

Te Huringa o Te Tai

A Whānau Ora Crime and Crash
Prevention Strategy



E tū ki te kei o te waka,
kia pakia koe e ngā ngaru o te wā



NEW ZEALAND
POLICE
Ngā Pirihimana o Aotearoa

Whakapuakitanga

Foreword

When New Zealand Police, alongside the Commissioner's Māori Focus Forum and iwi leaders, launched The Turning of the Tide in 2012, the primary focus was to address the longstanding overrepresentation of Māori in the criminal justice system through a whānau ora approach to crime prevention.

While we are incredibly proud of what we have achieved together, we know that there is more to do for Police to meet the needs and aspirations of iwi Māori. We acknowledge that Police and iwi Māori, together, face enormous challenges in changing the discourse and direction of Māori re-offending and victimisation, but through the foundation of successes of *The Turning of The Tide*, we know that we are better placed now to continue building strong, inclusive, and dynamic partnerships to work with whānau, hapū and iwi to reduce the overrepresentation of Māori in the criminal justice system.

We acknowledge the dedication of our leaders, within Māoridom and Police, who have continued to challenge Police to deliver our services in a way that aligns with whānau ora principles. This has seen an enduring focus on shifting the mindset from the traditional punitive and individualistic approach criminal justice to a prevention-focused to approach which looks to improve the wellbeing of individuals and their whānau and community in order to address the underlying causes of their offending.

Please note that the specific use of te reo Māori or reference to Māori terminology, values, principles and Treaty of Waitangi concepts, in this document is to be interpreted in line with the overall context of this document. Particular words, terms, and/or phraseology may be different to how they are used in another context and are not an attempt to define or redefine existing alternative meanings or usage.

The journey to improve our service delivery for Māori has been possible because of the relentless support we have received from Māori leaders and communities and their call for Police to continue to lift its performance in serving our communities.



Mike Bush MNZM
Commissioner of Police

Over the term of *The Turning of the Tide* 2012-2018, Police has transformed itself to be an organisation that is much better positioned to respond to the needs of the communities we serve. This has involved introducing new organisational values, the introduction of the *Police High Performance Framework*, an updated *Āraia i te tuatahi* – Prevention First Operating Model, and the establishment of *Our Business* as the one-page plan for the delivery of policing services. As a nation, we are now seeing an increasingly confident country starting to understand the value and importance of the Māori Crown relationship and what the success of this relationship means for the future of Aotearoa New Zealand.

The transition of *The Turning of the Tide* 2012-2018 to *Te Huringa o Te Tai* provides an opportunity to refresh our collective approach while maintaining the original intent and wairua of *The Turning of the Tide*. We are confident that we can build on the successes of *The Turning of the Tide* by continuing to listen to each other to support the vision of *All Māori living full and prosperous lives, free from crime, victimisation, and road trauma*.



Wallace Haumaha QSM, ONZM
Deputy Commissioner: Māori, Pacific and Ethnic Services

Throughout the development of *Te Huringa o Te Tai* we have sought the views and listened to the voices of iwi Māori leaders, whānau, communities, service providers, rangatahi, kuia, kaumātua, Māori Wardens, Police staff, and our government partners. Thank you for contributing to the development of this strategy. The whakapapa of this document connects back to you all.

This strategy belongs to all of us and we are all responsible for its delivery. Together, we can turn the tide on offending and victimisation and improve the wellbeing of Māori and our communities.



Kupu whakataki

Introduction



Following the development of the *Responsiveness to Māori* framework in 1996, and through conversations with iwi leaders, New Zealand Police recognised that it needed to work better with iwi Māori. The strong voice of Māori within the governance, design, and delivery of interventions is critical in order to reduce the overrepresentation of Māori in the criminal justice system. This required a renewed organisational strategy to drive an improvement in Police's capability and capacity to work with iwi Māori.

Launched in 2012, at the request of the Commissioner's Māori Focus Forum and drawing on the work of Ngāti Whātua, Te Arawa, and Ngā Puhi, *Turning of the Tide – a Whānau Ora Crime and Crash Prevention Strategy 2012-2018*, was the culmination of several years of consultation between Police and iwi Māori leaders. It was a bold document that set out a strengths-based and partnership approach to reduce Māori offending and victimisation, and the resulting impacts on whānau and communities.

Together with other strategy and structural changes such as the introduction of the Police High Performance Framework, Our Business, Āraia i te tuatahi – Prevention First Operating Model, *The Turning of the Tide* has created a strong foundation for Police to contribute to improved outcomes for Māori. Police is open to working in new ways with iwi Māori and the increased diversity of our workforce and Police leadership has set an expectation to lift our performance in service delivery for Māori.

Despite these advances, more work is required. *Te Huringa o Te Tai* recognises that Māori remain the population at most risk from harm.

This reiterates that the focus must be on co-designing with Māori, sustainable and mana-enhancing interventions that reduce offending and victimisation.

Since the launch of *The Turning of the Tide*, we have continued to listen to the concerns of whānau, hapū, community, iwi, those that have interacted with Police, been arrested, sentenced in prison, and our Police staff. *Te Huringa o Te Tai* acknowledges the whakapapa of *The Turning of the Tide* and builds on the successes and the lessons¹ to ensure Police can work better with iwi Māori to support their aspirations for their people and our communities. *The Turning of the Tide 2012-2018* has resulted in Police being better positioned for transformational change than in 2012.

The development of *Te Huringa o Te Tai* took place against a backdrop of national conversations on justice system reform, equity, and bias. In 2018, *Hāpaitia te Oranga Tangata: Safe and Effective Justice* held a public summit to talk about building a better criminal justice system for Aotearoa New Zealand.

2018 also saw the establishment of Te Arawhiti, the new Crown agency dedicated to fostering strong, ongoing and effective relationships with Māori across Government, to improve Māori outcomes to the benefit of Aotearoa New Zealand. The Māori Crown relationship is based on mutual trust and confidence and is focused on realising the potential of social, environmental, cultural, and economic development opportunities created through the settling of historical Treaty of Waitangi claims.

Police are uniquely placed to make a significant contribution to improving outcomes for Māori and *Te Huringa o Te Tai* recognises that to be effective, we must continue to build mutual trust and confidence with our iwi Māori partners and support their aspirations, for the betterment of all.

¹The Turning of the Tide Review, 2019.

