

RANGATAHI COURTS NEWSLETTER

NGĀ KŌTI RANGATAHI O AOTEAROA
THE RANGATAHI COURTS OF NEW ZEALAND

E ngā mana, e ngā reo, e ngā hau e whā, tēnā koutou katoa.

Tēnā tātou i ō tātou tini aitua, i ō tātou tini mate, e hinga mai nei, e hinga mai nā, puta noa i ō tātou marae maha, huri noa i te motu. E ngā Kōti Rangatahi tekau mā whā, nei rā te mihi aroha ki a koutou.

E te maunga tapu, Tongariro, e te iwi, Ngāti Tūwharetoa, e te rangatira, Tā Tumu Te Heuheu, nei rā te mihi maiohā ki a koutou. Tēnā koutou i whakatūwhera mai ai te Kōti Rangatahi ki Tūwharetoa i te mutunga iho o tērā tau. Koinā te kaupapa nui mō tēnei wahanga o te pānui nei.

On 5 December 2015, the 14th Rangatahi Court was launched at Rauhoto Marae, Taupō. This edition of the Rangatahi Courts newsletter is primarily devoted to the launch of the Tūwharetoa Rangatahi Court.

The launch was attended by a large number of local and visiting dignitaries and honoured guests. The event was hosted by the Paramount Chief of Tūwharetoa, Sir Tumu Te Heuheu Tukino VIII. Chief Judge Jan-Marie Doogue and Principal Youth Court Judge Andrew Becroft attended alongside a number of other Judges. Speakers at the event included Sir Tumu Te Heuheu, Judge Wills, Superintendent Wally Haumaha, Karl Cummins (Ministry of Justice) and Glenis Philip-Barbara (Child, Youth & Family Services).

In other news, Rangatahi Courts were recently announced as the winner of the 2015 AIJA Award for Excellence in Judicial Administration. This award celebrates new initiatives in criminal justice, emphasising partnership and collaboration with local communities. The award presentation will be at Ōrākei Marae (the home of te Kōti Rangatahi ki Ōrākei) beginning at 4 pm on Monday 30 May 2016.

AIJA Award criteria

1. Improve access to justice
2. Demonstrate innovation
3. Deliver real benefits

Ngā mihi

Judge Taumaunu

National Rangatahi Court Liaison Judge



Tā Tumu Te Heuheu, Tautahanga Rameka (carver), Chief Judge Jan-Marie Doogue and Judge Alayne Wills at the launch of the Tūwharetoa Rangatahi Court.



Boys perform a haka at the launch of the Tūwharetoa Rangatahi Court.

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A KŌRERO FROM JUDGE BECROFT

Kaiwhakawā Matua o Te Kōti Taiohi / Principal Youth Court Judge

Whānau, hapū and iwi

Since I last wrote for this newsletter, I have continued to reflect on how the youth justice system has so much yet to do to fully deliver on not only the promise of the Children, Young Person's and Their Families Act 1989, but also specific statutory provisions.

One of the many provisions that remains both a beacon and a challenge is **section 208(c)** which clearly sets out one of nine youth justice principles as follows:

208(c)

(c) The principle that any measures for dealing with offending by children or young persons should be designed

- i. To strengthen the family, whānau, hapū, iwi, and family group of the child or young person concerned; and
- ii. To foster the ability of families, whānau, hapū, iwi and family groups to develop their own means of dealing with offending by their children and young persons.

It seems to me that the Rangatahi Court process of monitoring a young Māori (or, indeed, non-Māori) offender's progress in completing a family conference plan, and partnering with hapū and iwi to do this, gives life and breath to this provision.

"The blueprint for the Rangatahi Court was always available."

Until recently, the challenge to work collectively with whānau, hapū and iwi had not been taken up, and section 208(c) was effectively dormant—but the blueprint for the Rangatahi Court was always available.

There are many other similar provisions in the Act, both at a principled and at a specific level, that will need life breathed into them. That is our responsibility, and we must remain alert to the challenge.

Section 327 provides the key to meeting this responsibility. It describes the principal functions of a Lay Advocate:

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- (a) to ensure that the court is made aware of all cultural matters that are relevant to the proceedings;
- (b) **to represent the interests of the child's or young person's whānau, hapū, and iwi** (or their equivalents (if any) in the culture of the child or young person) to the extent that those interests are not otherwise represented in the proceedings.

