



# **Strategies for (Re)Building Community Trust: A Review of Practices in the New Zealand Police**

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A final thank you to my family for their love and support (as always). I would also like to dedicate this report to my late grandfather, Irwin Daniels. While working on this report and living in New Zealand, I have been able to learn a little about Māori culture. The one concept that has truly resonated with me is the idea that we in the present carry our ancestors with us and that their constant presence in our lives gives us strength. My grandfather was one of my biggest supporters, and he was beyond excited for me when I got this fellowship. While he cannot be not here to see the final product in person, I hope this would have made him proud.

I'd like to end with a parting thought on the importance of building trust between the police and our communities, in the form of a whakataukī or Māori proverb:

*He waka eke noa*  
*A waka [canoe] we are all in together*

Alexa Daniels-Shpall  
Wellington, July 2019

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# **STRATEGIES FOR (RE)BUILDING COMMUNITY TRUST: A REVIEW OF PRACTICES IN THE NEW ZEALAND POLICE**

## **I. EXECUTIVE SUMMARY**

Police legitimacy is essential to the ability of police to operate effectively in any given community, and community trust, or public trust, is a key element of that legitimacy. Where trust is high, the public has confidence in the police to exercise their authority responsibly, and is more likely to comply when the police make demands of them. By contrast, where the trust between the police and a community has been eroded or damaged, there can be significant tension and conflict. This mistrust can manifest in a number of different ways, ranging from simple non-cooperation with police requests for assistance to more extreme incidents, such as disruptive demonstrations against the police. Given the importance of maintaining the trust of the communities they serve, as well as the difficulty of rebuilding such trust once it is lost, police must always prioritise the maintenance and continuous building of trust.

### **Background**

In New Zealand, the majority of the population has trust and confidence in the police. Based on recent public opinion surveys, 56–78 per cent of New Zealanders have high levels of trust in the police, and 6–10 per cent low levels of trust. While these numbers are rather favourable, New Zealand Police (Police) is working to increase its trust and confidence to achieve a goal of 90 per cent by the year 2021.

Trust throughout a community is often not consistent; certain segments of the population tend to have greater confidence in the police, while others have significantly less. To achieve its ambitious goal of 90 per cent trust and confidence, Police will need to work on improving its relationships with those communities in which trust is lower. While working to build trust with these communities may present a greater challenge for Police, it also presents the greatest opportunity for improvement. The underlying reasons for the lower levels of trust in these communities can provide a starting point for building trust.

Certain demographic and geographic characteristics can be used to describe those who report lower levels of trust in Police. In addition, lower levels of trust are also more prevalent in communities that are disproportionately impacted by crime, and have greater contact with Police (as offenders, victims or witnesses). In New Zealand, one significant community that falls into this category is the Māori community. Māori are disproportionately represented as crime victims, as well as offenders. For this reason, Police strategies aimed at reducing crime and preventing reoffending have potential to also increase trust among Māori. Furthermore, while many trust-building strategies are directed at this community, they also have the potential for increasing trust among other communities who also benefit from Police's efforts.

One important approach to building (and keeping) public trust is being responsive to the needs of individual communities. Responsiveness is more than just showing up when someone calls 111.

For an individual, it can mean looking beyond an immediate incident to see what they, or their family, need to improve their situation. More broadly for a community it means understanding what the community wants and expects from its police. Accordingly, this report focuses on efforts by Police that have the potential for increasing the trust and confidence of communities with lower levels of trust through being responsive to their specific needs and working to achieve better outcomes for members of their communities.

Police's approach to increasing responsiveness involves working externally with community stakeholders, and also working internally to ensure that external work is carried out effectively. This report describes examples of both these external and internal efforts, and provides some observations and analysis of the strengths and areas for improvement presented by those examples.

### **Working with the Community to Grow Trust**

Police's external efforts aimed at increasing its responsiveness fall into two general areas: incorporating the community's perspective in Police operations, and working with community partners to achieve better outcomes for people in the community.

Within this first area, Police has created mechanisms for soliciting advice and input from the community, as well as ensuring the community's perspective is represented in Police decision-making. Examples included in this report are community advisory boards, national responsiveness strategies, inclusion of community members on selection panels for Police leadership positions and incorporation of the community's perspective in disaster response and management.

Within the second area, Police has fostered partnerships with community and governmental social service providers. The examples provided in this report show Police's approach in three specific areas of policing: low-level offending, family harm and road safety. In each of these areas, Police and its partners are coordinating their efforts to not only hold people accountable but also educate and help them access supportive services. These efforts have the complementary goals of helping people improve their lives, reducing reoffending and improving overall community safety.

### **Organisational Commitment to Increasing Trust**

To facilitate its external work, Police has carried out internal work that includes adopting a strategic vision and goals to guide these efforts, and creating an organisational structure to manage and carry out the work. Finally, Police has invested in preparing its staff to work effectively with diverse communities, not only through increasing diversity among the constabulary but also through implementing training to reduce bias and increase cultural competency.

All of these efforts, both external and internal, demonstrate an organisational commitment to increasing Police's responsiveness to the communities they serve, and thereby increasing community trust.

## II. BACKGROUND

The importance of public trust and confidence in the police has been recognised since the beginning of modern policing in the early 19th century, as illustrated in several of the “Nine Principles of Policing” attributed to Sir Robert Peel of London’s Metropolitan Police:

**Principle 2:** To recognise always that the power of the police to fulfil their functions and duties is dependent on public approval of their existence, actions and behaviour and on their ability to secure and maintain public respect.

**Principle 3:** To recognise always that to secure and maintain the respect and approval of the public means also the securing of the willing cooperation of the public in the task of securing observance of laws.

**Principle 4:** To recognise always that the extent to which the cooperation of the public can be secured diminishes proportionately the necessity of the use of physical force and compulsion for achieving police objectives.<sup>1</sup>

These principles illustrate the relevance and necessity of public confidence for police legitimacy and the police’s ability to execute their authority to maintain law and order. Maintaining the public’s respect and confidence is not simply a philosophical goal; it has practical implications as well. The police depend upon the public not only to comply with the law generally, but also to report crimes and cooperate as witnesses in criminal investigations. Furthermore, as noted in Principle 4, such cooperation can also reduce the need to use force, which has the dual benefit of reducing the risk of injury to members of the public and to police officers.

There are many reasons why individuals or communities have low levels of trust in the police. The basis for these low levels of trust can be historical context, individual controversial incidents or the accumulation of many smaller negative experiences over time. Accordingly, a variety of efforts are needed to build, or rebuild, trust.<sup>2</sup>

This report will explore some of the strategies developed and implemented by Police that have the potential for increasing the trust and confidence of the New Zealand public. It will pay particular attention to how these strategies are built within communities that have lower levels of trust in the police.

Before considering individual strategies or programmes, it is important to gain an understanding of the communities, and the individuals within those communities, who tend to have lower levels of trust in the police.

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<sup>1</sup> United Kingdom Home Office. (2012). Definition of policing by consent, FOI release. Retrieved from <https://www.gov.uk/government/publications/policing-by-consent>.

<sup>2</sup> For an expanded discussion of the causes of lower levels of trust, see Appendix A.

## A. Who has Less Trust in the Police?

Measuring levels and drivers of trust and confidence is challenging and complex. It requires extensive research, over time, on a number of different dimensions. In New Zealand, several surveys have been conducted to measure trust and confidence in the police. The groups identified by these surveys as having lower levels of trust and confidence in the police can be described along several dimensions, including individual demographics (e.g., ethnicity, age, gender), deprivation levels and geography. These characteristics overlap to paint a picture of those members of society who hold a variety of views of the police at the lower end of the trust spectrum, ranging from wary or sceptical to strongly distrustful.

### 1. *Measuring Trust*

Multiple organisations have conducted surveys to measure public trust in the police, including the Ministry of Justice, Victoria University's Institute for Governance and Policy Studies and Police.<sup>3</sup> The table below shows the questions asked in each of these three surveys, and the proportions of positive and negative responses.

SURVEY	QUESTION	POSITIVE RESPONSES	NEGATIVE RESPONSES
<b>2014 New Zealand Crime and Safety Survey<sup>4</sup></b>	Please tell me how good a job you think each group [Police] is doing.	Excellent/Good <b>73.2%</b>	Poor/Very poor <b>8.2%</b>
<b>2018 Public Trust Survey<sup>5</sup></b>	How much trust do you have in the following groups [Police] to do the right thing?	Complete/Lots of trust <b>56%</b>	Little/No trust at all <b>10%</b>
<b>2017/18 Citizens' Satisfaction Survey<sup>6</sup></b>	Which of the following best describes the current level of trust and confidence you have in the Police?	Full/Quite a lot of trust and confidence <b>78%</b>	Not much/No trust or confidence <b>6%</b>

As these figures clearly show, the majority of the New Zealand public has trust in the police. Accordingly, while it is important to work to maintain the trust of this majority of the population, a higher priority must be placed on building trust with the smaller segment of the population where trust is lacking and there is greater opportunity for improvement.

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<sup>3</sup> The Kiwis Count Survey, regularly conducted by the New Zealand State Services Commission, also asks about public satisfaction with public services, including the police (see <http://www.ssc.govt.nz/kiwis-count>).

<sup>4</sup> Ministry of Justice. (2014). New Zealand Crime and Safety Survey (NZCASS), Table 38: Perceptions of the criminal justice system – estimates. Retrieved from <https://www.justice.govt.nz/justice-sector-policy/research-data/nzcass/resources-and-downloads/#data>. As of writing, the 2014 survey was the most recent.

<sup>5</sup> Victoria University Institute for Governance and Policy Studies. (2018). Public Trust Survey, PowerPoint Presentation, slide 8. Retrieved from [https://www.victoria.ac.nz/\\_data/assets/pdf\\_file/0007/1616380/IGPS-Trust-Presentation-June2018.pdf](https://www.victoria.ac.nz/_data/assets/pdf_file/0007/1616380/IGPS-Trust-Presentation-June2018.pdf). This study showed that the police were the second most trusted group after medical professionals, in whom 59 per cent of respondents reported having complete or a lot of trust (slide 2).

<sup>6</sup> Gravitas Research and Strategy. (2018). *New Zealand Police Citizens' Satisfaction Survey (NZPCSS), Report for 2017/18*, p. 3. Retrieved from <https://www.police.govt.nz/sites/default/files/publications/citizen-satisfaction-survey-report-2018.pdf>.

## 2. Identifying Low-Trust Communities

Across these three surveys, there were commonalities among the respondents reporting lower levels of trust. Such respondents were more likely to be male; 20–44 years old; Māori, Pacific or Asian; and living in areas with higher levels of deprivation (Deciles 8–10<sup>7</sup>).<sup>8</sup> These demographic categories describe a significant proportion of New Zealand society:

- Men make up 49 per cent of the population.<sup>9</sup>
- People between 20 and 44 years of age comprise 32 per cent of the population.<sup>10</sup>
- The combined total of Māori, Pacific and Asian people equals 34 per cent of the population.<sup>11</sup>
- Those living in areas of greater deprivation (Deciles 8–10) represent 29 per cent of the total population.<sup>12</sup>

The overlap of these characteristics is important to understand when thinking about reaching out to these communities. For example, a disproportionate percentage of Māori live in lower-decile communities. Approximately 53 per cent of Māori live in more deprived areas, compared to only 24 per cent of non-Māori.<sup>13</sup> Additionally, Māori represent almost 28 per cent of the population living in these deprived areas; this figure is almost twice the proportion of Māori in the overall population.<sup>14</sup>

The profile of those reporting lower levels of trust also overlaps with the profile of those more likely to be victims,<sup>15</sup> as well as those more likely to commit crime. According to the New Zealand Crime and Victims Survey,<sup>16</sup> Māori are more likely to be victims of crime than the

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<sup>7</sup> These deciles are part of the New Zealand Index of Deprivation (NZDep2013): an area-based measure of socioeconomic deprivation based on nine Census variables. For more information, see Atkinson, J., Salmond, C., & Crampton, P. (2014). *NZDep2013 Index of Deprivation*. Wellington: Department of Public Health, University of Otago, Wellington. Retrieved from <http://www.otago.ac.nz/wellington/research/hirp/otago020194.html>.

<sup>8</sup> NZCASS, Table 39: Factors associated with perceptions of the criminal justice system – estimates. Several other individual characteristics were also statistically significant, including economic, household and geographic factors, as well as victim status. Public Trust Survey, slide 15. NZPCSS, p. 2.

<sup>9</sup> Population summary figures as of year ended December 2018 (see <https://www.stats.govt.nz/topics/population>).

<sup>10</sup> Stats NZ. (2013). *2013 Census QuickStats about national highlights*, Table 3. Retrieved from <http://archive.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-about-national-highlights/tables.aspx>. The most recent census was conducted in 2018, but as of the time of writing, results had not been released.

<sup>11</sup> Stats NZ. (2014). *2013 Census QuickStats about culture and identity*, p. 6. Retrieved from <http://archive.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-culture-identity.aspx>.

<sup>12</sup> Ministry of Health. (2013). Neighbourhood deprivation. Table 4: Populations by neighbourhood deprivation decile (NZDep2013) and by gender, Māori and non-Māori, 2013. Retrieved from <https://www.health.govt.nz/our-work/populations/maori-health/tatau-kahukura-maori-health-statistics/nga-awe-o-te-hauora-socioeconomic-determinants-health/neighbourhood-deprivation#1>.

<sup>13</sup> NZDep2013.

<sup>14</sup> NZDep2013.

<sup>15</sup> For more information on this connection between victimisation and lower levels of trust in the police, see Cao, L., Frank, J. & Cullen, F. (1996). Race, Community Context and Confidence in the Police. *American Journal of Police*, 15(1), pp. 3–22.

<sup>16</sup> The New Zealand Crime and Victims Survey asks New Zealanders (15 years of age and older) about incidents of crime they experienced over the last 12 months. This includes both incidents reported to Police and unreported

national average (37 per cent compared to 29 per cent),<sup>17</sup> and the number of family violence incidents per 100 Māori is twice as high as among New Zealand Europeans.<sup>18</sup> Finally, the survey found that people between 20 and 29 years old were also more likely to be victims of crime (40 per cent).<sup>19</sup>

With respect to offenders, the most recent data from Police indicates that 76 per cent of all offenders were male, and 38 per cent of all offenders were Māori, compared to 37 per cent European.<sup>20</sup> Additionally, half of all offenders also fell into the top three age categories: 15–19 (15 per cent), 20–24 (18 per cent) and 25–29 (17 per cent).<sup>21</sup>

Finally, in terms of geographic location, Police’s 2017/18 survey revealed the lowest levels of trust and confidence in the following districts: Northland (72 per cent), Counties Manukau (74 per cent), Auckland City (75 per cent) and Eastern (75 per cent).<sup>22</sup> These same four districts have the largest proportions of Māori, Pacific and Asian residents in comparison to their overall populations; they also are the districts with the highest rates of victimisation.<sup>23</sup>

Northland and Eastern District have the highest proportion of Māori (30 per cent and 28 per cent respectively), and Counties Manukau and Auckland City have the highest proportions of both Pacific peoples (23 per cent and 10 per cent respectively) and Asian residents (22 per cent and 27 per cent respectively).<sup>24</sup> With respect to victimisation rates, Eastern District has the highest in the country at 41 per cent, followed by Auckland City with 38 per cent and Northland and Counties Manukau, both with 36 per cent.<sup>25</sup>

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incidents. This survey found that only 23 per cent of crimes were reported to Police during the survey period. Ministry of Justice. (2018). *New Zealand Crime and Victims Survey – Key findings Cycle 1 (March–September 2018) Descriptive statistics*, p. 114. Retrieved from <https://www.justice.govt.nz/assets/Documents/Publications/NZCVS-A4-KeyFindings-2018-fin-v1.1.pdf>.

