the tribal whakataukī:
“mō tātou, ā, mō ngā uri ā muri ake nei” (for us and our descendants after us).

Whanaungatanga

- Te Rūnanga has a responsibility to actively promote the wellbeing of Ngāi Tahu whānui and to ensure that governmental responses to, and our management of Ngāi Tahu resources supports the aspirations for economic and social development of iwi members.
- 3.2. The Act provides for Ngāi Tahu and the Crown to enter into an age of co-operation. An excerpt of the Act is attached as **Appendix One**, as a guide to the basis of the post-Settlement relationship which underpins this response.
- 3.3. The Crown apology to Ngāi Tahu recognises the Treaty principles of partnership, active participation in decision-making, active protection and rangatiratanga.
- 3.4. With regards to the Ngāi Tahu takiwā, Section 5 of the Act statutorily defines those areas “south of the northern most boundaries described in the decision of the Māori Appellate Court”, which in effect is south of Te Parinui o Whiti on the East Coast and Kahurangi Point on the West Coast of the South Island (see map attached in **Appendix Two**).

4. COMMENTS ON THE CHILD AND YOUTH WELLBEING STRATEGY

- 4.1. Te Rūnanga notes that equity, civic entitlement and cultural connectedness is central to increasing wellbeing for whānau and tamariki. Culture matters and is the inherent value that underpins the development and expression of a wellbeing framework.

VISION STATEMENT

“Making New Zealand the best place in the world for children”

- 4.2. Te Rūnanga notes the vision and submits that the vision can be enhanced through an expression of te reo as an official language. Use of te reo, idiom and metaphor

throughout the strategy, particularly in describing the five domains and 16 indicative areas of focus will strengthen and promote an inclusive society exemplified in the Ngāi Tahu vision.

*Mō tātou, ā, mō kā uri ā muri ake nei
– for us and our children after us*

CHILDREN'S WELLBEING DOMAINS

- 4.3. Te Rūnanga notes the five domains of Child Wellbeing, the 16 indicative areas of focus and the proposed six initial focus areas. We believe that the inclusion of two further foci, cultural connectivity and education-to-employment pipeline is required to recognise the unique status of Māori as tangata whenua.
- 4.4. Cultural connectivity along a life course continuum is necessary for the assertion of children's identity, sense of belonging and status as tangata whenua. Increased attention to Māori demographics illustrates a disproportionate and growing number of tamariki under the age of 25. Education-to-employment pipeline is an important mechanism for income equity for Māori.
- Child poverty is reduced, in line with the Government's intermediate and ten-year targets
 - Children experience optimal development in their first 1000 days: safe and positive pregnancy, birth and parenting (conception to around 2 years)
 - Children are thriving socially, emotionally and developmentally in the early years (two to six years)
 - Children are safe and nurtured, in their whānau and their homes
 - Children's mental wellbeing is supported
 - Children are free from racism, discrimination and stigma;
 - Children are culturally connected and engaged with their whānau, hapū and iwi; and
 - Children will have supported access to the education-to-employment pipeline focused on income equity.
- 4.5. Opportunities to engage and contribute to the initial indicative focus areas and policy work to inform the initial and subsequent child wellbeing strategy(s) is welcomed. We note the areas that the Child and Youth Wellbeing Strategy is required to address and support the discussions around action, the articulation of vision and accountability.

EVIDENCE INFORMED LITERATURE

- 4.6. Te Rūnanga acknowledges the need for an evidence-based approach but notes that evidence on what works best for Māori and specifically Ngāi Tahu tamariki is not addressed in the international literature currently used to inform the strategy. The unique set of characteristics required to produce wellbeing outcomes for tamariki and whānau and their distinctive status as tangata whenua has yet to be addressed.

Historical and inter-generational disadvantage, the cumulative effects of trauma and persistent inequity continues to erode the citizenship rights of Māori.

