

The Rangatahi Courts Newsletter

THE YOUTH COURT
OF NEW ZEALAND

TE KŌTI TAIOHI
O AOTEAROA

THE RANGATAHI COURTS
OF NEW ZEALAND

NGĀ KŌTI RANGATAHI
O AOTEAROA

Contents

Introduction

1

Rangatahi Courts in New Zealand—Judge Heemi Taumaunu, National Rangatahi Courts Liaison Judge

1

Rangatahi Courts As Part of the Wider Youth Court — Judge Andrew Becroft, Principal Youth Court Judge

5

Rangatahi Courts Perspectives—Rangatahi Courts Judges

8

The Rangatahi Courts Waiata

14

Introduction

Tīhei Mauri Ora!

E hika mā, tēnā koutou katoa! Tēnā hoki tātou i ō tātou tini aituā, i ō tātou tini mate, kua tangihia i runga i ō tātou marae maha, puta noa ō tātou rohe karangatanga maha, huri noa i te motu whānui tonu. Ka nui aku mihi ki a koutou katoa, nō reira nau mai, haere mai.

Welcome to this the first edition of "The Rangatahi Courts Newsletter". Rangatahi Courts have now been established in New Zealand since the first sitting, 4 years ago on 30 May 2008, at Te Poho o Rawiri Marae in Gisborne. This newsletter is intended to regularly inform and update readers about Rangatahi Courts in New Zealand.

In this edition the National Rangatahi Courts Liaison Judge, Judge Heemi Taumaunu, outlines the background to the establishment of Rangatahi Courts and describes some of the relevant features of Rangatahi Courts. The Principal Youth Court Judge, Judge Andrew Becroft, shares his views on Rangatahi Courts and the Judges of each Rangatahi Court also provide their perspectives on the operation of Rangatahi Courts in New Zealand.

The next edition of this newsletter will also chart the development of the two Pasifika Courts.



Powhiri for the first Rangatahi Court on Te Poho-o-Rawiri Marae, 30 May 2008

Source: Ministry of Justice

Rangatahi Courts in New Zealand

Judge Heemi Taumaunu
(Ngāti Porou, Ngāi Tahu)

National Rangatahi Courts Liaison Judge
Te Poho-o-Rawiri Rangatahi Court Judge - Gisborne
Hoani Waititi Rangatahi Court Judge - Waitakere

A Rangatahi Court is a Youth Court that is held on a marae and the Māori language and Māori protocols are incorporated as part of the Court process. The purpose of the hearing is to monitor the young person's completion of his or her Family Group Conference ("FGC") Plan.

Continued



The FGC plan is, amongst other things, designed to:

- hold the young person accountable and responsible for their offending,
- provide for the interests of the victims of the offending,
- deal with the risks and needs of the young person, while at the same time attempting to address the underlying causes of their offending.

A young person can be referred to the Rangatahi Court for monitoring of the FGC plan if the FGC agrees and if the young person and his or her family wishes to do so. A victim who attends the FGC is able to participate in the decision as to whether or not the young person should be monitored in the Rangatahi Court and effectively holds a power of veto. If the victim disagrees to the referral to the Rangatahi Court for monitoring, the Youth Court will not refer the young person to the Rangatahi Court. Victims are able to attend the Rangatahi Court in the same manner that they are able to attend the Youth Court.

Although Rangatahi Courts are open to all young people regardless of ethnic background, Rangatahi Courts are designed to deal primarily with Maori young people. The reasons for this are now explored in more detail.

Background

Throughout the generations, prominent Māori leaders and respected elders have stressed the importance of Māori holding fast to the Māori language, protocols, and culture, to ensure the survival of Māori people into the future. This message is based on the premise that if the Māori language is lost, then the Māori culture will inevitably follow, and ultimately, so will the Māori people.