By s 327, the authors of the CYPFA have strategically created a mechanism for providing an iwi voice. Properly understood, it gives the opportunity for the interests and voice of hapū and iwi to be spoken into proceedings. In the future, it may be that Lay Advocates will have to be appointed on the advice of hapū and iwi.

The launch

The launch of te Kōti Rangatahi ki Tūwharetoa was a wonderful day of celebration and of promise—promise of a new way of working with young offenders in the Tūwharetoa rohe. I acknowledge and thank Tūwharetoa for their support, generosity and hospitality, and I greatly look forward to forging a partnership for youth justice together.

"I greatly look forward to forging a partnership for youth justice together."

Of course, it was also a day for sombre reflection. In an ideal world, there would be no need for Youth Courts or Rangatahi Courts. But this side of heaven, we cannot escape the challenge of an increasingly disproportionate number of Māori in our Youth Courts. This cannot continue. Youth Court process must be adapted to meet this challenge.

I salute our Māori District Court Judges, almost all of whom are also designated to work in the Youth Court. I particularly pay tribute to Judge Alayne Wills who will be leading the work in Taupō. I also acknowledge Judge Louis Bidois, who will be supporting Judge Wills with this work—which now begins. I look forward to hearing of the progress.



Judge Andrew Becroft (Principal Youth Court Judge) and Judge Heemi Taumaunu at the launch.

AIJA Award

I would also like to acknowledge the pioneering efforts of our Māori Youth Court Judges (and their Pasifika colleague Judge Malosi) as recognised by the AIJA Award. In my view, the New Zealand nomination for Rangatahi Courts satisfied every single criteria (*see front page*), and it is a great encouragement that the AIJA saw fit to recognise our work in this way.

The next edition of the Rangatahi Court newsletter, now compiled and edited by our new Research Counsel, Kate Peirse-O'Byrne, will focus on this Award and some of the challenges that will confront us in the years ahead.

Ngā mihi mahana,

Judge Andrew Becroft
Kaiwhakawā Matua o te Kōti Taiohi
Principal Youth Court Judge

REFLECTIONS ON THE LAUNCH: JUDGE WILLS Youth Court Judge

Tēnā koutou te Whānau Whanui of te Kōti Rangatahi.

The launch of te Kōti Rangatahi ki Tūwharetoa was a historic day for the Kōti Rangatahi initiative. It marked the establishment of another Kōti Rangatahi that was actively sought, and largely put into place, by an iwi.

“[It was] another Kōti Rangatahi that was actively sought, and largely put into place, by an iwi”

It was also a historic day for Ngāti Tūwharetoa. Tūwharetoa has a vision of helping to secure the wellbeing of young people through connection or reconnection to their marae, hapū and iwi. The launch was the culmination of work undertaken by Ngāti Tūwharetoa to help achieve that vision.

That work started in May 2014, in local discussions between Community Corrections, Police and Ngāti Tūwharetoa, which led to a number of kaumātua and kuia seeking to observe a Kōti Rangatahi in action.

That is where my involvement started. On 8 July 2011, twelve kaumātua and kuia from Tūwharetoa arrived at the Kōti in Rotorua, where I was sitting. Seeing them arrive was very special for me; some of them were known to me from my childhood in Taupō, and had been friends with my mother.

Following that day of observing, Tūwharetoa kaumātua and kuia met at Waitetoko marae on 22 September 2014, which led to agreement in principle to the establishment of a Kōti Rangatahi within the Tūwharetoa rohe. Further hui established that Waipahihi and Rauhoto marae would host the Kōti, both being close to town, and both being very active.

Tūwharetoa then made a request for the establishment of a Kōti Rangatahi to Judge Becroft and Chief District Court Judge Doogue. Agreement to this was formalised at Waipahihi marae in Taupō.

Work was not yet complete—the launch had yet to be planned. This took place over many months, with good cooperation between the two marae. Danny Morehu took a leading role and he, along with Dylan Tahau, ran our hui with purpose and focus. The encouragement of Tā Tumu Te Heuheu promoted iwi-wide support for the project. Kaumātua Chulla Wall and Jim Maniapoto were at every meeting. Georgina Te Heuheu had been the Minister for Courts when many of the earlier Kōti Rangatahi had been launched, and it was wonderful that she could be part of the establishment of a Kōti in her own rohe.

