This is an accessible version of the report known as:

**Ināia Tonu Nei Hui Māori Workbook (2019)**

The designed report is 70 pages in length.

This accessible version is 67 pages in length.

**Cover page**

<accessibility notes> The cover page has a black background, with the white outline of puhoro (split koru) running horizontally along the top and bottom of the page. ‘INĀIA TONU NEI’ is in a large bold font in the middle of the page. The word ‘INĀIA’ is coloured white and contains smaller text in black. The words ‘TONU NEI’ are coloured red and contain smaller text in black. The black text is te reo and English terms relevant to the report. A red puhoro flows horizontally underneath ‘INĀIA’ and between ‘TONU’ and ‘NEI’. The white text ‘We lead, you follow.’ is directly under ‘INĀIA TONU NEI’. At the bottom right of the page, there is a white textbox with black text inside in te reo and English

‘Ko tēnei pukapuka nā:

This book belongs to:’

The small text written in each letter of the words ‘INĀIA TONU NEI’ read as follows:

* inside the I: Whakarongo, Mana Māori, imagine, time is now, transformative change
* inside the N: Hinengaro, Rāhui, treaty relationships, prison abolition, keep it simple, Mana ki te Tangata, Manaakitanga Mana-atu-i-te-Tangata, strong leadership, Kaumātua, sharing the knowledge
* inside the Ā: keep it real, wehi, respect, spend money in the right place, Tino Rangatiratanga, Pono, change, Whakapapa, Mokopunatanga, let the children fly
* inside the I: Whānau Ora, Taumata, wisdom, Tikanga, Paitawhiti mō ngā Mokopuna
* inside the A: Kotahitanga, Hapū, move policy writers to communities, Te Reo, resilience, strengthening, consistency, Āhurutanga, Mana Motuhake, Te Ao Māori, communication
* inside the T: Hauora, Tū tika, connectedness
* inside the O: Māori, Pakeke, Kōrero, pave the way, movement, true treaty partnership
* inside the N: Rongoā, Kai ora, transparency, transformative action, Whakakotahi, Whānau Māori
* inside the U: Titiro, Aroha, Whānau, about people, voice, Ahurutanga, lived experience
* inside the N: Rangatahi, Wairua, now is the time, He Whaipaanga Hou, representation, Te Tiriti o Waitangi
* inside the E: Utu, Ihi, Mana, Pūao-te-Ata-Tū, accountability, commitment
* inside the I: Tapu, Wana, team work, education.

Page 2 of the report

<accessibility note begins> This page contains white text on a black background. There is the outline of three puhoro in red extending up vertically along the left of the page. The text is in te reo <accessibility note ends>

**Tihe Mauri ora**

Ko te wehi ki te mea ngaro te tīmatanga o te whakaaro nui.

Ahakoa ēhara ko te mate tātau tūtakitaki ai, kia whai wāhi atu tātau ki te mihi ki ngā mate tārūrū nui o te wā. Hinga tōnu nei, hinga tōnu nei I o tātau marae kāinga huri noa.

Whakakaotia mai kia mihia, kia tangihia, kia poroporoākitia ai rātau e tutuki ai te korero, he pukenga wai ka puta te rākau, he pukenga tāngata ka puta te kōrero ko tātau tēnei e maioha atu ana ki o tātau mate haere, haere, haere atu ra.

Piki mai ake mai hōmai te waiora kia a au kia tū tāki wai tāki waiora e. Ka whakawhitia te awa ka pikopiko i whiti, ka whakakoia te naihi ka maroro i te rangi e tū tāki wai tāki wai tāki waiora e.

**Tihe Tūpai āha hā**

Nau mai aku nui, nau mai aku rahi ki ngā riponga wai e pokarekare ake nei. Nau mai ngā taniwha o te motu e kōhuahua ana ngā ngāwha, e koropupū ana ngā waiariki haere mai haere mai rā.

Page 3 of the report (numbering is page 1)

<accessibility note begins> This page contains black (bottom two paragraphs) and red text (top paragraphs) on a white background. There is a black border at the bottom of the page with the outline of a puhoro in white. Above the border are the words ‘We lead, you follow.’, in red and black. The text is split into te reo on the left and English on the right. <accessibility note ends>

*E mōhio ana ngā iwi taketake o te ao, ka ahu mai te rongoā mō ngā raru i ngā whenua i tāmia e iwi kē i ngā ōhākī a ō tātou tīpuna, i te whakaora i ngā taura whanaungatanga me te hurihanga i te pūrākau nui – ko te mea nui ko ā tātou kōrero mō tātou anō.*

I takea mai te anga o tēnei hui i ēnei pou, ā, nā reira te tipunga o tēnei pukapuka tuhi kei ō ringa i tēnei wā, ngā whakaahua kauwhata me ngā pakitara huri noa i a koe, me te kōrero meāke ka puta.

Arā ngā mahi uaua hei ngā rangi torutoru kei mua i te aroaro. Ko te whāinga tuatahi kia mārama kē atu tātou tētahi ki tētahi, me pēhea hoki te whakawhanaunga tātou ki a tātou hei Māori, hei Tauiwi, me te kawe whakamua i ngā kī taurangi i tūmanakotia

i roto i te Tiriti. Mā ēnei hīkoinga i te huarahi whakaora taura whanaungatanga, hurihanga pūrākau mō te katoa, ka taea e tātou te aukaha hou i tō tātou waka kia tū tika, tū ōrite, tū hauora tō tātou whenua.

*Indigenous peoples around the world know that the answers to the problems faced in colonised lands are ultimately found in the original instructions of our tīpuna – relational restoration and narrative transformation. It’s how we talk about ourselves.*

The structure of this hui is developed out of these foundations and has grown into the notebook in your hand, the posters and walls around you and the kōrero that is to come.

A challenging few days ahead, the primary intention is that we each come to understand more about each other and how we can relate to one another as Māori, as Tauiwi, and the promises envisaged in the Treaty. Through such steps of relational restoration and collective narrative transformation, we have an opportunity to create the beginnings of the collective effort that is required to build a more just, equitable and healthy society.

Page 4 of the report (numbering is page 2)

<accessibility note begins> This page contains black text on a white background. The heading is in red. The text is in te reo. There is a red band extending through the middle of the page. There is a black border at the bottom of the page with the outline of a puhoro in white. The words ‘We lead,’ are in red inside the boarder on the left hand side. <accessibiliy note ends>

<bold text begins> **Ko te Hui Māori he āhuatanga nā te Māori i karanga, mā ngā māngai Māori, mā ngā taringa kāwanatanga, me te kōkiri ngātahi. Kia ngana ki te hau, kia wehi-kore, kia hāngai tonu ngā kōrerorero hei whakatikatika i tō tātou pūnaha whakawā.**

**Ka nui te mihi ki a koe mōu i tūhono mai ki tēnei hui kōrero, hui kōkiri hoki.** <bold text ends>

**Horopaki**

I te hui Criminal Justice Summit i tū i Te Whanganui ā-Tara i tērā tau, i whakaū te Minita Manatika, i a Andre Little tana oati ki te whakamana i te whai wāhi o te iwi Māori ki te pūtake o te whakahoutanga i te manatika taihara e kawea ana e te Kāwanatanga. Neke atu i te 600 tāngata i tae atu, 200 he Māori.

Hei urupare i te korenga o ngā wāhi e rongo ai te reo ake o te iwi Māori, i karangahia e te hunga Māori o te hui rā tetahi ara hei wānanga i tā te iwi Māori whakautu ki te whakahoutanga o te Pūnaha Manatika. Nā tērā tira, i karangahia he hui Māori ā-motu. I tautoko te Minita i ēnei whakaritenga, ā, kua ū ia ki te tautoko i te whakatūnga o te hui nei.

Nā konā, i kōwhiria ngā māngai nō ngā rohe 11 o Aotearoa whānui e te hunga i tae ki te [Hui], kia hui ki Te Puia marae i te 6 o Hepetema, 2018. Ka hua ake ko Te Ohu Whakatika, ka whakamanahia kia kawea te haepāpā whakahoahoa, whakakotahi hoki i tetahi hui Māori.

Page 5 of the report (numbering is page 3)

<accessibility note begins> This page contains black text on a white background. The heading is in red. There is a red band extending through the middle of the page which turns into puhoro on the right. There is a black border at the bottom of the page with the outline of a puhoro in white. The words ‘you follow’ are in white inside the border on the right hand side. <accessibiliy note ends>

<bold text begins> **The Hui Māori is an event led by Māori, for Māori voices, government ears, and collective action. We must have brave, uncomfortable conversations to reform our system of injustice.**

**Thank you for joining us for this hui of kōrero and action.** <bold text ends>

**Background**

At the Criminal Justice Summit held in Wellington last year, the Justice Minister Hon Andrew Little reaffirmed his commitment to ensuring that the voices of Māori are at the heart of the criminal justice reform work that the Government is undertaking. The Summit was attended by over 600 people, 200 of whom were Māori.

In response to the absence of intentional space for Māori voices, Māori attendees called for space to discuss a Māori response to the reformation of the Justice System. From that caucus, a call was made for a national hui Māori to be held. The Minister supported these actions and made a commitment to enable this hui to take place.

As a result, representatives from 11 rohe across Aotearoa were selected by those who attended the Summit to meet at Te Puea Memorial Marae on 6th September 2018. Te Ohu Whakatika was subsequently established and mandated to further design and convene a Hui Māori.

Page 6 of the report (numbering is page 4)

<accessibility note begins> This page contains black text on a white background. The headings and bullets are in red. There is a black border at the bottom of the page with the outline of a puhoro in white. The words ‘We lead,’ are in red inside the border on the left hand side. The text is in te reo. <accessibiliy note ends>

**Mō Te Ohu Whakatika**

I whakatūria Te Ohu Whakatika i muri i te Hui Taumata mō te Whakawā Hara 2018 i kīa rā ko Hāpaitia Te Oranga Tangata. I waiho māna e ārahi, e hoahoa, e tārei, e kōkiri te hui Māori mō te whakatūranga hou o te Pūnaha Whakawā Hara, i runga anō i ngā Tikanga Māori.

Ko te whāinga matua o Te Ohu Whakatika he tārei i tētahi Hui Māori hei pou whirinaki mō te Whakahoutanga Whakawā Hara a te Karauna. Ka āta tirohia ngā mahi a Te Ohu Whakatika e te Rūnanga Māori i whakatūria rā i te hui taumata, e ngā whānau Māori, e ngā Hapū me ngā Iwi. He mea mahi tahi te Tāhū o te Ture me Te Ohu Whakatika ki te whakakao te Hui Māori e tū nei.

**Ko Ngā Mema**

He mea waitohu ngā mema o Te Ohu Whakatika, ā, i whakamanaia hoki i tētahi hui i te 6 Hepetema, 2018 I te Marae Whakamaumaharatanga mō Te Puea. He mahi aroha tēnei, kāore i te utua. Ko te roa o te tūranga mai i te 6 Hepetema 2018 ki te 30 o Āperira 2019.

**Ngā mema o Te Ohu Whakatika**

Inā rā ngā mema o te Ohu Whakatika:

* Katie Murray
* Marcus Akuhata-Brown (Convenor)
* Tane Puru
* Jamie-Lee Tuuta
* Anne Waapu
* Te Mauri Kingi
* Marise Lant
* Hurimoana Dennis
* Eugene Ryder
* Billy Macfarlane
* Dee-Ann Wolferstan

Ko ngā pūmanawa o ō mātou mema:

* He whānui tonu ngā tirohanga, ngā huarahi i takahia i tēnei ao
* He mārama, he pono hoki ki ngā tikanga Māori
* He mōhiotanga ki ngā tini putanga kētanga o te mahi, he pūkenga nui, he whai mana hoki i waenga i ngā whānau, i ngā hapū, i ngā iwi me ngā hapori Māori
* He whānui tonu ngā toronga, ka uru hoki ki ngā rohe maha.