<sup>17</sup> *New Zealand Crime and Victims Survey*, p. 34.

<sup>18</sup> *New Zealand Crime and Victims Survey*, p. 62.

<sup>19</sup> *New Zealand Crime and Victims Survey*, p. 33.

<sup>20</sup> New Zealand Police. (2019). Unique Offenders (demographics), 12-month period ending May 2019. Retrieved from <https://www.police.govt.nz/about-us/publications-statistics/data-and-statistics/policedatanz/unique-offenders-demographics>. For 10 per cent of offenders, the ethnicity was not stated in the data.

<sup>21</sup> Unique Offenders (demographics).

<sup>22</sup> NZPCSS, p. 12. These were the districts with the lowest proportion of respondents reporting “Full/Quite a lot of trust and confidence”. Three of these districts also had the highest proportions of respondents reporting “Not much/No trust and confidence”: Auckland City (9 per cent), Counties Manukau (8 per cent) and Eastern (6 per cent). Only 5 per cent of respondents in Northland reported low trust, and 8 per cent of respondents in Waikato reported the same.

<sup>23</sup> The victimisation rate is calculated as a ratio of total victimisations to the population in each district. These figures are based on reported victimisations and include all victimisations regardless of whether a victim was victimised more than once.

<sup>24</sup> Population ethnicity by district was provided by the Police Service Delivery Group on 15 February 2019.

<sup>25</sup> New Zealand Police. (2019). Victimisations (demographics), July 2014 to April 2019. Retrieved from <https://www.police.govt.nz/about-us/publications-statistics/data-and-statistics/policedatanz/victimisations-demographics>. Population ethnicity by district was provided by the Police Service Delivery Group on 15 February 2019.

### III. REPORT METHODOLOGY

This report is a qualitative review of strategies and practices developed and implemented by Police that have the potential for increasing public trust and confidence. As there are many factors that can impact public trust, this report focuses on Police-driven efforts aimed at increasing responsiveness to communities with lower levels of trust. The examples provided in the report are meant to illustrate these efforts, not comprehensively list them.

The decisions on which examples to include were based on the intersection of people who report lower levels of trust and those who would likely benefit from certain strategies and programmes (e.g., through reduced victimisation or reoffending). As discussed, Māori tend to report lower levels of trust in Police, and they are also disproportionately at risk of being victimised, as well as being offenders. Accordingly, the Police efforts described in this report are central to Police's goal of increasing trust within this community in particular, and the selected programmes are those that focus on preventing reoffending, addressing causes of family harm and increasing safety within Māori communities.

While some of the examples this report describes were developed with the primary purpose of increasing public trust and confidence in Police, many of them were not created for that sole purpose. It was important to include these programmes in this report, however, because their success has the potential for increasing trust and confidence indirectly. Many of the programmes are a product of Police responding to the community's desires, and Police's role in making them successful is both active and often visible; these factors could result in improved perceptions of Police and increased trust.

The observations and findings in this report are based primarily on interviews conducted with internal and external stakeholders, and on training and other materials provided by Police. Site visits were conducted in Canterbury, Central, Counties Manukau and Eastern District, and additional interviews were conducted with staff from Wellington and Tasman District. Outside of Police, several external stakeholders were also asked to provide their perspectives on the work done by Police. These stakeholders included community leaders and service providers (both governmental and non-governmental).<sup>26</sup>

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<sup>26</sup> For more on this methodology, including the data collection methods and report limitations, see Appendix B.

## **IV. TRUST-BUILDING PRACTICES IN THE NEW ZEALAND POLICE**

In the decade that Police has surveyed levels of community trust and confidence, the numbers have not varied greatly in either direction, positive responses range from 72 to 79 per cent and negative responses range from 4 to 6 per cent.<sup>27</sup> While these are relatively encouraging numbers, Police has set the admirable and ambitious target of achieving 90 per cent trust and confidence across the whole of New Zealand by the year 2021.

The strategy underlying Police's efforts to improve trust and confidence is to be responsive to the specific needs of communities that are disproportionately impacted by crime and the criminal justice system. Police's approach involves working externally with community stakeholders, and carrying out some internal work to effectively facilitate those efforts. In addition to describing examples of these external and internal strategies and programmes, this section provides observations and analysis of the strengths and areas for improvement presented by the examples.

### **A. Working with the Community to Grow Trust**

For Police to be responsive to a community, it must not only engage with and listen to what the community wants from its police service; it must also use that information to guide its operations. Police is currently employing a variety of methods to accomplish both of these objectives.

Police has created mechanisms for soliciting advice and input from the community, as well as ensuring the community's perspective is represented in Police decision-making. In addition, Police has fostered partnerships with community and governmental social service providers to deliver better outcomes for the people in these communities. Finally, Police works with community partners to address specific needs or find solutions to particular problems identified by the community, thereby increasing overall public safety.

#### ***1. Community Advice and Input***

Police uses a variety of methods to solicit advice and input from the community at the national, district and area level. First, appointed community advisory boards, representing Māori, Pacific and ethnic communities, provide a window into these communities and help Police better understand their needs and perspectives. In addition to giving advice, some of these boards have also participated in co-designing Police's national responsiveness strategies for their own communities. Finally, Police has developed additional opportunities for the community to have influence in Police operations through including a community member on the selection panels for certain Police leadership positions and having the community perspective represented in Police's response to and management of large-scale disasters.

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<sup>27</sup> 2017/18 NZPCSS, p. 3. 2010/11 Fiscal Year NZPCSS, p. 5 (retrieved from <https://www.police.govt.nz/sites/default/files/publications/citizen-satisfaction-survey-2011-full.pdf>).

#### a) Community Advisory Boards

Community advisory boards typically include prominent community members and representatives of local iwi<sup>28</sup> or other community organisations. Their purpose is to allow board members to meet with Police leadership on a regular basis, usually quarterly, to receive updates, discuss current Police operations and raise issues of concern to the community. These bodies have been established at the district and area levels, as well as at the national level, in the form of the Commissioner's Māori, Pacific and Ethnic Focus Forums.

To provide a window into the work of these national bodies, at the Commissioner's Ethnic Focus Forum meeting in May, the Commissioner gave updates on current Police initiatives (e.g., launch of the new national non-emergency phone number). Additionally, the Deputy Commissioner, who leads Māori, Pacific & Ethnic Services (MPES), gave updates on new MPES projects and recruitment efforts. Police staff also addressed an issue raised by community representatives regarding the recording and investigation of hate crimes.

District and area advisory boards are often chaired by the district/area commander, or a prominent community member. District MPES staff facilitate their operation, and provide the necessary support. The number and membership of these boards is dependent upon the ethnic diversity of the individual district or area. In some districts, only one or two iwi represent the majority of the Māori population, while other districts have upwards of 20 different iwi. Similar factors also inform the membership of Pacific or ethnic community boards.

District and area boards can provide cultural guidance, strategic support or some combination of the two. Some boards have been partners in designing specific strategies or programmes, and others have been able to muster their own connections and resources to assist Police in confronting community issues. In one instance, an advisory board raised the issue of unlicensed firearm owners in a rural area. In response, Police arranged to provide a firearms safety course and licensing test on site at a local marae.<sup>29</sup> In doing this, Police was able to provide gun safety information to the whole community and ensure that those who were eligible could become properly licensed owners; both of which increased public safety in that community.<sup>30</sup>

#### b) National Responsiveness Strategies

Police has developed national responsiveness strategies aimed at building relationships with three key constituencies:<sup>31</sup>

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<sup>28</sup> *Iwi* (noun): extended kinship group, tribe, nation, people, nationality, race – often refers to a large group of people descended from a common ancestor and associated with a distinct territory. Māori Dictionary (<https://maoridictionary.co.nz>) was used for all te reo Māori translations in this report.

<sup>29</sup> *Marae* (noun): courtyard – the open area in front of the whareniui (meeting house, main building of the marae where guests are accommodated), where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.

<sup>30</sup> For more information about this programme, see <https://fss.nz/whakatupato-programmes>.

<sup>31</sup> For a brief description of each of these strategies, see Appendix C.

- Ethnic communities – “Working Together with Ethnic Communities – the Future”<sup>32</sup>
- Māori – “The Turning of the Tide”
- Pacific peoples – “O Le Taea Fou – Dawn of a New Day”

One common theme among these strategies is that their development involved extensive consultation with and participation by representatives of the communities they are directed toward. In developing the ethnic communities strategy, Police relied upon an internal “needs analysis,” consulted with community representatives and governmental stakeholders and conducted several community safety workshops across the country. For the Māori responsiveness strategy, Police went a step further, partnering with the Police Commissioner’s Māori Focus Forum to actually co-design the Turning of the Tide. This partnership extended beyond the development of the strategy; a key aspect of the strategy itself was the commitment of Police and iwi to work together to implement it. This process ensured that there was both buy-in from the community and a sense of shared responsibility for achieving the strategy’s goals.<sup>33</sup> Finally, Police’s Pasifika<sup>34</sup> National Strategy was similarly developed with participation from the recently formed Commissioner’s National Pacific Advisory Forum.

#### c) Police Leadership Selections

Another way Police includes the community’s perspective in its operations is by enabling the community to provide direct input into selection of leadership positions within Police. Police has historically included an external person, usually a community member, on the interview panel for key appointments (e.g., district commanders, area commanders and prevention managers). This provides an opportunity for the community have input on who will be leading the police in their neighbourhoods, and enables community members to hold leaders accountable.

#### d) Disaster Response

Finally, Police has created opportunities to include the community’s perspective in disaster response and management. In some districts, iwi liaison officers (ILOs) have been allocated a position in emergency operations centres, and in some cases they have been incorporated into the Coordinated Incident Management System (CIMS), a structure that facilitates multi-agency responses to disasters such as wildfires or earthquakes. In relation to the Māori community, this allows for the iwi viewpoint to be represented in emergency operations, enables iwi leaders to stay informed and can provide additional resources for the overall response to an emergency event.

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<sup>32</sup> “Ethnic” is defined as follows: “The term ‘ethnic’ is used to describe that group of people whose ethnic heritage distinguishes them from the majority of other people in New Zealand including Māori and Pacific peoples. They include people from Asia, Middle East, Africa, Continental Europe and Latin America.” (New Zealand Police. (2004). *Working Together with Ethnic Communities – Police Ethnic Strategy towards 2010*. Retrieved from <https://www.police.govt.nz/about-us/publication/working-together-ethnic-communities-police-ethnic-strategy-towards-2010>.)

<sup>33</sup> At the time of writing, Police was in the process of updating the national Māori responsiveness strategy.

<sup>34</sup> “Pasifika” is a term used in New Zealand by government agencies to describe migrants from the Pacific region and their descendants who now live in New Zealand (similar to “Pacific peoples”) (see <http://blog.core-ed.org/blog/2014/04/10-things-you-need-to-know-about-pasifika-peoples-in-aotearoa-dispelling-some-common-myths-about-the-pacific.html>).

Marae are natural spaces for hosting groups of people, and coordination with local iwi allowed marae to be used as temporary shelters for people displaced by the earthquakes in Christchurch in 2011 and in Kaikōura in 2016. An ILO was also involved in the response to the wildfires in Nelson in February 2019, keeping the local iwi informed during the ongoing operation, facilitating the use of marae for evacuees, organising community representatives to provide a cultural response (e.g., performing karakia<sup>35</sup> and pōwhiri<sup>36</sup>) when necessary and coordinating efforts between iwi and agencies.<sup>37</sup> Following the success of these efforts, the ILO position was permanently incorporated into the CIMS structure in Tasman District.

Immediately following news of the shooting in Christchurch on 15 March 2019, MPES staff reached out to key leaders of the Muslim community across New Zealand, and arranged to have them travel to Christchurch the next day. These leaders managed inquiries from medical staff treating victims; guided the cleansing and blessing of the mosques, mortuary and funeral home; and directed the process for caring for and burying the deceased in accordance with religious principles. They also coordinated with Police to provide timely information on the operation's progress through regular community and media briefings.

Also in response to this event, Police engaged with Ngāi Tahu, the local iwi, who readily provided assistance and support, including by blessing key sites alongside Muslim leaders and by opening its marae to those who needed accommodation. Finally, Police deployed numerous ethnic and family liaison officers to work with victims and their families, and uniformed staff provided reassurance patrols in the affected community and at mosques throughout the country. This was an unprecedented event for New Zealand; while every process did not necessarily go smoothly, these relationships were critical to the immediate response and recovery efforts.<sup>38</sup>

## 2. Collaborative Solutions

Police has invested in and cultivated relationships with community and government partners to deliver collaborative solutions to individual and community problems. Collaborative partnerships facilitate programmes that provide alternatives to sending offenders through the court system, while still holding them accountable for their actions, and also connect them with appropriate support services. In the family harm<sup>39</sup> realm, these partnerships bring together the different agencies that work with families to ensure their efforts are coordinated and oriented toward helping the family as a whole realise their aspirations (the Whānau Ora model<sup>40</sup>). Finally, Police

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<sup>35</sup> *Karakia* (noun): incantation, ritual chant, chant, intoned incantation, charm, spell – a set form of words to state or make effective a ritual activity.

<sup>36</sup> *Pōwhiri* (noun): invitation, rituals of encounter, welcome ceremony on a marae, welcome.

<sup>37</sup> New Zealand Police. (2019). Nelson fires – the iwi response. Retrieved from <https://www.police.govt.nz/news/ten-one-magazine/nelson-fires---iwi-response>.

<sup>38</sup> Parahi, C. (2019, April 6). Grieving Muslim families threatened to protest after Christchurch mosque shootings. *stuff*. Retrieved from <https://www.stuff.co.nz/national/christchurch-shooting/111741736/grieving-muslim-families-threatened-to-protest-after-christchurch-mosque-shootings>.

<sup>39</sup> “Family harm” includes family violence but takes a holistic view of other issues occurring within the family as well. For more information on Police’s approach to family harm, see New Zealand Police. (n.d.). Family Harm approach. Retrieved from <https://www.police.govt.nz/advice/family-violence/family-harm-approach-resources>.