Additional to iwi support, the support and involvement of the Ministry of Justice is always critical to the success of a Kōti Rangatahi. Dan O’Brien and Terri Frith were on board from the beginning, wholeheartedly supporting the launch in Taupō.

It is also important to recognise the role of Judge Louis Bidois who has now been responsible for initiating the establishment of Kōti Rangatahi in Rotorua, Whakatane and Tauranga and for supporting and smoothing the path for te Kōti Rangatahi ki Tūwharetoa.



Visitors being welcomed onto Rauhoto Marae at Taupō for the launch.

The launch began with a pōwhiri attended by many stakeholders and by kaumātua and kuia from other Kōti Rangatahi. Support for new Kōti Rangatahi has been a feature of other launches, and reflects the enthusiasm of ngā iwi Māori for the spread and development of this kaupapa. Speakers for the formal part of the launch came from each of the groups that must be involved in the Court for it to function well:

Judiciary— Chief Judge Jan-Marie Doogue spoke first, with Principal Youth Court Judge Andrew Becroft following. Their speeches recognised the difference that Rangatahi Courts are making in reducing offending by Māori rangatahi. They provided an assurance of judicial support for this initiative and for the development of other initiatives which will enable our courts to address the disproportionate representation of Māori in our justice system.

Governmental departments— Karl Cummins for the Ministry of Justice, Glenis Philip-Barbara for Child Youth and Family, and Superintendent Wally Haumaha for the Police all made clear their organisations’ support for the initiative. Superintendent Haumata also spoke about inspiring work the Police are doing that makes a significant difference to youth offending.

Iwi— Tā Tumu Te Heuheu closed the speeches, as the Ariki of Tūwharetoa. His speech is included in this newsletter. It makes clear that he sees the Kōti as the start to a much broader plan for the iwi of Tūwharetoa.



Judges Alayne Wills and Denise Clark at the launch.

The beautifully carved taonga presented to our Chief Judge by Tūwharetoa has its own story and will sit at each Kōti Rangatahi hearing to provide inspiration to our rangatahi and their whānau (see p 6 for its story).

After the formal launch we gathered in the wharekai. The kai was delicious and plentiful – a true reflection of Tūwharetoa manaakitanga. The manuhiri departed with their wairua and tinana satisfied. It was a great day and a fitting start for the new Kōti Rangatahi. ■

CHIEF JUDGE JAN-MARIE DOOGUE'S KŌRERO AT THE LAUNCH



Chief Judge Doogue speaking at the launch.

Mā whero mā pango ka oti ai te mahi – with red and black the work will be complete. This whakataukī is one of many which speak of the value of partnership. It is only through the interweaving of complementary efforts and resources that our shared aspirations can be realised.

I want to talk today about what we have achieved through the collaboration of so many different partners. Ngā Kōti Rangatahi require investment from four different groups: judges; Māori iwi and hapū; the Ministry of Justice; and the rangatahi themselves. Our

collaboration benefits not only rangatahi, but also whānau, hapū and iwi, by strengthening local communities through links with their young people. By investing our efforts together, we are making important progress toward reducing the impact of crime across Aotearoa.

I am extremely proud of the contribution that judges such as Judge Bidois and Judge Wills have made in making Ngā Kōti Rangatahi a reality. Ngā Kōti Rangatahi were established by a group of Youth Court Judges who could see that the needs of young Māori offenders could be better met. For many rangatahi, court can be an intimidating experience. The formal, process-driven environment of the courtroom can cause a young person to feel confused and alienated. Yet, we know that the best social outcomes are achieved when rangatahi are empowered to take ownership of their offending and re-engage with their community.

Under the leadership of Judge Heemi Taumaunu and Judge Andrew Becroft, the judges who developed Ngā Kōti Rangatahi have worked extremely hard to create a court setting that achieves these goals. The marae setting provides rangatahi with a context in which they can feel supported. By working alongside kaumātua, judges are able to arrive at decisions that are aimed at the entire hauora of the young offender.