Page 7 of the report (numbering is page 5)

<accessibility note begins> This page contains black text on a white background. The headings and the bullets are in red.There is a black border at the bottom of the page with the outline of a puhoro in white. The words ‘you follow’ are in white inside the border on the right hand side. <accessibiliy note ends>

**About Te Ohu Whakatika**

Te Ohu Whakatika was established following Hāpaitia Te Oranga Tangata – Criminal Justice Summit 2018 and mandated to lead, design, develop and action the Hui Māori for the reformation of the Criminal Justice System in accordance with Tikanga Māori.

The key objective of Te Ohu Whakatika is to design a Hui Māori to inform the Crown’s Criminal Justice Reform. Te Ohu Whakatika is accountable to the Māori Caucus established from the summit, whānau Māori, Hapū and Iwi. The Ministry of Justice was tasked to work with Te Ohu Whakatika to convene this gathering.

**Membership**

Te Ohu Whakatika members were appointed and mandated as a result of the hui on the 6 September, 2018 at Te Puea Memorial Marae. This is a volunteer appointment. The term of appointment is from 6 September 2018 until 30 April 2019.

**Te Ohu Whakatika members**

The members of Te Ohu Whakatika are:

* Katie Murray
* Marcus Akuhata-Brown (Convenor)
* Tane Puru
* Jamie-Lee Tuuta
* Anne Waapu
* Te Mauri Kingi
* Marise Lant
* Hurimoana Dennis
* Eugene Ryder
* Billy Macfarlane
* Dee-Ann Wolferstan

Our members have:

* A diverse range of views and experiences
* An understanding of, and respect for, tikanga Māori
* Technical knowledge, expertise, and influence with whānau, hapū, iwi and Māori communities
* Extensive networks and regional coverage.

Page 8 of the report (numbering is page 6)

<accessibility note begins> This page contains black text on a white background. The headings are in red and black. The numbers are in red. The heading ‘INĀIA TONU NEI’ is in large black and red bold text and mirrors the cover page i.e. small te reo and English terms written inside each letter. There is a black border at the bottom of the page with the outline of a puhoro in white. The words ‘We lead,’ are in red inside the border on the left hand side. The text is in te reo. <accessibiliy note ends>

**Ināia Tonu Nei**

**Ariā o te hui: Ināia Tonu Nei – Koinei te wā.**

**Ko mātou hei ārahi, ko koe hei whai.**

Ko tēnei te matakīrea o te hōtaka Hui Māori, e kore e whakapāha i tā te Māori ārahi i konei. E hūnuku ai te whānau mōrehurehu ki te whānau taurikura, me mārama ki tā te Tiriti i tūmanako ai – he hīkoitanga tēnei hui ki tērā. I ngā rā e toru o te hui, he āki i te hunga ka tae kia manahau te tāpaetanga.

**Aronga o te hui**

1. Whai wāhi, hei whakaawe hoki i te hōtaka whakahou
2. Hei whanake, hei whakakaha i ngā honongo ki roto i Te Ao Māori
3. Hei whanake, hei whakakaha i te haepāpā o te Rāngai Ture ki te iwi Māori
4. He āhukahuka, he kōkiri i te wāhi hira me mau i te iwi Māori, hei waengapūtanga mō ia wāhanga o te whakahou me te panoni i te manatika.
5. Kia rāngona ngā whakaaro me ngā kōrero e hua ai te mahi (i te Kāwanatanga) i karangahia e te iwi Māori.

**Ngā hua**

Whai muri i te hui Māori, ka whakaputaina he ripoata me ōna karere matua ki a Ngāi Māori. Ka tukuna pū hoki tēnei ripoata ki ngā Minita katoa e whai pānga ana ki te Rāngai Ture, ā, ka ārahi tēnei i te whānuitanga o Hāpaitia te Oranga Tangata – Safe and Effective Justice reform programme.

Page 9 of the report (numbering is page 7)

<accessibility note begins> This page contains black text on a white background. The headings are in red and black.The numbers are in red. The heading ‘INĀIA TONU NEI’ is in large black and red bold text and mirrors the cover page i.e. small te reo and English terms written inside each letter. There is a black border at the bottom of the page with the outline of a puhoro in white. The words ‘you follow.’ are in white inside the border on the right hand side. <accessibiliy note ends>

**Ināia Tonu Nei**

**Hui Theme: Ināia Tonu Nei – now is the time.**

**We lead, you follow.**

This theme drives the Hui Māori programme and unapologetically declares this space as Māori led. The shift from whānau Māori who are surviving to whānau who are thriving requires the realisation of what was envisaged in the Treaty – this hui is a step towards that. Across the 3 days, attendees are encouraged to see themselves as active contributors.

**Hui purposes**

1. Contribute to and influence the reform programme.
2. Build and strengthen relationships within Te Ao Māori.
3. Build and strengthen accountability of the Justice Sector with Māori.
4. Recognise and advance the critical space Māori must hold, which is central to any justice reform and indeed transformation.
5. Be heard in ways that lead to actions (by the Government) that Māori have called for.

**Outcomes**

Following the Hui Māori, a report containing the key messages of the hui will be disseminated to Ngāi Māori. This report will also be delivered directly to all Ministers relevant to the Justice Sector and will inform the wider Hāpaitia te Oranga Tangata – Safe and Effective Justice reform programme.

Page 10 of the report (numbering is page 8)

<accessibility note begins> This page contains white text on a green background. There are bold white puhoro running vertically on the left hand side of the page. The text is in te reo. <accessibility note ends>

**INAMATA**

*Me mātua titiro whakamua kia mārama ai te hikoi whakamua.*

Tā te wāhanga Inamata he ārahi i a tātou kia tiro whakamuri ki ngā hītori o tēnei whenua, me te whakautu i tā tatou pātai “mā hea tātou i tae mai ai ki tēnei rā?”

Ka tīmata te whakairo wātaka *Titiro whakamuri, kōkiri whakamua* i ngā tau o mua rawa i te tau 1840 me te hainatanga o Te Tiriti. Ko tāna he whiu ki tahaki I te whakaaro he ‘mohoa ture-kore,’ te Māori, mā te tautohu i ētahi ritenga matua o te ao Māori i noho haumaru ai te tangata, i pakari ai te tū i tōna hapū, tōna hapori. Mai i reira, ka whai kia whakakitea atu ētahi o ngā taumahatanga kua tau ki runga i te iwi Māori, nā te utanga mai o te ture Pākehā mai i tāwāhi, ngā urupare, ngā ātete me ngā tukunga iho o aua mahi mō te Māori.

Ahakoa kāore i tuhia te katoa, ka noho te wataka hei hōpuni kōrero iti, e taea ai e koe te āpiti i ō mōhiotanga ki te mōhiotanga o te katoa i kohia i tēnei hui. Me tiri tāu e mōhio ana ki te hunga tūtata, tāpiritia hāngaitia ō mātauranga ki te whakairo nui.

**Ngā pātai**

* 1. He aha tāu i mōhio ai? Ine 1 ki te 10.
	2. He aha kei te ngaro?
	3. I runga anō i tō mōhio o nāianei, he aha ngā aria (whakaaro) ka noho hei pūtake mō ō tatou hanganga whakawā hara o nāianei?

Titiro mai: Kei ngā whārangi e whai ake nei ngā kōrero katoa mō ia hipanga o te wātaka.

Page 11 of the report (numbering is page 9)

<accessibility note begins> This page contains black text on a white background. The main heading is in green and the numbers are in red. There are bold green puhoro running vertically on the right hand side of the page. The words ‘We lead, you follow.’ are in black and red at the bottom right hand side of the page. <accessibility note ends>

**INAMATA**

*We must look back to move forward.*

The Inamata space supports us to look back into the history of this whenua and both ask and answer for ourselves “how did we get here?”

The timeline graphic *Titiro whakamuri, kōkiri whakamua* begins well before the 1840 signing of Te Tiriti as it debunks the idea of ‘lawless savages’ by identifying some concepts of Māori law which kept people safe and functioning well in their communities. From there, it seeks to demonstrate the various challenges Māori have faced to date through the creeping impositions of foreign Pākehā law and the subsequent responses, acts of resistance or consequences felt by Māori.

Far from comprehensive, the timeline is intended to provide a small base from which you may contribute your own knowledge to the collective pool gathered at this hui. Share what you know with those nearby and add your mātauranga directly to the large graphic.

**Ngā pātai**

1. How much did you know? Scale 1 to 10.
2. What’s missing?
3. Knowing what you know now, what values do you think our criminal justice structures are built upon?

Page 12 of the report (numbering is page 10)

<accessibility note begins> This page has a green background with three mountains at the bottom/middle. The main heading is at the top of the page in white text. The text under that is directly above a white band. That text is in red. The white band going through the middle of the page is the beginning of a timeline. Below the white band are words in white text scattered on the middle mountain. The text is in te reo and English. <accessibility note ends>

**Titiro whakamuri, kōkiri whakamua**

*Look back and reflect so you can move forward*

**Mai i te pō, ko te ture Māori anake te ture**

***Since the beginning of time, Māori law prevailed***

**Rūnanga**

**Muru**

**Mahi Tūhono**

**Utu**

**Tikanga**

**Ea**

**Tapu**

**Rāhui**

**Take**

**Pana**

**Takawaenga**

**Hohou i te Rongo**

**Whakanoa**

Page 13 of the report (numbering is page 11)

<accessibility note begins> This page is a continuation of the last, with a green background and mountains at the bottom/middle. The white band continues through the middle of the page, now illustrating a decade timeline in black bold text starting from 1830 and ending at 1890, with red lines separating the decades. Key events (and their dates) extend from the timeline from black and red lines. The black lines extend above the timeline to dates highlighted in black, representing the Crown side. The red lines extend below the timeline with dates highlighted in red, representing the Māori side. The text on both sides is white with the years inside black or red boxes.

The top half of the page reads: <accessibility note ends>

**1840s** First prison built in Aotearoa

**1853** First Parliament elections excluded Māori. By 1856 “Responsible Government” begins and political control now sits with a Pākehā settler Government

**1860s** Suppression of Rebellion Act, New Zealand Settlement Act, Te Kooti Tango Whenua

**1877** Prendergast decision- the Treaty is “worthless”

**1880** Māori Prisoners’ Trial Act, West Coast Settlement Act, Indemnity Act

**Ca. 1890s** Dog Tax: the first direct state-imposed tax on Māori returned no amenities. Dissenters charged with treason and jailed for a year

<accessibility note begins> The bottom half of the page reads: <accessibility note ends>

**1835** He Whakaputanga o te Rangatiratanga o Nu Tireni

**1840** Te Tiriti o Waitangi

**1858** The Kingitanga movement began with Pōtatau Te Wherowhero

**1860s** Māori imprisoned en masse

**1870s** Ngāi Tahu peaceful resistance led by Te Maiharoa

**1881** Te Pāhuatanga met with peaceful resistance at Parihaka

Page 14 of the report (numbering is page 12)

<accessibility note begins> This page is a continuation of the last, with a green background and mountains at the bottom/middle. The white band (decade timeline) continues through the middle of the page in black bold text starting from 1900 and ending at 1960, with red lines separating the decades. Key events (and their dates) extend from the timeline from black and red lines. The black lines extend above the timeline to dates highlighted in black, representing the Crown side. The red lines extend below the timeline with dates highlighted in red, representing the Māori side. The text on both sides is white with the years inside black or red boxes.

