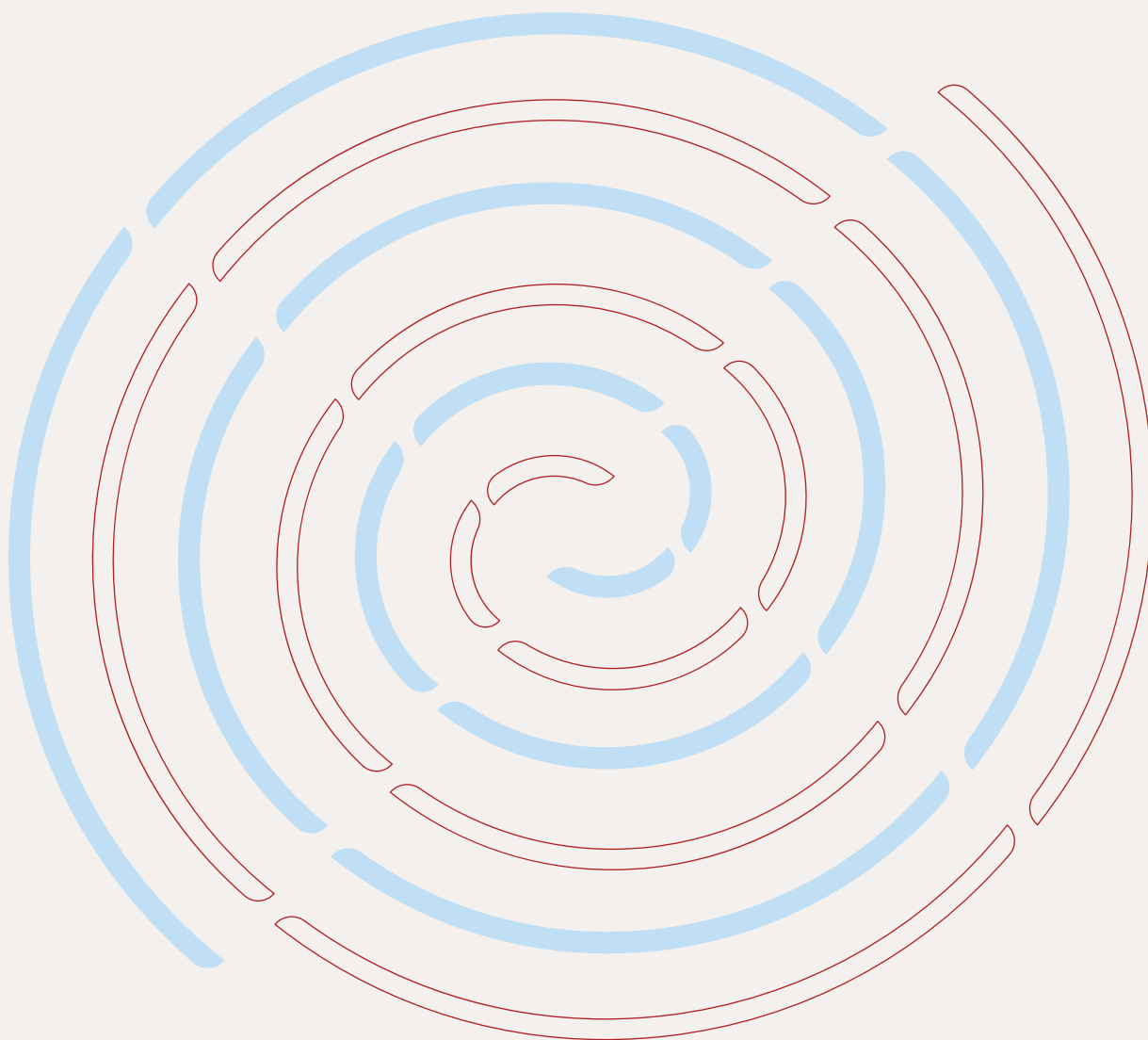