²He Waka Roimata: Transforming our criminal justice system published 9 June 2019 and Turuki! Turuki! Move Together (to be published imminently)



Ka mua, ka muri

Looking back in order to move forward

Aotearoa New Zealand is a multi-cultural society built on the foundation of a bi-cultural Māori Crown relationship formalised in 1840 through the signing of the Treaty of Waitangi (the Treaty). While the quality of the relationship between the Crown and Māori has been variable over time, in the post-settlement environment, Māori expect a renewed relationship with the Crown at all levels, which includes New Zealand Police.

For the collective well-being of Aotearoa New Zealand, it is critical that the Māori Crown relationship is strong and prosperous. All successful relationships need to be developed on a basis of trust, empathy, and mutual understanding; for Police and iwi Māori to have a strong relationship, it is critical to understand and acknowledge the historical context of Māori within the criminal justice system.

Colonisation³ resulted in an overwhelming sense of loss for Māori. Excessive land loss⁴, Treaty breaches such as the loss of autonomy over, control of, and access to, resources has harmed the social, cultural, environmental and economic development of Māori and led to the destabilisation of leadership, displacement with limited access to resources and impoverished living standards, leading to illness and death, poor education and housing, unemployment and low incomes.⁵

In the post-World War II era, social reforms had a significant impact on traditional Māori community and whānau support structures. The Hunn Report of 1961 advocated that the economic future of Māori lay in larger towns and cities which lead to an official policy of Māori urbanisation through the provision of the incentives of housing and employment.⁶

Urbanisation created challenges for a population of people looking to maintain their values and traditions while balancing the demands of city life and the difficulties of conforming to the dominant Pākehā culture. The collapse of iwi, hapū, and whānau support structures and the resulting impact on self-identity and self-esteem created social dislocation and instances of antisocial behaviour, which also influenced the establishment of organised gangs.

The impact of this historical trauma⁷ for Māori, similar to the experience of indigenous peoples in other colonised countries, can be seen in the over-representation of Māori in poor outcome measures across the justice, health, and social sectors,⁸ all of which are major social indicators and facilitators of criminal behaviour.⁹

³ The action or process of settling among and establishing control over the indigenous people of an area

⁴ Today Māori land comprises approximately 5.3 percent of New Zealand's land mass representing a land loss of over 94%. Māori Land Court | Te Kooti Whenua Māori Ministry of Justice Published 30 October 2015

⁵ For example, the Māori death rate during the influenza pandemic of 1918 was eight times that of Pākehā. Te Ara: The Encyclopedia of New Zealand: <https://teara.govt.nz/en/death-rates-and-life-expectancy/page-4>

⁶ Te Ara: The Encyclopedia of New Zealand: <https://teara.govt.nz/en/urban-maori/page-1>

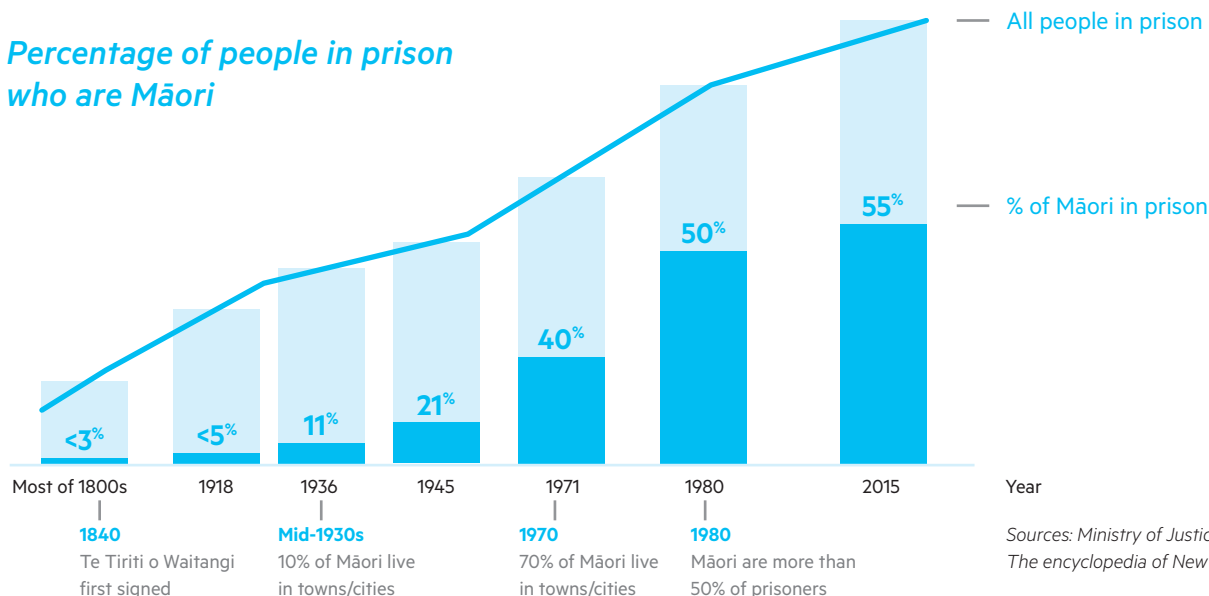
⁷ Historical trauma is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma experiences; Yellow Horse Brave Heart, M. (2003) in Historical Trauma, Healing and Well-Being In Māori Communities Rebecca Wirihana and Cheryl Smith MAI Journal Volume 3, Issue 3, 2014

⁸ Gluckman, P. Using evidence to build a better justice system: The challenge of rising prison costs. A report from the Office of the Prime Minister's Chief Science Advisor 2018.

⁹ He Waka Roimata: Transforming Our Criminal justice system. First report of Te Uepū Hāpai te Ora, 2019 Chapter 5 and Gluckman, P. Using evidence to build a better justice system: The challenge of rising prison costs. A report from the Office of the Prime Minister's Chief Science Advisor 2018 p19

Figure 1 – Māori proportion of the prison population since 1840 – (He Waka Roimata 2019)

Percentage of people in prison who are Māori



The high proportion of Māori incarcerated in our prisons has a detrimental impact on the next generation in terms of their social and cultural development. Children of prisoners often have poor physical and mental health and the imprisonment of a parent has a marked negative effect on the education of children.¹⁰

Similarly, the arrest of a parent in front of their children can be traumatic and create long-term implications for the child's emotional health which unsupported whānau are ill equipped to manage. The intergenerational harm suffered by children of prisoners can create an overlap of status where people can be a victim and an offender.

‘There is evidence that Māori are not just more criminal, but more policed and more judged’

Judge Joe Williams.

Managing the collision between two worlds, presentation to The Treasury, 2017.