The top half of the page reads: <accessibility note ends>

**1900s** Māori population hits record low, officials start talking about their role to “smooth the pillow of the dying race”

**1910s** Police riad on Maungapōhatu

**1915** Discharged Solders’ Settlement Act

**1930s** The Great Depression

**Post-WW11** NZ officials get caught up in communist hysteria

**1950s** Racialisation of crime, moral panic about “youth crime”

**1961** The Hunn Report

**1967** Māori Affairs Amendment Act gives government additional powers to take control of Māori land

<accessibility note begins> The bottom half of the page reads: <accessibility note ends>

**1898** Dog Tax Rebellion

**1899** 1st Minister of Native Affairs

**1900s** Te Kotahitanga argue for separate Māori legislative assembly

**1910s** Waikato resistance to the Conscription Bill led by Te Puea Heerangi

**Ca. 1920** Māori who fought in WW1 return to find their whenua and sites for pure stolen

**1930s** Upturn in charges against Māori

**1940s** WW11 Māori pay “the price of citizenship”- again

**1950s** Rate of M Rate of Māori imprisonment starts to rise in alignment with urban migration, funnelling of Māori kids into State Care begins

Page 15 of the report (numbering is page 13)

<accessibility note begins> This page is a continuation of the last, with a green background and mountains at the bottom/middle. The white band (decade timeline) continues through the middle of the page in black bold text starting from 1970 and ending at 2020, with red lines separating the decades. Key events (and their dates) extend from the timeline from black and red lines. The black lines extend above the timeline to dates highlighted in black, representing the Crown side. The red lines extend below the timeline with dates highlighted in red, representing the Māori side. The text on both sides is white with the years inside black or red boxes. The last key event extending from the timeline at 2019 is ‘INĀIA TONU NEI’ in red and white bold text. It mirrors the cover page i.e. small te reo and English terms written inside each letter. The words ‘We lead, you follow.’ are under ‘INĀIA TONU NEI’.

The top half of the page reads: <accessibility note ends>

**1970s** Racism intensifies, Comber report on Gangs

**1973** Taskforce Policing introduced which more than tripled Māori and Pasifika arrests

**1984** Official Policy on ‘Biculturalism’

**1985** Waitangi Tribunal Amendment Act extends jurisdiction to hear claims retrospective to 1840

**1987** Rogernomics-Black Monday

**1995** Fiscal envelope introduced

**1996** First MMP election

**1998** Last independent research on Police Bias

**2002** Sentencing Act, Parole Act, Victims Rights’ Act

**2003** Methamphetamine reclassified from Class B to Class A

**2013** Bail Amendment Act

**2017** Corrections establishes Rautaki Māori team

**2018** Criminal Justice Summit lacks Māori voice

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**Ca. 1970** Protest groups like Ngā Tamatoa form

**1975** Land March

**1978** “The day New Zealand cried”

**1988** He Whaipaanga Hou report recommendations were largely ignored and author slammed

**1990s** Resurgence of protest on land and Treaty issues i.e. Pākaitore, Takahue

**2005** Wai 1024: The Offender Assessment Policies Report

**2016** WAI 2540: Tū Mai te Rangi Report

**2018** Criminal Justice Summit lacks Māori voice

**2019** Ināia Tonu Nei**.** We lead, you follow.

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| DATE | EVENT | WHAKAMĀRAMA  |
| **1835**  | **He Whakaputanga o te Rangatiratanga o Nu Tireni**  | The Declaration of Independence of the United Tribes of New Zealand was a show of indigenous power as it proclaimed the sovereign independence of New Zealand. British Resident James Busby described it as the ‘Magna Carta of New Zealand’ and fittingly, Hone Sadler has shared these words when describing its place in the constitutional foundations of New Zealand: ‘He Whakaputanga te matua, Te Tiriti te tamaiti – He Whakaputanga is the parent, Te Tiriti is the child’.  |
| **1840**  | **Te Tiriti o Waitangi**  | The Treaty of Waitangi was signed as an agreement between two polities – representatives of the Crown and rangatira of various hapū, the ‘chiefs of the confederated tribes’ (terminology used earlier in He Whakaputanga o te Rangatiratanga o Nu Tireni). The Treaty is made up of a set of principles upon which the two parties made a political covenant. Written in te reo Māori and English, today we recognise the principles as communicated through the te reo Māori version in accordance with international law.  |
| **1840s**  | **First prison built in Aotearoa**  | Made of raupō or wood, the first prisons were flimsy and prisoners were often in chains to prevent escape.  |
| **1853**  | **First elections to Parliament**  | Māori are excluded from voting because only people who own enough land as individuals are eligible.  |
| **1856**  | **“Responsible Government” begins**  | Governor appoints Ministers from the pool of people in parliament and behaves in accordance with their advice. Political control now sits with a Pākehā settler Government who quickly introduce new laws. The Governor can no longer introduce his own laws.  |
| **1858**  | **A Māori King**  | In an attempt to control Pākehā settlement, a series of inter-tribal meetings were held to discuss kotahitanga (unification of the tribes) and pupuri whenua (the policy of withholding land from sale). This culminated in the selection of the Waikato chief Te Wherowhero as the first Māori King in 1856. He was installed in 1858 at Ngāruawāhia and took the name Pōtatau. The Kingitanga movement was regarded as a threat to settlement and a challenge to the Crown’s sovereignty.  |
| **1863**  | **Waikato War**  | Fighting had begun in Taranaki where Government officers had bought land from a Te Āti Awa chief who was not entitled to sell it. The owners occupied the block and could not be removed. Governor George Grey used Ngāti Maniapoto participation in this conflict and an alleged threat to attack Auckland as justification for ordering the invasion of the Waikato and the subjugation of the Kingitanga Movement. When troops led by Lieutenant-General Cameron crossed the Mangatāwhiri stream in July 1863, the Waikato War had begun.  |
|  | **Suppression of Rebellion Act**  | Anyone fighting in defence of their lands is defined as being in rebellion against the Crown – a felony. The Act suspended the right to fair trial before imprisonment, and threatened death or prison to anyone brought before the Courts.  |
|  | **New Zealand Settlement Act**  | Empowers the Crown to confiscate lands from rebels. Over one million hectares of fertile, strategically important land was confiscated.  |

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| DATE | EVENT | WHAKAMĀRAMA  |
| **1865**  | **Te Kooti Tango Whenua (The Land-Taking Court)**  | Speeds up the process of individualising Māori land title making it easier for the Crown to acquire. Accelerates erosion of the Māori asset base.  |
|  | **Pai Mārire supporters imprisonedwithout trial**  | The messianic Pai Mārire movement (founded by Te Ua Haumene) was gaining popularity in Taranaki, fuelled by recent land confiscations. From 1864 to 1868, government and Pai Mārire supporters clashed. Defeated in a battle at Waerenga-a-hika Pā, Poverty Bay, four shipments of prisoners (over 300 men, women, and children) were deported to the Chatham Islands. Te Kooti Arikirangi Te Turuki, who had fought on the government side, was among them. In 1868, Te Kooti led an escape and on arrival to Poverty Bay he and his followers refused to lay down their arms. This resulted in another series of battles and at one point the Government issued a massive bounty of £5,000 for Te Kooti.  |
| **1869**  | **74 Taranaki Māori prisoners added to the pool of prison labour building Dunedin**  | Since the Taranaki Wars began in the early 1860s, it was not uncommon for Māori captives to be imprisoned in the “ice bound hell” of Dunedin. Seventy four Taranaki Māori from Pātea who surrendered during the conflict in 1869 were among those set to work on roading, railways and construction in and around Dunedin.  |
| **1877**  | **Prendergast Decision**  | Based on the notion that the Treaty had been signed ‘between a civilised nation and a group of savages’ who were not capable of signing a treaty, the third Chief Justice of New Zealand declared the Treaty a ‘simple nullity’ and ‘worthless’. Thus the rights of citizenship guaranteed to Māori under the Treaty no longer needed to be upheld.  |
|  | **Ngāi Tahu peaceful resistance led by Te Maiharoa**  | Hipa Te Maiharoa was a tohunga and prophet aggrieved at the Crown’s failure to uphold its promises under Kemp’s Deed. He led 150 of his people on a hīkoi to Ōmārama where they peacefully occupied some land. Growing suspicion and alarm resulted in the “Native” Minister (John Sheehan) issuing an eviction notice and sending Police to move everyone on within 48 hours. Moeraki leader, Rawiri Te Maire was arrested and violence was threatened. The people moved on and a new settlement was created but it would take almost 120 years for their claim to be upheld by the Waitangi Tribunal.  |
| **1880**  | **Māori Prisoners’ Trial Act**  | This is passed to allow for the continued imprisonment of the Parihaka protestors without trial – but until a set date. When that date arrived, Government repeated the postponement – not once but twice. The Act made the illegal actions of the government legal merely by deeming them so, and decreed that ‘no Court, Judge, Justices of the Peace or other person shall during the continuance of this Act discharge, bail, or liberate the said Natives...’  |
|  | **West Coast Settlement Act**  | When most of the able-bodied men were in prison, Government passed this law allowing any Māori in Taranaki to be arrested without warrant on suspicion of ploughing or fencing and jailed for two years with hard labour.  |
|  | **Indemnity Act**  | If you are a constable or a volunteer and in the course of enforcing the above laws you commit a crime, it’s OK as long as the victim is Māori. This was not the first or last law of this kind.  |

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| DATE | EVENT | WHAKAMĀRAMA  |
| **1881**  | **Te Pāhuatanga met with peaceful resistanceat Parihaka**  | Native Minister John Bryce used the above Acts with reckless abandon. Almost daily marches of 50 – 100 Parihaka men and sometimes boys would march down the road to the fences near their fields, fearlessly chanting as they passed under the eyes of the constabulary. Bryce ordered so many mass arrests that *he was ordered* to stop taking prisoners, and subsequently resigned as Native Minister. Before long, Bryce withdrew his resignation and attempted to muster cabinet approval for an all-out assault on Parihaka. When Bryce’s final batch of fifty-nine prisoners were brought to trial, they were the first group to face a jury in nearly two years of mass jailings. Under Te Whiti’s leadership, released prisoners in the South Island refused to leave unless their companions were freed. On June 19th 1881, 424 prisoners marched in single file onto Parihaka marae. The conflict continued. An election loomed and political gains could be made from an atmosphere of alarm. Te Whiti’s speeches were deliberately misquoted or confused in a way that suggested he and his followers posed a military threat. In October, over 1000 armed men gathered three miles from Parihaka, where more than 2000 Māori men, women and children waited. Eventually, the armed men marched into the village centre where they found the people packed together on the marae. Bryce ordered the arrest of Tohu and Te Whiti and threatened the rest with being shot if they did not disband. These tactics made no impression and so each day dozens of them were arrested. Personal property and crops were destroyed. Women were raped by drunk, disease-ridden soldiers. Chiefs were even brought in to persuade their people to leave. By November 22nd the last batch of prisoners were marched away, 1600 had been forced to leave. Te Whiti and Tohu were jailed indefinitely without trial.  |
| **1898**  | **Dog Tax: The first direct state-imposed tax on Māori returned no amenities. Dissenters charged with treason and jailed for a year**  | The “Dog Tax War” erupts as some Māori refused to pay a new tax for keeping dogs – they owned on average far more dogs than Pākehā and received no amenities in exchange. The first direct tax that the state seriously attempted to impose on Māori, Māori regarded it as an oppressive symbol of Pākehā dominance. Often the tax collectors were Māori Councils who were seen as Pākehā puppets. Sometimes it was collected by constables who received a commission on payments. In 1891, five chiefs from Te Arawa were arrested for their refusal and so put to work outside Tauranga jail in a public demonstration of the power of the law. In 1896-7, Hokianga Māori were similarly arrested and in response to rumour that they were to be exiled on an ‘ice-bound island’, they banded together to resist further jailings. The Hokianga County Council, following a precedent set by other local bodies, imposed a 10s. tax on all dogs in its territory. A group of dissenters sent a message to the county office that they would shoot anyone who forced them to pay. The Government over-reacted and sent a military force of 120 men armed with two cannon and two machine guns, supported by a gunboat and sixty naval volunteers, to Hokianga to arrest the dissenters. An explosive situation, the M.P. for Northern Māori, Hone Heke (grand-nephew of *the* Hone Heke) persuaded Māori to lay down their arms. The government however, was not content with the arrests and had dissenters charged with treason. Most were jailed for a year.  |