It is a tragedy that most Māori youth who appear before the Youth Court have no knowledge of their own Māori language and have no idea of who they are



Judge Taumaunu, the late Chief District Court Judge Russell Johnson and Prime Minister John Key in conversation at the launch of the Hoani Waititi Rangatahi Court in Waitakere.

and where they are from. Most do not know what tribe they belong to, what marae they originally come from, what mountain and river they belong to. They have no idea of the rich treasures left to them by their ancestors. Their language and culture is often borrowed from Black American hip-hop culture. Most of them live for the present, they exist in a vacuum, where the 'here and now' is all that matters. For these young Māori to have any sense of purpose in the future, they need to start by knowing where they have come from and who they are. It is difficult, if not impossible, for any Court to attempt to point young people in the right direction if they are without this knowledge.

The *marae* (traditional Māori meeting place) has been and continues to be a focal point for Māori cultural activities within any Māori community. Marae have traditionally been used as the appropriate venue to settle disputes within Māori communities. Marae are now also being used as a venue for the purpose of conducting part of the Youth Court process, namely, the monitoring of the Family Group Conference plan. This type of Youth Court sitting is described as a *Rangatahi Court*.

Continued





The First Principal Youth Court Judge Mick Brown (retired) and the Hon Dr Pita Sharples, Minister of Māori Affairs at the launch of the Hoani Waititi Rangatahi Court at Hoani Waititi Marae
Source: Ministry of Justice

change in disproportionate over-representation should reasonably be expected. The Rangatahi Courts represent a change in processes for Māori in the Youth Justice system.

The enormity of the problem confronting the Youth Court and Rangatahi Court speaks for itself. It is unrealistic to expect the Youth Court and the Rangatahi Court to quickly fix the problem of disproportionate over-representation of Māori offenders, or to see them as the sole agents responsible to fix the problem. A wide ranging Governmental and community strategy is required to deal with the underlying causes. The Youth Court and Rangatahi Court should be seen as part of the solution, but the whole solution requires involvement of agencies across a wide range of sectors. The Rangatahi Court should be seen as a first step in the right direction, not a complete answer in and of itself.

Disproportionate Over-Representation

Māori youth comprise approximately 22% of the general population aged 14, 15 and 16. However, roughly half of the young people who appear in the Youth Courts of New Zealand on a daily basis throughout the country are Māori. The disproportionate over-representation of Māori in the criminal justice system has been a problem in New Zealand for many years.

In 1988, the *Puao-te-Ata-tu* report was produced by John Rangihau and his team. That report highlighted the issues of disproportionate over-representation of Māori in the criminal justice system and made recommendations about how that problem could be addressed. As a result of that report, and of general community anxiety with increasing levels of youth incarceration and institutionalisation, the Children, Young Persons, and Their Families Act 1989 was enacted. The position of Māori disproportionate over-representation at that time was, in terms of statistics, similar if not identical to the position now. However, there has been no marked improvement at all since then in terms of Māori disproportionate over-representation statistics. If the same processes for Māori in the criminal justice system continue, no

Māori Language, Culture, Protocols, and Marae

The same law applies in the Rangatahi Court as in the Youth Court. There is an emphasis on holding a young person accountable for their offending behaviour and at the same time dealing with their risks and needs. Recently the law has made explicit that the Court needs to attempt to deal with the underlying causes of the offending behaviour (Children, Young Persons and their Families Act, s 208(fa)). For young Māori offenders, the underlying causes of their offending can be linked to powerful societal problems such as poverty, lack of educational achievement, unemployment and boredom, alcohol and drug abuse, and dysfunctional family dynamics. Other underlying causes include a lack of self-esteem, a confused sense of self-identity, and a strong sense of resentment which in turn leads to anger, and ultimately leads to offending. The point of distinction is that Rangatahi Courts incorporate Māori language and protocols as part of the court process. *Continued*





Launch of the Hoani Waititi Rangatahi Court
Source: Ministry of Justice

This is not tokenism and should not be underestimated. This represents the first time that a criminal court in New Zealand has actively and systematically incorporated Māori language and protocols. Young people who appear in Rangatahi Courts are required to participate in the Māori protocols of the court process and are required to learn and deliver a *mihi*, a traditional greeting in the Māori language. Rangatahi Courts allow Māori youth who appear before them an opportunity to learn about who they are and where they are from; an opportunity to participate in Māori protocols and customs; an opportunity to understand where they fit in as young Māori people in New Zealand. Rangatahi Courts also provide greater opportunity for kuia, kaumatua, and local marae communities to contribute to, and participate in, the operation of the Rangatahi Court.