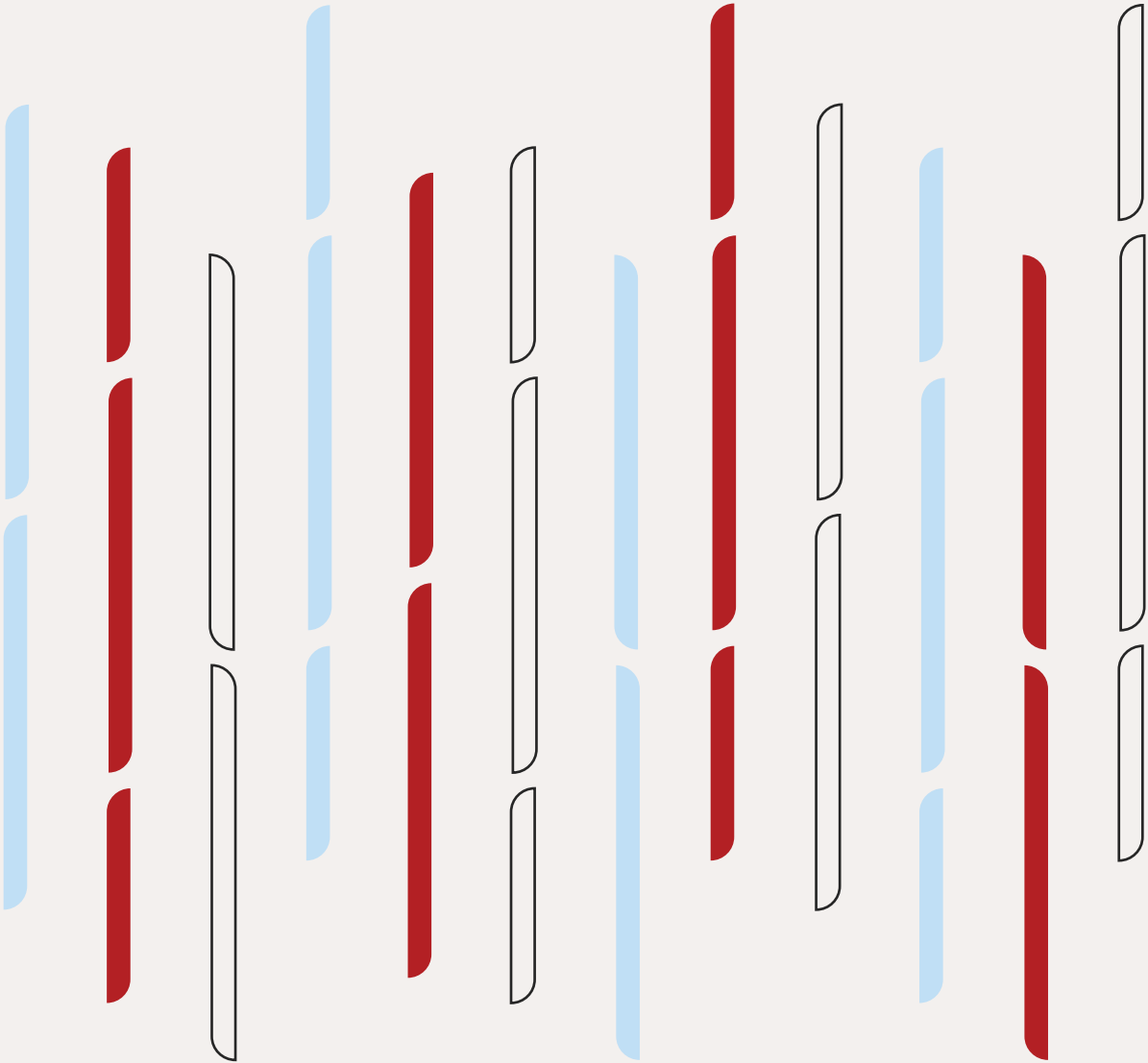