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| DATE | EVENT | WHAKAMĀRAMA  |
| **1899**  | **Sir James Carroll becomes the first Māori Minister of “Native” Affairs**  | The next Māori to hold this office would be Sir Apirana Ngata – in 1928. No other Māori would hold this office until Matiu Rata became the Minister of Māori Affairs in 1972. Clearly, even with Māori seats in Parliament, the ability of Māori to influence through Ministerial portfolios (let alone Cabinet) was limited.  |
| **1900**  | **Māori population hits a record low**  | Concerns that Māori may be about to become extinct. Officials start talking about their role being to “smooth the pillow of the dying race”.  |
| **1900s**  | **Te Kotahitanga argue for a separate Māori legislative assembly**  | Around the turn of the century, Te Kotahitanga argue for a separate Māori legislative assembly to design laws that particularly affect Māori. James Carroll, the most senior Māori figure in Parliament at the time argued against this.  |
| **1915**  | **Discharged Soldiers’ Settlement Act**  | As a part of the official repatriation programme, returned servicemen were to be granted farmland and could apply for cheap finance to develop it.  |
| **1916**  | **Conscription Bill Opposed by Waikato**  | With the outbreak of WWI, Māori MPs (Māui Pōmare in particular) believed it was essential that Māori showed themselves to be the equals of Pākehā in recruitment and casualty rates. Only this, they believed, would prove that Māori were worthy of equal consideration in civilian life. Some iwi – Te Arawa, Ngāti Porou, Ngāi Tahu – gave disproportionately large numbers. Others gave scarcely any men. The Waikato people in Pōmare’s own electorate refused to enlist at all, and were conscripted towards the end of the war as a punishment. Conscription was not applied to Māori in general. Many Māori opposed the 1916 Conscription Bill. They were successful in that none of their people were forced into the army in time to fight, but not in avoiding arrest and repression.  |

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| DATE | EVENT | WHAKAMĀRAMA  |
|  | **Police raid on Maungapōhatu**  | Rua Kenana was a controversial leader of the Ringatu faith and lands rights activist who articulated the political grievances of his largely Tūhoe following. For years, Rua had been defying the Pākehā authorities and eventually,in his attempts to control the supply of alcohol, five charges were laid against him in 1911. Because of his remote location at Maungapōhatu, Rua’s defiance was largely tolerated, until WWI when dissent became unacceptable and the law was applied with greater vigour. In 1915, Rua received five more charges related to his status as the head of the community and others were also fined and jailed. He received the maximum sentence of ‘three months without choice’ however this was for the 1911 charges. The 1915 charges were suspended at the time only to be revived in 1916 by the Minister for Native Affairs, William Herries. Following the new summons, a miscommunication through bad administrative process on behalf of the system led to Rua being found in contempt of court and sentencedagain to three months in prison. Despite some local police and media personnel, believing he had already served his sentence for the 1915 charges, new arrest warrants were issued. Rua’s alleged responses to the subsequent police approach formed the basis of a new charge of sedition and a military-style expedition was organised by Cullen, the then Commissioner of Police. In 1916, a force of seventy armed police converged on Maungapōhatu to arrest Rua. Thirty-one of forty-eight men were arrested, two were killed and seven were wounded (including four police). Most of the others ran away. The police had been given no definite instructions. Their disorganisation soon led to chaos. Not one of the men arrested had been armed. Most of them were held for twenty-four hours. A few were kept prisoner for three days. Rua was held, at first, on a nine months’ sentence, imposed for the 1915 charges and now increased by his default of fines. The others were all refused bail. Due to a Sunday prohibition on warrants for commitment to prison, four of the original eight charges laid by the police were invalidated. When the jury returned, declaring Rua ‘morally guilty’ on only one of the charges, Justice Chapman talked at length about Rua’s “long history of defiance of the law”. Clearly, the real issue at stake was one of authority. To the horror of the jury, Chapman committed Rua to one year’s hard labour, followed by eighteen months’ imprisonment for “reformative purposes”. Impoverished by legal debts, the community at Maungapōhatu hobbled along for two more decades.  |
| **1910s**  | **Waikato resistance to the Conscription Bill led by TePuea Heerangi**  | Seen as the center of Māori opposition and having not done their part yet, Tainui-Waikato was targeted for conscription. Accused of being a German sympathiser, Te Puea supported the men who resisted conscription by sheltering them at a pā she had rebuilt at Mangatāwhiri. When they didn’t report for training in 1918, these men were imprisoned in a training camp in Auckland. Subject to severe military punishments, they were sustained ā wairua by the Waikato whānau who travelled up with Te Puea to sing to them from outside the wire. The kaiwaiata were in turn sustained by the goodwill of local Chinese gardeners who supplied them with kai throughout their stay.  |
| **ca. 1920**  | **Māori who fought in WWI return to find their whenua and sites for pure stolen**  | To provide the land needed for the ambitiously generous Discharged Soldiers’ Settlement Act, the government looked to the ‘waste lands’ that Māori soldiers were not presently using to repurpose and gift to repatriated Pākehā soldiers. In doing so, they prevented access to the sites upon which repatriated Māori soldiers would have used to perform customary pure rituals on their return.  |

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| DATE | EVENT  | WHAKAMĀRAMA  |
| **1930s**  | **The Great Depression**  | The Great Depression started to make itself felt in New Zealand. Māori who were peripheral, ‘unskilled’ workers, hired to handle seasonal peaks and do odd jobs, were worst affected. Many Māori communities lacked land and/or the state’s confidence in their ability to meet the demands of land development. These had to endure acute unemployment and lower unemployment benefits. Sir Apirana Ngata, along with Pākehā politicians, urged that Māori be given smaller benefits because they could grow much of their own food and live off the land in a way Pākehā could not. He worried that money without work would demoralise Māori. However, the resources for Māori land development were eventually cut too.  |
| **Mid 1930s–1940s**  | **Upturn in charges against Māori**  | There was a sharp increase in alcohol consumption, arrests for public drunkenness and related offences, an increase in car ownership, and arrests for car ‘conversion’. The law only penalised the supply of liquor to Māori. Police, therefore, resorted to charging Māori found in possession of liquor with aiding and abetting its supply. Though this charge could be difficult to sustain, more Māori than Pākehā were convicted for illegally supplying liquor to ‘Natives’ during the mid-1930s and ‘40s.  |
| **1939–1945**  | **WWII**  | Māori pay the “price of citizenship” – again.  |
| **1945–1975**  | **Mass Urbanisation**  | Māori go from being 25% urban to 75% urban in the space of 30 years. Problems arising from Māori and Pākehā living alongside each other en masse for the first-time in NZ history exposes the myth of racial harmony. Vagrancy is one of the most common offences at this point in our history. Increasing Māori representation in crime, court and prison statistics were blamed on urban dislocation.  |
| **Post–WWII**  | **NZ officials get caught up in post-WWII communist hysteria**  | Officials worried that Māori were particularly susceptible to communism. In 1953, the Government commissioned a report on Māori and communism. PM Fraser warned Te Puea that if she got involved in resistance to Government selling land at Ōrākei she could end up in prison.  |
| **1950s/60s**  | **Racialisation of crime (Spoonley)**  | Law & Order becomes a feature of election campaigns, reinforced by crime reporting. In the 1950s and 1960s, Māori and Pacific Island men came to be perceived as the principal threats to law and order, as rapists and gang members. In this ‘racialisation’ of crime, crime stories came to stress – and later to seek out – the Māori origin of the offender. In the 1950s, stress on the ‘Māori character’ of those involved in crime was a feature of all but one daily newspaper. Labels such as Māori, Pacific Islander, or Polynesian were used three to four times more than labels such as Pākehā. This was particularly true for violent and sexual offending, reinforcing the belief that Māori and Pacific Island peoples were responsible for such crimes. Many Māori shared the same racial stereotypes held by Pākehā, even those that were unflattering or hurtful to themselves. The internalisation of negative images started to re-shape Māori identities.  |
| **1954**  | **Mazengarb Report**  | Mazengarb Report released, and 300,000 copies sent to NZ homes, in response to a minor incident in the Hutt Valley. The committee decided, based on stats it previously distrusted, that juvenile delinquency was 3.5 times higher among Māori than other races. It put this down to factors inherent in Māori culture and traditions and the difficulty Māori were having in conforming.  |

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| DATE | EVENT | WHAKAMĀRAMA  |
| **1956**  | **Moral panic about youth crime**  | Despite the lack of an actual ‘youth crime’ problem, Child Welfare officers increasingly made remarks to media and the public about the rise of children involved in gang behaviour and vandalism. They ran a media campaign to explain their work.  |
| **1957**  | **Juvenile Crime Prevention Branch in Police**  | Police create the Juvenile Crime Prevention Branch to focus attention specifically upon young people. Engaged in well-intentioned preventive work, they invariably widened the nets of social control. They patrolled the streets looking for children up to mischief or in need of care and brought them before Child Welfare officers. From there they became events that required further attention.  |
| **1958**  | **Joint Committee on Juvenile Offending**  | Government establishes a Committee on Juvenile Offending.  |
| **1960**  | **Delinquency-spotting**  | Police Offences Amendment Act criminalises minors who drink or possess alcohol. At the same time, Child Welfare staff traversed the country, giving more than 500 presentations to different groups about their concerns. They encouraged the public, teachers and religious leaders to engage in ‘delinquency-spotting’. Māori children steadily came to notice for their ‘potential delinquency’.  |
| **1950s–1980s**  | **Funnelling of Māori kids into State Care**  | Over 100,000 ‘indigent, neglected, and delinquent’ children were put into state care. While there, children endured abysmal conditions, inadequate resources, dysfunctional workers, social isolation and cultural dislocation. Many were exposed to invasive body searches, psychotropic drugs, ECT, solitary confinement, and worse. Although all of these children were invariably seen as ‘problems to be sanctioned’. Child Welfare Officers frequently regarded Māori children as neglected on account of their family’s perceived ‘cultural deficits’. Police officers scrutinised their activities and disproportionately funnelled them into the Courts for minor misdemeanours. Magistrates viewed Māori children as better off in institutions than with their own families. Girls were institutionalised for running away, truanting or supposed sexual promiscuity. Extremely high percentages of these kids ended up in adult prisons.  |
| **1961**  | **Hunn Report**  | Ushers in the ‘integration’ agenda. The report recognises that there are too few Māori in higher education and calls for something to be done about it. Conversely, it refers to te reo Māori as an ‘ancient relic’. The report also concluded that differentiation between Māori and Europeans in statutes should be reviewed at intervals and gradually eliminated’. The statute books had been combed, and a list of 264 points where differentiation occurred was produced. So, in 1961, the relevant sections of the 1908 Crimes Act were not re-enacted in the new Crimes Act. In 1962, the Māori Welfare Act repealed the Tohunga Suppression Act.  |
| **1967**  | **Māori Affairs Amendment Act**  | Gives the government additional powers to take control of Māori land, and provides for land owned by fewer than four people to pass into individual titles. Activist groups like Ngā Tamatoa and the Māori Organisation on Human Rights (M.O.O.H.R.) are formed in response.  |