Rangatahi Court Programmes

Although Rangatahi Courts have only been in operation for a short period of time, there has been and will continue to be, keen interest in ascertaining what benefits, if any, the Rangatahi Courts can and do deliver. Some of this will depend on the effectiveness of interventions and programmes developed and delivered to complement the Rangatahi Court.

The major challenge for the future is to establish such programmes to be run in conjunction with Rangatahi Courts.

Any programmes designed to run in conjunction with Rangatahi Courts need to perform a combination of tasks: provide accountability and responsibility components; deal with alcohol and drug issues, anger management issues, anti-social attitudes, personal therapy issues; provide Māori interventions, te reo, tikanga, kapa haka, waka ama; provide educational or training opportunities; provide support to the young person, whānau and community to deal with the underlying causes of the offending; provide successful transitions for the young person when the programme is completed; create and maintain robust evaluation procedures to continually gauge and assess performance and to identify areas in need of improvement.

It is obvious that programme providers must work with the whānau and community of the young person at the same time as working with the young person individually. This is because the underlying causes of the offending will often involve dynamics within the whānau and community. The underlying causes are rarely, if ever, confined to the young person individually. Perhaps the greatest challenge for Rangatahi Court programme providers will be for them to design and implement successful transitions for the young person, at the end of the programme, back to the young person's whānau and community. This will involve the development of successful career and educational pathways for the young person. This will also involve the development of support and safeguards within the young person's whānau and community.

Rangatahi Courts

On 30 May 2008, the first Rangatahi Court sat at Te





Poho-o-Rawiri Marae in Gisborne, with Judge Heemi Taumaunu presiding. Since then, the Rangatahi Court has sat fortnightly on that marae. Nine other Rangatahi Courts have now been launched:

- the Manurewa Rangatahi Court, launched 23 September 2009 in South Auckland with Judge Greg Hikaka presiding;
- the Hoani Waititi Rangatahi Court, launched 10 March 2010 in West Auckland with Judge Heemi Taumaunu presiding;
- the Orakei Rangatahi Court on 22 June 2010 in Central Auckland, with Judge Eddie Paul presiding;
- the Ouae Rangatahi Court on 26 June 2010 at Taranaki, with Judge Louis Bidois and Judge Greg Hikaka presiding;
- the Kirikiriroa Rangatahi Court on 7 August 2010 at Te Ohaki Marae in Huntly, with Judge Denise Clark presiding;

- the Mataatua Rangatahi Court on 11 June 2011 at Wairaka Marae in Whakatane, with Judge Louis Bidois presiding;
- the Pukekohe Rangatahi Court on 30 September 2011 with Judge Greg Hikaka presiding;
- the Papakura Rangatahi Court on 1 October 2011 with Judge Frances Eivers presiding; and
- the Te Arawa Rangatahi Court on 2 December 2011 with Judge Louis Bidois presiding.

All of the Rangatahi Courts have been successfully established and well supported by their respective marae and local communities. Although the procedure for each Rangatahi Court is similar, each is unique and each has distinctive qualities particular to each marae and to each local community.

-Judge Heemi Taumaunu (Ngāti Porou, Ngāi Tahu)

National Rangatahi Courts Liaison Judge

Rangatahi Courts As Part of the Wider Youth Court

Judge Andrew Becroft - Principal Youth Court Judge



Judge Andrew Becroft
Source: Paddy Riley, Paddy Riley
Photography

“Māmā kē te tohutohu tamariki, i te whakatika pakeke”

(It is better to train up a child than to try to repair an adult)

The New Zealand Youth Court is undergoing a quiet but significant evolutionary process, with the introduction of ten Rangatahi Courts and two Pasifika Youth Courts. This is not the time to rehearse the well-known and deeply challenging statistics regarding disproportionate Māori representation in the youth justice system.