**Understanding Policing Delivery
Analysis of Praise & Dissatisfaction Feedback**

Evidence Report One





Understanding Policing Delivery

Understanding Policing Delivery is an independent research programme looking at fair and equitable policing for Māori and other communities.

Both the Articles and the Principles of Te Tiriti o Waitangi serve as foundational to the programme, along with the values of Kaitiakitanga, Manaakitanga, Whakamana, Whanaungatanga, and Aroha ki te Tangata.

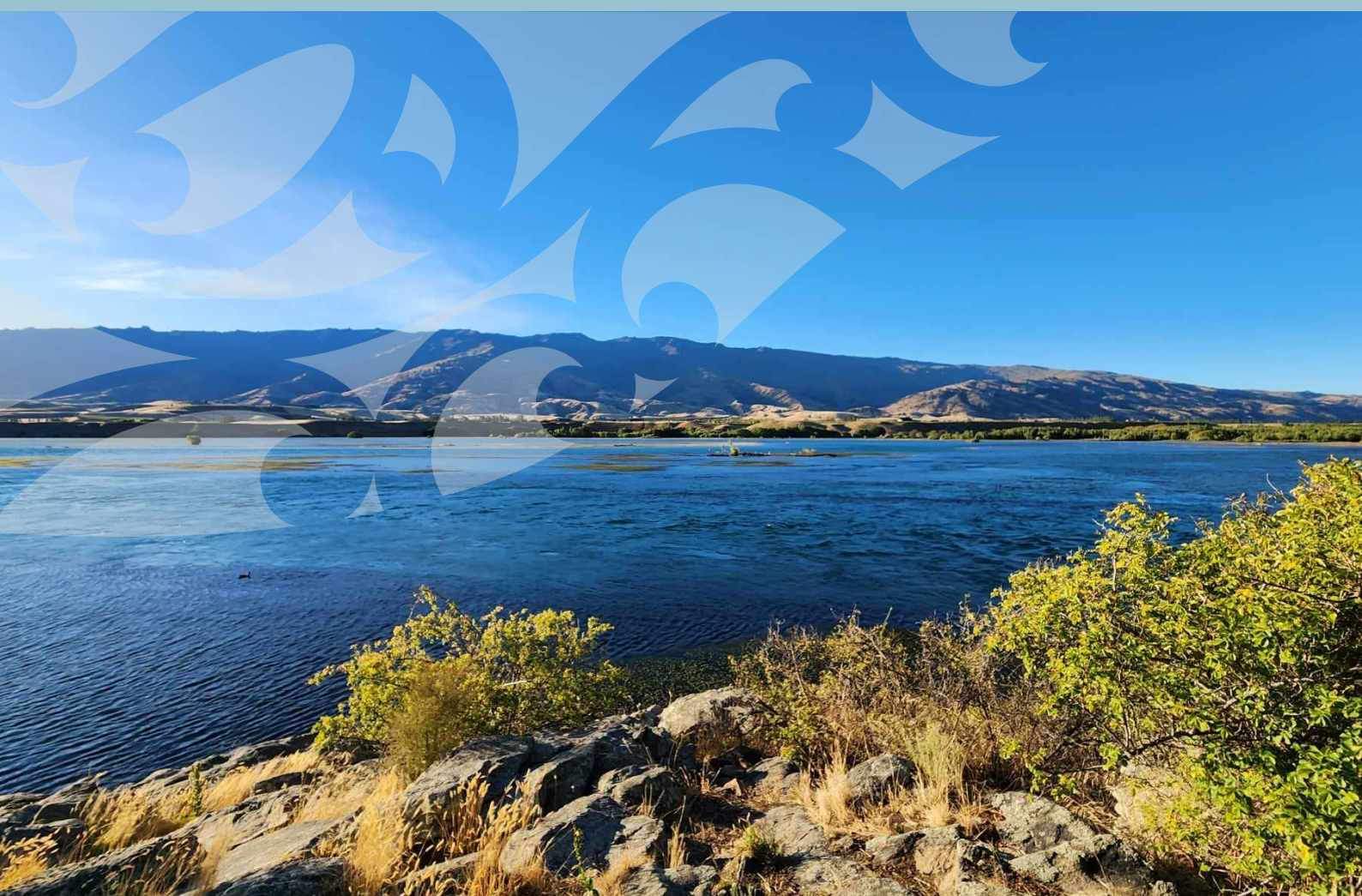
In the context of Understanding Policing Delivery, whanaungatanga has driven our way of working. Embodied as the creation and maintenance of strong relationships between the different rōpū who have embarked on this journey of work together



With contributions from the UPD Operational Advisory Group and UPD Ethics Committee.

Understanding Policing Delivery
Analysis of praise and dissatisfaction feedback

Evidence Report One



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Disclaimer: Every effort has been made to ensure the accuracy of this report.

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Finally, Ihi Research wishes to thank the members of the public who cared to submit their experiences through the Police feedback computer system to improve policing in Aotearoa.

Executive summary

This study is part of an ambitious investigation into equity and fairness in policing in Aotearoa, New Zealand, led by Ihi Research and in collaboration with Ngā Pirihimana o Aotearoa/New Zealand Police (Police).

The results presented in this report are part of the first research phase investigating ways the public reports equity/inequity and fairness/bias in Police behaviour and decision making. This report presents an analysis of public praise and dissatisfaction data¹ gathered by Police across three months (April 2023 - June 2023) concerning fairness, equity and/or bias.