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| DATE | EVENT | WHAKAMĀRAMA  |
| **1973**  | **Taskforce Policing Introduced**  | Following six violent incidents in Auckland during the early 1970s, four of which took place in the inner city and involved Māori or Pacific Island peoples, public demands were made for more police with increased powers. The ‘rising level of violence and disorder’ within society was thought to be associated with the extension of hotel opening hours in 1967 and gangs. Hysterical newspaper editorials and outbursts from National MPs – especially the Leader of the Opposition, Rob Muldoon – led the then Prime Minister to authorise the establishment of Task Force policing in the summer of 1972/73, later called Team Policing, to patrol the inner city. The Task Force more than tripled the usual number of Māori and Pacific Island peoples arrested for drunkenness.  |
| **1970s**  | **Racism intensifies**  | The economic decline of the early 1970s introduced major unemployment for the first time in the post-war period. Racism intensified. Māori were increasingly subject to discrimination at the hands of police, leading to higher arrest rates. This process was reinforced by a lack of effective support in court so that conviction and imprisonment rates for Māori also increased. Māori and Pacific Island peoples came to be perceived as threats to law and order. For many Pākehā, ‘rapist’ and ‘gang-member’ became synonyms for Polynesian men despite the fact that neither image was true. In other words, crime became racialised.  |
| **1975**  | **Māori Land March**  | Early in 1975, Whina Cooper convened a hui at Māngere marae. It was attended by representatives of iwi who had land grievances against the government and/or local bodies. This assembly launched Te Rōpū Matakite, the group which promoted the Māori Land March. Initially, no Māori wanted to host or to join in with the marchers. Despite the lack of encouragement, a handful of marchers started out in 1975, led by Whina Cooper. The March unsuccessfully sought an official moratorium on the sale of Māori land. Despite its lack of success and inability to maintain unity, the March was a powerful consciousness-raiser for many Māori. By the time they reached Wellington, no marae was big enough to hold them. When the Land March ended, it broke up into splinter groups. These became the catalysts for further protests over land confiscations and other issues. At the end of 1975, the Māori Affairs Act and the Public Works Act were repealed. Māori land could no longer be taken without appeal, notification or compensation.  |
| **1977/8**  | **Te Rā Pōuri o Aotearoa, the Day New Zealand Cried**  | Protest groups campaigned for the return of Takaparawhau (Bastion Point) to Ngāti Whātua. The government did not own the land, but planned to subdivide it and sell it off anyway. Attempts to have the government reconsider had failed so protestors responded with a well organised occupation that sought to also educate the public on the issues. After 506 days, over 600 police and army personnel were mobilised, together with an Air Force Helicopter, an army bulldozer, and navy ships. An astounding 222 people were arrested for ‘wilful trespass’ on ‘Crown land’ and dragged off to the waiting police buses. At least half of these people were not Māori. The tent town, including the meeting house ‘Arohanui’ was demolished, the area floodlit, gates were locked and a police and army personnel cordon established. Community support for defendants rallied and marches were organised to keep the focus upon the injustices surrounding the charges. The defendants took up so much court time cross-examining arresting officers and reviewing the history of Ngāti Whātua that the state soon realised that it would take too long. So after only thirty cases were heard, Governor General placed a ‘stay’ on the proceedings. By 1979, all remaining charges had been dropped.  |

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| DATE | EVENT | WHAKAMĀRAMA  |
| **1978**  | **Eva Rickard’s Arrest at Raglan**  | In the same year as Bastion Point, Eva Rickard was arrested at Raglan for trying to reclaim land taken during WWII. When Māori soldiers from Raglan came home from the war they found that their marae had been taken for defence purposes. But, instead of building an aerodrome as was planned, the land had been given to the Raglan golf club. The land was eventually returned.  |
| **1979**  | **Year of the Gangs**  | As described by Jane Kelsey and Warren Young in their analysis – ‘The gangs: Moral panic as social control’. This was a year which galvanised a string of subsequent strategies and reports: the 1979 Parliamentary Committee on Violent Offending, the 1981 Inquiry into Gangs (known as the Comber report) and the 1987 Commission chaired by Justice Sir Clinton Roper. Out of the Comber report grew the Group Employment Liaison Scheme (GELS).  |
| **1980s**  | **Series of Government Reports**  | In the 1980s, a series of reports recognised the need for Government Departments to be more effective for, and reflective of, Māori. For example, Institutional Racism in the Department of Social Welfare Tāmaki Makaurau (1985), Pūao-Te-Ata-Tū (1986), Te Whāinga i te Tika (1986), 1987 Royal Commission on Social Policy, 1988 Government policy paper on Māori Affairs, He Tirohanga Rangapū. And of course, in 1988 there was He Whaipaanga Hou. The author was slammed, and the report recommendations were largely ignored.  |
| **1984**  | **Official Policy of ‘Biculturalism’**  | The fourth Labour government is elected and encourages more Māori personnel, Māori models of organisation, Māori social practices and cultural symbolism within state institutions. This creates the illusion of Treaty ‘partnership’, while marginalising more radical demands.  |
| **1985**  | **Waitangi Tribunal Amendment Act**  | Labour attempts to appease the rising tide of Māori protest by extending the jurisdiction of the Waitangi Tribunal to hear claims retrospective to 1840.  |
| **1987**  | **Rogernomics - Black Monday 19th October**  | Mortgage Interest rates skyrocket as the stock market crashes. Combined with Rogernomics and Ruthanasia, unemployment rocketed to over 25% for Māori. Labour pursued vigorous economic reforms that saw the number of unemployed double between 1986 and 1990 to 220,000. People previously engaged in unskilled and semi-skilled jobs, many of whom were Māori and Pacific Islanders, bore the brunt of the economic restructuring.  |
| **1996**  | **First MMP election**  | Before the 1996 election the number of Māori seats was increased, for the first time in their 129-year history, to five. Two more were added in 2002, and the total has remained at seven. MMP enabled Māori to gain representation in Parliament proportional to population size.  |
| **1998**  | **Last Independent Research on Police Bias**  | Two reports commissioned by NZ Police and Te Puni Kōkiri are released: *Police Perceptions of Māori* and *Māori Perceptions of Police*. This is the last report of police performance for Māori released by Te Puni Kōkiri. The maximum penalty for a third or subsequent drink driving offence increased from three months to two years, resulting in an increase of about 50 in the prison population.  |
| **1990s**  | **Resurgence of protest on land and Treaty issues**  | i.e. Pākaitore, Takahue  |

Page 25 of report (numbering is page 23)

<accessibility note begins> This page contains black text on a white background. There is a black band at the bottom of the page with a puhoro in white outline. The words ‘you follow.’ are in white in the right hand side of the black band. The table headings are green. The table rows are shades of grey. The last key event at 2019 is the ‘INĀIA TONU NEI’ logo. It mirrors the cover page i.e. small te reo and English terms written inside each letter. The words ‘We lead, you follow.’ is under ‘INĀIA TONU NEI’<accessibility note ends>

|  |  |  |
| --- | --- | --- |
| DATE | EVENT | WHAKAMĀRAMA  |
| **2002**  | **Sentencing Act**  | Introduced a presumption in favour of fines, subsequently shown to increase the likelihood of re-offending by Māori who can’t afford to pay the fines.  |
| **2002**  | **Parole Act**  | Almost automatic release at two-thirds was removed meaning that offenders could serve the full sentence. The change was designed to make dangerous offenders, who posed a risk to the community, serve a greater proportion of their prison sentence. Although it was estimated that the prison population would increase by about 400, the actual increase has been about 1,500, mostly occurring between 2002 and 2008.  |
| **2003**  | **Methamphetamine re-classified from Class B to Class A**  | Lifting the maximum penalty for dealing offences from 14 years to life imprisonment, resulting in an increase of about 150 in the prison population.  |
| **2005**  | **WAI 1024: The Offender Assessment Policies Report**  | While there was insufficient evidence to prove prejudicial activity by the Department of Corrections, the Tribunal found the Department needed to consult with Māori communities more, Māori advocates questioned the notion of linking Māori culture–or lack thereof–with offending (MaCRNs – Māori Culture-related Needs Assessment) and in the course of the claim process, the ethnicity factor was removed from the ROC\*ROI risk assessment tool.  |
| **2013**  | **Bail Amendment Act**  | Applies reverse onus to adults charged with a specified offence who have a previous conviction for a specified offence. Worst effects not felt until July 2015 when police introduced an app that automated identification of the people to whom the reverse onus applies.  |
| **2016**  | **WAI 2540: Tū Mai te Rangi Report**  | The same claimant for WAI 1024 returned to the Tribunal with more success this time. The Tribunal found the Crown had breached Treaty principles by failing to prioritise the reduction of the high rate of Māori reoffending relative to non-Māori.  |
| **2017**  | **Corrections establishes Rautaki Māori team**  | In response to the outcomes of WAI 2540, the Department of Corrections quickly established a Māori strategy team towards rectifying the absence of a specific strategy for reduce reoffending by Māori.  |
| **2018**  | **Criminal Justice Summit lacks Māori voice**  | Justice Minister Hon Andrew Little reaffirmed his commitment to ensuring that the voices of Māori are at the heart of the criminal justice reform work that the Government is undertaking. However, in response to the absence of intentional space for Māori voices, Māori attendees called for space to discuss a Māori response to the reformation of the Justice System. From that caucus, a call was made for a national hui Māori to be held. The Minister supported these actions and made a commitment to enable this hui to take place.  |
| **2019**  | **INĀIA TONU NEI** **We lead, you follow.**  | An event led by Māori, for Māori voices, government ears, and collective action. Brave, uncomfortable conversations encouraged towards the reformation of our system of injustice and the conscientisation of Māori, Pākehā and Tauiwi who live and work in the justice sector.  |

Page 26 of report (numbering is page 24)

<accessibility note begins> This page has white text on a green background. There are bold white puhoro vertically on the left hand side of the page. The text is in te reo. <accessibility note ends>

**ONAMATA**

*Ināia tonu nei – now is the time.*

*Mā mātou e ārahi, me whai mai koe.*

Ka aronui te wāhanga Onamata ki ngā āhuatanga o tēnei wā tonu, me te uiui i a tātou ki ngā mea e tika ana kia puritia, kia whiua atu rānei, kia hurihia rānei. Hei āwhina i tēnei kōrero, ka whakaatu hoki te whakairo paipa-roa i tō tātou pūnaha whakawā hara matatini hei tapuwae matua ka tūponotia e te tangata me tōna whānau. Mō te tangata Māori, ka tīmata pea te paipa-roa i te kōpū tonu o te whaea, i te kura, i te tiaki me te kaupare ā-kāwanatanga, i ēnei katoa rānei.

Ahakoa ahurei tonu ngā pūrākau o ia tangata, o ia tangata, arā anō ngā ōritenga o te katoa. Nā te mea kei te mōhio mātou kei konei te mātauranga, i muri i ia kōrero poto a ngā kaitāpae kōrero i roto i ia wāhanga, tēnei mātou te tuku pōwhiri ki a koutou kia tāpaetia mai ō whakaaro ki te hui. Mā konei ka taea e tātou te tuku ēnei āhuatanga kia whitikia e te rā, kia puhipuhia tō tātou pūnaha whakawā tika-kore e te hau.

Nāku te rourou, nāu te rourou, ka ora ai te iwi.

Page 27 of the report (numbering is page 25)

<accessibility note begins> This page has black text on a white background. The main heading is in green. There are bold green puhoro vertically on the right hand side of the page. The words ‘We lead, you follow’ are in black and red at the bottom right hand side of the page. <accessibility note ends>

**ONAMATA**

*Ināia tonu nei – now is the time.*

*We lead, you follow.*

The Onamata space focuses our attention on what is happening right now and asks what we think needs to be kept, chucked or changed. To aid this kōrero, the pipeline graphic shows our complex criminal justice system as key stages that a person and their whānau experience. For Māori, the pipeline can start in the womb, in school, in state care and protection or all of these.