<sup>40</sup> For more on Whānau Ora, see Te Puni Kōkiri. (2018). About Whānau Ora. Retrieved from <https://www.tpk.govt.nz/en/whakamahia/whanau-ora/about-whanau-ora>.

collaborates with different community stakeholders on programmes that address particular issues or needs in the community, such as road safety.

a) Supported Resolutions – Iwi Panels (Te Pae Oranga)

Iwi panels are one of several programmes developed to provide an alternative to traditional prosecution for low-level offending.<sup>41</sup> Under the Te Pae Oranga (TPO) programme, iwi panels are typically operated by iwi/Māori providers in partnership with Police, and are available to any eligible offender regardless of ethnicity.<sup>42</sup> TPO began as a pilot programme in 2014 and is currently delivered by 15 different providers in 11 police districts across New Zealand. Each location holds panels one or two days per week, holding three to six panels per day on average.

One key component of these panels is the incorporation of tikanga<sup>43</sup> Māori in the proceedings. This can include holding the panels on a marae (or other culturally significant location), using traditional protocols for opening and closing the panel and employing the experience and wisdom of community elders, or kaumātua,<sup>44</sup> in the process. These factors ground the proceedings in traditional values, and help put participants at ease. The use of tikanga is an important element of the panels, but participation in TPO is open to people from all backgrounds who are open to operating in a Māori context. Many non-Māori have participated in panels, and some panels have brought in different cultural aspects or language interpreters to facilitate this participation.

To be eligible for an iwi panel, the offender must be at least 18 years old,<sup>45</sup> the penalty for the offence can only be imprisonment for six months or less and the offence cannot have arisen out of family violence or involved the possession of methamphetamine.<sup>46</sup> The types of offences that are typically eligible are those involving wilful damage (minor vandalism), shoplifting, disorder, careless driving and driving without a valid license. In determining whether a panel is appropriate in any given case, other factors also come into consideration, including the individual's previous criminal history (or supported resolutions) and any victim or restitution considerations. Finally, the offender must accept responsibility for the offence.

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<sup>41</sup> Other alternative or supported resolution programmes include pre-charge warnings, the Whānau Ora Alternative Resolution Model (WOARM) and the Police Adult Diversion Scheme. Pre-charge warnings are formal written warnings issued to an offender at the police station following an arrest. WOARM is a programme operating in Central District, which does not have iwi panels. This programme was co-designed by Police and the local iwi alliance organisation and has been in place since 2013. Like iwi panels, this voluntary programme is grounded in tikanga Māori and involves offenders working with a navigator to complete an action plan within six to eight weeks. Police Diversion occurs once an offender has been charged and involves the offender agreeing to fulfil certain conditions in exchange for the charges being withdrawn.

<sup>42</sup> In some locations the panels are run by an individual iwi, while in other locations the programme is administered by a community organisation that represents multiple iwi.

<sup>43</sup> *Tikanga* (noun): correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol – the customary system of values and practices that have developed over time and are deeply embedded in the social context.

<sup>44</sup> *Kaumātua* (noun): adult, elder, elderly man, elderly woman, old man – a person of status within the whānau (family).

<sup>45</sup> Prior to 1 July 2019, the age eligibility requirement was 17 years or older.

<sup>46</sup> Akroyd Research & Evaluation for the Ministry of Justice. (2016). *Iwi Panels: An evaluation of their implementation and operation at Hutt Valley, Gisborne and Manukau from 2014 to 2015*, p. 8. Retrieved from <https://www.justice.govt.nz/assets/Documents/Publications/iwi-panels-evaluation-report.pdf>.

Police make a referral to an iwi panel after the arrest but *prior to the offender being charged*. This means that if offenders successfully complete all the required steps of the programme, they will not be required to appear before a court; nor will they have a criminal conviction on their record. Even in instances where there is an identifiable victim, a supported resolution referral is not dependent upon the victim's assent to this course of action. Victims are, however, often consulted regarding restitution and/or invited to participate in the process.

Offenders are referred to TPO by Police, and can choose to participate in the programme or not. If they choose to participate, they will appear before a panel to discuss the circumstances of their offence and then develop a plan of action, with the goal of addressing the harm caused and preventing future reoffending.

Prior to appearing before the panel, participants will often meet with a facilitator (also referred to as a navigator or kaiwhakahaere) to discuss what will occur. The facilitator is responsible for selecting the particular panellists who will appear on the panel, so the initial meeting helps the facilitator determine which specific panellists should be involved. The facilitator also helps the participant develop their plan, supports and monitors their progress to ensure they follow through, and then reports back to Police. These facilitators are trained, and often have prior experience working in social services agencies (e.g., the Ministry of Social Development). Police staff help facilitators coordinate the panels and, in some cases, provide transportation for participants who are unable to arrange their own.<sup>47</sup>

The panels typically include kaumātua and other community representatives who have connections to service providers, deep roots within the community or particular professional expertise (e.g., clinical backgrounds). Training for panellists has evolved over time. The current training covers the purpose and benefits of the programme, provides an overview of the process (including individual roles) and expectations and sets out the principles of best practice.

Victims are invited to attend the panel, with support people. While this has always been a part of the process, victims often do not attend. In some cases this is because the "victim" is a corporation, but in many cases victims are unable or unwilling to attend.<sup>48</sup> Even if a victim does not attend, he or she can submit a written statement to be read during the panel.

The exact process used by each panel will vary to some degree, but most include similar steps. First, a karakia will be used to open the proceeding, followed by introductions (including whakapapa<sup>49</sup>) by all present. The Police representative will then read a statement of the facts, and the participant will be asked to affirm that that is an accurate account of what occurred. The participant is then given an opportunity to give their side of the story, followed by questioning from the panel about the reasons for their actions. The subsequent discussion can lead into a number of different areas, including the participant's employment or housing status, substance

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<sup>47</sup> In some districts, Māori Wardens provide this assistance to participants. For more information on Police's partnership with the Māori Wardens, see the section on road safety checkpoints.

<sup>48</sup> For more analysis of victim attendance at iwi panels, see *Iwi Panels: An evaluation of their implementation and operation at Hutt Valley, Gisborne and Manukau from 2014 to 2015*.

<sup>49</sup> *Whakapapa* (noun): genealogy, genealogical table, lineage, descent – reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status.

abuse, home life or social life or whether they have a driver's licence. The tone of the discussion can be supportive or challenging or both, depending on what the panellists believe is needed. Based on the information revealed through this exchange, the panel begins to guide the participant, with the help of the facilitator, in developing an action plan. Once the plan is complete, the panel is concluded with a formal closing, consistent with tikanga Māori.

Some elements of the plan, such as financial compensation, community work and apology letters, are included to address the harm caused by the offence. Others, like supportive services, are included to help the participant stay out of trouble in the future. Supportive services can include anything from mental health counselling and substance abuse treatment to driving lessons or financial assistance for obtaining a driver's licence. Plans may also include a "good behaviour bond," whereby the participant promises to not reoffend for a specific period of time. Typically, the plan must be completed within a six-week period, but in some cases that timeline is extended (especially in the case of supportive services that may not be immediately available). If the participant fails to abide by the terms of the plan, or reoffends during the plan period, the case is referred back to Police, and the participant can be charged and sent to court to answer for the offence.

In some cases, the supportive services included in the participant's plan can be provided by the same organisation administering the panel. For example, the Manukau Urban Māori Authority (MUMA), which is one of the iwi panel administrators in Counties Manukau District, provides assistance with driving lessons and licensing, career services and Whānau Ora advocacy, among other services. MUMA estimates that it can provide approximately 70–80 per cent of the services included in action plans.

#### b) Holistic Approach to Family Harm – Whāngaia Nga Pā Harakeke

Whāngaia Nga Pā Harakeke (WNPH) is a partnership between Police and agencies (community-based and governmental) who work with individuals and families affected by family harm. In addition to Police, these agencies typically include the Department of Corrections, Ministry of Health, Oranga Tamariki (Ministry for Children) and the Accident Compensation Corporation (ACC).<sup>50</sup> The purpose of this partnership is to facilitate the sharing of information and coordination of agency efforts to produce better outcomes for families. WNPH uses the Whānau Ora model, which puts the family, or whānau,<sup>51</sup> at the centre; it is the role of the agencies to determine what resources are needed to help the family increase its well-being and achieve its aspirations. WNPH started in Counties Manukau in 2016 and is currently operating in several districts, including Auckland City, Bay of Plenty, Counties Manukau, Eastern, Northland, Waitemātā and Wellington.<sup>52</sup>

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<sup>50</sup> ACC is the government agency responsible for administering New Zealand's universal no-fault accidental injury scheme. For more information on ACC, see <https://www.acc.co.nz>.

<sup>51</sup> *Whānau* (noun): extended family, family group, a familiar term of address to a number of people – the primary economic unit of traditional Māori society.

<sup>52</sup> The Integrated Safety Response (ISR) programme is similar to WNPH; it also relies upon the collaboration of multiple agencies and providers to develop interventions for families affected by family harm. This programme was launched in 2016 and operates in Canterbury and Waikato. Tasman District uses a similar programme called the Family Violence Inter-Agency Response System, but is currently discussing a move to WNPH. Finally, Southern and Central are both in the process of designing local WNPH models.

When frontline police officers attend a reported family harm incident, they conduct an investigation that takes a broader view of the issues facing the family. In addition to determining whether a criminal offence has been committed, officers also look for social or environmental factors that could contribute to offending (e.g., financial issues, substance abuse). Under this “eyes wide open” approach, responding officers collect information about the family (through a structured online form<sup>53</sup>) that will be relevant for other agency partners in planning interventions.

Each day, representatives from the WNPH partner agencies gather to conduct a review of all the family harm incidents reported in the previous day (these are called safety assessment or triage meetings). In some locations, community and iwi providers are also included. This group reviews the incident information collected from the initial investigation, and then each agency shares whatever information they have, relevant to the incident, for any of the individuals involved, including the offender, victim(s) and children. In a hypothetical situation, Police might have information about prior family harm incidents or arrests for other offences by individuals in the household, and the Department of Corrections may have information about the offender’s current probation conditions. Additionally, Oranga Tamariki could have information related to child welfare visits to the home, and ACC or the Ministry of Health may have information about injuries (related to family harm) reported to health professionals that may not have been reported to Police.

With this full picture of the family’s circumstances, the WNPH team begins assigning tasks to the partner agencies, or sending requests for assistance to other agencies (e.g., asking Housing New Zealand to change the locks or install an alarm at one of its residences). These tasks are focused on the family’s needs, and take into account existing engagements between the family and partner agencies.

From this point, relevant agencies and providers conduct follow-up home visits. Often, Police will attend these home visits alongside trained family advocates (sometimes referred to as kaiāwhina) to lend support. Two keys to the success of this programme are the timeliness of engagement by Police and other agencies, and the fact that this engagement continues if it will benefit the family, even when a specific offence has not been identified.

### c) Increasing Road Safety – Driver Licensing and Checkpoints

Road safety is another area that provides opportunity for productive collaboration between Police and its community partners. The prevalence of drivers without proper licences creates a public safety concern. Additionally, driver licence violations represent a large percentage of traffic enforcement actions, and under certain circumstances can be the entry point for some people into the criminal justice system.<sup>54</sup>

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<sup>53</sup> The OnDuty Family Harm Investigation app, released in May 2018, includes a comprehensive list of questions to guide the investigation of these incidents by frontline officers. In addition to ensuring all the relevant information is collected, the app produces a risk assessment based on the results of the investigation and information contained in Police databases.

<sup>54</sup> The penalty for driving while disqualified or suspended can include a jail sentence: see Community Law. (n.d.). Licences and related offences. Retrieved from <https://communitylaw.org.nz/community-law-manual/chapter-31-driving-and-traffic-law/general-driving-offences>. Additionally, failure to pay traffic fines can result in a “driver license stop order” from the Ministry of Justice. Driving in violation of this order is treated the same way as driving

To address the community's concern and to help divert offenders from court for licensing violations, several Police districts have developed programmes to help people obtain driver's licenses. For example, Te Ara Tika, a programme in Central District, was developed in response to a request from the district's community advisory board. It assists people in obtaining learner, restricted and full licences.<sup>55</sup> It also includes an education programme, developed by a school resource officer, designed specifically for learners with literacy challenges.

Generally, these programmes are administered by community providers and based on referrals either from Police or other community partners. Police referrals can come from various parts of the organisation, including iwi panels, road policing or the Prosecution Service. The services and level of financial support available varies by programme and eligibility. In some cases, a programme can provide driving lessons and the fees for obtaining a license, as well as a loaner vehicle.<sup>56</sup> Some areas have focused their efforts on young drivers, even working directly with schools, while others have focused on young parents, or individuals with multiple driving infringement notices who are more at risk of reoffending. Police officers are often involved in the programmes themselves, acting as mentors and helping teach participants the road code and safe driving practices.

These programmes can positively influence perceptions of Police among participants, and potentially the community more broadly. Mentor officers are able to engage with participants in a non-enforcement capacity and in so doing develop a different kind of relationship with them. Additionally, police support can enable participants to achieve something they might have been unable to do on their own. Beyond the road safety component, the lack of a driver's license can be a barrier to a person obtaining employment and accessing other services (e.g., opening a bank account). Therefore, being able to obtain a licence can be significant for an individual's overall well-being, and any role Police plays in that process has the potential to improve trust and confidence.<sup>57</sup>

In another effort to improve road safety, Police has partnered with the Māori Wardens to set up road safety checkpoints. The Māori Wardens is an organisation of community volunteers whose

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in violation of a suspension, and can similarly result in a jail sentence: see Community Law. (n.d.). Driver licence stop orders for unpaid fines. Retrieved from <https://communitylaw.org.nz/community-law-manual/chapter-31-driving-and-traffic-law/losing-your-licence-suspensions-and-disqualifications/driver-licence-stop-orders-for-unpaid-fines>. For a related discussion, see Te Uepū Hāpai i te Ora – Safe and Effective Justice Advisory Group. (2019). *He Waka Roimata: Transforming Our Criminal Justice System*, pp. 48–49. Retrieved from [https://safeandeffectivejustice.govt.nz/assets/Uploads/fa55462d44/teuepureport\\_hewakaraimata.pdf](https://safeandeffectivejustice.govt.nz/assets/Uploads/fa55462d44/teuepureport_hewakaraimata.pdf).

<sup>55</sup> A similar programme, called Nga Ara Pai, was established in Eastern District's Tairāwhiti Area.

<sup>56</sup> Recently, the central government announced a \$5 million plan to fund free driving lessons and tests for young people on youth benefits or in government care: see Kenny, L. (2019, April 10). Prime Minister announces free driving lessons and tests for young people on benefits or in care. *stuff*. Retrieved from <https://www.stuff.co.nz/national/111922049/prime-minister-announces-free-driving-lessons-and-tests-for-young-people-on-benefits-or-in-care>. It is anticipated that some of this funding will be available for participants in the programmes supported by Police.

<sup>57</sup> Groenestein, C. (2018, July 9). Driver licensing programme helps young people become independent. *stuff*. Retrieved from <https://www.stuff.co.nz/taranaki-daily-news/105216066/driver-licensing-programme-helps-young-people-become-independent>.

purpose is to increase safety and the well-being of their communities.<sup>58</sup> Unlike other Police checkpoints, which are focused on enforcement, these are focused on increasing awareness and compliance, using education. The checkpoints focus on various safety issues, including speeding, seatbelts and children's car seats. At the checkpoints, Police verify that drivers are complying with safety requirements. When they find that someone is not in compliance, rather than issue them an infringement notice, Police bring in a Māori Warden to educate them. This focus on education and prevention demonstrates to members of the community that the police are focused on increasing safety for everyone on the roads.