Nevertheless, it is worth emphasising that 22% of the 14 – 16 year old population is Māori. However, Māori make up up 51% of apprehensions of 14 – 16 year olds, and 55% of Youth Court appearances. Māori youth offenders are given 64% of Supervision with Residence orders (the highest Youth Court order before conviction and transfer to the District Court). And, in some Youth Courts, e.g. Gisborne, Rotorua, Kaikohe and Whakatane, the percentage of those Māori young offenders appearing in the Youth Court is over 90%. Even given problems with definition of “Māori” (including who determines ethnicity) and regional variations, these figures are plainly unacceptable in any civilised community. In my view, given their long-term implications, they tell their own quiet story of deep-seated disadvantage. These figures are some of the most challenging that face our country.

Continued





Much has been written and discussed about the reason for this tragic disproportion. Obviously it is not just limited to the youth justice sector, and has a much wider context. Many researchers point to a combination of long-term disadvantage, dating its roots back to colonial settlement of New Zealand, combined with current socio-economic disadvantage in which Māori are disproportionately represented in all relevant measurements. Also, systemic bias cannot be excluded. All these factors work together to create the current disproportion.



Judge Andrew Becroft standing with the Rangatahi Court team and addressing guests and visitors at Ouae Marae
Source: Ministry of Justice

In this context, our Māori Youth Court Judges in particular feel they cannot sit by. The daily work of Youth Court Judges in our contact with Maori young offenders clearly presents a challenge that we cannot ignore. For many years we have reflected on whether we could do better with our Maori young offenders, especially to reduce re-offending rates and to better involve Maori families and communities. But, there are no magic bullets or quick fixes.

The Rangatahi Court process is not limited to Māori rangatahi only. Young people of any ethnicity can, and do, appear before Rangatahi Courts.

“Kaore te kumara e kōrero mo tōna reka”

The kumara does not speak of its own sweetness

One thing that judges can do is to order that for individual young offenders, the next hearing of their case can be conducted at a place which is deemed convenient. A marae satisfies the definition. More than that, however, I hope that moving the Youth Court hearings to a marae is a clear and unequivocal signal that judges care about the disproportionate representation for Māori and want to develop with a new vision for delivering youth justice. Two things need to be stressed. This is not a separate system of youth justice. The same law and principles apply. But equally, the processes and procedures are significantly adapted and provided through a different cultural lens.

I emphasise that we do not wish to overstate what is being attempted in the context of Rangatahi Courts. But, neither do we wish to minimise it. There is an unmistakable invitation to develop partnerships with iwi and local marae in particular.

I think it is possible now to speak in Aotearoa New Zealand of a Rangatahi Court movement. Kaumatua and kuia play a pivotal role at the hearing. Lay advocates provide cultural input and advocacy for families that has never before been part of the Youth Court process.

Continued





In my view, these are exciting times. We are already sure that in terms of quality, the process is significantly improved for young Māori and is perhaps closer to the original vision of the Children, Young Persons and Their Families Act 1989, which had become a little tarnished. The seeds of this vision, in the seminal report Puaote-Ata-tu, are perhaps in a small way beginning to bear more fruit.



One of the amo (legs) on Tumutumuhenua, the wharenui at Orakei Marae

A research project conducted by Kaipuke Consultants, as to the qualitative impacts of the Rangatahi Courts is already under way and should guide us in the steps ahead.

For the moment, there is a period of consolidation for Rangatahi Courts, with adjustments to be made when the research conclusions are available. But, there is more work to be done, and there are many communities queuing up and making clear their strong desire to introduce a Rangatahi Court. At present we are committed to using Māori Judges to lead the work of the Rangatahi Courts. We think in the short to medium term this is the right thing to do. This, too, is the wish of our Māori Judges. I salute them all, under the coordination of Judge Taumaunu, Judges Hikaka, Paul, Clark, Bidois, and Eivers, have made and are making an enormous contribution and have taken some real risks to pioneer a different approach. And, of course Judge Malosi has performed a similar trail-blazing path with the

Pasifika Youth Courts operating out of Mangere and Avondale.

