

A guide for kōrero at Te Tūāpapa o te Tika wānanga



Justice system kaupapa inquiry

Published: June 2023

What this document is about



This Easy Read guide has been written by the **Waitangi Tribunal**.



The **Waitangi Tribunal** looks into things the Government does that may hurt Māori.

This is called an **inquiry**.



The Waitangi Tribunal is **overseeing** an inquiry into issues affecting Māori in the **justice system**.



Overseeing means to watch over and guide the work someone does.



The **justice system** in Aotearoa New Zealand is all the parts of the Government that looks after things like:

- making laws
- Police
- courts
- prisons.

This part of the Waitangi Tribunal justice system inquiry is called:

Wai 3060: Te Tūāpapa o te Tika



The inquiry **panel** have written a guide called:

**A guide for kōrero at
Te Tūāpapa o te Tika wānanga**



The **panel** are the people working as part of the inquiry.



Kōrero means to talk / discuss.



The guide is to support people who are taking part or thinking of taking part in the inquiry.



The guide has information about:

- what will happen at the inquiry
- the kinds of kōrero the panel are looking to hear.

What will the inquiry do?



The inquiry wants to find out how **mātauranga Māori** could support / guide making a justice system that is fair to everybody in Aotearoa New Zealand.



Mātauranga Māori means knowledge / wisdom that:

- is important to Māori
- guides Māori in the things that they think / do .



The guide has some questions for people who might want to take part in the inquiry to think about.

The inquiry will look at:



1. what **tikanga** Māori can tell us about the justice system
2. how tikanga Māori can guide the Tribunal about how best to run this inquiry.



Tikanga means the important things called **values** that guide how Māori:

- live
- act / behave
- think about their place in the world.



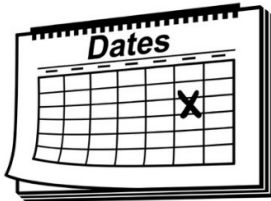
Tikanga is Māori knowledge and experience that has been passed on over a long time.



The guide has some questions that show what kind of kōrero the panel hopes to hear.



You do not have to answer all the questions.



Some of the questions talk about **the past**.



In this document **the past** means both the time:

- before Aotearoa New Zealand was **colonised**
- after Aotearoa New Zealand was colonised.

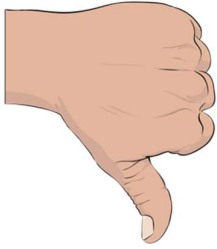


Colonised is when a group of people from 1 country called **colonisers**:

- set up home in another country
- take over the country from the people who already live there.

Colonisers bring with them their own ideas about how they think people should live like:

- the religion they follow
- the language they speak
- the laws they agree to
- other things they might do that are part of how they live.



Some of the questions talk about **wrongdoing**.



Wrongdoing means acting in a way that is:

- bad / wrong
- against the law
- harmful to other people.

Questions to guide the kōrero



1. How did Māori communities in the past think about wrongdoing?

2. What kinds of things did Māori see as wrongdoing

and

why did Māori think acting in this way was bad / wrong?



3. How did Māori treat **wrongdoers**?



Wrongdoers were people who acted in bad / wrong ways?



4. Who decided how wrongdoers were treated

and

how did they make their decisions?



5. When someone did something bad / wrong:

- what did the whole community do?
- what did each person do?



6. How much time did Māori in the past spend looking at why someone had done something bad / wrong?



7. Were there any things that Māori in the past did to look after:

- the wrongdoer
- their family / whānau?

and

- how were these people looked after?



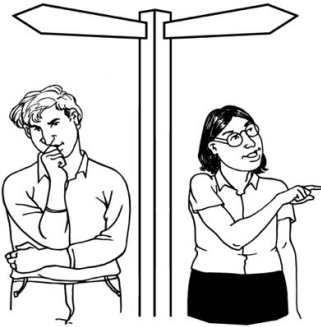
8. Did Māori in the past think about:

- how to look after someone who had something bad happen to them / was hurt by someone?
- how to look after the whānau of someone who had something bad happen / was hurt?





9. How might we learn from how Māori thought about wrongdoing in the past?



10. Can we look at how wrongdoing was treated in the past to guide us now?

11. Should a justice system think about **Te Whare Tapa Whā**?



Sir Mason Durie put together the idea of **Te Whare Tapa Whā** in 1984.

Te Whare Tapa Whā thinks about health and wellbeing as a wharenui / meeting house with 4 walls.



The 4 walls of Te Whare Tapa Whā are:

- **taha tinana** – physical health like looking after your body
- **taha hinengaro** – emotional health like looking after your mind
- **taha whānau** – social health like being a part of your family
- **taha wairua** – spiritual health like the religion you follow / how you understand things outside of you.



How Māori connect with the whenua / land makes the foundation of the house.



12. What might a justice system that thinks about Te Whare Tapa Whā look like?



13. How might a justice system think about the Māori ideas of:

- **mana** – the spiritual life force / power in all of the universe
- **manaakitanga** – showing respect / care for others
- **whakamā** – feeling shame / sadness about who you are
- **ea** – feeling complete as a person / happy with yourself.



14. How should the panel look after **witnesses** to make sure they are not more harmed / upset when they talk about their experiences?

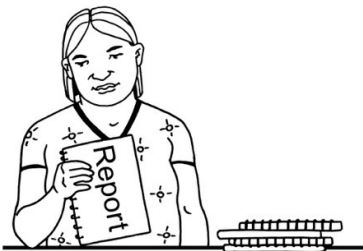


Witnesses are people who have been hurt by wrongdoing.

15. Is there a way for the Tribunal panel to hear from people that is **tika** which would mean the panel can:



- listen to what people have to say
- take less time to:
 - make their report about what they have been told
 - tell others what they think should happen next?





Tika is a part of tikanga Māori that means something is:

- true
- fair.

Where to find more information



Please contact the Waitangi Tribunal
Registrar:

Phone: 04 914 3000

Email:

WT.Registrar@justice.govt.nz

Website:



<https://waitangitribunal.govt.nz/inquiries/kaupapa-inquiries/justice-service-kaupapa-inquiry>



The inquiry is open to the public and support people are welcome to attend.



This information has been written by the Waitangi Tribunal.



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