### 3. *Analysis*

In the work done by Police to grow community trust, a lot of things have gone well. Police has been able to cultivate productive relationships with community leaders, who in turn have provided advice and input that has informed and improved Police operations. Police has also invested in relationships with community and government partners that have enabled the delivery of collaborative solutions to individual and community problems. These partnerships are effective and enduring due to having a shared vision and communication at the leadership level, and effective relationships and trust among the people implementing the programmes on the ground. The success of collaborative programmes may be attributed, in part, to being delivered by iwi/Māori providers and anchored in Māori culture/worldview, emphasising participants' engagement with and investment in the process and making referrals easy for frontline officers.

There are areas for improvement here as well. For instance, when attempting to solicit input from "the community," it can be challenging to ensure all the voices of a diverse community are represented, and to know who the "right" people are to speak on behalf of these communities. Additionally, there are practical challenges associated with the different collaborative programmes, related to directing people to the right programmes, eligibility criteria, officer-initiated referral procedures and provider capacity, that must be overcome.

#### a) Community Representation

The key to success for community advisory boards is making sure the individuals selected to participate accurately represent and reflect the diverse views of their communities. This diversity extends beyond ethnicity to age, experience and point of view. Police staff at several points expressed the view that the memberships of some boards were not as effective as they could be, or were not representative of the whole community. Some communities, such as individual iwi, have a process for determining who will represent their interests in their relationship with Police. Other groups, however, may be less organised or cohesive. In either case, it is incumbent upon Police to ensure that a board's membership is representative of the entire community.

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<sup>58</sup> Established through legislation in 1962, the organisation is independent of Police but Police provides some resource support for its work (e.g., vehicles and fuel). Māori Wardens coordinate with Police in many of their activities, including conducting community patrols in high-risk areas, such as car parks and public transit lines; providing security at large events; providing transportation and support for people attending court or participating in iwi panels (even after they have completed their action plans); supporting community programmes that work with the homeless; and assisting grieving families in navigating the administrative process for getting their loved ones released from the coroner. For more about the Māori Wardens, see Te Puni Kōkiri. (n.d.). Māori Wardens. Retrieved from <https://www.tpk.govt.nz/en/whakamahia/maori-wardens>.

## b) Effective and Enduring Partnerships

One of the keys to productive partnerships between Police and its community partners, as articulated by several community stakeholders, is the equality of the relationship. From the community's perspective, the relationship cannot be one whereby Police comes up with a programme or solution and simply presents it to the community for adoption. Rather, there must be true consultation and community ownership for programmes and strategies to be effective. This is particularly true in light of the fact that many partner organisations are the same ones providing services connected to the programmes.

One observation voiced by community partners was that these partnerships do not work unless the individuals who represent the different partners in collaborative programmes (including providers *and* Police) are in a position within their own organisations to make decisions, communicate those decisions to the parent organisation and follow through on commitments to bring their agency's resources to bear in carrying out the work. The stakeholders who raised this issue believed it was this factor that makes the difference between a collaborative that gets things done and one that simply talks about what it should be doing.

### *i. Governance Structures*

As in all partnerships, issues are bound to arise in the course of partnerships between Police and community providers. Both Police staff and community partners agreed that the key to sustaining the partnerships was having an effective process for resolving issues. To this end, several areas have established governance structures to oversee the administration of partnership programmes.

Governance groups typically include senior leadership from all partner organisations involved. For instance, the governance board in Gisborne, called Manaaki Tairāwhiti, includes the Tairāwhiti Area Commander from Police, chief executives from local iwi and iwi/community-based providers, regional leaders from several central government agencies (the Ministry of Social Development, the Department of Corrections, Oranga Tamariki, Te Puni Kōkiri and the Ministry of Education) and a member of the Gisborne District Council. As a body, this group meets monthly, and oversees several cross-agency programmes, including WNPH. Similarly, in Counties Manukau, Police work with MUMA in a governance group that oversees the administration of the iwi panels.

According to both Police staff and provider members who sit on these governance groups, this model has been successful in facilitating communication and decision-making concerning joint programmes. Based on this reported success, Police may want to consider establishing similar governance structures in other districts or for programmes that do not currently have one.

### *ii. Facilitating Interagency Staff Collaboration*

The strength of partnership programmes is the collaborative nature of the solutions, which requires everyone having a full picture of each situation. To achieve this, the flow of information between the partners on the ground must be free and robust, and according to providers and Police representatives, this requires a significant level of trust.

Two ways to facilitate these relationships and build this trust is through staff from different partner organisations having in-person meetings on a regular basis or being physically co-located. Examples include programmes whereby representatives of different agencies meet on a daily basis to problem-solve (e.g., the safety assessment/triage teams for WNP), and those in which staff work from within a partner’s organisation. For example, in Eastern District, Police staff involved in WNP work from the iwi provider’s office, and in Central District, a Whānau Ora navigator from the iwi alliance provider works from an office in the police station.

These arrangements allow Police staff to build relationships with providers, and they also increase visibility of the programmes within Police. Issues can arise in these arrangements, however, if regular meetings do not have the proper focus or where co-located staff become siloed and too distanced from their agencies. It may be worthwhile for Police to evaluate other possible co-location arrangements, while keeping these potential issues in mind. Additionally, Police could also explore ways to bring together Police staff and community providers for summits or joint training days, to further strengthen working relationships.

### c) Programme Organisation

Police is actively engaged in several different programmes, with some overlap amongst them. For instance, several different alternative resolution programmes target low-level offending. Although iwi panels are not universally available, pre-charge warnings and diversion are available in all Police districts. While there is nothing inherently wrong with this situation, it may be useful to organise these programmes in relation to one another.<sup>59</sup> In so doing, Police would be able to explore potential efficiencies that could be gained through consolidating efforts. It would also enable Police to tailor solutions more effectively to specific problems. For instance, resource-intensive solutions such as iwi panels, may not be needed for more straightforward issues, such as a situation where someone has been unable to obtain a licence due to financial hardship.

Additionally, organising these programmes in relation to one another could assist officers in making determinations about which programmes are best suited for different situations. Currently, in some districts, an officer who encounters a person driving without a licence may have the option of referring them to a driver training course or sending them to an iwi panel, where they will likely be referred to a driver training course. Providing information to officers about when to make what types of referrals will enable them to make the most effective choices for the people they are trying to assist.

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<sup>59</sup> This recommendation was also made by the Independent Police Conduct Authority (IPCA) in its *Review of Pre-Charge Warnings*. In that report, the IPCA noted a lack of integration of the pre-charge warning scheme with other alternative actions (i.e., verbal warnings, iwi/community panels, diversion), and found “[t]hese various options are not properly integrated, and the way in which they are currently used therefore produces a number of anomalies.” (Independent Police Conduct Authority. (2016). *Review of Pre-Charge Warnings*, pp. 18–20 and 22. Retrieved from <https://www.ipca.govt.nz/Site/publications-and-media/2016-Media-Releases/2016SEP14-Pre-Charge-Warnings.aspx>.)

#### d) Programme Components

The success of Police’s collaborative solutions depends upon the different components operating effectively. Components that appear to be working well include the anchoring of certain programmes in Māori culture and worldview, delivery by iwi/Māori providers, emphasising participant buy-in and Police innovations that have made referrals easy to make for frontline officers. Some elements of the collaborative programmes also present potential challenges for Police and its partners. These include restrictive eligibility criteria, issues related to the number and quality of discretionary referrals and provider capacity.

##### *i. Anchoring Programmes in Māori Culture and Facilitating Delivery by Māori Providers*

Many of the strategies and programmes discussed in this report were developed with input from and include participants who belong to those communities that report lower levels of trust in Police, namely the Māori community. Relatedly, many of them are delivered by iwi/Māori providers, and include elements of tikanga Māori or Whānau Ora, or otherwise incorporate a Māori worldview. For example, tikanga Māori, including the involvement of kaumātua, is a key component of the iwi panels. The Whānau Ora model used in response to family harm incidents, through WNPH, similarly incorporates a Māori worldview. Incorporating these cultural elements can create a process that may be more familiar to participants, and may better reflect their values.

This general approach is supported by research that has found that crime prevention programmes involving indigenous peoples are more likely to succeed where:

- the community has a central role in their design and implementation (i.e., programmes are “community owned” rather than just “community based”)
- they adopt a holistic approach that addresses multiple risk factors surrounding offenders and offending, with the goal of achieving long-term improvements in overall well-being
- they incorporate cultural components, such as songs, language and protocols, and are delivered by culturally appropriate people
- they encourage collective responsibility for offending and facilitate the participation of the offender’s family and wider community.<sup>60</sup>

Recent findings from the Safe and Effective Justice Advisory Group (Te Uepū Hāpai i te Ora), which published its first report in June 2019, also support this approach.<sup>61</sup> The messages reported by the advisory group included the public’s desire to see more alternative ways of dealing with criminal offending, and solutions that are holistic and adopt appropriate tikanga Māori elements.

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<sup>60</sup> Morrison, B., for the Ministry of Justice. (2009). *Identifying and Responding to Bias in the Criminal Justice System: A Review of International and New Zealand Research*, pp. 91–92. Retrieved from <https://www.justice.govt.nz/assets/Documents/Publications/Identifying-and-responding-to-bias-in-the-criminal-justice-system.pdf>.

<sup>61</sup> The purpose of this advisory group is “to engage in a public conversation about what people in New Zealand want from their criminal justice system,” and “to canvass a range of ideas about how the criminal justice system can be improved.” For more information, see <https://safeandeffectivejustice.govt.nz/advisory-group>.

Additionally, the group reported the Māori community's view that solutions for Māori must be led locally and by Māori if they are to be successful and sustainable. This included having Māori in places of leadership and involved in the design, implementation and governance of programmes.<sup>62</sup>

One concern raised by a community partner was that Police's commitment to using tikanga Māori in its efforts has, at times, been pushed aside in the interest of expediency. Given that, based on research and on feedback from the community, this element appears to contribute to programme success, Police should guard against this tendency to the extent that it may occur, even if unintentionally.

### *ii. Participant Buy-in*

One common theme across several of these programmes is the emphasis on participant buy-in. Adoption of the Whānau Ora model provides a good example of this: it enables families to create their own pathways to improved well-being, facilitated by Police and their partners. Similarly, iwi panels enable offenders to plan and execute their own action plans, with the support (and oversight) of facilitators. Empowering people to make decisions for themselves, rather than imposing a plan upon them, increases the chance that they will be successful.<sup>63</sup> It may be worthwhile to explore ways to bring this element into other Police programmes that focus on prevention, reducing offending and increasing trust and confidence.

One issue of concern raised by Police staff was the rate of disengagement by participants after an initial referral to an iwi panel (reported to be around 20 per cent or even higher in some districts). The reasons given for this included logistical issues (e.g., not having transportation), lack of family support and simply not understanding the purpose of the panel. Given the potential benefits of participation, as well as how disengagement impacts demand fluctuation for providers, Police should consider examining this issue further and potentially formulating some strategies for improving rates of programme completion.

### *iii. Eligibility Criteria*

Current supported resolution programmes restrict eligibility based on an offender's age and the type of offence. While there are reasons for having some limitations, these bright-line restrictions may exclude certain types of cases and offenders who could benefit from these programmes. This issue was raised by some stakeholders, including frontline officers who in some cases feel constrained and left without good options. From these discussions, it appears that modifying the eligibility criteria and introducing some case-by-case analysis may be appropriate.<sup>64</sup>

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<sup>62</sup> *He Waka Roimata: Transforming Our Criminal Justice System*, pp. 3 and 27.

<sup>63</sup> According to the Independent Whānau Ora Review Panel, "We believe that the intentions of Whānau Ora, aiming to build resilience and capability within whānau to be self-managing, and to be the architects of their own solutions, create the conditions to achieve sustainable change." Independent Whānau Ora Review Panel. (2018). *Final Report to the Minister for Whānau Ora*, p. 31. Retrieved from <https://www.tpk.govt.nz/docs/tpk-wo-review-2019.pdf>

<sup>64</sup> Support for this position also comes from a recommendation the IPCA made in its review of pre-charge warnings: "Consideration should be given to whether there are specific offences with maximum penalties higher than six months' imprisonment, and specifically 'family violence' offences, that are generally minor enough that they should fall within the policy." (*Review of Pre-Charge Warnings*, p. 21.)

Some districts and community providers reported having already started exploring ways to expand eligibility for iwi panels.<sup>65</sup> For instance, MUMA in Counties Manukau will be launching a new pilot programme of iwi panels for youth offenders (ages 14–17) involving young panellists. Other panel locations have also allowed certain low-level family harm offenders to participate in these programmes, after evaluating the circumstances of individual incidents. Also in Counties Manukau, there is discussion of adding breaches of bail<sup>66</sup> to the list of eligible offences, to try to apply a supported resolution to those cases rather than cycle individuals who have breached bail back into the court system.

Given that the iwi panels have been in operation for a few years, it might be time to reflect on the established criteria and consider ways to modify them so that they can address additional cases. Such an effort is worthwhile because it could increase the number of individuals potentially able to benefit from these programmes. It should be noted that any movement away from bright-line criteria, however, must be accompanied by guidance for officers, so that they are able to conduct proper evaluations of each case.

#### *iv. Officer-initiated Programme Referrals*

While some programmes have automatic referral processes (mainly those involving youth offenders), referrals to others are discretionary. For programmes where a referral is not mandatory, it is critical that officers are aware of the various resources available, understand the criteria and mechanisms for making referrals and believe in the effectiveness of the programmes to provide positive outcomes.

According to Police staff who manage the iwi panels, only a small proportion of all eligible cases were actually being referred to panels. Providers also expressed frustration that the levels of referrals were not what they expected; nor were they consistent. According to providers, this presented a logistical challenge in terms of managing their staffing and funding (this is also touched on in the section on provider capacity).

Based on this feedback, it appears that more work could be done to increase referrals through increased awareness and, perhaps more importantly, acceptance of programmes among officers. While many officers are aware of the programmes, there may be some misconceptions about them that prevent more referrals from being made. For example, some officers may believe that because programmes are based in tikanga Māori, they are only available to or appropriate for Māori, which is not the case. With a view to increasing officer understanding and buy-in, some districts have encouraged officers to attend iwi panels to see the process for themselves. Frontline officers also stated that it would be helpful and encouraging if positive outcomes from

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<sup>65</sup> This was identified through conversations with Police staff and providers for this report, as well as in the initial evaluation of the programme (*Iwi Panels: An evaluation of their implementation and operation at Hutt Valley, Gisborne and Manukau from 2014 to 2015*).

<sup>66</sup> A “breach of bail” occurs when an offender fails to appear in court at the time and place stated in the bail notice. This is a criminal offence separate from the charge for which the bail was granted: see Community Law. (n.d.). Bail: Being released while your case is ongoing. Retrieved from <https://communitylaw.org.nz/community-law-manual/chapter-33-the-criminal-courts/how-criminal-cases-begin-pleading-bail-and-name-suppression/bail-being-released-while-your-case-is-ongoing>.

referrals were communicated back to them and their colleagues. Greater promotion of the availability and success of these programmes could increase both awareness among and buy-in by frontline officers, who represent a pivotal point in the current process.