From deficit to strength

*He Waka Roimata*¹¹ noted that despite the challenges faced by Māori within the criminal justice system, iwi Māori are not without hope. Many iwi Māori non-government organisations are currently

exercising rangatiratanga to deliver tangible solutions to address the underlying causes of offending in their communities.

In the last decade, iwi Māori have developed and built on their capacity and capability as leaders, resource guardians and managers, to establish infrastructure to support local communities. Through the Treaty Settlement process, iwi are re-designing the relationship they wish to have with Police.

Māori organisations are using tikanga-based solutions based on principles such as whakapapa, whānaungatanga¹², mana¹³, manaakitanga¹⁴, kaitiakitanga¹⁵, utu¹⁶, tapu¹⁷ and noa¹⁸, to better support Māori affected by crime. These principles reflect the centrality of relationships, respect for the inherent dignity of people, the importance of reciprocity in striving to re-balance circumstances where people and relationships have been harmed, recognition of a spiritual dimension in all things and the obligation to nurture and care for others.¹⁹

¹⁰ A study of the children of prisoners Findings from Māori data June 2011 Te Puni Kōkiri December 2011

¹¹ He Waka Roimata Transforming Our Criminal justice system. First Report of Te Uepū Hāpai I te Ora Safe and Effective Justice Advisory Group 2019

¹² Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging

¹³ Principles of leadership and individual dignity

¹⁴ The process of showing respect, generosity and care for others

¹⁵ Obligation to care for one's own

¹⁶ Reciprocity obligation

¹⁷ Behavioural control and sacred

¹⁸ To be free from the extensions of tapu

¹⁹ He Waka Roimata Transforming Our Criminal justice system. First Report of Te Uepū Hāpai I te Ora Safe and Effective Justice Advisory Group 2019



Police are better positioned for transformational change

The *Turning of the Tide* 2012-2018 helped to create positive momentum within Police, featuring prominently in the organisation's strategy and structural changes such as new organisational values, the Police High Performance Framework, *Āraia i te tuatahi* – Prevention First Operating Model and the establishment of *Our Business*. These changes, alongside strong leadership, have created a stronger foundation on which further progress to improve outcomes for Māori can be made.

The increased diversity of our staff in recent years has enabled Police to grow our skills, knowledge, and experience to engage more effectively with *whānau*, *hapū* *iwi* and other organisations to identify the interventions that will make the biggest difference and achieve sustainable change.

Tā Tātou Ūmanga - Our Business

Introduced in 2014, *Our Business* provides Police with the clear direction and expectation of how we go about delivering policing services to benefit all New Zealanders. It articulates our mission "To be the safest country" and features the Police *tohu* and the *whakatuakī* given to Police by Ngāti Porou leader Dr Apirana Mahuika in 1996. It inspirationally captures his vision for a new relationship between Māori and Police.



E tū ki te kei o te waka, kia pākia koe e ngā ngaru o te wā.

Stand at the stern of the canoe and feel the spray of the future biting at your face.

²⁰ Treaty of Waitangi represents the English version of the document. Tiriti o Waitangi represents the Te Reo Māori version of the document which is not an exact translation of the English text.

The preamble to the English version states that the British intentions were to: protect Māori interests from the encroaching British settlement; provide for British settlement; and establish a government to maintain peace and order. The Māori text has a different emphasis. It suggests that the Queen's main promises to Māori were to: secure tribal rangatiratanga; and secure Māori land ownership.

<https://www.waitangitribunal.govt.nz/treaty-of-waitangi/meaning-of-the-treaty/> accessed 6 October 2019

²¹ Māori knowledge, wisdom, understanding, skill

Our Business also set *The Turning of the Tide* as one of Police's four key strategies and enables Police to support our collective aspiration of ***Māori living full and prosperous lives, free from crime, victimisation, and road trauma.***

Better understanding of Our Value 'Commitment to Māori and the Treaty'

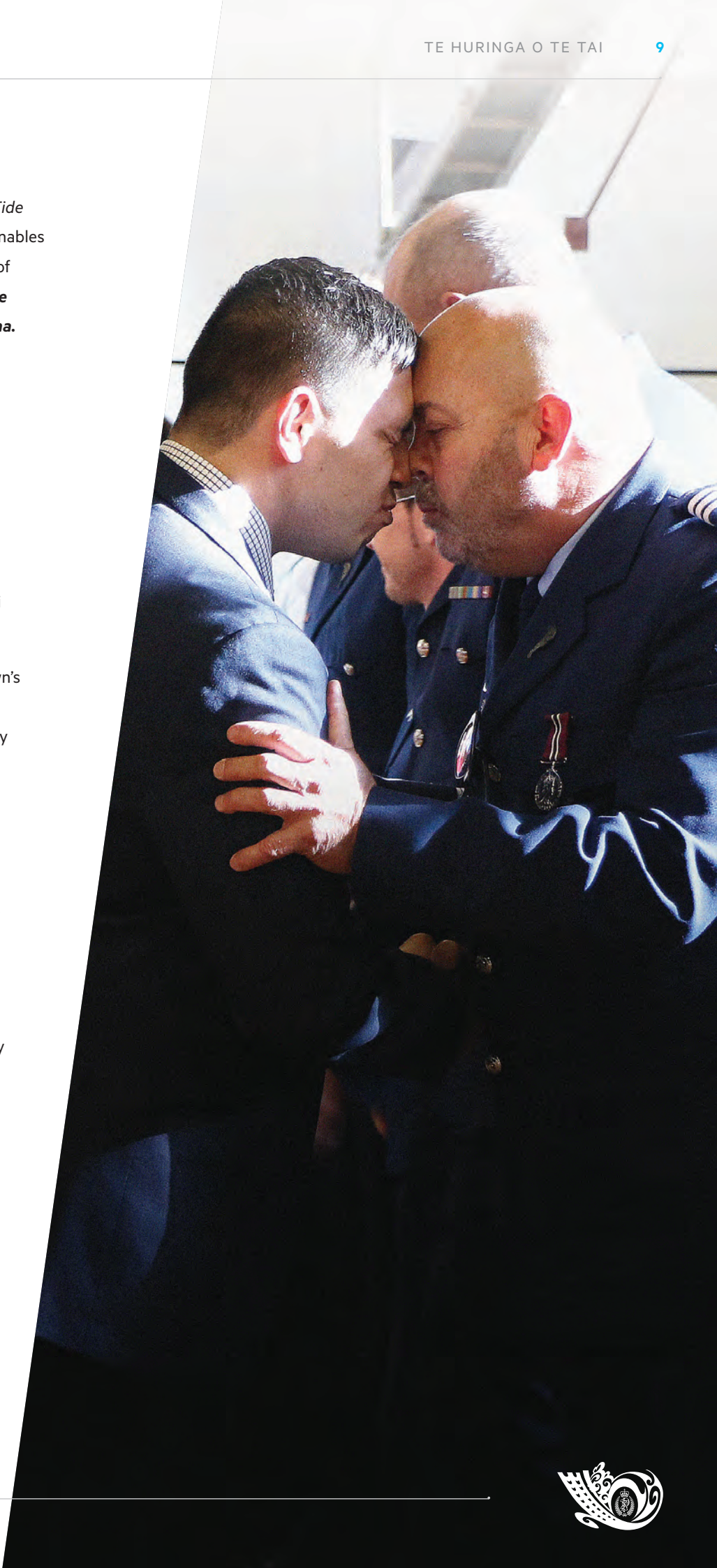
Commitment to Māori and the Treaty is one of the six core values of NZ Police. As an organisation, Police are committed to being responsive to Māori as tangata whenua, recognising the Treaty of Waitangi as New Zealand's founding document.