Although judges have been instrumental in establishing Ngā Kōti Rangatahi, they could not succeed without the investment of the local communities and their kaumātua and kuia. Kaumātua and kuia have an important role to play in ensuring the acceptance of rangatahi into their marae. By providing rangatahi with a place to stand within their own community, Ngā Kōti Rangatahi go some way toward repairing the decades of cultural alienation which have contributed toward crime amongst Māori. As our Chief Justice Dame Sian Elias has said:

The Rangatahi Courts acknowledge a certain kind of alienation for young Māori – alienation caused by inter-generational processes of urbanisation, the loss of tribal connections and the loss of te reo Māori. In this respect, the Rangatahi Court is about fostering a sense of belonging and an attempt to bring Rangatahi “home”.

In this respect, rangatahi themselves are important partners in the court process. Ngā Kōti Rangatahi provide an opportunity for rangatahi to add value to their communities. This begins with the pepeha that every rangatahi makes when they appear at the court. Rangatahi have described how the pepeha provided an opportunity to re-enter their community and begin to take responsibility for their actions. Delivering the pepeha also helps to form a sense of pride and achievement.

Whānau, too, have spoken about the sense of pride they feel when they see their rangatahi take responsibility for their actions and engage with their culture. The court process includes whānau as participants, allowing whānau themselves to feel engaged and strengthen relationships with their young people.

The benefits of empowering rangatahi through te reo Māori cannot be overstated. I have experienced the value myself. In the last few years, I have fallen in love with the cadence and power of te reo. Learning the language has provided me with a sense of accomplishment, as well as a greater understanding of te ao Māori and of my relationship to Aotearoa. I am proud to say that te reo Māori is now used for court announcements in every District Court in New Zealand, and all District Court Judges are required to complete – at minimum – a 12-week course.

“The benefits of empowering rangatahi through te reo Māori cannot be overstated.”

It is also important to acknowledge the role of the Ministry of Justice in this collaboration. Since the inception of Ngā Kōti Rangatahi, the Ministry have provided invaluable support. In particular, the primary advocate has been Tony Fisher, General Manager of District Courts. The Ministry have empowered local court staff to be involved in the administration of the courts, and have provided financial support to meet the costs of conducting hearings on marae. The Ministry have recognised the value of this project and have been prepared to make the fiscal investment to support it.

By coming together with one shared purpose, the judiciary, Ministry, whānau, hapū and iwi, along with the rangatahi themselves, have begun to achieve extraordinary things. I am delighted that this new court will make this process accessible to the rangatahi of Tūwharetoa. Nō reira tēnā ra koutou katoa. ■



Young women and kuia singing waiata at the launch.

The Rangatahi Courts Newsletter has the great honour and privilege of sharing the kōrero of Tūwharetoa Paramount Chief Tā Tumu Te Heuheu.

We are also honoured to be able to share the words of respected kaumātua Jim Maniapoto.

TĀ TUMU TE HEUHEU'S KŌRERO AT THE LAUNCH

Today is a significant milestone for Ngaāi Tūwharetoa as we come together for a single purpose: to officially launch te Kōti Rangatahi ki Tūwharetoa. When Tūwharetoa signed the Kōti Rangatahi partnership in August with the judiciary, the focus was to implement a collective vision of creating a better future for our rangatahi in the youth justice system. Today's gathering realises that vision.



Tā Tumu Te Heuheu speaking at the Launch.

For Tūwharetoa, the journey started two and a half years ago with the Haerenga. That journey reminded us of our obligations to each other, and obligations that extend across and beyond our tribal boundaries. Those obligations are not confined to single whānau and hapū, but are our linkage to our past, our

present and our future.

Te Kōti Rangatahi is one obligation that will create a new challenge for our youths in the justice system. Providing an opportunity for new learnings by connecting them back to marae with the right support is the change we want to foster with the judiciary and other agencies.

We are aware of the disproportionate statistics relating to Youth Court appearances and how that undermines the future we are aspiring to as a people. In response Tūwharetoa has made the commitment to reconnect young people with their culture – starting with the marae. To do nothing is not an option.

“To do nothing is not an option.”

Knowing who you are and where you come from is important to all Māori. There is a strong element of tikanga within the Kōti Rangatahi framework and it involves kaumātua and the wider community – whānau, hapū and iwi – in an attempt to enhance an alternative marae-based process.