Furthermore, to be effective, referrals must be relatively easy to make, and ideally tailored to the issue(s) presented. Some districts have developed particular mechanisms or tools for officers to use in making referrals. For instance, officers in several districts<sup>67</sup> have access to the AWHI (Alternative Ways to Help with Interventions) app, which enables them to make direct referrals (via email) to service providers on the spot from their Police cell phones. The app includes all the partner providers in the area and describes the different services available at each. Providers in other districts are also included, so referrals can be made for individuals who live in a different area. A copy of each referral is also sent to Police, so it can be documented and tracked.

Concerns were raised about the lack of feedback to Police from the results of referrals made through this app, and the minimal safeguards in place to prevent potential conflicts of interest related to them. To the extent that different procedures are being used, it may be useful for Police to examine whether certain methods produce better results (in terms of more referrals to the right organisations, and timely submissions and responses). If the app solution proves to be the most effective mechanism, it should be refined to guard against potential weaknesses, and then expanded to cover more of the country.

#### *v. Provider Capacity*

One issue raised repeatedly by both community partners and Police staff was provider capacity. For many providers, budgets, funding and staffing levels are determined by the demand or volume of work received in a prior period. Accordingly, it is most efficient for them when the level of work is consistent and predictable. Where the number of referrals increases (or decreases) significantly in a short period of time, it can be a challenge for the organisation to scale up (or down) in proportion to that change. This applies to programmes staffed by full-time employees, as well as those that rely upon volunteers like the iwi panels. To the extent that Police can manage referrals and mitigate the degree of fluctuation, it would help their partners and help ensure the successful continuation of these partnerships.

Police and provider organisations must also ensure they retain enough individuals with the right skills and expertise to deliver these services. One area where this is critically important is the iwi panels, where the success of the panels depends upon the knowledge and skill of the panellists. Representation on these panels varies; there are areas where the panellists are all male, areas where they are all female and areas where there is a mixture. Most panels include kaumātua, but some also try to include panellists with social services experience or a clinical background. This variation from area to area is not necessarily problematic so long as the panellists bring the right skills to each panel. Panellist roles are part-time, but the work is intensive. Therefore, it is important to build up a good pool of panellists to draw from, to ensure there are always enough people available and to prevent burnout. Police has recognised that consistency among the panels is also important. To enhance this, efforts are under way to formalise the selection process and provide standardised training for all panellists.

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<sup>67</sup> These districts include Bay of Plenty, Counties Manukau, Eastern, Waikato, Waitematā and Wellington.

One final element related to capacity is the distance between providers and those who need their services. In districts with large geographic areas, many of which are rural or less densely populated, distance can become a barrier to access.<sup>68</sup> While the availability of providers in these areas is also a factor, it would be worthwhile for Police to review this issue, and explore methods of improving access.

## **B. Organisational Commitment to Increasing Trust**

Police's external efforts to build public trust and confidence are supported by its internal commitment to this goal. This is reflected in the adoption of a strategic vision, values and goals to guide these efforts, and the creation of an organisational structure to manage and carry out the work. Police has also invested in preparing its staff to work effectively with diverse communities. This investment includes recruiting from diverse communities and using training to reduce bias and increase cultural competency.

### ***1. Vision, Values and Goals***

Like many law enforcement agencies, Police has developed a guiding vision and set of core values for the organisation. The infographic below represents Police's current strategic plan, titled "Our Business".

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<sup>68</sup> This challenge was also identified in the recent report from the Safe and Effective Justice Advisory Group in the context of access to family violence services (*He Waka Roimata: Transforming Our Criminal Justice System*, p. 29.)

**OUR BUSINESS TĀ TĀTOU UMANGA**

**WHY WE'RE HERE**  
HE AHA TĀTOU I TŪ AI HEI RŌPU

**OUR PURPOSE**  
**BE SAFE FEEL SAFE**  
HOW WE POLICE MAKES PEOPLE FEEL SAFE  
WHAT WE DO KEEPS PEOPLE SAFE

**OUR MISSION**  
TO BE THE SAFEST COUNTRY

**OUR VISION**  
TO HAVE THE TRUST AND CONFIDENCE OF ALL

**OUR MOTTO**  
SAFER COMMUNITIES TOGETHER

**OUR GOALS**

- PREVENT CRIME AND VICTIMISATION
- TARGET AND CATCH OFFENDERS
- DELIVER A MORE RESPONSIVE COMMUNITY FOCUSED POLICE SERVICE

**WHAT WE DO**  
HE AHA Ā TĀTOU MAHI

**OUR STRATEGIES**

**PREVENTION FIRST MODEL**  
TAKING EVERY OPPORTUNITY TO PREVENT HARM

TRIGGER THE DRIVER OF DEMAND  
PEOPLE  
BUDGET  
DEPLOY TO MEET DEMAND  
PARTNERSHIPS

**TURNING OF THE TIDE**  
BETTER OUTCOMES FOR NZ BY WORKING IN PARTNERSHIP WITH IWI

**SAFER JOURNEYS**  
REDUCING AND PREVENTING ROAD RELATED TRAUMA

**WELLNESS AND SAFETY**  
LOOKING AFTER OUR PEOPLE

**OUR TARGETS**

- 5% REDUCTION IN ROAD DEATHS EACH AND EVERY YEAR
- 10,000 FEWER SERIOUS CRIME VICTIMISATIONS BY 2021
- 25% REDUCTION IN REOFFENDING BY MAŌRI BY 2025
- 90% OF PEOPLE FEEL SAFE AND HAVE TRUST AND CONFIDENCE IN POLICE BY 2021
- \$500 MILLION CASH AND ASSETS RESTRAINED FROM GANGS AND CRIMINALS BY 2021

**HOW WE DO IT**  
HE PĒHEA E MAHIA AI E TĀTOU

**OUR PEOPLE**

ARE:

- VALUED
- EQUIPPED AND ENABLED
- SAFE AND FEEL SAFE
- HIGH PERFORMING
- VICTIM FOCUSED
- VISIBLE

**OUR PARTNERSHIPS**

WORKING TOGETHER TO ACHIEVE COLLECTIVE IMPACT WITH OUR PARTNERS

**OUR TRANSFORMATION PROGRAMME**

THE SAFEST COUNTRY POLICING 2021

- BUILDING THE FRONT LINE
- SAFER WHĀNAU
- IWI AND COMMUNITY PARTNERSHIPS
- EVIDENCE-BASED POLICING
- MODERNISING OUR SERVICE DELIVERY
- POLICE HIGH PERFORMANCE FRAMEWORK

**OUR VALUES** PROFESSIONALISM RESPECT INTEGRITY COMMITMENT TO MĀORI & THE TREATY EMPATHY VALUING DIVERSITY

As this shows, Police’s vision is “To have the trust and confidence of all”. This vision has been translated into the aforementioned strategic target of obtaining a 90 per cent level of trust and confidence nationwide by the year 2021. The reality that achieving this target will require making progress in those communities with lower levels of trust (i.e., Māori and other ethnic communities) is reflected to a degree in Police’s six core values (which also appear in the infographic), two of which are “Commitment to Māori and the Treaty [of Waitangi]”<sup>69</sup> and “Valuing Diversity”.

Many of the organisation’s wider goals and targets are aimed at improving public trust and confidence generally, but some also have emphasis on or particular application to Māori and ethnic communities. For instance, Police has set a target of 10,000 fewer serious crime victimisations by 2021, and a 25 per cent reduction in reoffending by Māori by the year 2025. As discussed previously, Māori face higher rates of both victimisation and offending. Accordingly, achieving these goals could result in fewer victimisations and fewer people re-entering the criminal justice system, which has the potential for improving public perceptions of Police.

<sup>69</sup> The Treaty of Waitangi is New Zealand’s founding document, and represents the compact between the Māori and the British Crown (for more information, see <https://nzhistory.govt.nz/politics/treaty/the-treaty-in-brief>).

## ***2. Māori, Pacific & Ethnic Services***

Māori, Pacific & Ethnic Services is a division within Police that “works to enhance Police’s leadership and commitment to responsive policy development and service delivery to Māori, Pacific and Ethnic people.”<sup>70</sup> The head of MPES is Deputy Commissioner Wallace (Wally) Haumaha,<sup>71</sup> and its national leadership is made up of the National Manager and three national strategic advisors (one each for Māori, Pacific peoples and ethnic communities). Also at the national level, several staff at both Police National Headquarters and the Royal New Zealand Police College (Police College) have specialised roles dedicated to supporting and training staff in MPES-related topics.

National MPES staff support the development and implementation of the national responsiveness strategies for these communities, and facilitate the Police Commissioner’s Māori, Pacific and ethnic communities advisory forums (see discussion above). Finally, national MPES staff provide support to members of the Police Executive as needed.

Below the national structure, there are designated MPES roles in each of the 12 Police districts. Each district has a dedicated Māori responsiveness manager (MRM), supported by liaison officers, advisors and other staff. MRMs are typically sworn staff at the rank of Inspector, and liaison officers and advisors at the rank of Senior Sergeant, Sergeant or Constable. Additional staff can include community relations officers, youth aid officers and alternative resolutions coordinators. In addition to these, Central District has a Whānau Ora navigator<sup>72</sup> who works with MPES and other staff from the station, and in Canterbury District, a victims support team and a mobile MPES team (comprising three to four staff each) report to the MRM.

The day-to-day work of these roles varies by district, but in general, they are responsible for developing and fostering relationships with community partners, managing supported resolution programmes and building capacity within other Police work groups that interact with these communities. Like the national staff, district staff also facilitate the local community advisory boards. Additionally, the MRM is a member of each district’s leadership team, and reports directly to the district commander. This position enables MRMs to understand the district priorities and have influence on each area of the business, like road policing and prevention.

## ***3. Developing a Prepared Workforce***

Police officers interact with members of the community every day, and as such, they have daily opportunities to positively influence the public’s perceptions of police. While this is not always possible, it is still worth investing in recruitment and training to increase the capacity of Police staff to be successful in this regard. A large spectrum of skills can assist officers in working with members of the public, ranging from communication and language skills to an understanding of

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<sup>70</sup> New Zealand Police. (n.d.). Police groups. Retrieved from <https://www.police.govt.nz/about-us/working-police/police-groups>.

<sup>71</sup> Deputy Commissioner Haumaha was appointed by the Governor-General as the statutory Deputy Commissioner of Police in June 2018 for a five-year term. Prior to that, he served as the deputy chief executive over MPES at the rank of Assistant Commissioner.

<sup>72</sup> This is a contracted position; the navigator works in the police station on Police-directed work but is employed by a community provider.

cultural practices and knowledge about available resources (both within and outside of Police). This section discusses three areas concerning the development of a prepared workforce: officer diversity, reducing bias and increasing cultural competency. These are by no means the only efforts Police is engaged in to upskill new and tenured officers, but they have particular relevance in the context of officers' ability to engage with communities with lower levels of trust.

#### a) Officer Diversity

Within New Zealand's population of almost 5 million people,<sup>73</sup> there are many different communities that speak several languages and have multiple cultural and religious identities. Policing in such a diverse population, therefore, requires officers who are able to interact effectively with people from different backgrounds and experiences. The benefits of a diverse workforce include a capacity for multiple languages, a greater understanding of cultural practices and increased ties to local communities.

The largest ethnic groups in New Zealand are European (74 per cent), Māori (15 per cent), Asian (12 per cent) and Pacific people (7 per cent).<sup>74</sup> The remaining ethnic groups include people of Middle Eastern, Latin American and African descent, as well as others. Within each of these larger categories are numerous national and ethnic subcategories. For instance, among Pacific peoples, almost half identify as Samoan (49 per cent); the next largest subcategories are Cook Islands Māori<sup>75</sup> (21 per cent) and Tongan (20 per cent).<sup>76</sup> Among those identifying as Asian, approximately 69 per cent are of either Chinese or Indian descent (36 per cent and 33 per cent respectively).<sup>77</sup>

Diversity within Police does reflect, to some degree, the diversity of New Zealand.<sup>78</sup> As of February 2019, the majority of the Police constabulary were officers of European descent,<sup>79</sup> followed by approximately 12.5 per cent who were Māori, 6 per cent Pacific peoples and 4.2 per cent Asian.<sup>80</sup> As these figures show, the proportions of Māori and Pacific officers are getting close to the same proportions of those ethnicities in the general population. The proportion of Asian officers, however, is significantly lower than the proportion of Asian people in the general population. Not all districts have the same demographics, so it is also important to look beyond the national numbers to assess the level of officer diversity at the district level.

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<sup>73</sup> According to Stats NZ, the estimated population of New Zealand was 4,926,400 people as of 31 December 2018 (<https://www.stats.govt.nz/indicators/population-of-nz>).

<sup>74</sup> *2013 Census QuickStats about culture and identity*, p. 6.

<sup>75</sup> The Cook Islands Māori have their own customs and language, which is closely related to but distinct from the language spoken by New Zealand Māori: see Ministry for Pacific Peoples. (2017). Cook Islands Māori Culture and Language. Retrieved from <https://www.mpp.govt.nz/assets/Uploads/MMP7491-Cook-Islands-Language-Factsheet-V10-26-July.pdf>.

<sup>76</sup> *2013 Census QuickStats about culture and identity*, p. 16.

<sup>77</sup> *2013 Census QuickStats about culture and identity*, p. 12.

<sup>78</sup> Police was named the "Best Superdiverse Public Agency" in the most recent Superdiversity Stocktake from the Superdiversity Centre for Law, Policy and Business: see <https://www.superdiversity.org/research-reports/reports/superdiversity-stocktake-implications-business-government-new-zealand>.

<sup>79</sup> In Police statistics, this category is termed "New Zealand European/Pākehā".

<sup>80</sup> Information on Police staff ethnicity, including by district, was provided by Organisational and Employee Development on 25 February 2019.

In the most diverse police district, Counties Manukau, the majority of the population is of non-European descent (only 44 per cent is European). The second most diverse district is Auckland City, where the population is 55 per cent European. This diversity is also reflected, at least in part, in the ethnic breakdown of the officers working in these districts:<sup>81, 82</sup>

	COUNTIES MANUKAU		AUCKLAND CITY	
	<i>Population</i>	<i>Officers</i>	<i>Population</i>	<i>Officers</i>
<b>Māori</b>	15%	12%	7%	9%
<b>Pacific peoples</b>	23%	18%	10%	11%
<b>Asian</b>	22%	11%	27%	11%

In both of these districts, there is only a one to five per cent difference between the proportion Māori and Pacific officers and the proportions of those ethnicities in the general population. The picture for Asian officers, however, is similar to that at the national level, where there remains a significant difference between the numbers of Asian officers in proportion to the size of the Asian communities in these districts.