Can I also particularly acknowledge the indispensable support provided by the Ministry of Justice's District Courts Team under the leadership of Tony Fisher. Without Mr Fisher's shared vision of a community delivery of youth justice for Māori and the support of the local courts' staff, Rangatahi Courts would be merely a plan on a drawing board. And of course, the local support from Child, Youth and Family Services, Police Youth Aid, Health and Education Services, youth and lay advocates has been nothing short of outstanding.

We cannot guarantee success, but we can guarantee to approach this issue with all the energy and commitment we can muster. Rangatahi / Pasifika Courts are a true community initiative. We hope this is a demonstration of partnership in operation. We desperately need the ongoing support of all those who are involved.

This is an opportunity to thank not only the marae where the Rangatahi Courts take place: Poho-o-Rawiri, Manurewa, Hoani Waititi, Orakei, Ouae, Kirikiriroa, Mataatua, Ngā Hau e Wha, Papakura, Taharangi, but also the elders and the marae communities at each of those marae.

We have now laid a platform from which we can learn much more. This is simply a beginning. As Nelson Mandela observed in 1985:

"There can be no keener revelation of a society's soul than the way it treats its children"

-Judge Andrew Becroft

Principal Youth Court Judge



Rangatahi Courts Perspectives

In the “Perspectives” section of The Rangatahi Courts Newsletter, we will speak with different people working in Nga Kōti Rangatahi Ō Aotearoa about their work. In this edition, we speak to the Judges (in order of their appointment to the rangatahi courts).

Judge Gregory Hikaka (Ngā Ruahine) – Manurewa, Ouae and Pukekohe Rangatahi Courts

One of the aims of having young offenders appear at the marae is to enable a connection to be made with something greater than their limited and generally self-centred view of the world. That something is te ao maori (the Maori world) - in particular for young Maori offenders, their direct link to that world through whakapapa (lineage).

An inevitable and often immediate effect is the flow-on to family who attend in support of rangatahi. The hope is that once the connection is made, a greater respect for self and others develops. That in turn promotes pro-social attitudes and behaviour.

Turning that hope into a reality of positive change is dramatically enhanced by having the Court at the marae. The formality of the powhiri and the presence of kaumatua and kuia in support, the use of te reo and waiata, make the entry into te ao maori unmistakable. The requirement for offenders who appear at Rangatahi Court to have prepared and to deliver a pepeha/mihi, establishes the connection and sets the foundation for that rangatahi and their whanau to strengthen the connection to te ao maori and the marae.

The experience of Manurewa, Ouae and Pukekohe is that the Rangatahi Court process makes a significant difference in moving young offenders toward positive change. It is not a panacea, but, it is a very good move in the right direction.



Judge Gregory Hikaka speaking at Ouae Marae in Waitara
Source: Johnathan Cameron, Taranaki Daily News



Left: Launch of the Pukekohe Rangatahi Court
Source: Ministry of Justice



Right: Mereana Ratana performs the karanga welcoming the members of the Rangatahi Court on to the Ouae Marae in Waitara.
Source: Robert Charles, Taranaki Daily News).



Judge Eddie Paul (Ngāti Awa) – Orakei Rangatahi Court



Judge Eddie Paul, speaking inside the whareniui at Orakei Marae
Source: Ministry of Justice

The Orakei Rangatahi Court was launched in June 2010 and had its first sittings in August 2010. We have continued to have sittings on a fortnightly basis since. Each sitting is scheduled for half a day, and usually a full half day is required. Numbers fluctuate, but a very rough average would be 6 young people per sitting. The work in the Orakei Rangatahi Court is very much shared between myself and Judge Taumaunu, which is working well.

The marae continues to be supportive of the Rangatahi Court and provides kaumatua. Over time, we have experienced a reduction of available Māori lay advocates, but this has fortunately been addressed by a new round of lay advocate appointments in the greater Auckland area. Lay advocates are valuable assets and we are looking forward to replenishing this resource. I also look forward to a roll out of tikanga Māori programmes for all rangatahi courts. We are eager to have the pilot used at Hoani Waititi in Gisborne at Orakei: there needs to be something intrinsically Maori about the plans that we monitor. One of our lay advocates is doing work on developing such a programme now, and recently attended moral reconnection therapy training, which is an exciting development.