I believe that this kaupapa Māori intervention for our rangatahi in the youth justice system can help young offenders to develop a sense of identity and belonging as a member of a whānau, hapū and iwi. It also provides reciprocal support from us as iwi and in this way, the initiative can empower rangatahi and strengthen the cultural capacity of Tūwharetoa.

In closing, I am pleased that we have achieved this milestone of involving Ngāti Tūwharetoa in the Kōti Rangatahi initiative, with the expectation that not only will we have a system that provides specific support for rangatahi but we will also have a system that empowers iwi to play a critical role in the process. This partnership with the judiciary has the potential to build a more iwi responsive approach to those of our rangatahi who need our help. ■

HUPA (JIM) MANIAPOTO

IN CONVERSATION WITH **DANNY MOREHU**

For me, it makes sense for Tūwharetoa to respond quickly to support our own when they are up in front of the court system.

Kui Edna would tell me how annoyed she would get seeing our young ones at the Court house with no support and wandering around like lost sheep. She would say there were more of our kids at the court house than at our marae. That was a bug bear for me as well.

I think it really came for all of us when we travelled across to Rotorua to observe the Kōti in action at their marae. Going over and being able to sit in the meeting house and listen to the judge and the kaumātua talking with the offenders and working with them one at a time.

Most of those young ones were learning to kōrero and you could see they were all trying their best to impress the judge... it was great. They couldn't muck around either so they knew where they were and what they needed to do. I think we sat in



Tūwharetoa kaumātua with ariki, Tā Tumu Te Heuheu. From left, Hupa (Jim) Maniapoto, Rev. Moehana Garmonsway, Tā Tumu Te Heuheu and Topia Rameka Snr.

on six cases and everyone was different. It was an eye opener and I'm looking forward to supporting where I can. ■

HOW DID TE KŌTI RANGATAHI KI TŪWHARETOA COME ABOUT?

Danny Morehu explains how it all happened.



Danny Morehu speaking at the launch.

The “te Kōti Rangatahi project” landed on my lap unexpectedly when invited to an Iwi Governance Board meeting with Police held in Taupō, in May 2014.

I was equally surprised by the project as by the brief, which was simply put by kaumātua as: “We’ll leave that up to you, just make it happen.”

STEP ONE—AMASS SUPPORT: The first thing was to seek high-level support from Sir Tumu Te Heuheu, and then Tūwharetoa entities, marae kaumātua, the Honourable Georgina Te Heuheu (former Minister of Courts), and other key stakeholder groups.

STEP TWO—OBSERVE TE KŌTI RANGATAHI IN ACTION: In August 2014 a delegation of Tūwharetoa kaumātua travelled to Rotorua to observe te Kōti Rangatahi in action. They considered the benefits, observed the Kōti, and then agreed to support the “project brief”.

STEP THREE—CONSULTATION: Tūwharetoa were then consulted widely through judiciary-led presentations held on marae. In December 2014, Waipahihi and Rauhoto marae were chosen as host marae. Further consultation took place over the next 12 months. This led to the next phase.

STEP 4—AGREEMENT: On 8 August 2015, a Relationship Agreement in Principle was signed between Tā Tumu Te Heuheu and the Chief District Court Judge Jan-Marie Doogue. That sealed a relationship whereby te Kōti Rangatahi ki Tūwharetoa would be established by the judiciary and supported by Tūwharetoa for the benefit of rangatahi.

STEP 5—PREPARATION FOR THE LAUNCH: A number of planning hui and working bees then took place to prepare for the official launch. ■

TIMELINE

05 December 2015 The **Official Launch** of te Kōti Rangatahi ki Tūwharetoa takes place at Rauhoto marae (Nukahau).

January 2016 Te Kōti Rangatahi **Stakeholder Hui** takes place at Waipahihi marae. Whakawhanaunga and the trial run of the Kōti are the main focus.

15 February 2016 Judge Alayne Wills presides over **the first Kōti Rangatahi ki Tūwharetoa** at Waipahihi marae.



Boys performing a haka at the launch.



Tautahanga Rameka and Judge Wills at the presenting of He Pikinga Ora.

THE STORY OF THE TAONGA TAUTAHANGA RAMEKA

Tautahanga Rameka is a gifted carver of Tūwharetoa descent. Here he explains the story behind **He Pikinga Ora**, the carving presented to te Kōti Rangatahi ki Tūwharetoa, to sit on the bench at every hearing.