The districts discussed above are the ones with the highest Pacific and Asian populations. As noted earlier, the two districts with the highest proportion of Māori are Northland and Eastern. In Northland, approximately 30 per cent of the population is Māori, and 27 per cent of the officers in that district are Māori. Similarly, in Eastern, Māori make up approximately 28 per cent of the population, and 22 per cent of the officers in that district are Māori.<sup>83, 84</sup>

Of recruits attending the Police College in early April 2019, 19 per cent were Māori, 11 per cent were Pacific and 16 per cent were Asian.<sup>85</sup> Police is continuing to look for opportunities to increase the numbers of Māori, Pacific and Asian recruits. One new method involves partnering with local iwi to help identify potential recruits with knowledge of te reo (Māori language) and tikanga Māori. Another example is Police’s participation in school programmes aimed at preparing youth for police service careers. Finally, Police also tries to attract new officers from different cultural backgrounds and with certain language skills by sponsoring and participating in cultural events.<sup>86</sup>

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<sup>81</sup> Information on population ethnicity by district was provided by the Police Service Delivery Group on 15 February 2019.

<sup>82</sup> Information on Police staff ethnicity by district was provided by Organisational and Employee Development on 25 February 2019.

<sup>83</sup> Information on population ethnicity by district was provided by the Police Service Delivery Group on 15 February 2019.

<sup>84</sup> Information on Police staff ethnicity by district was provided by Organisational and Employee Development on 25 February 2019.

<sup>85</sup> Information on Police recruit ethnicity was provided by Organisational and Employee Development on 2 April 2019.

<sup>86</sup> See Ministry of Pacific Peoples. (2017). We need more Pacific police. Retrieved from <https://www.mpp.govt.nz/news-and-stories/we-need-more-pacific-police>.

## b) Reducing Bias

Part of building trust, particularly with non-European communities, involves actively combating both actual bias and the perception of bias. First and foremost, efforts must be made to reduce actual bias. When bias is identified in either an individual officer or a system, an agency must promptly take corrective action.<sup>87</sup> Failing to do so will only further support perceptions of bias. In the case of implicit or unconscious bias,<sup>88</sup> training can be effective in both increasing awareness and enabling officers to counteract biases.

Police has started delivering some unconscious bias training at different levels of the organisation. In the Police College, this topic is introduced to recruits within the first two weeks of their training.<sup>89</sup> This introduction includes a discussion of how the brain functions, the importance of collecting all the information before making a judgment about a person and how biases can have a negative impact in the work of police. For tenured staff, initial workshops have been delivered to leadership teams in some districts, and Police is in the process of developing a national educational programme. Finally, Police is exploring methods for mitigating bias in decision-making and Police systems.<sup>90</sup>

## c) Increasing Cultural Competency

Perceptions of bias can be countered through training in different cultural norms and values. This knowledge can help officers better understand the people they come into contact with and enable them to be sensitive to their needs. For instance, expectations of how one shows respect can vary from culture to culture, and having a knowledge base in this area can help officers ensure their interactions are productive.<sup>91</sup> Additionally, understanding how prior experiences and historical context can inform an individual's reaction to police, and knowing how to respond in a way that mitigates negative reactions, can be crucial to the outcome of an encounter between a given individual and a police officer.<sup>92</sup> In a different context, cultural training can also help officers

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<sup>87</sup> For instance, the Safe and Effective Justice Advisory Group recently reported, “A consistent message throughout our conversations has been that racism is embedded in every part of the criminal justice system.” It is from this starting point that this group is working to develop solutions (*He Waka Roimata: Transforming Our Criminal Justice System*, p. 9.)

<sup>88</sup> “Implicit bias describes the automatic association people make between groups of people and stereotypes about those groups. Under certain conditions, those automatic associations can influence behavior—making people respond in biased ways even when they are not explicitly prejudiced. [...] In the context of criminal justice and community safety, implicit bias has been shown to have significant influence in the outcomes of interactions between police and citizens. While conscious, ‘traditional’ racism has declined significantly in recent decades, research suggests that ‘implicit attitudes may be better at predicting and/or influencing behavior than self-reported explicit attitudes.’” (National Initiative for Building Community Trust & Justice. (n.d.). Implicit Bias. Retrieved from <https://trustandjustice.org/resources/intervention/implicit-bias>.)

<sup>89</sup> Recruit Wing 331 Master Timetable, provided by Police College staff on 18 July 2019.

<sup>90</sup> Information on the unconscious bias training programme was provided by People and Capability staff on 17 June 2019.

<sup>91</sup> *He Waka Roimata: Transforming Our Criminal Justice System* (at p. 40) provides one example of this, in the court context: “[W]e were told about a Pacific defendant who did not look the judge ‘in the eye’ in court because he was showing respect from his cultural perspective, but this was misinterpreted as disrespect.”

<sup>92</sup> According to the Safe and Effective Justice Advisory Group, “[t]he current justice workforce also needs to upskill through provision of cultural competency training based on Te Tiriti o Waitangi [the Treaty of Waitangi], te reo and tikanga Māori; courses on both Māori and Aotearoa New Zealand history; and secondment opportunities to work

identify abusive practices with cultural elements, such as forced marriages or dowry abuse, and give them the tools they need to take appropriate action (e.g., in accordance with legislation like the new Family Violence Act 2018).<sup>93</sup>

Cultural competency has recently been included as part of recruit training, and several districts have implemented, or are in the process of developing, such training (primarily for Māori culture). This training has been directed at either frontline or all district staff, and most includes some historical background on the Treaty of Waitangi, as well as commonly used tikanga. Finally, some national training, through a video series, has also included elements of cultural competency.

Beginning in February 2018, all new police recruits began taking part in a noho marae,<sup>94</sup> usually during their first week of training.<sup>95</sup> During the two days at this special location, the recruits experience a pōwhiri and learn about the Treaty of Waitangi and the Police whakataukī.<sup>96</sup> Recruits also participate in activities and discussions about the importance of knowing a person's background (including each other's, since most of them will not have known each other prior to joining Police). This experience provides all recruits with some exposure to Māori culture and history. There are additional elements of Māori culture woven into a police recruit's preparation as well. New classes are welcomed with a traditional pōwhiri at the Police College, and at the end of their training, recruits recite the oath of office in both English and te reo Māori. Finally, at the end of their graduation ceremony, the class performs the Police haka.<sup>97</sup>

In Central District, Te Haerenga – Journey to Cultural Confidence is a one-day training for all district staff (usually 25 participants per session).<sup>98</sup> It is conducted off-site and in casual clothing in order to remove the barriers to an open conversation, including by enabling people to be less cognisant of other participants' rank within the organisation. The training is delivered by the district's MPES staff, and covers a number of topics, including:

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with iwi organisations and NGOs [non-governmental organisations]" (*He Waka Roimata: Transforming Our Criminal Justice System*, p. 26).

<sup>93</sup> In its recent report, the Safe and Effective Justice Advisory Group identified a lack of adequate response by the justice system for victims of these types of offences (*He Waka Roimata: Transforming Our Criminal Justice System*, p. 30).

<sup>94</sup> A noho marae is an overnight stay at a Māori community meeting house. During the stay, guests are hosted for meals and discussions.

<sup>95</sup> Recruit Wing 331 Master Timetable, provided by Police College staff on 18 July 2019.

<sup>96</sup> The Police whakataukī (Māori proverb) was gifted to Police by Dr Apirana Mahuika in 1996: It is "E tu ki te kei o te waka, kia pakia koe e nga ngaru o te wa – Stand at the stern of the canoe and feel the spray of the future biting at your face." See New Zealand Police. (2014). Ngāti Porou leader Dr Apirana Mahuika honoured by Police Commissioner Mike Bush. Retrieved from <https://www.police.govt.nz/news/release/ngati-porou-leader-dr-apirana-mahuika-honoured-police-commissioner-mike-bush>.

<sup>97</sup> *Haka* (noun): posture dance – vigorous dance with actions and rhythmically shouted words. For more about the history of the Police haka, see New Zealand Police (n.d.). Police haka. Retrieved from <https://www.police.govt.nz/about-us/maori-police/haka>.

<sup>98</sup> Elements of this training are similar to those used in the recruit training programme, and are also in the process of being incorporated into trainings delivered through the Police College's leadership development school.

- opening protocols (e.g., karakia, tauparapara<sup>99</sup>)
- the importance of knowing where you come from
- Police whakataukī
- pōwhiri process
- proper pronunciation (including Māori place names)
- culture and colonisation
- Māori sudden death protocols (e.g., returning personal items to the family, allowing someone to stay with the deceased until burial)
- the history of the local area
- current Police strategies and initiatives (e.g., Turning of the Tide, pre-charge warnings and driver licensing programmes)
- the Officer Toolkit App, Whakamana Hapori Māori.<sup>100</sup>

Central District MPES staff developed this training based on the results of a gap analysis, which involved surveying district staff to determine what types of cultural practices or information they felt they were lacking and would be useful to them in their work. Because this training reflected the needs of staff as articulated by them, it has been well received. The training began in July 2018, and the last few sessions were being delivered at the time of this writing.

Two phases of training on cultural competency topics have been delivered in Canterbury District, but these have been part of a larger training day covering other topics as well. The first phase of this training was a four-hour block on historical context: first, the history leading up to the signing of the Treaty of Waitangi, the content of the Treaty and subsequent conflicts; then, the more recent history of the relationship between Māori and the Crown, including new legislation and protests in the 1970s and 1980s, the institution of the Waitangi Tribunal and some of the significant Treaty settlements.

The second phase, currently being delivered as a one-hour session, incorporates some Treaty history, statistics about Māori representation in the criminal justice system and a discussion of how officers can operationalise the Treaty. This training also touches on the concept of unconscious bias, supported resolutions and how those topics contribute to decision-making by officers in relation to Māori. At the end of this training, officers are asked to provide feedback on what information, training or tools would be useful for them. Officers' suggestions so far have included:

- information on positive outcomes in individual cases when officers make referrals to supported resolution programmes
- a quick reference guide for service providers so officers can make better referrals
- a checklist for Māori sudden death procedures and considerations

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<sup>99</sup> *Tauparapara* (noun): incantation to begin a speech – the actual tauparapara used are a way that tangata whenua (the home people) are able to identify a visiting group, as each tribe has tauparapara peculiar to them. Tauparapara are a type of karakia.

<sup>100</sup> This toolkit is available on officers' Police cell phones; it provides information and resources on a variety of topics, such as Police strategies and targets, supported resolutions (including eligibility criteria), frequently asked questions about driver licensing, Māori resources (like common phrases and blessings) and MPES staff contact information.

- te reo Māori language training.

At the national level, Police disseminated a trust and confidence video series to all staff (via frontline staff briefings and the internal Police internet portal) in late 2018. Two of the videos in this six-video series specifically focused on preparing officers for encounters involving members of the refugee, new migrant and ethnic communities.

The fourth video in the series reminded officers that policing is different in other countries and that, as such, they should try to manage expectations, while at the same time making sure individuals know how to contact the police if they need help. It reminded staff that MPES liaison officers are available to assist if they have difficulty communicating with people from a different culture. The sixth video highlighted the importance of understanding the different cultures represented in New Zealand, and encouraged officers to take the time to learn basic customs. Presentation of these videos were to be followed by a short discussion of how officers can work to achieve the 90 per cent trust and confidence target.

#### *4. Analysis*

The internal efforts by Police discussed in this section have laid the groundwork for and facilitated the external efforts described in the prior section that have potential for increasing the trust of the New Zealand public in general, and within those communities that have the lowest levels of trust in particular. Organisational values and responsiveness strategies are not new concepts, but the way they are infused throughout and drive an organisation's work are key to their success. The effectiveness of the organisational structure that has been created to facilitate this work is similarly important. Finally, the workforce must have the knowledge and skills necessary to effectively use these strategies and structures in carrying out the work. These next sections discuss Police's performance in these areas.

##### a) Organisational Understanding and Integration of Strategies

According to many Police staff, the creation of the "Our Business" infographic has enabled everyone within the organisation to understand Police's core priorities and easily link their work back to them. Staff were generally supportive of the Police values, and had a clear understanding of how to uphold them. Many expressed difficulties, however, in knowing how to operationalise "Commitment to Māori and the Treaty" in their everyday work.

Similarly, staff seemed uncertain at times about how their work connected to some of the national strategies. For example, in the cultural confidence training delivered in Central District, participants were asked about their awareness of the Turning of the Tide strategy. While some were aware that it was a Māori responsiveness strategy, most could not describe how they operationalised it in their day-to-day work.

While some of the national responsiveness strategies include implementation plans, effective implementation requires an understanding of how the strategy can be operationalised throughout the organisation. This is one area where there might be room for improvement. Police may want to look for ways to increase understanding of the existing strategies throughout the organisation,

as well as ensure that the implementation of any future strategies includes considerations for maximising staff-level understanding.

Another challenge of having several different operating strategies is ensuring that everyone understands how they work together. Currently, several strategies appear to overlap but are not necessarily integrated. Various strategies are geared toward road policing, alcohol, transforming service delivery, prevention, youth, etc.,<sup>101</sup> and many elements of these strategies are also represented in the national Māori, Pacific and ethnic communities strategies already discussed. For instance, two major components of the Turning of the Tide strategy are road safety (there is an aim to reduce fatal and serious crashes involving Māori) and prevention (there is an aim to reduce offending by and victimisation of Māori). Organising and integrating these various strategies into a larger framework may simplify reporting requirements, as well as provide a more comprehensive, less duplicative picture of how the organisation is doing overall.

#### b) MPES Effectiveness

The creation of MPES has placed organisational focus on Māori, Pacific and ethnic communities, and has provided a degree of assurance to those communities that their needs and perspectives are valued. The MPES staff both at the national and district levels provide an important bridge. MPES staff understand the challenges, and are passionate about improving the quality of life for people in their communities; many are even involved in the stewardship of their communities as private citizens (e.g., as members of marae governing bodies).<sup>102</sup>

From the community's perspective, these roles are valuable because they provide people with a point of contact when they need to communicate with Police, and also because they reassure them that the community's perspective is represented in internal Police discussions. On the Police side, MPES staff have experience working within Police, which allows them to provide training and give advice based on an understanding of the challenges from the individual officer and organisational perspective. The structure of MPES and the way in which it operates present some challenges for Police, which are discussed below.

##### *i. Clarifying the MPES Mission*

The responsibilities and activities of MPES staff are numerous and wide-reaching. MPES staff at the national level are involved in cultivating relationships and collaborating with prominent community leaders, providing advice and guidance to Police senior leadership, supporting district efforts, building organisational capacity to respond to the needs of diverse communities and promoting diversity in recruitment, among many other activities. MPES staff at the district level are similarly involved in a wide range of activities, including building relationships with local leaders and partners, advising district and area leadership, building cultural competency among staff and supporting recruitment, with the additional responsibility of leading the supported resolutions programmes.

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<sup>101</sup> There are also strategies aimed at internal improvements, such as the Police High Performance Framework.

<sup>102</sup> One potential issue related to staff having close ties to specific communities is the that this situation may also give rise to conflicts of interest. While this is certainly an issue that Police should be aware of and actively guard against, it was not explored as part of this report.