Launch of the Orakei Rangatahi Court
Source: Ministry of Justice

Continued





Judge Louis Bidois (Te Arawa) – Mataatua, Owae and Te Arawa Rangatahi Courts



Judge Louis Bidois

Source: Mark McKeown, Bay of Plenty Times

The Rangatahi Courts' kaupapa is about raising the self esteem of youths who have committed criminal offences by reconnecting them to their Māori culture.

For many, given backgrounds and living circumstances, the fact of offending was inevitable. However, that is of no comfort to victims who are subject to acts of violence or dishonesty. Therefore, in the main Rangatahi Courts are understandably about holding youth accountable for their offending and addressing needs. But, upon closer analysis, it is also about providing hope. Hope for the future. Every youth has potential and some redeemable qualities which if harnessed properly can mean the difference between living a productive and satisfying law abiding life or a life of crime.

Rangatahi Courts have been focussing on putting things right but also on trying to promote the positive aspects of the youth's life. In our Rangatahi Court, that has been recognised by only two reoffending since the launch, which is a far better trend than what we normally expect. We of course are guarded about such statistics, but so far so good.

There is hope something good can come from something bad. Hope is sometimes all they have, that something will necessarily change in their lives. Rangatahi Courts give hope because justice is delivered in a culturally appropriate environment and way which makes the process so much more meaningful, with better buy in from whānau. All stakeholders seem revitalised which augers well for the future.



Images
Top Two Images: Scenes from the launch of the Mataatua Rangatahi Court
Source: Ministry of Justice



Bottom Image: Albie Martin, who blessed the gathering and officially launched Te Kooti Rangatahi at Owae Marae
Source: Jonathan Cameron Taranaki Daily News





Judge Denise Clark (Ngāpuhi) – Kirikiriroa Rangatahi Court



The launch of Te Kōti Rangatahi o Kirikiriroa was celebrated at Te Ohaki Marae Huntly on 7 August 2010. Despite the rain (a good sign) it was indeed a celebration and paved the way for a different approach for rangatahi in Waikato Tainui to have their cases in some instances, dealt with on the Marae.

In September 2011, the Court began sitting at Kirikiriroa Marae in Hamilton, the venue chosen by Kingi Tuheitia and supported by Te Arataura with future expansion envisaged in Huntly. Kirikiriroa is an urban Marae (established in 1984) for Mataa Waka. The Marae follows the kawa/protocols and tikanga of Tainui. The Marae was founded to meet the needs of Māori who through urbanisation, have drifted from their own connections to their whānau and hapū. The Marae was established to meet this need in an urban context as a turangawaewae, a place to stand regardless of place of origin, ethnicity, gender, religious or spiritual belief. It is in this supportive context that rangatahi may ask to have their family group conference plans monitored at Kirikiriroa Marae and in so doing, be introduced to, or reconnected with kawa and tikanga.

Powhiri for the launch of Kirikiriroa Rangatahi Court
Source: Ministry of Justice

Everyone assembles fortnightly on a Tuesday morning at 9.15am for the powhiri at 9.30am. Our Local Iwi Liaison Officer explains the powhiri process to

everyone before we are called onto the Marae by a kuia for the formal powhiri. Whaikōrero or formal speeches from the manuwhiri or visitors are usually made by our Iwi Liaison Officer if there are no kaumātua or whānau present who would like to speak. We have also had whaikōrero given by our Prosecutor and Youth Advocates on other occasions. After the powhiri and following the “cup of tea”, each rangatahi who appears in Court is called into the whareniui by our kai karanga and then a mihi is given by our kaumātua. Rangatahi then walk down a path, which they may have just started on, in finding out who they are, and where they are from by reciting their pepeha and then introducing those with them.

Utilising a different venue for the Youth Court has much promise; of course there will be things that we try and may change as we develop Te Kōti Rangatahi. In Kirikiriroa we hope that we will be able to complement the Youth Court being held on the Marae with a programme incorporating tikanga, waka and MRT. A proposal for such a programme is being developed in Kirikiriroa at the moment. We are also fortunate to have the opportunity for rangatahi to do community work at the Marae. With the support of Child Youth and Family, a supervisor works at the Marae to supervise community work for rangatahi who are coming through Te Kōti Rangatahi.