The public provides feedback to Police through a variety of channels including online forms, correspondence to Police, phone messages to 105 communicators and a public survey. These submissions are collected and analysed by the Police Service Experience Group quarterly.

Ihi Research worked with the Police Service Experience Group to co-create an expanded analysis framework with an explicit equity focus.

Usually praise and dissatisfaction data has been coded under themes such as 'unfair treatment' and 'attitude and language'. The new analysis focus was not to determine fault or responsibility but to identify issues related to fairness and equity that emerged in different forms of public feedback.

Several limitations in the research approach are acknowledged. The way in which public expressions of praise, dissatisfaction and/or complaints about Police behaviour are gathered and analysed can be limiting. For example, in 2023 the Police reported² five million interactions with the New Zealand public. While there are over 2500 praise and dissatisfaction submissions each year, only a very small proportion of incidents result in the public providing feedback. Therefore, this report should not be used to

¹ It is important to note that members of the public who want to give negative feedback about Police at <https://www.police.govt.nz/contact-us/give-feedback-about-police> can choose between submitting negative feedback as an expression of dissatisfaction or as a complaint. The Police Service Experience Group shared all submissions submitted by members of the public (during April - June 2023) that started as expressions of dissatisfaction. About one in five of these were subsequently upgraded internally within Police to complaints. Analysis of the upgraded complaint data will be the focus of a separate report.

² As evidenced by New Zealand Police Association (2023).

make generalisations about all Police interactions but rather as an indicator that issues are present in this set of Police data and should be explored further.

Analysis of public praise and dissatisfaction submissions (n=610) indicates that inequity exists in the policing system and that it operates at differing levels; structural, institutional and interpersonal.

Fourty-one reports of dissatisfaction were identified as expressing an inequity or bias issue. Almost half (19/41) of these were from Māori. Racism and/or racial profiling was a common theme, with 13 submissions referring to Māori individuals/whānau and other ethnic group members who felt racially targeted by Police due to their skin colour or appearance.

Dissatisfaction comments also related to females in family harm situations, expressing that they had not been treated fairly by the Police and felt unsafe due to Police actions and/or inactions. Around a third (7/25) of these comments were from wāhine Māori.

Six dissatisfaction submissions were made by people who are neuro-diverse, disabled, suffer from anxiety and/or experience speech, hearing and communication challenges. Two of these were from wāhine Māori.

Three submissions noted how inequitable fines and practices resulted in harsher penalties for those who were already in vulnerable situations. The impact of fines on low-income earners is disproportionate to those on higher incomes.

There were also negative public comments about supportive, equitable Police decisions and practices towards Māori (through public use of te reo Māori) and Police support for the Trans/LGBTQ community.

Praise submissions indicate community members value having respect shown to them, even when they are in the wrong, and/or in highly stressful and traumatic situations. Police conduct impacts how community members view the experience, influencing their trust and confidence in Police.

Analysis of praise data demonstrates Police values in action, particularly professionalism, respect, integrity and empathy. 'Valuing Diversity' and the 'Commitment to Māori and the Treaty' are Police values that are less evident in public praise data. This suggests the Police's strategic plan, Te Huringa O Te Tai is not impacting Police institutional behaviour at all levels. It is recommended that Police consider and operationalise what this 'looks like' in terms of front-line policing behaviour and institutional Police culture. Ensuring all communities have trust and confidence in the New Zealand Police and that policing delivery is fair and equitable, is clearly essential.

Several recommendations emerged from the analysis:

Ihi Research recommends the Police Service Experience Group adopt the use of the new 'equity' coding framework used to analyse data for this research report.

There is an urgent need for Police to analyse data in relation to issues of intersectionality³, particularly how characteristics of race/ethnicity, gender/sexualities, socio-economic status, dis/ability influence the way Police behave and interact with diverse communities.

Feedback from the public should be encouraged, with particular emphasis on collecting praise and dissatisfaction data from under-represented communities. The Police are encouraged to work with these communities to determine the best methods for gathering this information.

³ Understanding intersections of difference is essential in any research aimed at understanding equity and fairness. Intersectionality was developed by Professor Crenshaw to highlight the burden of compounding disadvantages unique to African American women. Intersectionality holds that the traditional models of oppression impacting people, such as those based on race/ethnicity, gender, religion, socio-economic status, dis/ability, sexual orientation and age, do not act independently of one another. Rather these forms of oppression interact creating a system underpinned by multiple forms of discrimination (Crenshaw, 1991).