Police have often been the face of the Crown's interactions with Māori since the signing of the Treaty of Waitangi. This continues today and it is important that we understand the expectations of Māori and the whakapapa that exists between us, so we can deliver our obligations under the Māori Crown relationship. This means that our work needs to reflect the principles of the Treaty of Waitangi:²⁰ Partnership, Participation, and Protection to ensure the potential of whānau, hapū, and iwi is realised.

Partnership outlines the dual responsibility to act in good faith towards each other, to build a relationship based on reciprocity, to be equal with mutual respect.

Participation is acknowledging Māori as Treaty partners, rather than stakeholders and ensuring Māori have a voice at governance and all levels of designing, planning, and delivery.

Protection acknowledges the role and responsibility of treaty partners to ensure the safety of whānau, mātauranga²¹ Māori, te reo Māori, and tikanga Māori in the work that we do.



***Introduction of Our Targets:
Reducing re-offending
by Māori by 25% by 2025
(RRM25) and 90% of people
feel safe and have trust
and confidence in Police
by 2021 (TC90).***

The RRM25 and TC90 targets are two of the five key targets that Police have identified as making the biggest difference to our communities and contribute to Police's Mission: 'to be the safest country'.

The targets are deliberately ambitious in order to drive new transformative ways of working as the status quo will not be sufficient to achieve this change. This requires a collective effort to ensure we adopt the appropriate mindset design appropriate evidence-based initiatives, and secure the joint commitment from our partnerships that will enable Police to meet the expectations of our communities. While work has been progressing on the delivery of these targets, *Te Huringa o Te Tai* will provide the framework to further enable Police to deliver against *Our Targets*.

***Police continue to have
a conversation about
'unconscious bias' and
how they can influence
decision making.***

Unconscious biases are social stereotypes that individuals form outside their own conscious awareness, to help our minds and decision-making processes navigate the world without being overwhelmed by the volume of information. The downside is that the potential for prejudice is hard-wired into human cognition and can create negative consequences at both an individual and community level. Police are addressing unconscious bias through training and awareness-raising programmes across the organisation.

While the over-representation of Māori in the criminal justice sector is more closely related to socioeconomic status and demographics than ethnicity, structural and system bias within the justice system cannot be ruled out as an influence on the current levels of ethnic disparity.

The impact of unconscious bias can be mitigated through better education, awareness, and exposure to diversity, the improved use of evidence-based policies and processes, and empathetic leadership. Police remains committed to delivering unconscious bias training to reach all levels of the organisation as part of our wider diversity and inclusion work.

***Transformation
occurs when
there is a change
in how we define
ourselves and
how we perceive
others.***

*Ta Kim Workman at Whiti Te Rā
hui: Transformative change in
criminal Justice (July 2017)*

***Police have greater
connections across
Government agencies***

The causal factors of offending behaviour are complex and multifaceted. Police understand the need to work collaboratively with our justice system partners and the social, health, education, and transport sectors, to address the underlying causes of offending and harm.

For example, Police are currently contributing to significant work programmes to address family harm, youth offending, drug addiction, mental health, driver licensing, and work to transform the criminal justice system. *Te Huringa o Te Tai* sets an expectation that Police will continue to seek opportunities to collaborate further with partner agencies to improve outcomes for Māori.

Police have continued to listen

During the delivery and implementation of *The Turning of the Tide* and the development of *Te Huringa o Te Tai*, we have been listening to whānau, hapū, community, iwi, and our staff. Through formal and informal settings, we have heard the frustrations about the slow pace of change, the *mamae*²² suffered, the despair of missed opportunities, and the challenges that still exist. However, we have also heard of progress, where a collective approach is working, where things are moving in a positive direction, where trust and confidence is increasing, and where partnerships are beginning to flourish.

There has been a positive change in New Zealand Police and the relationship with iwi Māori, but together we need to keep going, to keep striving to be better.

And this is what we have heard

Whether it was a conversation, a comment made at a forum, or a discussion at a consultation hui, the voices heard have created a collective understanding of the expectations of the service required from New Zealand Police in order to achieve greater success for Māori:

1. **Objectivity** of decisions made by Police
2. **Cultural intelligence** of Police when engaging with Māori
3. **Breadth of services** available to address the drivers of issues
4. **Tailored resolutions** that achieve the right balance between deterrence and support
5. **Wrap around support** that provides an environment for whānau to flourish
6. **Protection** for vulnerable communities from facilitators of crime
7. **Reduced opportunities** for revictimisation
8. **Enduring partnerships** between Police and iwi providers to develop initiatives to meet the needs of Māori
9. **Equitable settings** to avoid unintended consequences for Māori
10. **Fair portrayals** of Māori by Police.

²²Hurt



Te Huringa o Te Tai

Te Huringa o Te Tai is the strategic plan set within the framework of the Prevention First Operating Model that will best enable Police to deliver its mission, 'to be the Safest Country'. Te Huringa o Te Tai is aligned with Our Values and will enable Police to achieve Our Targets, particularly Reducing Re-offending by Māori by 25% by 2025 and 90% of People feel safe and have trust and confidence in Police by 2021. The strategy, while having a direct impact for Māori, will produce benefits for all New Zealanders through improved service delivery and reducing crime and victimisation for all.