PROPORTIONAL UNIVERSALISM

- 4.7. Existing evidence from the long list of successive government reviews, inquiries and data shows clearly that public sector agencies require substantive engagement and relationships with whānau. 'Proportional Universalism' related to the level of perceived need, is more effective for Māori if it is focused on measuring the degree of equity, civic entitlement and cultural connectivity. As an approach, proportional universalism requires transparency, monitoring, flexibility and accountability back to whānau and iwi communities. Mechanisms that promote improved engagement with whānau, hapū and iwi is necessary for wider buy-in and acceptance of the strategy.
- 4.8. The Child Poverty Reduction Bill has a focus on child poverty reduction, facilitates political accountability against published targets, require transparent reporting on child poverty levels, and create a greater commitment by government to address child well-being. Mitigating impacts of child poverty and socio-economic disadvantage experienced by tamariki require strategies that address equity, support civic entitlement and enhance connections to whānau and their multiple communities. Key learnings highlight the importance of strong, shared leadership; wide engagement both across government, and with communities.
- 4.9. Strategy is improved by linking wellbeing and child poverty with strategies developed outside of the public sector. Recognising that responsibility for tamariki is a shared endeavour with its citizens, provides clarity for public sector agencies in identifying their role and contribution to wellbeing. This role includes the provision of services and investment that produces an environment in which citizenship is fully expressed.

NGĀI TAHU ASPIRATION

- 4.10. Some of the existing work currently undertaken by Te Rūnanga aimed at increasing wealth and wellbeing include:
 - **Whai Rawa:** The scheme offers matched savings, up to \$200 annually at a rate of 4:1 for members under 16, and 1:1 for members aged 16–65. A distribution of profit funds, set by Te Rūnanga annually, is paid at the end of the financial year and new-born Ngāi Tahu pēpi registered with the scheme receive a one-off \$100 boost. Funds can be withdrawn at the completion of a tertiary qualification to assist with student loans, to contribute to a first home loan, and after the age of 55 to support retirement.
 - **Shared Equity Housing Project:** At the beginning of this year, the project came to fruition when the first whānau moved into their new homes. Smaller mortgages and lower repayments, thanks to shared equity with Te Rūnanga o Ngāi Tahu, make home ownership a reality for whānau.
 - **Tribal Economies:** Launched in 2015 to assist Ngāi Tahu whānui to launch their own businesses and allow the iwi to accelerate economic prosperity by

developing and trading within our own unique economy.

- **Direct Distribution:** \$4 million paid (from Te Rūnanga) as direct distributions to whānau who were members in 2016.
- **Pēpi and School Starter Packs:** In 2015 Te Rūnanga o Ngāi Tahu introduced the pēpi pack, a resource provided to all registered Ngāi Tahu pēpi to connect them to the iwi from birth. Soon after the school starter packs across the adolescent life course were launched recognising the key milestones for tamariki.
- **Tokona Ki Te Raki:** Has a focus on current inequalities in education, employment and income for Māori that produce challenges across the education-to-employment pipeline. Solutions dictate that Te Rūnanga will work with and engage key influencers across multiple sectors including government. Key government strategies are enhanced when there is commitment to disrupting the current norms and re-wiring our system to ensure equity can be obtained for the benefit of society.

4.11. These programmes and others all aim to fulfil tribal aspirations of empowerment and success for Papatipu Rūnanga, hapū and whānau. They express the importance of a life course approach to investing in key moments in the lives of whānau and their tamariki that moderate and reduce the effects of external impacts and stressors. The Living Standards Framework noted the role of resilience in mitigating the negative outcomes experienced by whānau and tamariki that is moderated by:

- an absorption capacity dimension, which comprises resistance and buffers that can reduce the depth of impact, and
- an adaptability dimension, which focuses on elements of adaptability and innovation that maximise the speed of recovery.