Praise data can be used to identify and model Police behaviour that is consistent with Police organisational values. Positive feedback has been found to motivate positive changes in Police behaviour.

‘Valuing Diversity’ and the ‘Commitment to Māori and the Treaty’ are Police values that are less evident in public praise data. It is recommended that Police consider and operationalise what this ‘looks like’ in terms of front-line policing behaviour and institutional Police culture.

Analysis presented in this report indicates bias and inequity is present within the data. Currently Police competencies include the need to be aware of ‘unconscious bias’. However previous research highlights mixed results regarding the effectiveness of unconscious bias training and whether it covers up racism. The Police need a clearer evidence-informed position on this.

The Ministry of Justice and Police should review the current fines system from an equity lens. The impact of fines on low income earners is disproportionate.



Introduction

Understanding Policing Delivery (UPD) is a large New Zealand Police research programme that is ambitious in its aims.

It seeks to identify whether, where, and to what extent, bias exists at a system level in Police's operating environment (especially Police actions/decisions to stop, arrest and charge citizens, and the use of force). Analysed data from the UPD research programme will enable the Police to determine the extent to which their organisational values (*Professionalism, Respect, Integrity, Commitment to Māori and the Treaty, Empathy and Valuing Diversity*) are evident in Police behaviour and decision-making.

This report is one of four studies that contribute to Ihi Research's Phase 1 report. Unsolicited public feedback from the community in the forms of dissatisfaction/praise data, if analysed appropriately can provide equity insights to support organisational improvement.

Background

Ngā Pirihimana o Aotearoa/New Zealand Police (Police) are committed to delivering fair and

equitable policing. Policing by consent relies on Police transparency to create public confidence and trust in Police actions, particularly when Police use force⁴ to maintain law and order and keep themselves and others safe (New Zealand Police, 2023a&b; 2021). The concept of policing by consent refers to an approach where law enforcement relies on the co-operation and support of the public in maintaining social order and preventing crime (Jackson et al., 2010). Effectiveness of policing is greatly enhanced when there is a positive relationship and trust between the Police and the community. Some key features of policing by consent include legitimacy and trust, the enhancement of public safety prevention measures over reaction, and the reduced use of force.

The purpose of this study was to investigate public praise and dissatisfaction data gathered by New Zealand Police concerning fairness, equity and/or bias. Bias has been defined by Houkamau and Blank (2018, p. 1) as "generally negative feelings and evaluations of individuals

⁴ These include handcuffs, empty hand tactics (physical force), OC spray (pepper spray), baton, TASER, dogs, and firearms (New Zealand Police, 2023a).

because of their group membership (prejudice), overgeneralised beliefs about the characteristics of group members (stereotypes), and inequitable treatment (discrimination)” (as cited by Te Atawhai o Te Ao, 2021, p. 4). Bias can exist at different levels, including structural, institutional, individual and interpersonal (Tompson, et al., 2021). In addition, racial bias intersects with other forms of discrimination. Intersectionality holds that the traditional models of oppression impacting people, such as those based on race/ethnicity, gender, religion, socio-economic status, dis/ability, sexual orientation and age, do not act independently of one another. Rather these forms of oppression interact creating a system underpinned by multiple forms of discrimination (Crenshaw, 1991).

Establishing and maintaining community trust in the New Zealand Police is key to ensuring the legitimacy of their actions (Ministry of Justice, 2021; Daniels-Shpall, 2019). Given the importance of maintaining community confidence, “police must always prioritise the maintenance and continuous building of trust” (Daniels-Shpall, 2019, p. 1). The New Zealand Police gather data in different ways to determine the level of trust and confidence the public has in Police actions and whether specific communities perceive Police as acting fairly (New Zealand Police, 2023a). The legitimacy of Police institutions can be studied through public satisfaction, confidence and trust in Police performance and behaviour (Garcia & Cao, 2005). Increased public confidence in policing has been linked to the public’s adherence to law and order, a willingness to report crime as well as share information about criminal activity (Sunshine & Tyler, 2003).

