

# Our Te Tiriti o Waitangi position statement

## Preamble

We, Te Hiringa Mahara (Mental Health and Wellbeing Commission), recognise Te Tiriti o Waitangi as the legal instrument that allows Government to exercise kāwanatanga in Aotearoa New Zealand.

We acknowledge the detrimental impact past transgressions of Te Tiriti o Waitangi have had on the wellbeing of Māori as Tangata whenua, and the trauma that has been caused by alienation and racism. We commit to doing no further harm to Māori as Tangata whenua and to being an organisation grounded in Te Tiriti o Waitangi. We support healing and the improvement of Māori mental health and wellbeing.

We will act as authentic partners with Tangata whenua through all aspects of our work. We adopt Te Tiriti o Waitangi as the framework by which our decisions, actions, and deliverables will be regularly measured and assessed.

## Ko te Tuatahi – Article One: Kāwanatanga

### Mana Whakahaere – Good Governance

We are established to monitor the mental health and wellbeing system of the kāwanatanga or government. We will actively monitor racism and discrimination across all mental health, addiction, and wellbeing services. We will advocate for approaches and programmes across the system that address racism and discrimination in all its forms when it is identified.

## Ko te Tuarua – Article Two: Tino Rangatiratanga

### Mana Motuhake – Unique and Indigenous

We embrace Mātauranga Māori as an evidence base. We actively support and advocate for more kaupapa Māori choices for whānau accessing mental health, addiction, and wellbeing services. We support iwi approaches to mental health, addiction, and wellbeing service delivery based on their own mātauranga, pūkenga, and tikanga. We will advocate for increasing access to rongoā and Māori healing methods across the mental health and wellbeing sector.

## Ko te Tuatoru – Article Three: Ōritetanga

### Mana Tangata – Fairness and Justice – Equity for Māori is a priority

We will be courageous in prioritising Māori through affirmative action. We will challenge systems, structures, and services to address inequity and discrimination.

## Whakapuakitanga: Declaration – Ritenga Māori

### Mana Māori – Cultural Identity and Integrity

We will be explicit in our expectation that all mental health, addiction, and wellbeing services should be culturally competent, and we will actively monitor this. We acknowledge wairuatanga and spirituality as a key contributor to mental wellbeing and inclusiveness. We

will advocate for access to traditional healing and treatment methods grounded in te ao Māori and celebrate inclusiveness.

### Nōku te Hē – when we get it wrong

Being a Te Tiriti o Waitangi grounded organisation means knowing we will make mistakes, but being committed to learning from these, and making things right. We will work with Māori partners to ensure we:

- correct our mistakes
- learn from our mistakes
- focus on moving forward to achieve shared goals in Māori mental health and wellbeing.

### Glossary

Kupu Māori	Meaning
Kāwanatanga	The term 'kāwanatanga' is derived from the word 'governor'. In modern times, it is taken to mean government.
Mana motuhake	This refers to Māori self-determination, tribal governance, or, more simply, autonomy over one's affairs and destiny.
Mana whakahaere	This refers to the authority, mandate, and power to exercise rights and responsibilities over themselves as people, or things to which they have a connection – e.g., water, the environment, etc.
Mana Māori	Enabling ritenga Māori (Māori customary rituals) which are framed by te ao Māori, enacted through tikanga Māori (Māori philosophy and customary practices) and encapsulated within mātauranga Māori knowledge
Mana tangata	Achieving equity in health and disability outcomes for Māori across the life course and contributing to Māori wellness
Māori as tangata whenua	Māori as Tangata whenua is used normally to emphasise that Māori are not just New Zealanders but are indigenous and Treaty partners.
Mātauranga Māori	This means Māori knowledge. It encompasses traditional concepts of knowledge and knowing passed down from Māori ancestors through all sort of means – e.g., storytelling, song, carving, tāmoko, etc. However, all knowledge grows and develops. Hence, Mātauranga Māori also refers to the application of traditional knowledge to new contexts.
Nōku te hē	This is a common phrase used in contemporary te Reo Māori which is a translation of the phrase, 'that's my bad!'
Ōritetanga	This refers to equality and equal opportunity for Māori
Pou Tikanga	In this sense 'pou' means 'post' or 'pillar', and is used to metaphorically describe the Tikanga arm of the Iwi Leaders Group's organisation
Pūkenga	This means skills, knowledge, expertise within a field
Ritenga Māori	In this sense, it refers to customary practice, and, in more contemporary terms, religious and spiritual practices.
Rongoā	Traditional Māori medicines, treatment, remedies, and healing methods.

<b>Tāngata Whaiora</b>	One who is seeking wellness. Referring to people who have lived experiences of mental illness and are seeking wellness or one's recovery.
<b>Te ao Māori</b>	This refers to the Māori world, or the Māori worldview. It encompasses everything from tikanga, to wairuatanga from traditional forms of Mātauranga to more contemporary concepts.
<b>Te Tiriti o Waitangi</b>	Te Tiriti o Waitangi refers to the Treaty of Waitangi. Now there are two versions of the Treaty - an English and Māori version. When you talk about Te Tiriti o Waitangi you are preferencing the Māori version.
<b>Tikanga</b>	This means customs, process, habits, lore, and traditional values within a Māori context.
<b>Tino rangatiratanga</b>	This is referenced in Te Tiriti o Waitangi o Waitangi article 2 (Māori version), and often used to refer to 'absolute sovereignty' for Māori.
<b>Wairuatanga</b>	Wairua refers to the spirit or soul of a person that exists beyond death. Adding the suffix; wairuatanga, refers to spirituality, or the act of expressing one's spirituality.