The carving is a toki (adze): a tool similar to an axe, used for cutting or shaping large pieces of wood. It represents the rangatahi as a tool shaping a new world and a future in which they can achieve.

The carved figure represents our ancestor **Ngatoroirangi**, his many achievements and all that he left behind for the future generations. He stands as an example for the youth of today. He stands also as a reminder that they are tools carving their own path, and that what they choose to carve is what they leave behind for the next generation.

Tūwharetoa coming together

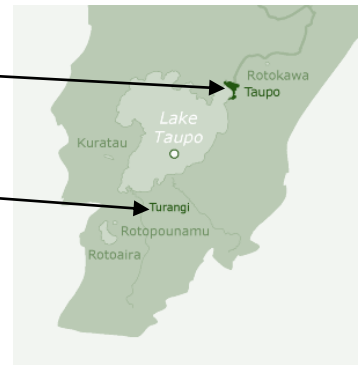


Kuia on the paepae of the Rauhoto marae wharenui at the launch.

The **wooden base** is from a piece of totara that was pulled out of the Puhau, the river mouth in Nukuhau.

The **stone adze blade** has been shaped from a rock sourced from the Tongariro river in Turangi.

Therefore, the adze blade represents **Te Matapuna** (the southern side of the lake) and the base represents **Te Hikuwai** (the northern side of the lake). These elements together symbolise Tūwharetoa coming together to support their rangatahi. ■



Highlights at the Launch of te Kōti Rangatahi ki Tūwharetoa

CHERIE DARLINGTON, Services Manager at Te Korowai Roopu Tautoko Inc

Cherie Darlington was at the Iwi Police Advisory Group when the Kōti Rangatahi ki Tūwharetoa was first spoken about. Via her marae, she then became part of a working group of people living in Ngāti Tūwharetoa who assisted in the planning of the launch for te Kōti Rangatahi. Here, she speaks about her various roles at the launch, and her highlights throughout the day.

In the working group, I was in charge of logistics. For three months, we had weekly meetings to plan the launch and were able to engage with Judge Alayne Wills and local court representatives during that process.

I wore a number of hats on the day of the launch. Firstly, in my logistics role [associated with the Working Group]. Secondly, as a local; through my 9 children I

whakapapa to Kurapoto marae (Waipahihi). So I was there as a mama of children who whakapapa to Ngāti Tūwharetoa, wanting to help ensure a platform was set and that our rangatahi would be well provided for; hoping that te Kōti Rangatahi will help our Māori rangatahi. And then I was there as a Service Manager of Te Korowai Roopu Tautoko Inc, a Māori social service provider, in support of the kaupapa and in celebration of the launch.

The highlight on the day was seeing and being part of what we had been working hard on planning: the coming together of the local marae and hapu representatives, Sir Tumu Te Heuheu's blessing and participation, the presentation of the whare-kai and the beautiful kai shared with manuhiri, guest speakers and Judges. Judge Andrew Becroft's speech was brilliant to listen to, as was his continual passion for our rangatahi.

What I saw throughout the process, from beginning to end, was a coming together, whakawhanaungatanga being established and continually challenged but maintained, the sharing of tikanga old and new, the continuation of commitment and then finally such a positive outcome. ■

SPECIAL REPORT: FIRST SITTING OF TE KŌTI RANGATAHI KI TŪWHARETOA DYLAN TAHAU, GENERAL MANAGER OF THE TŪWHARETOA SETTLEMENT TRUST

Dylan Tahau, General Manager of the Tūwharetoa Settlement Trust, was one of the main people working behind the scenes to get the Tūwharetoa Rangatahi Court up and running. Here, he provides a personal account of the first sitting of te Kōti Rangatahi ki Tūwharetoa, and of his views regarding the challenges of honouring both the law and tikanga Māori.



What was your role in the first sitting?

For the first sitting, I was working alongside Judge Wills and the team and trying to ensure that the law and lore were being honoured at the same time.

How do you think the first sitting went?

I felt sorry for the young fulla – he had so much attention on him! There were around 30 people there, including some iwi who weren't at the launch. Three kaumātua sat with the young offender and Judge Wills presided. The kaumātua were there for the first time, and there were new staff who had not sat in a Kōti Rangatahi before. It was very overwhelming.