Our Vision *O Tātou Moemoea*

All Māori living full and prosperous lives, free from crime, victimisation, and road trauma

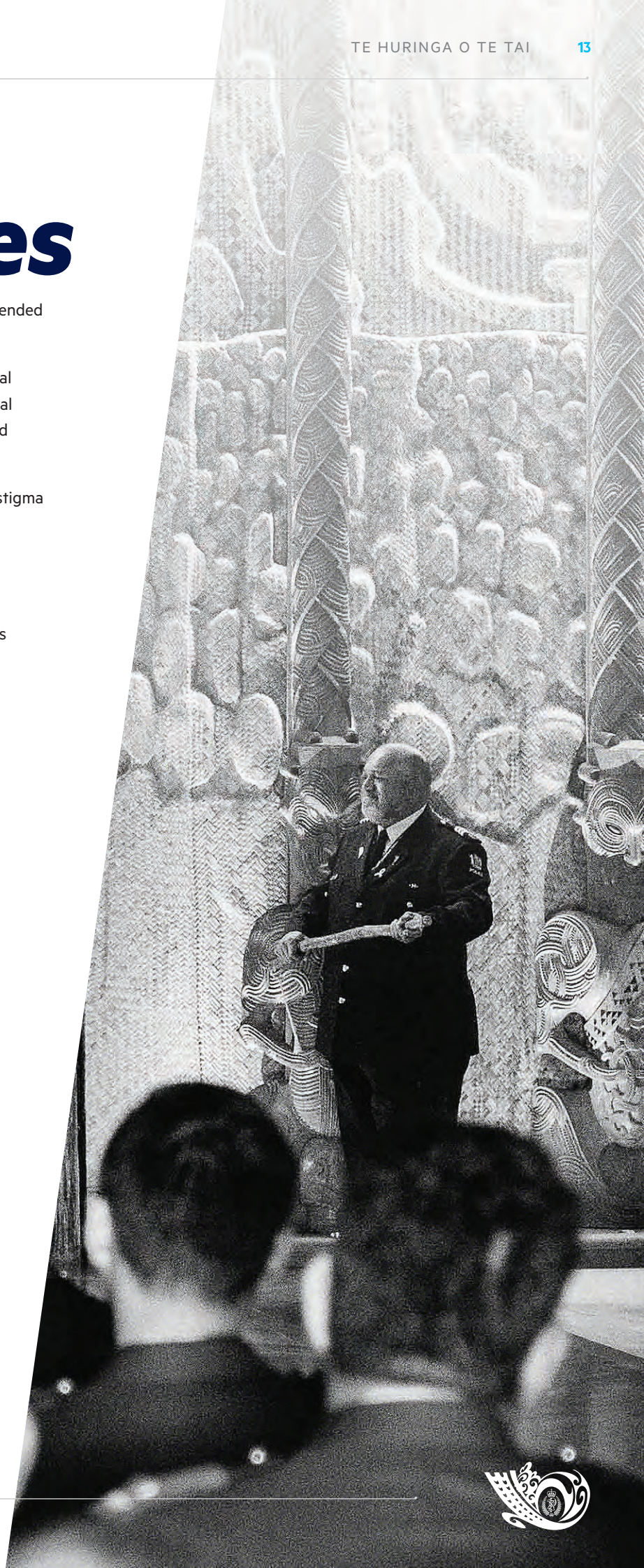
The vision of Te Huringa o Te Tai remains true to that of The Turning of the Tide. However, it now specifically includes 'victimisation' to acknowledge the need to deliver a better service for victims.²³

²³ Te Tangi o te Manawanui, the report from the Chief Victims Advisor published in October 2019 calls for Government to work with Māori, and restorative justice and therapeutic justice specialists to develop a variety of alternative processes based on Te Ao Māori and restorative principles to better serve victims.

Outcomes

Te Huringa o Te Tai seeks to achieve the following intended outcomes based on the voices we heard:

1. Māori are treated with respect, fairness and cultural understanding when interacting with Police. Mutual understanding of the aspirations, expectations and historical treatment of Tangata Whenua
2. Police influence public discourse to reduce social stigma and normalisation of Māori offending
3. Reduced impact from facilitators of crime through evidence-based deployment of Police resource
4. Victims of crime are supported to keep themselves safe from further harm
5. Police address the root cause of issues that cause repeat offending
6. Increase in effectiveness of interventions with first/second time Māori offenders
7. Influence on legislative, policy and system settings across government to reduce the prejudicial effect on Māori
8. Partnerships with whānau, hapū, iwi and matāwaka to improve long-term wellbeing for Māori who come to Police attention
9. Māori who have a history of intergenerational harm are supported to break the cycle



Mātāpono

Our principles for change

To facilitate the leadership, cultural, and behavioural changes required to achieve our vision, and to create sustainable change over the long term, we have set out the following principles that sit alongside and enhance PRIMED, Our Values,, and support the development of relationships through a cultural lens.

Kanohi ki te kanohi – Face to face

We will look to connect and meet in person to have a conversation and learn more about each other. We will be visible, approachable, relevant, accessible, and reliable.

Mahi Tahi – Everyone working together collaboratively

We will encourage positive relationships and build on the complementary strengths of the justice agencies and our partners. We will combine intellectual capital, relationships and material goods and services to develop and implement solutions welcoming a diversity of approaches.

Manaakitanga - We are hospitable, fair and respectful to ourselves and others

Mutual respect of each other's roles, the interests each represents and the expertise each brings to the effort to improve Māori justice outcomes will be the foundation of our working together. We will respect each other's perspectives and add value to each other's contribution.

Mātauranga – We are knowledge and evidence-based

Good decisions are based on sound knowledge. All forms of knowledge are important: scientific method (testing of a hypothesis under laboratory and real life conditions) and knowledge that arises from practical experience (such as those working directly with victims, people who offend and their whānau).

All knowledge is informed by cultural understandings and values. We will recognise that different forms of knowledge have a role to play in generating insights. In adopting this principle, we acknowledge the centrality of wairuatanga.

Whakamana – Our interventions enhance and enable Māori wellbeing

We will promote Māori solutions to address Māori needs. Our model of intervention will be that whānau play a central role in ensuring pro-social behaviour and form the point of intervention for behavioural change, while iwi Māori are well placed to bring about community and social change. Our work will be to support whānau and iwi to lead this change.

Rawa – We are properly equipped to achieve our goals

We will all contribute resources, including knowledge, people and infrastructure to achieve our goals. We will direct these resources to where they are likely to have the greatest impact, and will continue to build our capability and capacity to improve justice system outcomes for Māori.

Whānau Ora – We acknowledge the importance of whānau structure

We recognise that whānau are self-determining and that they have interpersonal relationships bound by whakapapa and steeped in culture. We will look to empower whānau as a whole, rather than focusing separately on individual whānau members.