While every story is unique, there are so many similarities among them. Because we recognise the mātauranga in the room, after speakers briefly discuss some key issues, we invite you to contribute your whakaaro to the space. This will enable us to collectively shine lights on all the dark, rusty corners of our system of injustice.

Nāku te rourou, nāu te rourou, ka ora ai te iwi.

Page 28 of the report (numbering is page 26)

<accessibility note begins> The left hand side of this page has a silhouette of naked pregnant woman in profile coloured in black looking to the right. She has one hand over her breasts and one hand on her stomach. Her hair is in a bun. In her pregnant stomach is a baby silhouette in white in profile facing to the left. The background has a small cloud in dark grey in the top right. The top third of the page is blue sky which hues from darker to lighter from left to right. The bottom two thirds of the page is a green hill which hues from darker to lighter top to bottom. The text is on the right side of the page and is in te reo and English. The English text is grey and the Māori text is white. <accessibility note ends>

HIPANGA TUATAHI

**Nga Rā 1000 Tuatahi**

*Ka puta ngā tino whanaketanga hohoro i roto i ngā rā 1,000 tuatahi o te ora o te tamaiti - he matapihi nui mō te kite-ā-kanohi, mō te hīkoi me te whakaaro.*

STAGE ONE

**The First 1000 Days**

*The most rapid development occurs in the first 1,000 days of life- a critical window for learning to see, talk, walk and think.*

<accessibility note begins> The right hand side of this page has: a slightly darker green hill and sky; grey silhouettes of buildings and features of a community (hospital, bank, playground, bus etc.) in the bottom right of the page; and white silhouettes of a baby (in profile), toddler and child (representing the growth of the baby from the last page) infront of the buildings. The text is in the middle of the page, with the Māori text in white and English text in grey. <accessibility note ends>

WĀHANGA TUARUA

**Ngā Āhuatanga Pāpori me te Taihaka Hangaroto**

*He maha rawa ngā repo, kāore i te nui ngā arawhata - tāpaetia ai ngā rongoā whakawā hei rongoā ki ngā mamaetanga pāpori*

STAGE TWO

**Social Conditions and Structural Violence**

*Too many snakes, not enough ladders - we’re having justice responses to social harms.*

Page 29 of the report (numbering is page 27)

<accessibilty note begins> The background of these pages is a continuation of the last page however the left hand side of the page has: a dark grey background; a grey pipeline extending through the bottom of the pages (the criminal justice pipeline); and silhouettes of three people (white, dark blue and black) in the bottom right/middle of the page in front of the pipeline (an adult holding the hand of a child and carrying a child). The background of the right hand side of the page is black with the grey pipeline extending through the bottom up to the middle of the page; there are four smaller pipes (the levels of criminal charges) extending above the pipeline, with one connecting back to the pipeline (formally charged) and three not connecting back; and a blue silhouette of a policeman, in profile looking to the left, extending above the pipeline in the middle of the page. Both the English and Māori headings are white, with the Māori text underlined in red. The rest of the Māori text is in white, and the English text in grey. The other text is written on the smaller pipes in white, grey and black. <accessibiliy note ends>

THE CRIMINAL JUSTICE SYSTEM PIPELINE

**Te Awaawa o te Pūnaha Whakawā Taihara**

<accessibility notes begins> The text below is on the left side of the page. <accessibility note ends>

TE WĀHANGA TUATORU

**Te Tiaki me te Kaupare ā-Kāwanatanga**

*68% o ngā tamariki e tiakina ana e te kāwanatanga he Māori.*

*84% o ngā taiohi i roto i te whare herehere, i roto i ngā ratonga tiaki, kaupare i mua.*

STAGE THREE

**State Care and Protection**

*68% of children in care are Māori.*

*84% of the young people in prison have a care or protection history.*

<accessibility note begins> The text below is on the right side of the page. <accessibility note ends>

TE WĀHANGA TUAWHĀ

**Ngā Pirihimana**

*Ko te āwangawanga kua waiho ngā kaihara tuatahi kia pūputu te haranga.*

STAGE FOUR

**Police**

*The dangers of turning first-time offenders into repeat offenders.*

<bold text begins> **I hoatu he whakatūpato i mua i te hāmene** <bold text ends> **·** Offered a pre-charge warning

<bold text begins> **Kāore i hāmenetia** <bold text ends> **·** Not charged

<bold text begins> **I ata hāmenetia** <bold text ends>  **·** Formally charged

I tukua atu ki Te Pae Oranga/Iwi Community Panels **·** Referred to Te Pae Oranga/Iwi Community Panels

Page 30 of the report (numbering is page 28)

<accessibiliy note begins> The background of the left side of the page is a continuation of the last page however it has: a dark grey background; the pipeline is blue and has 10 smaller pipes (court processes) extending below that all connect back to the pipeline; there is a teal coloured wheel on the pipeline; there is a blue silhouette of a Judge, in profile looking to the left, extending above the pipeline on the right/middle. For the text at the top: the Māori text is white, and English text is grey. The other text is written on the smaller pipes in white, grey and black. The background of the right side of this page is a continuation of the last however it has: a grey and green pipeline with three cracks and black liquid dripping down; a jail cell extending under the pipeline with a white silhouette of a prisoner in profile looking to the right (the child in the previous pages) inside sitting on a black chair. The text is at the top/middle, with the Māori text in white and English text in grey.

The text below is on the left side of the page. <accessibility note ends>

TE WĀHANGA TUARIMA

**Ngā Kōti**

*He Pūnaha Ruha, he Tāngata Ruha*

30% o te taupori whare herehere, he mauhere tārewa, ā, neke atu i te haurua he Māori.

STAGE FIVE

**Courts**

*Tired System, Tired People*

30% of the prison population is on remand, over half of whom are Māori.

<bold text begins> **I tukua atu ki te Tuku Whaka-te-taha** <bold text ends> **·** Referred for Diversion

<bold text begins> **Matariki: Huarahi ki te oranga tangata** <bold text ends> **·** Matariki Court

<bold text begins> **Te Whare Whakapiki Wairua (Whakamātautau)** <bold text ends> **·** Alcohol and Other Drug Treatment Court (Pilot)

<bold text begins> **Te Kooti o Timatanga Hou** <bold text ends> **·** Court of New Beginnings

<bold text begins> **Te Kōti mō ngā Āhuatanga Motuhake** <bold text ends> **·** Court of Special Circumstances

<bold text begins> **Te Kōti mō te Taihaka-ā-Whānau** <bold text ends> **·** Family Violence Court

<bold text begins> **Ngā Kōti Rangatahi** <bold text ends> **·** Rangatahi Court

<bold text begins> **Te Kōti mō te Taikaha Taihemahema (Whakamātautau)** <bold text ends> **·** Sexual Violence Court (Pilot)

<bold text begins> **Te Kōti Taiohi me ngā Hui-ā-Whānau** <bold text ends> **·** Youth Court including Family Group Conferences

<bold text begins> **Te Whakawā Whakaea i te Hara** <bold text ends> **·** Restorative Justice

<accessibility note begins> The text below is on the right side of the page. <bold text ends>

WĀHANGA TUAONO

**Ara Poutama**

*Ngā Momo Mauheretanga*

<bold text begins> **E rua tau + =** <bold text ends> ka āhei au kia tukua kia haere ki waho i muru i te noho i te herehere mō te hautoru o te whakawhiu

<bold text begins> **Iti iho i te rua tau =** <bold text ends> ka tukua noatia au i raro i ngā herenga i muru i te noho i te herehere mō te haurua o te whakawhiu

<bold text begins> **Te mauhere ārai hē =** <bold text ends> ka āhei au kia tukua kia haere i te mutunga o te wā kore tukunga nā te Kaiwhakawā i whakarite

<bold text begins> **He whakawhiu ā-hapori =** <bold text ends> Me whakaea te whakawhiu ā-hapori me ōna here kua oti te uta mai, he mea āta arotake e ngā Ratonga Poropeihana

STAGE SIX

**Corrections**

*States of Confinement*

<bold text begins> **Two years plus =** <bold text ends> eligible for parole after serving one-third of sentence

<bold text begins> **Less than two years =** <bold text ends> automatically released on conditions after serving half of sentence

<bold text begins> **Preventative detention =** <bold text ends> eligible for parole at the end of the non-parole period given by the Judge

<bold text begins> **Community sentence =** <bold text ends> Serve community sentence and imposed conditions, monitored by Probation Services

Page 31 of the report (numbering is page 29)

<accessibility note begins> The background of the left side of this page is a continuation of the last page however: it is set outside with dark grey clouds at the top left, blue sky at the top/middle, a green hill in the middle/bottom with grey rocks on top; there is a white silhouette of a man (the prisoner from the last page) in profile looking down and to the right standing on the rocks next to the end of a pipe (representing the pipeline). The text is at the top, with the Māori text in white and English text in grey. The background of the right side of the page is a continuation of the left however it has: a little grey cloud at the top left, blue sky at the top, and a green hill covering the rest of the side; silhouttes of six people (representing a family) standing on the hill, with the middle person (the man in the previous pages) as a white silhoutte and the five others as black silhouttes. The text is at the bottom, with the Māori text in white and English text in grey.

The text below is on the left side of the page. <accessibility note ends>

TE WĀHANGA TUAWHITU

**Te Hoki mai ki te Iwi**

*Te Whakawhiu Wahangū*

He whakawhiu tēnei o te whakawā, o te tiro aukati, o te whakapae kino me te kati ki waho. Inā rā te pouri, ka noho pea hei whakawhiu mō ngā rā katoa o te tangata i tēnei ao

STAGE SEVEN

**Reintegration**

*The Silent Sentence*

It’s a sentence of judgement, bias, labelling and exclusion. The tragedy is that it can become a life sentence.

<accessibility note begins> The text below is on the right side of the page. <accessibility note ends>

PAE TAWHITI

**He Anamata Tūmanako Nui**

*He nui tonu te utu o te punaha whakawā ki ngā tāngata o Aotearoa, he whakamimiti i ā tātou pūtea me tō tātou ora.*

*Ka pēhea mehemea i rerekē tā tātou haumi i ā tātou rawa?*

PAE TAWHITI

**Promising Futures**

*The justice system imposes a high cost on the people of Aotearoa, diminshing both our funds and our wellbeing.*

*What would happen if we invested our resources differently?*

Page 32 of the report (numbering is page 30)

<accessibility note begins> This page contains red and black text on a white background. There is a black band at the bottom of the page with a puhoro in white outline. On the left hand side of the band are the words ‘We lead,’ in red. The text is in te reo and English. The text is on the left/middle of the page, with the Māori text in red and English text in black. There is a grey silhouette of a pregnant woman with a baby in her stomach on the bottom left of the page. <accessibility note ends>

HIPANGA TUATAHI

**Nga Rā 1000 Tuatahi**

<bold sentence> **Ka puta ngā tino whanaketanga hohoro i roto i ngā rā 1,000 tuatahi o te ora o te tamaiti – he matapihi nui mō te kite-ā-kanohi, mō te hīkoi me te whakaaro.**

STAGE ONE

**The First 1000 Days**

<bold sentence> **The most rapid development occurs in the first 1,000 days of life- a critical window for learning to see, talk, walk and think.**

**Nathan Wallis**

Nathan will speak about the importance of the first 1000 days of a child’s life, which are the most important to their brain development and the most formative for adult outcomes. Nathan will highlight that the current system procedurally and systematically corrupts brain development of our mokopuna and creates the future prison population.