"You can't vary the timetable: you need to do the cup of tea as part of hosting."

There were some challenges. We had some delays starting, so some people wanted to vary the timetable, and not have a cup of tea. You can't vary the timetable: you need to do the cup of tea as part of hosting. From a protocol perspective, it's all about taking away the tapu of the marae. So it's very important to have kai. If that manaakitanga is not performed properly, then people go away thinking: *I'll remember that*. Judge Wills put it nicely: Tūwharetoa have functions as hosts that they must perform before the court can sit. That means the holistic processes of iwi.

The whakawhanaungatanga (relationship-building) is also part of the process: finding out about the people, their families, and the features around the marae. Seeing all those police officers getting up and talking about their roots, everyone on the same level talking about their existence, reflects that sometimes we're the teacher and sometimes we're the learner.

Why and how do you think the Rangatahi Court initiative will change things for young offenders?

We can only hope that it will. That's the faith in the

process; the faith that rangatahi will benefit from their kaumātua sitting alongside them talking kanohi ki te kanohi (face to face).

"We've got this wealth of knowledge at the kaumātua level"

The Rangatahi Court initiative is a partnership between iwi and the judiciary. How do you see Tūwharetoa's role in the Rangatahi Court initiative?

What we bring to the partnership is accountability towards our own: to the lore, and to our whakapapa.

Whakapapa is our genealogy in all senses of the word. It means our sons, and our daughters, but also our connection to the land, to one another. Being accountable to our whakapapa means helping to support our wellbeing at all levels – from a kaumātua aged 65 to a mokopuna at kōhanga reo. Where whakapapa relationships are strong, we can deal with rangatahi who have found themselves in a place of darkness.

We've got this wealth of knowledge at the kaumātua level and that could also be a puna (pool) of knowledge for our mokopuna. We need to ensure that we're doing the right thing for them: do the lore and put in the support, too. That's essentially what the support of the Rangatahi Court initiative is about. ■



Judge Alayne Wills presides over the first-ever Tūwharetoa Rangatahi Court sitting.

SPECIAL REPORT: TE KOROWAI ROOPU TAUTOKO

**CHERIE DARLINGTON, SERVICES MANAGER
OF TE KOROWAI ROOPU TAUTOKO INC.**

Te Korowai Roopu Tautoko Inc was conceived by local whānau, hapū and iwi wanting a service delivered by Māori to Māori. Its goal is to support and promote children and their whānau living in the rohe (region) of Ngāti Tūwharetoa. Established in 1993, it delivers a range of free services in Taupō, Turangi and surrounding areas.

Cherie Darlington is the Services Manager of Te Korowai Roopu Tautoko Inc. Here, she shares some of the story and vision of Te Korowai Roopu Tautoko Inc, and provides an example of the services Te Korowai Roopu Tautoko can provide to local Māori.

From an Information Centre to a fully-fledged Service Provider

Te Korowai Roopu Tautoko Inc (TKRT Inc) has grown since its inception. We were first contracted as an Information Centre to direct whanau to appropriate services. In the years that followed, we built our service to be one that addresses the the needs identified by our people:*

We established our own **Alternative Education program**, to cater for unwanted or excluded rangatahi.

I applied for **Shared Care approval** (see s 396 of the CYPFA), because our pēpi, rangatahi and mokopuna were being transferred out of our Tūwharetoa rohe. We continue to provide this service not only for Ngati Tūwharetoa, but those also residing living in Te Arawa, Ngaiterangi and Ngāti Pukenga.

Since 1998 we have been implementing **marae-based Youth Programs** as a platform to engage rangatahi at the marae, and to introduce them to Māori weaponry, tikanga and Māori values, within a whakawhanaungatanga model of practise (a model based on relationship-building). These Programs encompass whānau— not just the isolated individual.

I then applied to be an approved **Fresh Start Provider** to allow us to provide additional youth justice services within the Youth Court.

*For a full list of services, please see the website: www.whanauora.maori.nz/about-us/tkrt



A service provided by Māori, predominantly for Māori

The beauty of our service is it is delivered within a Māori context, encapsulated within a Māori framework and delivered by Māori practitioners. Our service users are predominantly Māori; however, we are a pan-tribal organisation that delivers to all ethnicities living within the Ngāti Tūwharetoa rohe.