Previous research commissioned by the New Zealand Police suggests that many people have confidence and trust and confidence in Police (Gravitas, 2016). However, research also highlights important demographic differences. For example, people residing in higher socio-economic areas are less likely to have interactions

and exposure to the Police. Internal Police reports emphasise that these communities report higher levels of confidence and trust in Police (Gravitas, 2016). In contrast people residing in lower socio-economic areas are more likely to be exposed to Police intervention through direct and secondary⁵ contact (Gravitas, 2016). People who reside in lower socio-economic areas who experience higher levels of Police intervention report lower levels of trust and confidence in Police, when compared with people living in higher socio-economic areas (who experience less intervention). Māori and Pacific communities are over-represented in lower socio-economic areas. Citing Brunson (2007), Tompson, et al. (2021) note that in communities with a history of mistrust of Police, people are more likely to feel anxious, defensive and/or hostile when interacting with Police officers. Therefore “a higher priority” must be placed on building trust with communities who have lower levels of trust in Police as “there is greater opportunity for improvement” (Daniels-Shpall, 2019, p. 4).

This is particularly important for NZ Police, given their strategic plan ‘Te Huringa O Te Tai’ and its ambitious vision, *“All Māori living full and prosperous lives, free from crime, victimisation, and road trauma (New Zealand Police, 2023c, para 4).*

Variation in public feedback

In Aotearoa, New Zealand, the public is encouraged to provide online feedback to the Police, either in the form of praise, dissatisfaction and/or complaints, with the aim of improving the quality of Police actions and service (New Zealand Police, 2023b). Data is also collected through the New Zealand Crime and Victim Survey (NZCVS), a nationwide survey administered annually by the Ministry of Justice. The NZCVS includes a module of Police questions “about public trust and confidence markers” related to community experience and perceptions of Police actions (New Zealand Police, 2023a, p. 5). According to

⁵ Secondary contact is where Police intervene with whānau/family members, friends and neighbours (Gravitas, 2016).

the latest analysis, “a large proportion” of New Zealanders (69%) “continue to have high trust and confidence in Police” (New Zealand Police, 2023a, p. 6) despite some fluctuations when compared with previous years.

Different surveys have been conducted with Māori participants to better determine the experiences and perceptions of Māori towards the Police. For example, specific statements were included as part of the *Ō whakaaro, Ā mātou mahi | Our Service, Your Say* survey.⁷ These were related to “respect, fairness and cultural understanding” when dealing with Police, “both as an individual and as part of a wider collective of whānau, hapū and iwi”.

Feedback was gathered from 629 Māori participants who had contact with the Police. The majority (79%) believed the Police greeted them politely and with respect, and 74% responded that the Police acted fairly given the situation. Seventy-one percent thought, “Police showed that they are there to serve and protect everyone, no matter what their ethnicity” (Research New Zealand, 2023, p. 10). In comparison, 27% believed “Police prejudged me because of previous dealings with me or my whānau” and 25% responded “Police prejudged me because I am Māori” (ibid).

Results reported by New Zealand Police (2023a) highlight differences in ‘trust’ and ‘confidence’ in the New Zealand Police between those identifying solely as Māori and those identifying as both Māori and New Zealand European (NZE). Respondents identifying as Māori and NZE had a statistically significant decrease in ‘high trust and confidence’ compared with the New Zealand population (62% compared with 69%) (New Zealand Police, 2023a, p. 19). In comparison, people who identified solely as ‘Māori’ had much lower levels of high ‘trust and confidence’ when compared with both Māori-NZE and the general New Zealand population (59% compared with 62% and 69%) (ibid).

There were other statistically significant differences for people who identified solely as

Māori. For example, Māori survey participants indicated a level of ‘no trust and confidence’ that was “statistically significantly higher” than the New Zealand population (5% compared to 2%) (New Zealand Police, 2023a, p. 19). There was also a “statistically significant decrease in agreement that ‘Police would respond quickly if I needed them in an emergency’” (61% compared to 70%). Other results showed significantly less agreement that “Police are professional when they are conducting their duties” (72% Māori compared to 83% New Zealand population” (New Zealand Police, 2023a, p. 19).

These results illustrate Māori have much lower levels of trust and confidence in the Police compared to the general New Zealand public and those who identified as both Māori and NZE. Such findings are reflected in similar studies of Indigenous communities’ perceptions of Police in colonised countries (Cao, 2014). However, the differences in respondents who identified solely as ‘Māori’ and those who identified as ‘Māori and NZE’ in the latest round of NZCVS are worth exploring.