Page 33 of the report (numbering is page 31)

<accessibility note begins> This page contains red and black text on a white background. There is a black band at the bottom of the page with a puhoro in white outline. On the right hand side of the band are the words ‘you follow.’ in white. The text is in te reo and English. The text is on the left/middle of the page, with the Māori text in red and English text in black. There are three grey silhouettes of a baby, toddler and child on the bottom right of the page. <accessibility note ends>

WĀHANGA TUARUA

**Ngā Āhuatanga Pāpori me te Taihaka Hangaroto**

<bold sentence> **He maha rawa ngā repo, kāore i te nui ngā arawhata - tāpaetia ai ngā rongoā whakawā hei rongoā ki ngā mamaetanga pāpori**

STAGE TWO

**Social Conditions and Structural Violence**

<bold sentence> **Too many snakes, not enough ladders - we’re having justice responses to social harms**

**Anne Waapu**

Anne will discuss our wider system of governance and the structures of colonisation. These structures continue to create and perpetuate social conditions which can push Māori through trap doors into the justice pipeline.

Page 34 of the report (numbering is page 32)

<accessibility note begins> This page contains red and black text on a white background. There is a black band at the bottom of the page with a puhoro in white outline. On the left hand side of the band are the words ‘We lead,’ in red. The text is in te reo and English. The text is on the left/middle of the page, with the Māori text in red and English text in black. There are three silhouettes of people (blue and grey) on the bottom left of the page (a man holding the hand of a child and carrying another child). <accessibility note ends>

TE WĀHANGA TUATORU

**Te Tiaki me te Kaupare ā-Kāwanatanga**

<bold paragraph> **68% o ngā tamariki e tiakina ana e te kāwanatanga he Māori.**

**84% o ngā taiohi i roto i te whare herehere, i roto i ngā ratonga tiaki, kaupare i mua.**

STAGE THREE

**State Care and Protection**

<bold paragraph> **68% of children in care are Māori.**

**84% of the young people in prison have a care or protection history.**

**Tania Williams Blyth**

The Family Court is the beginning of the ‘justice’ pipeline. Tania will highlight the need for Māori communities to hold the Family Court accountable for the way in which whānau and tamariki Māori are dealt with and the decisions that are made.

Page 35 of the report (numbering is page 33)

<accessibility note begins> This page contains red and black text on a white background. There is a black band at the bottom of the page with a puhoro in white outline. On the right hand side of the band are the words ‘you follow.’ in white. The text is in te reo and English with the Māori text in red and English text in black. The heading ‘KEY DEFINITIONS’ is in red. There is a grey silhouette of a policeman in profile at the bottom right of the page. <accessibility note ends>

TE WĀHANGA TUAWHĀ

**Ngā Pirihimana**

<bold sentence> **Ko te āwangawanga kua waiho ngā kaihara tuatahi kia pūputu te haranga**

STAGE FOUR

**Police**

<bold sentence> **The dangers of turning first-time offenders into repeat offenders**

**Simone Bull**

Simone will discuss the Police, and how this stage of the ‘pipeline’ can draw Māori into the criminal justice system and keep them there. She will explain how the majority of first-time offenders, most of whom have committed non-serious offences, end up in court. This way of dealing with offences is highly likely to result in re-offending and the high re-offending rate is one of the main things that differentiates Māori from non-Māori in the criminal justice system.

**KEY DEFINITIONS**

**Te Pae Oranga/Iwi Community Panels**

Established in 2010, Te Pae Oranga are a form of pre-charge, alternative resolution that incorporate elements of Māori culture. New Zealand Police is responsible for managing the initiative and provider contracts. It involves a partnership between iwi, community organisations and the justice sector. The panel holds the person to account for what they have done and seeks to understand why the offending occurred. The panel then develops a plan to address the harm caused by, and the factors underlying, the offending. For Māori participants, the aims are to support engagement with the participant’s iwi and whakapapa, and build whānaungatanga, with whānau also involved. Panels are open to people of all backgrounds but found to be particularly effective in reducing offending for young Māori

**Pre-charge warnings**

An alternative to formal prosecution for some people who have committed low-level offences. They are a formal warning issued by Police after arrest and are designed to resolve offences where Police intervention is required but there is no public interest in taking the person through the court process.

Page 36 of the report (numbering is page 34)

<accessibility note begins> This page contains red and black text on a white background. There is a black band at the bottom of the page with a puhoro in white outline. On the left hand side of the band are the words ‘We lead,’ in red. The text is in te reo and English. The Māori text is in red and English text in black. The heading ‘KEY DEFINITIONS’ is in red. The bullets are red. There is a grey silhouette of a judge with a gravel at the bottom left of the page in profile. <accessibility note ends>

TE WĀHANGA TUARIMA

**Ngā Kōti**

<bold sentence> **He Pūnaha Ruha, he Tāngata Ruha**

STAGE FIVE

**Courts**

<bold sentence> **Tired System, Tired People**

**Judge Greg Davis**

Judge Davis will appear via video link to discuss his experiences as a judge and the complexities within the court system as a ‘tired system with tired people’.

**KEY DEFINITIONS**

**Diversion**

A scheme operated by Police where some charged offences can be dealt with outside the formal court system. Diversion is usually initiated at the person’s first court appearance for the charge, and is offered when all of the following factors apply:

* it’s their first offence, or there are special circumstances – for example, the first offence for at least five years, or previous offending was different, and
* they’ve admitted committing the offence and accepted responsibility for it, and
* they agree to the conditions of diversion that the police have offered, and
* the offence is a less serious one.

If the person completes agreed conditions the prosecutor can seek to have the charge withdrawn and a conviction will not be recorded.

**Matariki: Huarahi ke te oranga tangata/ Matariki Court**

There is currently one Matariki Court based in Kaikohe, Northland. Where a person pleads guilty to an offence, but before the court imposes a sentence on that person, the court will allow the offender to participate in a culturally-appropriate rehabilitation programme. The Matariki Court addresses the underlying factors contributing to offending by using a comprehensive community wrap-around intervention. It also offers all defendants – via section 27 of the Sentencing Act 2002 – the opportunity for their whānau, hapū and iwi to speak about the person’s background at sentencing.

Page 37 of report (numbering is page 35)

<accessibility note begins> This page contains black text on a white background. The top heading is red. There is a black band at the bottom of the page with a puhoro in white outline. On the right hand side of the band are the words ‘you follow.’ in white. <accessibility note ends>

**KEY DEFINITIONS** (continued)

**Te Whare Whakapiki Wairua/Alcohol and Other Drug Treatment Court (Pilot)**

Established in 2012, to pilot an innovative approach to offending which is fuelled by alcohol and other drug addiction. The two pilots are located in Auckland and Waitakere and are both capped at 50 participants.

The court is solutions-focused, and targets offenders who would otherwise be imprisoned, but whose offending is being fuelled by their issues of addiction or dependency. They are also assessed as being ‘high-risk’ in terms of their non-compliance: in other words, past sentences and court orders made have not changed their situation.

As an alternative to prison, the court applies evidence-based best practices in a potentially transformative programme of case management, treatment, drug testing, monitoring and mentoring. Sentencing is deferred while participants go through the rigorous programme, which includes regular court appearances to check on progress, and may take one to two years to complete.

The New Zealand model includes the role of Pou Oranga, a position held by a person with a lived experience of recovery, treatment and knowledge of te reo Māori and tikanga. Mentors and community treatment services also help hold offenders to account while walking alongside them.

**Te Kooti o Timatanga Hou/Court of New Beginnings**

The New Beginnings Court in Auckland deals with offenders who are homeless. The aim of the Court is to ensure that the necessary social and health supports are provided to address the underlying causes (legal, social and health-related) of the offending and the homelessness, while also holding offenders accountable and ensuring that victim’s issues are addressed.

**Court of Special Circumstances**

Similar to Te Kooti o Timatanga Hou/Court of New Beginnings, the Court of Special Circumstances was established in Wellington in 2012. The Court deals with homeless offenders, with court processes taking a non-adversarial, coordinated, inter-agency approach to addressing the causes of both the offending and homelessness.

**Family Violence Courts**

Established in 2005, across eight locations (Whangarei, Hutt Valley, Porirua, Auckland, Manukau, Waitakere, Masterton and Palmerston North), the Family Violence Courts promote victim safety and get offenders to take responsibility for their actions. By providing faster resolution of family violence matters, these courts reduce the risk of further violence while the case is waiting to be heard.

**Sexual Violence Court (Pilot)**

These pilots were set up at the end of 2016 to run in Auckland and Whangarei. They aim to improve the way courts respond to sexual violence cases; to identify benefits, disadvantages and impacts on establishing a separate sexual violence list for jury trial cases in District Courts. The core aims are to reduce unnecessary delays, improve courtroom experience for complainants and improve experience for vulnerable witnesses.

**Ngā Kōti Rangatahi/Rangatahi Court**

There are 15 Rangatahi Courts throughout Aotearoa with the first established in Gisborne in 2008. They operate in the same way as the Youth Court, but are held on marae and follow Māori cultural processes. The Court is for young people who have admitted the charges they are facing. After the Family Group Conference has decided on a plan for how the young person will take responsibility for what they did, they may be given the opportunity to have their plan monitored by the Rangatahi Court. Marae social services and kaumātua and kuia provide guidance, under the leadership of a Youth Court judge.

Page 38 of the report (numbering is page 36)

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**KEY DEFINITIONS** (continued)

**Youth Justice Family Group Conferences**

Youth Justice family group conferences give the child or young person– with their whānau, victims and professionals – a chance to help find solutions when they have offended. A family group conference happens in more serious circumstances where the Police can’t deal with the offending in the community. A family group conference is a meeting for a child or young person, their family or whānau and the victim. The police and a youth advocate (a lawyer for the child or young person) also come to the conference. The conference gets everyone together to talk about what the child or young person did, how it can be put right and what can be done to stop reoffending.

**Restorative Justice**

A restorative justice conference is an informal, facilitated meeting between a victim, offender, support people and any other approved people, such as community representatives or interpreters. It is voluntary.

Restorative justice services have strong alignment with Māori values and culture. At a restorative justice conference, offenders can take responsibility for their offending, apologise to victims, decide how to put right the harm caused and discuss ways to make sure they do not reoffend. Restorative justice takes place before being sentenced in court. The Judge will consider any agreements made during the restorative justice conference at the time of sentencing.

**At Large**

For minor offences, a person may be remanded at large where they are released into the community without having to sign a bail form, on the understanding that they will attend their next court appearance.

**On Bail**

Being released on bail means that the person charged with an offence is released into the community, but they must comply with specified conditions, and the requirement that they attend scheduled court hearings.

Common conditions imposed require a defendant to:

**>** Live at a particular address
**>** Obey a curfew
**>** Not to contact the complainant(s) or any witnesses

> Not to drink alcohol or consume drugs.

**Remand in Custody**

Occurs when a person charged with an offence is held in prison pending their trial and/or sentencing. People on remand are kept separate from sentenced prisoners, in units or wings only for remand prisoners.

**Electronic Monitoring (EM) Bail**

In certain cases, people may be granted EM bail as an alternative to being remanded in custody. For example, it may be appropriate to impose where there is a long delay until trial and the court is satisfied it addresses the relevant risks. A person on EM bail must remain at a specified residence at all times unless special permission to leave is granted for an approved purpose. Compliance is monitored via an EM anklet that tracks their location, and that must be worn 24 hours a day.