A case example of Te Kōrowai Roopu Tautoko Inc's work

A 14 year old Māori male (R) has committed a burglary. He is residing with both parents, who are both unemployed, and his father is on the sickness benefit.

Part of R's FGC plan includes Community Hours. He completes these at a local marae. Prior to this time, he had very little to do with a marae setting. R is taught the tikanga of the marae while he does his Community Hours, and his urge to be on the marae and within a learning environment grows.

R attends three rangatahi wānanga implemented by TKRT Inc and held at various marae in Ngāti Tūwharetoa. Each time, he experiences the powhiri process on each of the marae, and the tikanga of the marae. Each time he engages fully and adapts well to his new surroundings. The various wānanga involve learning or developing such skills as haka, pepeha, behavioural management, time management, respect and whanaungatanga (relationships), and learning about topics such as suicide prevention and gang culture.

R also meets with a TKRT Inc mentor / Māori role model— initially twice a week, and thereafter once a week— over a period of 12 weeks. During this time he identifies personal goals, which include transitioning from Alternative Education back into the mainstream, attending the gym twice a week, acquiring discipline, and becoming stronger physically, mentally and emotionally.

The mentor communicates regularly with the whānau, in order to answer any questions, and to update the whānau on the progress of their child. The mentor attends all Youth Court dates, presents a written report and speaks if required by the Judge. The mentor is also responsible for ensuring R establishes positive working relationships with YJ Coordinators, Youth Advocates and other professionals involved in the process. ■

LATEST PUBLICATIONS RELATING TO THE RANGATAHI COURTS

Shane Cowlshaw: Tales of sorrow and hope at Maori Youth Courts (Published 14/02/16)

<http://www.stuff.co.nz/national/crime/68865798/Tales-of-sorrow-and-hope-at-Maori-Youth-Courts>

David Green: Interweaving the Status and Minority Rights of Māori Within Criminal Justice

(2015) 21 AULR 16

Justice Minister Amy Adams: Keynote address to UN Human Rights Council (Delivered 14/03/16)

<http://foreignaffairs.co.nz/2016/03/15/keynote-address-to-un-human-rights-council/>

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Tēnā kōrua.**



TE KOOTI RANGATAHI

Karakia

E te Atua
E te Ariki
Tukua mai te kaha me te māramatanga
Ki te hāpai
Te Kōti Rangatahi e

Whakatauki

Ko te whakatauki e kōrero nei
Ka pū te ruha
Ka hao te rangatahi

Waiata

Tēnei mātou
Te whakatipuranga
O tēnei ao
Te nui o
Ngā rangatahi Māori
E raru nei

**Ko te anga whakamua nei
Kia whakahoki tātou e
Ki te Reo me ōna Tikanga
Kia mōhio mai
Ko wai? Nō whea?
A tātou rangatahi e**

E whai nei mātou
I te ara tutuki pai
Ara tika
Mō ngā tamariki
Mokopuna e raru nei
Kia ora ai

Ko te anga whakamua nei [...]

Te Kōti Rangatahi
(E) whakahoki ngā taiohi
Ki te marae
Ka pū te ruha
Ka hao te rangatahi
Te kaupapa

Ko te anga whakamua nei [...]

Whakamutunga
Tūturu whakamaui kia tina
Tina! Hui e, Taiki e!

Blessing

Our God
Our Lord
Give us your strength and enlightenment
And uplift
Our Rangatahi Court

Proverb

The well known saying goes
The old worn out net is cast aside
The new net goes fishing

Song

Here we are
This generation
Living in today's world
(Alas) the great number
Of our Māori youth
Who are in trouble (with the law)

**The vision for the future
Is for us to return
To our Māori language, its customs and protocols
So that our Māori youth will know
Who they are, and where they are from**

We are seeking
The pathway to achieve success
The right path
For our children
And grandchildren who are in trouble (with the law)
To secure their well-being (for the future)

The vision for the future [...]

The Rangatahi Court
Returns the young person
To the marae
On the basis that
The old worn out net is cast aside
And the new net goes fishing

The vision for the future [...]

Conclusion
Make it secure, make it tangible!
Join together and be united!