Houkamau and Sibley (2015) argue Māori, as Indigenous people, are culturally and ethnically diverse. ‘Perceived appearance’ by others can account for differences in how an individual is treated regardless of their ethnicity (Houkamau & Sibley, 2015). This includes the degree to which a person identifying as Māori is viewed by others ‘as Māori’. Stereotypical physical features, such as darker skin colour, are an important element in understanding how individuals within an ethnic group can experience different outcomes. Kukutai (2004), cited by Houkamau and Sibley (2015), noted that Māori individuals who also identified as non-Māori experienced improved social and economic outcomes compared to peers who identified solely as Māori. “Determination of ethnicity by others ... is often a critical part in determining who belongs within a preferred group or a discriminated-against group” (Callister, 2007, p. 16). Callister (2007, p. 31) agrees that “particular physical features” such as an individual’s skin colour or surname can influence the degree to which “employers or

other groups” display discriminatory behaviour towards them (ibid). Physical characteristics such as skin colour, dress and appearance, language use and accent can influence how others, including the Police behave towards individuals (Tompson, et al., 2021).

Interpreting public feedback

The research methodologies used to capture and interpret ethnic data require careful consideration (Callister, 2007), particularly when investigating whether bias exists in Police decision-making (Tompson et al., 2021). Previously, a small internal police study of public online expressions of dissatisfaction with the New Zealand Police was undertaken (Cole & Paulin, 2022). This study found that expressions of Police bias existed within public feedback data, but previous analyses were inadequate for accounting for Police bias. Usually, Police code dissatisfaction data “into a reason” such as inadequate service or unfair treatment (Cole & Paulin, 2022, p. 2). However, Cole and Paulin adjusted their approach to analysis by utilising results from Tompson et al. (2021) that Police bias may be directed at differing human characteristics.

Results from Cole and Paulin’s study found indications of bias within 58/444 (or 13%) of Police dissatisfaction comments. The most common were related to race, ethnic group or skin colour “and most commonly against Māori” (Cole & Paulin, 2022, p. 4). Other indications of bias were related to age, gender/gender identity or sexual orientation, dress or appearance, disability or health issue, accent/language or country of origin, substance misuse, victim behaviour/credibility and income/education.

Police are tasked with being aware of their biases that could privilege or marginalise particular groups in relation to outcomes (Cole & Paulin, 2022), however, unconscious bias training may not be effective (Atewologun, et al., 2018) particularly if it is not part of a fundamental organisational change (National Institutes of

Health, 2021). Rowe and Macaulay (2017) found that “a lack of communication, or poor-quality communication”, was a “significant source of complaints” and that the quality of Police communication was more important than investigation practices (p. 8).

Tompson, et al. (2021) emphasise that policing is complex, and there is a need for more context-specific data related to policing environments and Police actions. In particular, Police decision-making as a process needs to be better understood, and there is a need for Police to develop working theories of improvement that can be monitored and evaluated across different contexts and situations. However, Tompson et al. (2021) also state that “all forms of bias should be included,” such as structural, institutional and individual or interpersonal (p. 6).

Praise and Police behaviour

Policing is both a rewarding and challenging profession (Tompson, et al., 2021; Magny, 2012; Toch, 2002). Yet little is known about the impact of public praise and dissatisfaction directed at Police and whether it motivates police to behave differently. Toch (2002) conducted a study in two New York Police Departments to understand the causes of stress and what motivates Police Officers and contributes to their job satisfaction. The study was mixed method, involving individual and focus group interviews with Police Officers, surveys and personal observations.

Findings indicated that Police Officers appreciated receiving positive feedback from citizens. They felt most satisfied and motivated at work when Police Departments supported professionalism, collegiality, promoted fairness and equity and Police leadership was responsive and supportive (Toch, 2002). The lowest levels of job satisfaction involved political interference, problems with leadership, discrimination or favouritism based on race or gender, conflict, incompetence and/or lack of professionalism. Toch (2002) found diverging perceptions of race relations with one of four (28%) African

American officers indicating that racial tension in the department was very stressful to them.