4.12. Shocks and stresses are risks that have the potential to challenge intergenerational wellbeing. These risks can be single, sequential or combined in their origin and effects. Equity, civic entitlement and cultural connectivity are fundamental to lifting the wellbeing of whānau and their tamariki. Opportunities exist for increased learnings and shared co-investment with government to achieve wellbeing for all whānau and their tamariki.

5. RECOMMENDATIONS

5.1. Te Rūnanga makes the following recommendations and comments, that the Child and Youth Strategy:

- Promotes a rights-based approach in the life course of whānau and tamariki;
- Recognises that *Proportional Universalism* as an approach requires mechanisms for transparency, monitoring, and accountability back to whānau

and iwi communities;

- Includes measures that show *proportional* increases in equity, civic entitlement and cultural connectivity as fundamental to lifting the wellbeing of whānau and their tamariki.
- The Strategy address the unique role of Māori as tangata whenua and increases this visibility across the six initial areas of focus through the inclusion of two additional foci areas;
 - Children are culturally connected and engaged with their whānau hapū and iwi; and
 - Children will have supported access to the education-to-employment pipeline focused on income equity.
- Be enhanced through the use of te reo, idiom and metaphor throughout the strategy, particularly in describing the five domains and indicative areas of focus as a way of strengthening and promoting an inclusive strategy;
- Work with Te Rūnanga to co-design policy with government to inform the initial and subsequent child wellbeing strategy(s) sharing of key learnings from international literature on *what works* for other indigenous nations; and
- Note the work of the *Living Standards Framework* that will contribute to and enhance wellbeing for whānau and their tamariki.

APPENDIX ONE: TEXT OF CROWN APOLOGY

The following is text of the Crown apology contained in the Ngāi Tahu Claims Settlement Act 1998.

Part One – Apology by the Crown to Ngāi Tahu

Section 5: Text in Māori

The text of the apology in Māori is as follows:

1. Kei te mōhio te Karauna i te tino roa o ngā tūpuna o Ngāi Tahu e totohe ana kia utu mai rātou e te Karauna—tata atu ki 150 ngā tau i puta ai tēnei pēpeha a Ngāi Tahu arā: “He mahi kai tākata, he mahi kai hoaka”. Nā te whai mahara o ngā tūpuna o Ngāi Tahu ki ngā āhuetanga o ngā kawenga a te Karauna i kawea ai e Matiaha Tiramōrehu tana petihana ki a Kuini Wikitoria i te tau 1857. I tuhia e Tiramōrehu tana petihana arā:
2. ‘Koia nei te whakahau a tōu aroha i whiua e koe ki runga i ēnei kāwana... tērā kia whakakotahitia te ture, kia whakakotahitia ngā whakahau, kia ōrite ngā āhuetanga mō te kiri mā kia rite ki tō te kiri waitutu, me te whakatakoto i te aroha o tōu ngākau pai ki runga i te iwi Māori kia noho ngākau pai tonu ai rātou me te mau mahara tonu ki te mana o tōu ingoa.’
3. Nā konei te Karauna i whakaae ai tērā, te taumaha o ngā mahi a ngā tūpuna o Ngāi Tahu, nā rēira i tū whakaiti atu ai i nāiane i mua i ā rātou mokopuna.
4. E whakaae ana te Karauna ki tōna tino hēanga, tērā i takakino tāruaruatia e ia ngā kaupapa o te Tiriti o Waitangi i roto i āna hokonga mai i ngā whenua o Ngāi Tahu. Tēnā, ka whakaae anō te Karauna tērā i roto i ngā āhuetanga i takoto ki roto i ngā pukapuka ā-herenga whakaatu i aua hokonga mai, kāore te Karauna i whai whakaaro ki tāna hoa nā rāua rā i haina te Tiriti, kāore hoki ia i whai whakaaro ki te wehe ake i ētahi whenua hei whai oranga tinana, whai oranga ngākau rānei mō Ngāi Tahu.
5. E whakaae ana te Karauna tērā, i roto i tāna takakino i te wāhanga tuarua o te Tiriti, kāore ia i whai whakaaro ki te manaaki, ki te tiaki rānei i ngā mauanga whenua a Ngāi Tahu me ngā tino taonga i hiahia a Ngāi Tahu ki te pupuri.
6. E mōhio ana te Karauna tērā, kāore ia i whai whakaaro ki a Ngāi Tahu i runga i te ngākau pono o roto i ngā tikanga i pūtaka mai i te mana o te Karauna. Nā tāua whakaaro kore a te Karauna i puaki mai ai tēnei pēpeha a Ngāi Tahu: “Te Hapa o Niu Tīreni”. E mōhio ana te Karauna i tāna hē ki te kaipono i ngā āhuetanga whai oranga mō Ngāi Tahu i noho pōhara noa ai te iwi ia whakatupuranga heke iho. Te whakatauāki i pūtaka mai i aua āhuetanga: “Te mate o te iwi”.
7. E whakaae ana te Karauna tērā, mai rāno te piri pono o Ngāi Tahu ki te Karauna me te kawa pono a te iwi i ā rātou kawenga i raro i te Tiriti o Waitangi, pērā anō tō rātou piri atu ki raro i te Hoko Whitu a Tū i ngā wā o ngā pakanga nunui o te ao. E tino mihi ana te Karauna ki a Ngāi Tahu mō tōna ngākau pono mō te koha hoki a te iwi o Ngāi Tahu