One advantage of these roles is the ability for MPES staff to be flexible, and to work in different areas based on what is needed. MPES staff are able to respond quickly to issues as they come up, and they also have the time to cultivate relationships with many different community representatives. One disadvantage of this flexibility is that staff can feel pulled in multiple directions at the same time, without a clear expectation of which work should take priority. In this situation, it is left to the individual staff members to determine their priorities, creating the potential for the coordination of efforts to break down.

Conversations with MPES staff in different districts for the purposes of this report revealed that there does not appear to be a clear expectation in terms of whether their primary mission is to be the designated entity for receiving and resolving issues raised by MPES communities, or whether it is to work to build capacity within all Police work groups to do so, while still being on hand to manage more complex issues. Both of these missions are worthwhile, but they are both demanding, and current staffing levels appear to be inadequate to accomplish both.

It may not be possible, or beneficial, to define exactly what MPES staff should do day-to-day. However, it would be beneficial if there was some clarity on this matter, particularly in terms of striking a strategic balance between the two missions mentioned above. The key question here will be what the organisation determines is the most effective use of MPES staff's specialised skills. Additionally, clarifying the mission of MPES staff may assist Police in determining appropriate staffing levels, as well as providing clearer objectives against which to measure the success of their efforts.

#### *ii. MPES Input on Police Operations*

MPES occupies a distinct position within Police. In general, MPES staff do not have primary responsibility for operational portions of the business, but they are placed in key positions within the organisation, including at top levels, to allow them to provide culturally relevant input. The work of district MPES staff often overlaps with other work groups, especially those focused on community engagement, like neighbourhood policing teams and community constables. This situation creates an opportunity for these staff to work together to achieve the best outcomes. At both the leadership level and on the ground, the advantage of MPES staff will only be realised if their input and work is valued.

Discussions with Police staff for the purposes of this report revealed that, currently, MPES expertise and input is used to varying degrees, based largely upon individual relationships. Additionally, MPES staff reported feeling disconnected from other Police work groups, particularly within individual districts. Given this feedback, Police may want to explore systems and training methods that can be used to make the most of MPES staff input at both the strategic and practical level.

#### *iii. MPES Network*

Some MPES staff reported feeling isolated and disconnected from other MPES staff around the country. While some MRMs had existing relationships, and used those connections for sharing ideas and information, this appeared to be somewhat limited. There are periodic opportunities for

MPES staff to connect, either in person or remotely (via WebEx), but the general feedback was that these opportunities were not as regular or effective as they could be.

Accordingly, there appears to be an opportunity for national MPES staff to facilitate a broader and more established network among district MPES staff. Such a network would enable district MPES staff to share information about what is working for them (and what is not), and to circulate tools and training materials. For example, several districts are in the process of developing cultural competency training for frontline staff. It could be useful if these staff were able to visit other districts that have successfully implemented such training, to observe the training and talk about the development and implementation process. National MPES staff could also act as a central repository for the ideas, programmes and materials developed by the districts that have proven to be successful.

#### *iv. MPES Talent Pipeline*

There is further opportunity for national MPES staff to support the districts through recruiting and developing MPES staff. To attract the right people for these positions, it is important to build and invest in a talent pipeline. Part of this work is done through spreading MPES-related training throughout the organisation, an effort which is currently underway. The next level involves identifying the skills and experiences that are desirable for MPES staff, then feeding that information into the recruitment and selection process (both for new recruits and for current staff). Additionally, professional development opportunities must be available to MPES staff. If working in MPES is seen as an opportunity for new challenges, as well as a pathway to career advancement, more qualified and motivated applicants may apply for these positions.

There is currently no standard training for incoming MPES staff; districts manage the induction of these staff and therefore it is not necessarily consistent. While a standard training for new MPES staff cannot address the individual characteristics and intricacies of each district and its communities, it could provide a foundation of knowledge for them to build upon once in the role. The experiences and knowledge of current MPES staff is a good source for determining what this training should cover. Some possible topics might include managing supported resolution programmes, tools for delivering training and strategies for providing MPES input on operational planning and decisions.

#### *v. Succession Planning*

A large part of MPES work is relationship building, so it is important to ensure that those relationships are maintained over time. This was one of the issues raised by community partners as a challenge they faced when working with Police. While they found ways to manage, it was clear that these partners greatly appreciated outgoing MRMs or ILOs making an effort to introduce them to incoming staff members. Accordingly, Police should consider implementing a consistent process to ensure smooth transitions when MPES staff move on to other roles.

### c) Diversity Recruitment

Police has done a considerable amount of work in terms of recruitment efforts to increase officer diversity.<sup>103</sup> Continued work is still needed, however, to create a truly representative constabulary. As discussed previously, the proportion of Asian officers is still well below the proportion of Asian people in the general population. In addition, MPES staff mentioned a need for additional recruitment within the Pacific community, with a focus on language skills for engagement with people of different Pacific Island nations. Finally, community advocates commented that diversity recruitment needs to be broader, and to include greater efforts in terms of recruiting from Middle Eastern, Latin American and African communities.

Certainly, recruiting officers from different ethnic communities brings in additional knowledge and understanding about social norms and values that can have an impact on policing. These officers are able to not only use this knowledge in their own interactions with members of the community, but they can also educate their colleagues from other backgrounds, so that they too can provide better police service to these communities.

One concern raised by community advocates was the potential for officers from different cultural and ethnic backgrounds to bring certain cultural mindsets into policing that are inconsistent with Police's values. One example they provided was that of officers who hold strong views about marriage, and work to reconcile a couple following a family harm incident, rather than to facilitate the victim leaving an abusive relationship. While this is certainly rare, Police need to be aware of it, and consider adopting methods for ensuring all recruits understand and accept the relevant Police values.<sup>104</sup>

### d) Training Delivery

Police efforts to deliver cultural competency training locally, and to roll out a national unconscious bias training programme, are commendable, and should be expanded, but they are not without their challenges. MPES staff may seem to be a natural choice to lead such training. However, as discussed previously, these staff have many responsibilities already, and this further responsibility may therefore be beyond their capacity. Police must work to develop a strong training cadre to successfully train an organisation of this size. But Police can and should make use of the work already done, or currently being delivered, in the districts.

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<sup>103</sup> In 2018, Police's diversity recruitment programme received a Deloitte IPANZ Public Sector Excellence Award for "Improving Diversity and Inclusiveness within the Public Sector" (see [https://ipananz.org.nz/Category?Action=View&Category\\_id=150589](https://ipananz.org.nz/Category?Action=View&Category_id=150589)). The Institute of Public Administration New Zealand (IPANZ) provides seminars, training and networking to promote improvements in public sector policy and administration.

<sup>104</sup> In a report on bias in the criminal justice system, researchers referenced the use of an assessment process in the United Kingdom to screen new employees for inappropriate racial bias. The report indicated, however, that at that time there was insufficient evaluation of those initiatives to gauge their effectiveness (*Identifying and Responding to Bias in the Criminal Justice System*, p. 107).

### C. Summary of Findings

The tables below encapsulate the findings set out in this report as they relate to areas for improvement and recommendations.

<b>Community Partnerships</b>	<b>Areas for Improvement and Recommendations</b>
<b>Community representation</b>	<ul style="list-style-type: none"> <li>Refresh and expand community advisory board membership to include different perspectives and all parts of the community.</li> </ul>
<b>Effective and enduring partnerships</b>	
<i>Governance structures</i>	<ul style="list-style-type: none"> <li>Consider expanding governance groups to other programmes/districts that do not currently have them.</li> </ul>
<i>Facilitating interagency staff collaboration</i>	<ul style="list-style-type: none"> <li>Evaluate other possible co-location arrangements.</li> <li>Explore opportunities to bring Police staff and community providers together to enhance working relationships.</li> </ul>
<b>Programme organisation</b>	<ul style="list-style-type: none"> <li>Organise programmes in relation to one another to:               <ul style="list-style-type: none"> <li>explore potential efficiencies gained through consolidating efforts</li> <li>tailor solutions more effectively to specific problems</li> <li>help officers make determinations about which programmes are best for different types of situations.</li> </ul> </li> </ul>
<b>Programme components</b>	
<i>Anchoring programmes in Māori culture and facilitating delivery by Māori providers</i>	<ul style="list-style-type: none"> <li>Guard against any tendency to push aside cultural elements in the interest of expediency.</li> </ul>
<i>Participant buy-in</i>	<ul style="list-style-type: none"> <li>Explore ways to embed participant buy-in into other Police programmes aimed at prevention, reducing offending and building trust and confidence.</li> <li>Examine reasons for programme disengagement and find ways to increase completion rates.</li> </ul>
<i>Eligibility criteria</i>	<ul style="list-style-type: none"> <li>Examine current criteria and consider ways to expand or modify them to address additional cases.</li> <li>Ensure that changes to criteria are accompanied by guidance for officers, so they are able to conduct proper evaluations.</li> </ul>
<i>Officer-initiated programme referrals</i>	<ul style="list-style-type: none"> <li>Educate officers about programmes and their benefits, to increase awareness and acceptance, and also correct misconceptions.</li> <li>Refine and expand the most effective tools for making quality referrals.</li> </ul>
<i>Provider capacity</i>	<ul style="list-style-type: none"> <li>Find ways to mitigate referral fluctuation and improve predictability for providers.</li> <li>Continue developing criteria and training for iwi panellists and cultivating a broad pool to draw from in each area.</li> <li>Explore ways to expand service coverage to rural areas.</li> </ul>

<b>Organisational Commitment</b>	<b>Areas for Improvement and Recommendations</b>
<b>Organisational understanding and integration of strategies</b>	<ul style="list-style-type: none"> <li>• Look for ways to increase understanding of existing strategies throughout the organisation.</li> <li>• Ensure that implementation of future strategies includes considerations for maximising staff-level understanding.</li> <li>• Consider creating a framework that organises/integrates related strategies.</li> </ul>
<b>MPES effectiveness</b>	
<i>Clarifying the MPES mission</i>	<ul style="list-style-type: none"> <li>• Clarify how MPES staff should balance working to respond to community issues with building capacity in other Police work groups.</li> </ul>
<i>MPES input on police operations</i>	<ul style="list-style-type: none"> <li>• Explore systems and training methods that can be used to make the most of MPES staff input at both the strategic and practical level.</li> </ul>
<i>MPES network</i>	<ul style="list-style-type: none"> <li>• Facilitate a broader and more established network for district MPES staff.</li> <li>• Create a central repository for successful ideas, programmes and materials developed by the districts.</li> </ul>
<i>MPES talent pipeline</i>	<ul style="list-style-type: none"> <li>• Develop the MPES talent pipeline by: <ul style="list-style-type: none"> <li>- spreading MPES-related training throughout the organisation</li> <li>- identifying desirable skills and experiences for MPES staff, and feeding that information into the recruitment and selection process</li> <li>- offering professional development opportunities for MPES staff.</li> </ul> </li> <li>• Develop a foundational training for all new MPES staff.</li> </ul>
<i>Succession planning</i>	<ul style="list-style-type: none"> <li>• Consider implementing a process to ensure smooth transitions when MPES staff move on to other roles.</li> </ul>
<b>Diversity recruitment</b>	<ul style="list-style-type: none"> <li>• Continue efforts to recruit Asian officers and from different Pacific Island communities.</li> <li>• Consider broader recruitment from other ethnic communities (e.g., Middle Eastern, Latin American and African).</li> <li>• Consider adopting methods for ensuring all recruits understand and accept the relevant Police values.</li> </ul>
<b>Training delivery</b>	<ul style="list-style-type: none"> <li>• Continue expanding cultural competency and unconscious bias training.</li> <li>• Develop a skilled training cadre.</li> </ul>

## V. CONCLUSION AND AREAS FOR FURTHER RESEARCH

For Police, building and maintaining trust in the communities it serves must always be an organisational focus and priority. This report focuses on building (or rebuilding) trust with those communities that report lower levels of trust in Police, because this is where the most improvement can be made. To achieve this goal, Police has implemented strategies and practices aimed at increasing responsiveness to the specific needs of these communities and working to achieve better outcomes for their members. This work has included both external efforts to build relationships with community stakeholders, and internal efforts to ensure this external work can be carried out effectively.

Many of the types of efforts described in this report are not novel; historically, Police has engaged in various responsiveness strategies, prosecution alternatives and marae-based programmes. Given that past efforts have not achieved the desired levels of public trust and confidence, Police must look for ways to improve its approach to achieve its objective. The areas for improvement identified in this report present it with some opportunities to do just that.

One topic that this report did not address is the use of research and evaluation to improve existing strategies and programmes, and to identify gaps. Several evaluations have been completed (or are in progress) on the programmes mentioned in this report. One area for further study would be the degree to which Police uses this research to improve its operations.

Another question this report did not explore is whether the scale of the current collaborative programmes is sufficient to achieve Police's targets for reducing victimisation and reoffending. This would be another important area for further research.

Finally, a question raised by the discussion of these different efforts is the extent to which they impact public trust and confidence. Further research could be conducted to evaluate the relative impact of each type of effort. As noted in the report, several Police programmes have the potential to build trust and confidence even though they were not specifically created for that purpose. To answer this question, at least with respect to these programmes, a question about the impact on trust and confidence could be included as a measure in programme evaluations. Evaluating the impact of Police's internal efforts, like unconscious bias or cultural competence training, would similarly be valuable.

## VI. APPENDICES

### **Appendix A: Causes of Low Levels of Trust**

The extent to which certain communities have trust in the police is informed, in part, by history. For immigrants and refugees, this includes experiences with police in their countries of birth, and potentially residual trauma. For Pacific peoples, this includes the police profiling and dawn raids of the 1970s. For the Māori community, this includes the negative treatment of their ancestors by the Crown throughout the history of New Zealand.<sup>105</sup> While some of these experiences may have occurred years before, or may be second-hand, they can still be influential on an individual's perception and their trust of the police they interact with today. Any efforts Police make to engage these communities must necessarily take these experiences into account. For example, training for officers that incorporates relevant historical events can increase not only their own understanding of these events but also their understanding of the present-day impacts they have on the individuals they interact with.

In addition, single significant events, such as a controversial officer-involved shooting or a police action involving a vulnerable population, also present the risk of trust being lost. Such a loss of trust could be based on the circumstances of the event itself, the way the event was handled by Police, or both. Some examples of these types of events in New Zealand include the fatal shooting of Steven Wallace on 30 April 2000, the sexual assault allegations by Louise Nicholas culminating in the Commission of Inquiry into Police Conduct (announced 4 February 2004) and the police actions related to Operation 8/the Urewera raids on 15 October 2007.<sup>106, 107</sup> Each of these events created a significant amount of tension and questioning by the public generally, regarding the police's actions and responses, and to an even greater degree in certain communities.