Ngā Pou

Our three strategic pillars

Te Huringa O Te Tai has three strategic pillars to drive our focus and support the achievement of the intended outcomes.

1. Pou Mataara²⁴

Our people and their mindset

We will continue the focus on building our people, their skills, knowledge, mindset and performance, and leverage the Police High Performance Framework to deliver more effective outcomes for Māori, iwi, and our communities.

From our Trust and Confidence work, we know that Māori have a larger expectation of Police than non-Māori to 'act professionally with integrity at all times'. We want to ensure all Māori feel they are respected and treated fairly by Police, based on mutual understanding of the aspirations, expectations, and historical treatment of tangata whenua and an increased awareness, and mitigation, of unconscious bias.

Adopting a Te Ao Māori view

Applying a Te Ao Māori²⁵ view, through the alignment of uara²⁶ Māori with Our Values, will ensure culturally responsive initiatives and programmes, which restore and strengthen the wellbeing of individuals, whānau, and communities, are developed and implemented.

²⁴ Being alert, vigilant – elements required of our people & our mindset

²⁵ Te Ao Māori denotes the Māori World, this includes Te Reo Māori (Māori language); Tikanga Māori (protocols and customs); Matauranga Māori (Māori knowledge), Kaupapa Māori (issue, topic)

²⁶ Values

2. Pou Mataaho²⁷

Effective initiatives and improved practice

We will focus on a whānau ora approach of co-design and joint delivery of initiatives with iwi Māori. We will use an evidenced-based approach to concentrate our efforts on programmes that have proved successful for Māori or have the potential to be successful for Māori. We will work effectively with iwi Māori to address the root causes of offending and reoffending, and intergenerational harm, and keep victims safe from further harm. This means providing Māori the opportunity to have a greater strategic presence and involvement at all levels as we design and deliver our work.

Increasing our understanding of kaupapa Māori frameworks to develop tikanga Māori interventions and programmes will enhance our ability to improve long-term outcomes for Māori. Research suggests that investment in Māori-led approaches that address the interweaving components of offending, collective social harm, social marginalisation, and over-representation in the justice system are more effective than programmes designed by non-Māori.²⁸

Taking every opportunity to prevent harm

We need to act more proactively to keep Māori from entering the justice system and, for those who do have contact with the system, stop them coming back. We need to address the underlying causes of offending and provide better whānau support for victims, to break the cycle of behaviour and harm. We need to be more effective in terms of prevention, rehabilitation/reintegration, and support. Achieving this will lead to improvements in social wellbeing for Māori, which delivers benefits for all New Zealanders.

²⁷ To seek clarity of purpose through knowledge, research & evidence

²⁸ Gluckman, P. Using evidence to build a better justice system: The challenge of rising prison costs. A report from the Office of the Prime Minister's Chief Science Advisor 2018. P18

²⁹ Partnership, this is like a waka hourua (i.e. a waka with 2 hulls, a catamaran), working in partnership to be effective

³⁰ Well-being

3. Pou Hourua²⁹

Effective partnerships

We will focus on building relationships, which lead to more effective partnerships, with iwi, Māori and other organisations. We have partnerships with whānau, hapū, iwi and others to improve long-term wellbeing for Māori and influence policy and system settings across government as we recognise that social, health, education, and economic sectors have a fundamental role in improving Māori wellbeing too.

Māori need to be acknowledged as Treaty partners rather than stakeholders and as such, Māori staff, communities, service providers, and iwi leaders must be involved at all levels of designing, planning, and delivery. However, it is important to recognise the resource imbalance between the Māori and the Crown and that we ensure that our partners have the necessary capacity and capability to participate.

Investment in iwi Māori partnerships

Te Huringa o Te Tai encourages investment in iwi Māori partnerships where we employ a whānau ora-centric, tikanga Māori model. This means that Māori are seen as Treaty partners and interventions are co-designed using a strength-based approach; i.e. an approach that focuses on the positive attributes of a person or a group.

This will require us to be willing to share decision-making, devolve control of resources, and feel comfortable in leading from behind. We can lift our engagement and delivery through improving our understanding that uara Māori align with our organisational values. Working together, iwi Māori and Police can enhance the value that each other brings to strengthen the pathways to waiora³⁰ for Māori.

Everyone taking responsibility

The responsibility to deliver this strategy sits with us all: in the decisions we make, the way we interact with others, and our commitment to learning and building upon our successes. We need to lead this change together with iwi, whānau and our partners through our behaviours and attitudes, the work we do, and our visible commitment to partnership.



Te Huringa o Te Tai

Through Te Huringa o Te Tai strategic pou we will focus our effort on:

Pou Mataara: Our People and our Mindset

- ✘ Attract and retain and develop people from diverse cultures and with the right attitude
- ✘ Māori are visible at all levels of leadership within Police
- ✘ Build cultural confidence, intelligence and engagement with Te Ao Māori
- ✘ Recognise and remove individual and system bias
- ✘ Encourage objective decision-making
- ✘ Growth mindset; continue to challenge status quo, focus on better outcomes for Māori.

Pou Mataaho: Effective Initiatives and Improved Practice

- ✘ Māori-specific knowledge, research, evidence; listening to and using Māori insights
- ✘ Invest in evidence-based initiatives that meet the needs of Māori
- ✘ Co-design and pilot new approaches built on knowledge base
- ✘ Assess policy changes and impact on Māori with reference to the Treaty of Waitangi
- ✘ Improve systems: feedback from service users, public, clients.

Pou Hourua: Effective Partnerships

- ✘ Know aspirations and expectations of local iwi Māori
- ✘ Ensure partners have capability and capacity to work with Police; set aside resource to build capacity
- ✘ Connect iwi and Police initiatives to partner agencies and initiatives to influence policy settings
- ✘ Incorporate iwi service providers into our work.

To achieve the following outcomes:

Māori are treated with respect, fairness and cultural understanding when interacting with Police. Mutual understanding of the aspirations, expectations & historical treatment of tangata whenua

Police influence public discourse to reduce social stigma and normalisation of offending by Māori

Reduced impact from facilitators of crime through evidence-based deployment of Police resource

Victims of crime are supported to keep themselves safe from further harm

Police address the root cause of issues that cause repeat offending

Increase in effectiveness of interventions with first/second time Māori offenders

Influence on legislative, policy and system settings across government to reduce the prejudicial effect on Māori

Partnerships with whānau, hapū, iwi and matāwaka to improve long-term wellbeing for Māori who come to Police attention

Māori who have a history of intergenerational harm are supported to break the cycle

Strategy logic

And deliver the service needed from Police by Māori:

Objective decision-making made by Police

Improved cultural intelligence of Police when engaging with Māori

Fair portrayals of Māori by Police

Better protection for vulnerable communities from facilitators of crime

Reduce opportunities for revictimisation

Breadth of services available to address the drivers of demand

Tailored resolutions that achieve the right balance between deterrence and support

Equitable settings to avoid unintended consequences for Māori

Build and maintain enduring partnerships between Police and iwi providers to develop initiatives to meet the needs of Māori

Provide wrap around support that provides an environment for whānau to flourish.