ki te katoa o Aotearoa.

8. E whakapuaki atu ana te Karauna ki te iwi whānui o Ngāi Tahu i te hōhonu o te āwhitu a te Karauna mō ngā mamaetanga, mō ngā whakawhiringa i pūtake mai nō roto i ngā takakino a te Karauna i takaongetia ai a Ngāi Tahu Whānui. Ewhakaae ana te Karauna tērā, aua mamaetanga me ngā whakawhiringa hoki i hua mai nō roto i ngā takakino a te Karauna, arā, kāore te Karauna i whai i ngā tohutohu a ngā pukapuka ā-herenga i tōna hokonga mai i ngā whenua o Ngāi Tahu, kāore hoki te Karauna i wehe ake kia rawaka he whenua mō te iwi, hei whakahaere mā rātou i ngā āhuatanga e whai oranga ai rātou, kāore hoki te Karauna i hanga i tētahi tikanga e maru motuhake ai te mana o Ngāi Tahu ki runga i ā rātou pounamu me ērā atu tāonga i hiahia te iwi ki te pupuri. Kore rawa te Karauna i aro ake ki ngā aurere a Ngāi Tahu.
9. E whakapāha ana te Karauna ki a Ngāi Tahu mō tōna hēanga, tērā, kāore ia i whai whakaaro mō te rangatiratanga o Ngāi Tahu, ki te mana rānei o Ngāi Tahu ki runga i ōna whenua ā-rohe o Te Wai Pounamu, nā rēira, i runga i ngā whakaritenga me ngā herenga a Te Tiriti o Waitangi, ka whakaae te Karauna ko Ngāi Tahu Whānui anō te tāngata whenua hei pupuri i te rangatiratanga o roto i ōna takiwā.
10. E ai mō ngā iwi katoa o Aotearoa e hiahia ana te Karauna ki te whakamārie i ngā hara kua whākina ake nei—otirā, ērā e taea i nāianei - i te mea kua āta tau ngā kōrero tūturu ki roto i te pukapuka ā-herenga whakaritenga i hainatia i te 21 o ngā rā o Whitu hei tīmatanga whai oranga i roto i te ao hōu o te mahinga tahi a te Karauna rāua ko Ngāi Tahu.