Trust in police can also be eroded over time through repeated low-level, negative interactions. These negative impressions can be either at the individual level or collectively for a community as a whole. In the context of an individual, trust can be lost when a person feels they received a poor level of service<sup>108</sup> or were unfairly targeted, mistreated or disrespected during a police encounter. As research in the area of procedural justice has shown, the manner in which a person

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<sup>105</sup> For a brief description of the impact of colonisation on modern-day Māori, see *He Waka Roimata: Transforming Our Criminal Justice System*, p. 9. For more on Māori perceptions of the police, see James, B. for Te Puni Kōkiri and the New Zealand Police. (2000). *Challenging Perspectives: Police and Māori attitudes toward one another*. Retrieved from <https://www.police.govt.nz/sites/default/files/publications/challenging-perspectives--police-and-maori.pdf>. Pania Te Whāiti, P. & Roguski, M. (1998). *Māori Perceptions of the Police*. Retrieved from <https://www.police.govt.nz/sites/default/files/publications/maori-perceptions-of-police.pdf>. O'Reilly, J. for the New Zealand Police. (2004). *A Review of Police and Iwi/Māori Relationships*. Retrieved from <https://www.police.govt.nz/sites/default/files/publications/review-of-police-and-iwi-maori-relationships.pdf>.

<sup>106</sup> See Samkin, G., Allen, C., & Wallace, K. (2010). Repairing Organisational Legitimacy: the Case of the New Zealand Police. *Australasian Accounting, Business and Finance Journal*, 4(3), pp. 28–30.

<sup>107</sup> Independent Police Conduct Authority. (2013). *Operation Eight: The Report of the Independent Police Conduct Authority*, pp. 66–67 and 81. Retrieved from the IPCA website: <https://www.ipca.govt.nz>.

<sup>108</sup> Gravitas Research and Strategy. (2016). *Developing Understanding of the Drivers of Trust and Confidence in the Police* (unpublished report for New Zealand Police), p. 30.

is treated during a police encounter can be more influential in terms of how they view the encounter than the actual outcome itself.<sup>109</sup>

Similarly, a community may lose trust when it feels its police needs are not being met, or that its members are treated differently from others by the police because of who they are rather than for their actions. When a higher proportion of the population is subject to police actions such as stops, searches, arrests, uses of force and incarceration, a perception of bias against that segment of society can begin to form.<sup>110</sup> The resulting statistics, such as the overrepresentation of Māori in the criminal justice system,<sup>111</sup> only reinforce this perception of discrimination and create mistrust of the system within that community.<sup>112</sup>

According to research conducted for Police in this area, negative experiences can be remembered longer and more strongly than positive interactions.<sup>113</sup> This can be true regardless of whether an interaction was personal or second-hand, although not necessarily to the same degree.<sup>114</sup> This same research found that negative media stories about police were also more impactful and memorable than positive ones.<sup>115</sup> Accordingly, media coverage of negative events or stories that portray police in a negative light can similarly influence individual and community perceptions of the police, and cannot be discounted. This dynamic can help inform reactive strategies for rebuilding trust, as well as proactive approaches for preventing loss of trust in the first place.

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<sup>109</sup> Police Executive Research Forum. (2014). *Legitimacy and Procedural Justice: A New Element of Police Leadership*, p. 35. Retrieved from [https://www.policeforum.org/assets/docs/Free\\_Online\\_Documents/Leadership/legitimacy%20and%20procedural%20justice%20-%20a%20new%20element%20of%20police%20leadership.pdf](https://www.policeforum.org/assets/docs/Free_Online_Documents/Leadership/legitimacy%20and%20procedural%20justice%20-%20a%20new%20element%20of%20police%20leadership.pdf).

<sup>110</sup> For an overview of the literature in this area, see *Identifying and Responding to Bias in the Criminal Justice System: A Review of International and New Zealand Research*.

<sup>111</sup> As of December 2018, Māori represented 51 per cent of the prison population: see Department of Corrections. (2018). Prison facts and statistics – December 2018. Retrieved from [https://www.corrections.govt.nz/resources/research\\_and\\_statistics/quarterly\\_prison\\_statistics/prison\\_stats\\_december\\_2018.html#ethnicity](https://www.corrections.govt.nz/resources/research_and_statistics/quarterly_prison_statistics/prison_stats_december_2018.html#ethnicity).

<sup>112</sup> See *He Waka Roimata: Transforming Our Criminal Justice System*, p. 9.

<sup>113</sup> *Developing Understanding of the Drivers of Trust and Confidence in the Police*, p. 29.

<sup>114</sup> *Developing Understanding of the Drivers of Trust and Confidence in the Police*, p. 40.

<sup>115</sup> *Developing Understanding of the Drivers of Trust and Confidence in the Police*, p. 34.

## **Appendix B: Report Methodology**

### ***Data Collection***

The background research conducted for this report included reviewing selected articles and reports on organisational legitimacy, public accountability and the identification and elimination of bias in the criminal justice system. Interviews were also conducted with academic experts in these areas. Statistical data regarding demographic and socioeconomic characteristics of the New Zealand population, as well as studies of public trust, were also evaluated and used to provide context in the report.

The majority of the findings in this report were based on information provided by Police and several external stakeholders. The information from Police included written policies and organisational strategies, employment data, formal programme evaluations and audits, and training curricula. Additionally, information from Police was gathered through numerous interviews with staff at the Police National Headquarters, Royal New Zealand Police College and several individual Police districts. The work groups represented by these staff included, but were not limited to, the following: MPES; Service Delivery; People & Capability; Strategy & Partnerships; Service; Response & Operations; and frontline staff. Site visits were conducted in the following districts: Canterbury, Central, Counties Manukau and Eastern. Additionally, interviews were conducted with staff from Wellington and Tasman District.

Interviews were also conducted with staff from the Independent Police Conduct Authority.<sup>116</sup> These staff are independent of Police, but have extensive knowledge of and experience with the work of Police, both historically and in the context of the organisation's current operations as they relate to building public trust.

Outside of Police, several external stakeholders were also interviewed to provide their perspectives on the work done by Police. These stakeholders included community leaders and service providers (both governmental and non-governmental). Some of the individuals interviewed work directly with Police (such as members of iwi panels and community advisory boards), and provided insight into their experience of working with Police on those programmes. Other individuals interviewed, such as members of local Multicultural New Zealand councils, may not work on specific Police-sponsored programmes, but do work closely with different ethnic communities, and provided an independent perspective on Police's work in those communities.

The tables below show the number of interviews within each stakeholder group and by location:

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<sup>116</sup> The IPCA is an independent body set up by Parliament to provide civilian oversight of the New Zealand Police. It is responsible for handling, investigating and resolving complaints about the police, as well as monitoring police detention facilities to ensure human rights standards are being met. Additionally, by law, the IPCA is notified of and may investigate incidents in which Police staff have caused death or serious injury. For more information, visit the IPCA's website: <https://www.ipca.govt.nz>.

<b>STAKEHOLDER CATEGORY</b>	<b>TOTAL INTERVIEWS</b>
<b>External</b>	<b>28</b>
<i>Academic</i>	3
<i>Community leader</i>	2
<i>Community provider</i>	17
<i>Local government</i>	1
<i>Multicultural New Zealand</i>	5
<b>Independent Police Conduct Authority</b>	<b>6</b>
<b>New Zealand Police</b>	<b>60</b>
<i>Headquarters staff<sup>117</sup></i>	19
<i>Royal New Zealand Police College</i>	6
<i>District staff</i>	35
<b>TOTAL</b>	<b>94</b>

<b>DISTRICT AND CATEGORY</b>	<b>TOTAL INTERVIEWS</b>	<b>DISTRICT AND CATEGORY</b>	<b>TOTAL INTERVIEWS</b>
<b>Canterbury</b>	<b>3</b>	<b>Central</b>	<b>9</b>
<i>Community provider</i>	1	<i>Community provider</i>	1
<i>District staff</i>	2	<i>Multicultural New Zealand</i>	2
<b>Counties Manukau</b>	<b>13</b>	<i>District staff</i>	6
<i>Community leader</i>	1	<b>Eastern</b>	<b>24</b>
<i>Community provider</i>	6	<i>Community leader</i>	1
<i>District staff</i>	6	<i>Community provider</i>	6
<b>Wellington<sup>118</sup></b>	<b>13</b>	<i>Headquarters staff</i>	1
<i>Academic</i>	3	<i>District staff</i>	16
<i>Community provider</i>	3	<b>Southern</b>	<b>1</b>
<i>Local government</i>	1	<i>Headquarters staff</i>	1
<i>Multicultural New Zealand</i>	3	<b>Tasman</b>	<b>2</b>
<i>District staff</i>	3	<i>District Staff</i>	2

### **Limitations**

This report does not provide specific examples of efforts to increase trust among certain groups reporting low trust in the police, including youth, immigrants and refugees and non-Māori who live in economically deprived areas. This is not to say, however, that programmes that focus on Māori do not also increase positive perceptions of Police among these communities. With respect to youth in particular, Police is actively engaged in many programmes aimed at youth offenders and at-risk youth that also have the potential to make a significant impact on trust and

<sup>117</sup> This category includes seven members of the national MPES staff.

<sup>118</sup> This list excludes interviews with IPCA and national Police staff located in Wellington.

confidence. These efforts have been excluded from this report in part because of the need to manage the scope of the report, and in part because the legislation and approaches to the prevention of youth crime are somewhat different from those applicable to adult offenders. Other areas that can impact public trust and confidence in Police but are not within the scope of this report include Police's collaborations with its partners in the criminal justice system, and external influences, such as media coverage. Furthermore, this report focuses on efforts that Police is currently engaged in, and does not discuss other efforts that Police could be using to achieve the same goals.

This report also does not address other national strategies implemented by Police that have the potential for increasing trust and confidence more generally. One such strategy is the Prevention First model.<sup>119</sup> While this report does not discuss the specific components or public trust impacts of this key national strategy, elements of it are certainly present in the strategies and programmes that the report does discuss. Another example is Police's forthcoming Trust & Confidence Framework. Once implemented, this framework will guide district-level efforts in building trust and confidence, and provide benchmarks for measuring success and holding districts accountable. This is a national effort, and not specifically targeted toward low-trust communities, but it has the potential to improve those relationships as well. As this effort was in progress at the time of this writing, this report does not discuss it.

Finally, this report does not attempt to provide an evaluation of the effectiveness of the examples it discusses. Neither does it supply an assessment of the programme evaluations that have been conducted by Police and others.

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<sup>119</sup> For more about Police's Prevention First model, see New Zealand Police. (n.d.). Prevention First. Retrieved from <https://www.police.govt.nz/about-us/programmes-initiatives/prevention-first>.

## **Appendix C: National Responsiveness Strategies**

### ***Working Together with Ethnic Communities – the Future***

The national Police strategy for ethnic communities was initially developed in late 2004<sup>120</sup> and updated most recently in 2016. The current strategy, *Working Together with Ethnic Communities – the Future*, articulates three objectives, with specific action items for each:

**Objective 1: Leading Ethnic Responsiveness – Leadership and evidence-based decision-making to improve service delivery for ethnic communities.**

- developing smart systems so frontline staff have the tools and confidence to be successful in everyday policing with ethnic communities
- developing a research and evaluation framework that captures evidence of the experiences and outcomes of ethnic communities and police initiatives
- leveraging learnings from services delivered in other contexts to serve ethnic communities where appropriate
- encouraging greater responsiveness to ethnic communities from social sector partners so that Police work is better supported by appropriate services
- demonstrating Police value diversity through practice
- developing a regional plan for Greater Auckland.

**Objective 2: Building Capability for Ethnic Diversity – Having the right people with the right skills to work with ethnic communities.**

- recruiting, retaining and developing staff from ethnic communities so they are represented throughout the Police hierarchy
- continuing to invest in professional development for officers in terms of intercultural communication, diversity awareness and empathy
- creating an organisational culture that values the talents and skills of its ethnic officers and communities.

**Objective 3: Working with Ethnic Communities – Strong partnerships to prevent crime and victimisation.**

- having a plan for structured and meaningful engagement with ethnic communities, including feedback loops to improve services
- working in partnership with communities to develop plans that address crime, crashes and victimisation
- working with social agencies so referral pathways are clear and no one is lost between services.<sup>121</sup>

In developing the original ethnic communities strategy, Police relied upon an internal “needs analysis,” consulted with community representatives and governmental stakeholders, and conducted several community safety workshops across the country. At the time it was developed,

<sup>120</sup> *Working Together with Ethnic Communities – Police Ethnic Strategy towards 2010.*

<sup>121</sup> New Zealand Police. (2016). *Working Together with Ethnic Communities – the Future*. Provided by MPES staff.

the strategy reflected an understanding of the changing demographics in New Zealand<sup>122</sup> and provided pathways to increasing Police responsiveness to the particular needs of those communities.

### ***The Turning of the Tide***

The Turning of the Tide is Police's national strategy for partnering with iwi to achieve better outcomes for Māori through reduced victimisation and road deaths involving Māori and reduced recidivism of Māori offenders. This strategy was unveiled in 2012, and is included as one of the four key strategies under Police's "Our Business – What We Do – Our Strategies".

Like the ethnic communities strategy, the Turning of the Tide was initially developed with the involvement of community stakeholders; in fact, the strategy itself was a product of the partnership between Police and iwi. The Police Commissioner's Māori Focus Forum, whose membership includes senior iwi representatives from around the country, was the architect of this strategy, with assistance from Police staff. The strategy set out four aspirational goals and an operating model with three prongs.

The goals to achieve by 2018 were as follows:

- 10 per cent decrease in the proportion of first-time youth and adult offenders who are Māori
- 20 per cent decrease in the proportion of repeat youth and adult offenders who are Māori
- 20 per cent decrease in the proportion of repeat victims who are Māori
- 25 per cent decrease in Police (non-traffic) apprehensions of Māori that are resolved by prosecution
- 20 per cent reduction in the proportion of casualties in fatal and serious crashes who are Māori (without increasing the proportion of Māori injured in serious crashes).

The three prongs of the operating model were:

- Mahi Tahi: everyone working together to prevent crime and crashes
- Whānau Ora: extended families preventing crime and crashes among themselves
- Kōrerorero: talking crime and crash prevention in homes and schools, and on marae.<sup>123</sup>

### ***O Le Taeao Fou – Dawn of a New Day***

The final piece is Police's Pasifika National Strategy: O Le Taeao Fou – Dawn of a New Day. This strategy, released in 2018, was developed with participation from the recently formed Commissioner's National Pacific Advisory Forum. The action plan set forth in this strategy incorporated three foundational areas of focus, with specific actions and goals for each at both the national and district/area level. The focus areas are:

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<sup>122</sup> These included a growing ethnic population and increased numbers of overseas tourists from non-English-speaking countries, international students, refugees and temporary migrant workers.

<sup>123</sup> New Zealand Police. (2012). *The Turning of the Tide: A Whānau Ora Crime and Crash Prevention Strategy 2012/13–2017/18*. Retrieved from <https://www.police.govt.nz/sites/default/files/publications/the-turning-of-the-tide-strategy-2012-13-2017-18.pdf>.

1. Enabling Pasifika communities and families to work together with Police to achieve “Our Business”
2. Enhancing effective partnerships
3. Developing capacity and capability.<sup>124</sup>

Both the actions and goals of this strategy are geared toward addressing the key drivers of demand: youth, families, alcohol, organised crime, mental health and roads. Some of the actions and goals, such as working with advisory groups, spanned all these areas; others were more specific.

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<sup>124</sup> New Zealand Police. (2018). *O Le Taeao Fou – Dawn of a New Day*. Retrieved from <https://www.police.govt.nz/about-us/publication/o-le-taeao-fou-dawn-new-day> .