To realise our collective vision of:

All Māori living full and prosperous lives, free from crime, victimisation, and road trauma.



Turning strategy into action

The three strategic pou provide a framework for how Police can best contribute to improving outcomes for Māori and reduce offending and victimisation.

A 'one size fits all' approach will not deliver a long-term sustainable solution; our approach needs to ensure that we have a shared understanding of:

- What Māori need Police to do to support their whānau who have offended and/or suffered harm to create a pathway to waiora.

And that we continue to ask:

- How well do Māori think Police are delivering that service?
- If Police were to do better, what would this look like for Māori?

While the framework of Te Huringa o Te Tai will be used to deliver nationally-led programmes and initiatives, it is essential for our long-term success that local Te Huringa o Te Tai action plans are developed and implemented in partnership with iwi Māori based on the specific needs, and values of local communities.



Success statement

Te Huringa o Te Tai enables Police to partner with our iwi Māori partners to deliver initiatives that work in local communities.

Te Huringa o Te Tai also requires a strong commitment and focus from Police. Leadership is critical to our success and ensuring there is a focus on providing the tools and training to enable our staff to be knowledgeable and confident to deliver the strategy.

We will know we have been successful when:

- ✦ Māori feel they are treated with respect, fairness and cultural understanding when interacting with Police
- ✦ Police are upskilled and more readily able to access a range of options to support whānau in times of need
- ✦ Partnerships with whānau, hapū, iwi and matāwaka, live up to the joint expectations of those partners, to improve long term wellbeing for Māori who come to Police attention

We will know we have been successful when:

- ✦ Our shared vision is realised
- ✦ Whānau are achieving their dreams and aspirations because they are enabled to make choices which enhance their individual and collective waiora.
- ✦ We collectively recognise the changes we have made in ourselves, our systems, processes and decisions have produced positive impacts for Māori.

We will know we have been successful when:

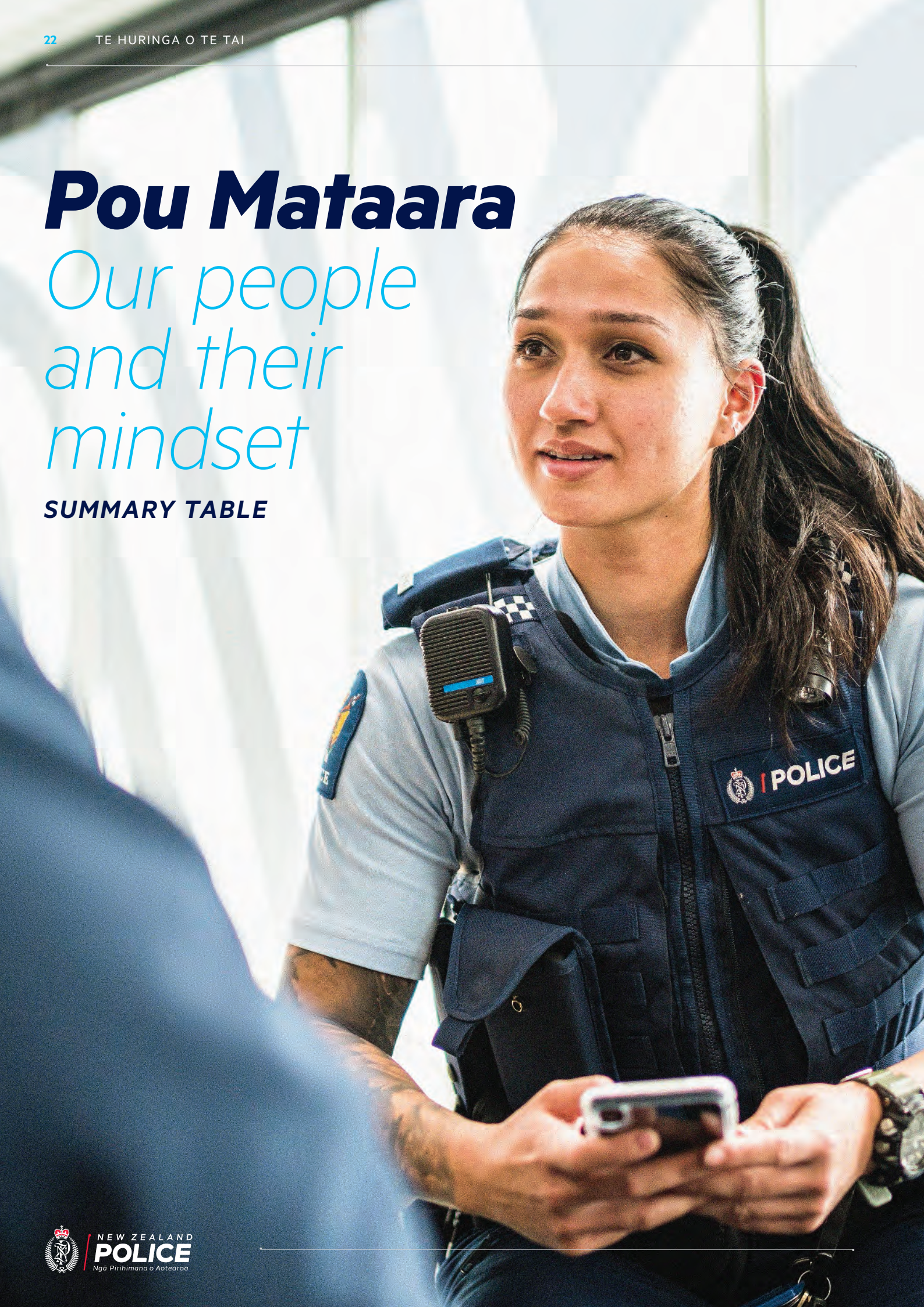
- ✦ There is a reduction in offending and reoffending by Māori
- ✦ There is a reduction in the harm experienced by Māori
- ✦ There is a reduced impact from facilitators of crime on Māori.



Pou Mataara

*Our people
and their
mindset*

SUMMARY TABLE



Why is it important?