Part One – Apology by the Crown to Ngāi Tahu

Section 6: Text in English

The text of the apology in English is as follows:

1. The Crown recognises the protracted labours of the Ngāi Tahu ancestors in pursuit of their claims for redress and compensation against the Crown for nearly 150 years, as alluded to in the Ngāi Tahu proverb 'He mahi kai takata, he mahi kai hoaka' ('It is work that consumes people, as greenstone consumes sandstone'). The Ngāi Tahu understanding of the Crown's responsibilities conveyed to Queen Victoria by Matiaha Tiramorehu in a petition in 1857, guided the Ngāi Tahu ancestors. Tiramorehu wrote:
2. "“This was the command thy love laid upon these Governors ... that the law be made one, that the commandments be made one, that the nation be made one, that the white skin be made just equal with the dark skin, and to lay down the love of thy graciousness to the Māori that they dwell happily ... and remember the power of thy name.”"
3. The Crown hereby acknowledges the work of the Ngāi Tahu ancestors and makes this apology to them and to their descendants.
4. The Crown acknowledges that it acted unconscionably and in repeated breach of the principles of the Treaty of Waitangi in its dealings with Ngāi Tahu in the purchases of

Ngāi Tahu land. The Crown further acknowledges that in relation to the deeds of purchase it has failed in most material respects to honour its obligations to Ngāi Tahu as its Treaty partner, while it also failed to set aside adequate lands for Ngāi Tahu's use, and to provide adequate economic and social resources for Ngāi Tahu.

5. The Crown acknowledges that, in breach of Article Two of the Treaty, it failed to preserve and protect Ngāi Tahu's use and ownership of such of their land and valued possessions as they wished to retain.
6. The Crown recognises that it has failed to act towards Ngāi Tahu reasonably and with the utmost good faith in a manner consistent with the honour of the Crown. That failure is referred to in the Ngāi Tahu saying 'Te Hapa o Niu Tirenī!' ('The unfulfilled promise of New Zealand'). The Crown further recognises that its failure always to act in good faith deprived Ngāi Tahu of the opportunity to develop and kept the tribe for several generations in a state of poverty, a state referred to in the proverb 'Te mate o te iwi' ('The malaise of the tribe').
7. The Crown recognises that Ngāi Tahu has been consistently loyal to the Crown, and that the tribe has honoured its obligations and responsibilities under the Treaty of Waitangi and duties as citizens of the nation, especially, but not exclusively, in their active service in all of the major conflicts up to the present time to which New Zealand has sent troops. The Crown pays tribute to Ngāi Tahu's loyalty and to the contribution made by the tribe to the nation.
8. The Crown expresses its profound regret and apologises unreservedly to all members of Ngāi Tahu Whānui for the suffering and hardship caused to Ngāi Tahu, and for the harmful effects which resulted to the welfare, economy and development of Ngāi Tahu as a tribe. The Crown acknowledges that such suffering, hardship and harmful effects resulted from its failures to honour its obligations to Ngāi Tahu under the deeds of purchase whereby it acquired Ngāi Tahu lands, to set aside adequate lands for the tribe's use, to allow reasonable access to traditional sources of food, to protect Ngāi Tahu's rights to pounamu and such other valued possessions as the tribe wished to retain, or to remedy effectually Ngāi Tahu's grievances.
9. The Crown apologises to Ngāi Tahu for its past failures to acknowledge Ngāi Tahu rangatiratanga and mana over the South Island lands within its boundaries, and, in fulfilment of its Treaty obligations, the Crown recognises Ngāi Tahu as the tangata whenua of, and as holding rangatiratanga within, the Takiwā of Ngāi Tahu Whānui.
10. Accordingly, the Crown seeks on behalf of all New Zealanders to atone for these acknowledged injustices, so far as that is now possible, and, with the historical grievances finally settled as to matters set out in the Deed of Settlement signed on 21 November 1997, to begin the process of healing and to enter a new age of co-operation with Ngāi Tahu.

APPENDIX TWO: NGĀI TAHU TAKIWĀ