Page 39 of the report (numbering is page 37)

<accessibility note begins> This page contains red and black text on a white background. There is a black band at the bottom of the page with a puhoro in white outline. On the right hand side of the band are the words ‘you follow.’ in white. There is text in te reo and English. The Māori text is in red and English in black. The heading ‘KEY DEFINITIONS’ is in red. The bullets are red. There is a grey silhouette of a sitting man looking down in profile on the bottom left of the page. <accessibility note ends>

WĀHANGA TUAONO

**Ara Poutama**

<bold sentence> **Ngā Momo Mauheretanga**

STAGE SIX

**Corrections**

<bold sentence> **States of Confinement**

**Tracey McIntosh**

Tracey will speak to her experience of working with people in prison, particularly wāhine Māori. For many of these wāhine, their experience and knowledge of incarceration goes back much further than their own time spent in prison. For too many, they are walking a well-worn path that many of their whānau, neighbours and peers have already taken. She will speak about everyday practices of prison which are characterised by coercion and control. Structural violence creates the conditions for all forms of violence.

**KEY DEFINITIONS**

**Preventive detention**

A prison sentence with no set term; people in prison may be released on parole but remain managed by Corrections for the rest of their life and can be recalled to prison at any time.

**Parole**

The Parole Act 2002 specifies how and when offenders are released from prison. It also sets up the New Zealand Parole Board whose main functions are to make decisions about the release of offenders on parole and to set release conditions for offenders released on parole or at the end of their sentence.

**Prisoners serving less than two years**

Prisoners serving sentences of less than two years are released after serving half of their sentence. They are not seen by the Parole Board but may be subject to release conditions imposed by the court that sentenced them.

**Prisoners serving over two years**

Unless the court has imposed a longer minimum non-parole period, all offenders serving sentences of more than two years become eligible for parole after serving one-third of their sentence.

Page 40 of the report (numbering is page 38)

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TE WĀHANGA TUAWHITU

**Te Hoki mai ki te Iwi**

<bold sentence> **Te Whakawhiu Wahangū**

STAGE SEVEN

**Reintegration**

<bold sentence> **The Silent Sentence**

**Tui Ah Loo**

Tui will highlight the difficulties of reintegration for released prisoners. For many, they re-enter with the *silent sentence* of stigma, judgement, bias, labelling and exclusion that stays with them for the rest of their life.

Page 41 of the report (numbering is page 39)

<accessibility note begins> This page contains red and black text on a white background. There is a black band at the bottom of the page with a puhoro in white outline. On the right hand side of the band are the words ‘you follow.’ in white. The text is in English and te reo. The Māori text is in red and the English text in black. There are grey silhouettes of six people at the bottom right of the page showing different generations (e.g. a kuia holding a baby above her head, a man carrying a child, a woman and another child). <accessibility note ends>

PAE TAWHITI

**He Anamata Tūmanako Nui**

<bold sentence> **He nui tonu te utu o te punaha whakawā ki ngā tāngata o Aotearoa, he whakamimiti i ā tātou pūtea me tō tātou ora.**

<bold sentence> **Ka pēhea mehemea i rerekē tā tātou haumi i ā tātou rawa?**

PAE TAWHITI

**Promising Futures**

<bold text sentence> **The justice system imposes a high cost on the people of Aotearoa, diminshing both our funds and our wellbeing.**

<bold sentence> **What would happen if we invested our resources differently**?

**Matt Roskruge**

The criminal justice system sits inside a broader economic system. Matt will talk about how the current net cost of that system is resulting in a loss of wellbeing for our people. He will provide a vision for the potential gains that could be made by changing the current system.

Page 42 of the report (numbering is page 40)

<accessibility note begins> This page contains a white background. There is a black band at the bottom of the page with a puhoro in white outline. On the left hand side of the band are the words ‘We lead,’ in red. The text is in te reo and English and is black, red and grey (from top to bottom). It is a page for people to write notes on. <accessibility note ends>

**Puritia – Keep:**

**Whiua – Chuck:**

**Hurihia – Change:**

Page 43 of the report (numbering is page 41)

<accessibility note begins> This page contains a white background. There is a black band at the bottom of the page with a puhoro in white outline. On the right hand side of the band are the words ‘you follow.’ in white. The text is in te reo and English and is black, red and grey (from top to bottom). It is a page for people to write notes on. <accessibility note ends>

**Puritia – Keep:**

**Whiua – Chuck:**

**Hurihia – Change:**

Page 44 of the report (numbering is page 42)

<accessibility note begins> This page contains white text on a purple background. There are bold white puhoro running vertically on the left hand side of the page. The text is in te reo. <accessibility note ends>

**ANAMATA**

*He whakamahi i ō tātou akoranga tuku iho hei whakawhiti kōrero mō te whakahou i te whakawā hara, me te whakaumu i te whakawā.*

Tā te wāhanga Anamata he whakanui i ngā kōrero o Inamata me Onamata i roto i te anga o te pae tata, me te pae tawhiti. Mā te tiro mā roto i Inamata me ako tātou (me ētahi atu mahi hoki) i te pānga o ngā rongoā i takea mai i te ao Pākehā, huarahi hohoro, hua-kore, me te mōhio me hanga kē i ngā here whanaungatanga pakari i takea mai i te Tiriti, me te titiro ki tua atu i Onamata.

Tā tēnei hui he whakaae, he āhua kāpō kia mahi noa iho i roto i te pūnaha o nāianei, koia mātou ka whakawātea i te whare. Mā reira ka tika ā tātou pātai, whakautu hoki mō “mā hea tātou tae mai ai ki konei?”

Ko te whakamārama pai rawa mō te mahi Anamata ko te tūmanako e puta ai he tino hua. Ko te wāhanga o Anamata he whakakipakipa i ngā whakatipuranga kia kōrero tahi, kia ahu whakamua hoki hei hoa Tiriti papai.

He waka eke noa.

Page 45 of the report (numbering is page 43)

<accessibility note begins> This page contains black text on a white background. The main heading is in purple. There are bold purple puhoro running vertically on the right hand side of the page. The words ‘We lead, you follow.’ are in black and red at the bottom right hand side of the page. <accessibility note ends>

**ANAMATA**

*Using our original teachings as a mean to communicate justice reform and justice transformation.*

The Anamata space honours the kōrero of Inamata and Onamata within the framework of pae tata, pae tawhiti. Looking through Inamata we learn (among other things) the impact of Pākehā-centric, quick-fix solutions. We then recognise that we must develop more equitable Treaty relationships and look beyond Onamata.

This hui recognises the myopia in only working within the existing system and provides space for courageous vision that seeks out new horizons. It helps us ask and answer for ourselves “how do we get there?”

Best described as ambition with concrete tangible outcomes, the Anamata space is about intergenerational conversations and moving forward together as good Treaty partners.

He waka eke noa.

Page 46 of the report (numbering is page 44)

<accessibility notes> This page contains a white background with a purple band on the top, bottom and left sides. The text ‘pae tata’ is in bold purple text, in the top middle of the page, with a drawing of two grey waka to the right. The bulk of the page is blank (for making notes). There is bold red text at the bottom of the page ‘*Ko te pae tawhiti whāia kia tata*,’ .There is a light grey silhouette of a light bulb at the bottom left of the page.

Page 47 of the report (numbering is page 45)

<accessibility notes> This page contains a white background with a purple band on the top, bottom and right sides. The text ‘pae tawhiti’ is in bold purple text in the top middle of the page. The bulk of the page is blank (for making notes). There is bold red text at the bottom of the page ‘*Ko te pae tata whakamaua kia tīna!*’ There is a light grey silhouette of a speech bubble in the top right corner and a light grey silhouette of a pencil at the bottom right of the page.

Page 48 of the report (numbering is page 46)

<accessibility notes> This page contains a white background. The bulk of the page is blank (for making notes). The text ‘The Seven Generation Dream’ is in bold purple text in the top middle of the page. There is a black band at the bottom of the page with a puhoro in white outline. On the left hand side of the band are the words ‘We lead,’ in red. There is a light grey silhouette of a lightbulb in the top left corner and a light grey silhouette of a pencil at the bottom right of the page.

Page 49 of the report (numbering is page 47)

<accessibility note begins> This page contains a white background with purple text and white text outlined in purple. The text is in te reo and English. The bulk of the page is blank (for making notes). There is a black band at the bottom of the page with a puhoro in white outline. On the right hand side of the band are the words ‘you follow.’ in white. There is a light grey silhouette of a pencil in the top right corner and a light grey silhouette of a basket at the bottom left corner of the page. <accessibility note ends>

**Whakaaroaro**

*Reflections*

**Ngā kōrero hei puru ki taku kete**

*My take-home messages*

**Kei te whakaū/whakaū anō au i taku piripono ki…**

*I re/affirm my commitment to…*

Pages 50, 56 and 64 of the report (numbering is page 48, 54 and 62)

<accessibility notes> This page contains a white background. The bulk of the page is blank (for making notes). There is a black band at the bottom of the page with a puhoro in white outline. In the top left corner is the ‘INĀIA TONU NEI’ logo and ‘We lead, you follow.’ in grey and black text. There is a grey silhouette of a pencil at the bottom right corner of the page.

Pages 51, 55, 57, 61, 65 and 67 of the report (numbering is page 49, 53, 55, 59, 63 and 65)

<accessibility notes> This page contains a white background. The bulk of the page is blank (for making notes). There is a black band at the bottom of the page with a puhoro in white outline. The words ‘We lead, you follow.’ are in black and grey at the bottom right corner of the page.

Pages 52, 58 and 62 of the report (numbering is page 50, 56 and 60)

<accessibility notes> This page contains a white background. The bulk of the page is blank (for making notes). There is a black band at the bottom of the page with a puhoro in white outline. In the top left corner is the ‘INĀIA TONU NEI’ logo and ‘We lead, you follow’ in grey and black text.

Pages 53, 59 and 63 of the report (numbering is page 51, 57 and 61)

<accessibility notes> This page contains a white background. The bulk of the page is blank (for making notes). There is a black band at the bottom of the page with a puhoro in white outline. The words ‘We lead, you follow.’ are in black and grey at the bottom right hand corner of the page. There is a light grey silhouette of a speech bubble in the top right hand corner.

Page 54 of the report (numbering is page 52)

<accessibility notes> This page contains a white background. The bulk of the page is blank (for making notes). There is a black band at the bottom of the page with a puhoro in white outline. In the top left corner is the ‘INĀIA TONU NEI’ logo and ‘We lead, you follow’ in grey and black text. There is a light grey silhouette of a light bulb underneath the logo.

Pages 60 and 66 the report (numbering is pages 58 and 64)

<accessibility notes> This page contains a white background. The bulk of the page is blank (for making notes). There is a black band at the bottom of the page with a puhoro in white outline. In the top left corner is the ‘INĀIA TONU NEI’ logo and ‘We lead, you follow’ in grey and black text. There is a light grey silhouette of a light bulb to the right of the logo.

Page 68 of the report

<accessibility notes> This page contains a white background. There is a a grey border at the bottom of the page with a puhoro in white outline. There is a large ‘INĀIA TONU NEI’ logo and ‘We lead, you follow.’ in the middle of the page, in red and black text. This mirrors the cover page i.e. small te reo and English terms written inside each letter and a red purhoro.

Page 69 of the report

<accessibility note begins> This page contains a black background with white text. There are red puhoro vertically through the right of the page. <accessibility note ends>

<bold text begins> **Rukutia, rukutia,**

**rukutia i raro i a Rangi e tū nei.**

**Rukutia i runga i a Papa e tākoto nei.**

**Rukutia kia eke i runga i ō ihi, i ō wehi, i ō mana, i ō tapu.**

**Kia puta koe ki te whai ao ki te ao mārama**

**Ko Maiea ē, Tāwhiwhi a rongo!** <bold text ends>

Page 70 of the report

<accessibility notes> This page contains a black background with puhoro running horizontally at the top and bottom of the page in white outline. The ‘INĀIA TONU NEI’ logo and ‘We lead, you follow.’ is in the middle of the page in white and red text,.. This mirrors the cover page i.e. small te reo and English terms written inside each letter and a red puhoro.