For everyone to experience well-being, this bi-cultural partnership needs to be strong, and yet the population group currently most at risk of harm is Māori. Māori, like all New Zealanders, should be treated with respect, fairness and cultural understanding when interacting with Police.

Our practice is influenced by our organisational and individual biases. Everyone has bias, influenced by our background, cultural environment and experiences. We must do more to acknowledge that bias creates an obstacle to equity across the justice system, and address how it affects our ability to design effective programmes for Māori and deliver the best service for whānau.

To ensure this happens, we need to attract the right people to work with us, grow their skills, knowledge and experience, and build our cultural confidence. Staff need to a strong understanding of New Zealand's unique bicultural history and how that has shaped us.

We will have succeeded when:

Externally

- ✘ Māori are treated with respect, fairness and cultural understanding when interacting with Police
- ✘ There is mutual understanding of the aspirations, expectations & historical treatment of Tangata Whenua
- ✘ Police are fair, consistent and transparent, taking into account personal circumstances
- ✘ Te Ao Māori is woven throughout Police
- ✘ Police lead proactive narratives for Māori.

Internally

- ✘ Our leaders are self-aware and culturally confident, and promote and drive outcomes for Māori
- ✘ Our people reflect the communities we serve. We have more Māori in Police, including on the front line and in management
- ✘ The contribution of Māori is encouraged and valued by all
- ✘ There is cultural safety and support for staff
- ✘ We understand and manage the impact of human bias on our behaviour and decision-making, service delivery through an equity lens and have conversations to better understand the position of people we encounter
- ✘ We have a strong awareness, knowledge and understanding of kaupapa Māori, including normalisation and use of te reo.

What will we do?

- ✘ Attract, keep, grow and support the right people in Police, from many cultures and with the right attitude
- ✘ Build a growth mindset: continuing to challenge the status quo and focus on better outcomes for Māori
- ✘ Enable and expect all Police staff to recognise, understand and respect tikanga Māori and our value of Commitment to Māori and the Treaty
- ✘ Normalise the use of te reo Māori throughout our work
- ✘ Recognise our individual and system biases, reducing their impact so that we make and communicate unbiased and equitable decisions when responding to calls for service
- ✘ Ensure Police conversations and communications are factual and balanced.



Pou Mataaho

Effective initiatives and improved practice

SUMMARY TABLE



Why is it important?

Our strategy will be most effective if we support joint initiatives which enhance and enable Māori wellbeing and whānau ora. We need to be guided by Māori-specific research and evidence.

We need to design and deliver Police services, systems and processes to respond to individual needs and cultural considerations. This will enable frontline staff to seek the best outcome for the person and their whānau through a prevention lens but also in a response and operation situation.

Moving from a 'top-down' model that directs actions against individuals to strength-based interventions will empower Māori to identify their aspirations, improve their lives, and build their capacity. Kaupapa Māori and the whānau ora-centric model is the cultural resilience model that works for Māori which is owned and driven by whānau, communities and iwi.

We will have succeeded when

Externally

- ✦ There is a reduced impact from facilitators of crime through evidence-based deployment of Police resource
- ✦ Victims of crime are supported to keep themselves safe from further harm
- ✦ Police address the root cause of issues that cause repeat offending through proactive, tailored support options are easily access for victims of crime and road trauma
- ✦ Increase in effectiveness of interventions with first/second time Māori offenders
- ✦ Police are more readily able to access a range of options to develop fit-for-purpose solutions to support whānau in times of need, including access to holistic services focused on overall wellbeing.

Internally

- ✦ A kaupapa Māori community-driven community-driven approach is the first pathway selected
- ✦ Our services and initiatives are grounded in Te Ao Māori and are tailored and culturally responsive
- ✦ We are guided by the Police Commissioner's Māori Advisory Forum, and our iwi Māori partners
- ✦ We develop evidence and research in partnership with academics, non-government organisations and providers (especially Māori/kaupapa Māori providers) that identify describe the way in which social conditions interact with ethnicity and increase the risk of crime
- ✦ Our staff understand what is effective and act on and share this knowledge

We will

- ✦ Build Māori-specific knowledge research and evidence about what works, including listening to and using Māori insights
- ✦ Ensure our staff are upskilled in their knowledge around what is working and enable them to easily access successful initiatives
- ✦ Continue to gather data and apply an evidence-based approaches to identify and target interventions for repeat offenders, refer to appropriate services, and resolve issues in a way that reduces the risk of re-offending
- ✦ Design and pilot new approaches that build on our growing knowledge base, including supported resolutions
- ✦ Identify policy and system settings that are having a disproportionately adverse effect on Māori and determine a more appropriate response
- ✦ Improve systems based on feedback from service users, the public, and clients.



Pou Hourua

Effective partnerships

SUMMARY TABLE



Why is it important?

Police have an important role to play, but we cannot deliver better outcomes for Māori alone. Police only possess some of the required skills, resources and decision-making structure.

Iwi Māori continue to express their readiness to be active participants in co-designing and delivering interventions and solutions to reduce offending and harm. This will deliver the most effective interventions and solutions.

It is about understanding iwi Māori aspirations and what is needed from us to support that achievement. How can we enable the achievement of waiora as defined by iwi Māori with them, for them?

We will have succeeded when:

Externally

- ✦ Partnerships with whānau, hapū, iwi and matāwaka improve long term wellbeing for Māori who come to Police attention
- ✦ Māori who have a history of intergenerational harm are supported to break the cycle
- ✦ All interactions with Māori are driven by models and methods that are relevant to local iwi
- ✦ Collaborative approach to empower whānau
- ✦ Genuine, sustainable partnerships embedded with iwi and providers
- ✦ Police use unique position within communities and operational knowledge to influence change
- ✦ All interactions with Māori are driven by models and methods that are relevant to local iwi.

Internally

- ✦ We know ourselves and how to live up to the partnership aspirations of the Treaty of Waitangi to engage honestly and freely with iwi Māori
- ✦ We connect iwi and Police initiatives to other sector agencies and initiatives, working together for shared outcomes
- ✦ We incorporate iwi service providers in our work.

We will:

- ✦ Continue to support a collaborative approach to empower whānau
- ✦ Provide alternative forms of resolution and support tailored responses to achieve good outcomes for Māori with our partners
- ✦ Work with partners to change embedded patterns of criminality within whānau
- ✦ Apply a flexible localised partnership approach with Māori so that we can ensure we're always engaging with Māori at the right level
- ✦ Alter Police processes and practices to strengthen our relationships and relevance with Māori.





E tū ki te kei o te waka,
kia pakia koe e ngā ngaru o te wā



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