Of course Te Kōti Rangatahi cannot “just” happen, we rely heavily on the support of a number of people and organisations. Kirikiriroa Marae and marae whānau, the kuia, the kaumātua and the trustees have been all embracing of this initiative. The courts,



Judge Denise Clark
Source: Ministry of Justice





Ministry of Justice, Child Youth & Family, Police Youth Services, Iwi Liaison Officers, Iwi Social Services, Programme Providers, Youth Advocates and our Lay Advocate are all critical to this initiative happening to give our rangatahi and their whānau the opportunity to have cases heard in arguably a more appropriate way and with the opportunity for greater rangatahi, whānau and community engagement and involvement.

Ngā Kōti Rangatahi provide an opportunity for positive outcomes and when one can see a visible difference in rangatahi from the beginning of the process to the end in how they stand, how they present themselves, that they have hopes for the future, along with the successful completion of a family group conference plan, then indeed that gives one hope. When you hear a comment from a koro who says that his moko is now waking him up in the morning so as not to be late for Te Kōti Rangatahi one has hope. When you hear from a whānau who in the past could not have siblings living together and now are doing so, one has hope. When a rangatahi meets his koro for the first time at nearly 17 years of age, and finds that that koro wants an enduring relationship with that rangatahi, one has hope. When rangatahi come back to the marae after their Court matters have ended because they want to help, one has hope.

Te Kōti Rangatahi o Kirikiriroa with the support of the Te Kōti Rangatahi “whānau” has a real opportunity to make a difference.



Launch of Kirikiriroa Rangatahi Court
Source: Ministry of Justice





Judge Frances Eivers (Ngāti Maniapoto) – Papakura Rangatahi Court

The Papakura Rangatahi Court had its first sitting on the afternoon of 14 November 2011. There were four rangatahi in the list. They each attended with their whānau. I was hugely impressed that two of the youths had prepared a mihi mihi and delivered it. The elders of the marae led the way by providing gentle wise words in addition to their karakia. Constable Rice commented that each of the rangatahi left the wharenuī 'smiling'.

At the debrief afterwards we all agreed that the first sitting had been a moving experience, and that in general it had gone well. My gratitude to all of those involved - the marae whānau, CYPF, the police, the lay advocates and counsel - for making the day run so well.



Judge Frances Eivers speaking at the launch of the Papakura Rangatahi Court
Source: Ministry of Justice



Launch of the Papakura Rangatahi Court
Source: Ministry of Justice

Stay tuned for next month's edition of "Perspectives", in which we will talk to some other key people involved in the Rangatahi Courts.



The Rangatahi Courts Waiata

This is a waiata composed for the Rangatahi Courts of New Zealand. A sound file is attached for your enjoyment.

Double click this box for the
sound file

01 Te Kooti Rangatahi.wma

Karakia

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

Blessing

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

Whakatauki

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

Proverb

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

Waiata

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

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)

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

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

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

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)

Continued



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

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

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

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

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

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

Kia mōhio mai
Ko wai? Nō whea?
A tātou rangatahi e

So that our Māori youth will know
Who they are, and where they are from

Whakamutunga

Tūturu whakamaua kia tina
Tina! Hui e, Taiki e!

Conclusion

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



Copyright February 2010

Composed by: Judge Heemi Taumaunu
Collaborators: Music and Lyrics: Anaru Grant, Wayne Panapa, Ngarue (Kim) Ratapu, Judge Lisa Tremewan, David Parker, Judge Philip Recordon. Riri (Liz) Motu, Jake Kake, Harley Hoani, Karaitiana Taumaunu, Wiremu (Hone) Elliott, Matutaera Ihaka.

The Rangatahi Courts Newsletter

is published by the office of the Principal Youth Court Judge of New Zealand in conjunction with the National Rangatahi Courts Liaison Judge, Judge Heemi Taumaunu.

If you have any ideas or would like to contribute to the next edition, please contact Emily Bruce (emily.bruce@justice.govt.nz), phone 0064 4 914 3465.