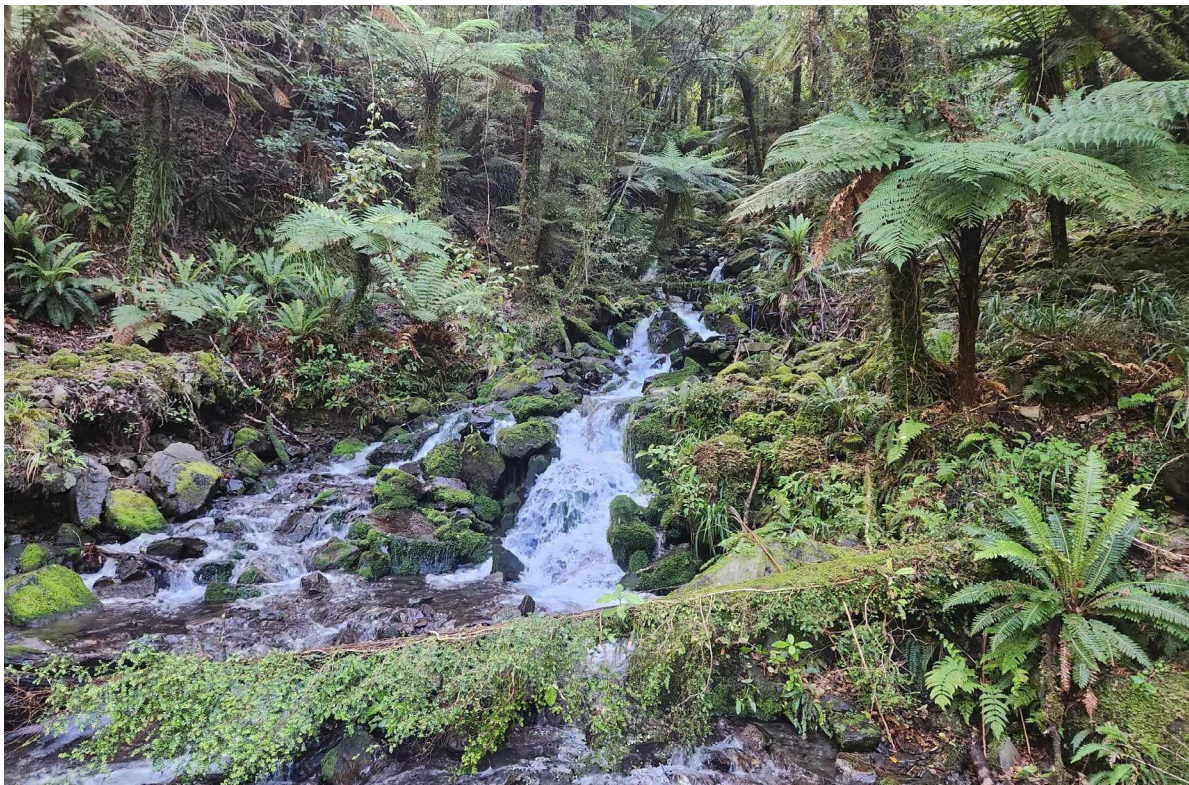
A study by Magny (2012) surveyed Police Officers and managers and related to motivational factors regarding policing in California, USA. Results indicated that ‘achievement’ and ‘recognition’ were motivational factors rated at the lowest level of agreement. Survey participants believed they were not being recognised for important policing work internally within Police districts and were not given the resources needed for achievement. Inadequate resourcing (including not being given enough time to carry out Police duties) was a source of stress and demotivating for frontline Police Officers.

In Aotearoa, the New Zealand Police Public Praise and Dissatisfaction System has primarily attributed responsibility, resolved dissatisfaction where possible, and, when necessary, referred the submission for an integrity and conduct investigation. More recently, the Service Experience Group within New Zealand Police has focused on producing key learnings from the data to promote positive change in Police

behaviour and support organisational values and learning. Interestingly, while public feedback, both praise and dissatisfaction, are encouraged by Police, previous research indicates that Police tend to discredit complaints (Rowe & Macaulay, 2017).

Internationally there is consensus about the need to ‘refocus’ Police complaints and disciplinary services towards individual and organisational learning, whilst ensuring that there remains accountability of the Police for their use of powers (including use of force and coercion) (IOPC, 2018). Police feedback systems should support a culture of learning and continuous improvement and (it should be) a trusted mechanism by which the Police are held to account (IOPC, 2018).

As highlighted earlier, this report is one of four projects contributing to the wider research programme agreed upon between Ihi Research, the UPD panel and the New Zealand Police.



Methodology

It is important to note that this research is based on operational feedback, provided by members of the public to Police. The praise and dissatisfaction feedback Police regularly receive provides an opportunity to analyse these submissions in more detail for independent research purposes.

The sources of feedback analysed for this report are:

- Reports of praise/satisfaction entered online by members of the public.
- Selected praise and dissatisfaction related correspondence forwarded to New Zealand Police from the Minister of Police.
- Phone messages to 105 communicators from members of the public who voice their praise and dissatisfaction about Police service. The 105 communicators write down the feedback and forward it to the Service Experience Group.
- Responses from Our Service, Your Say (Ō whakaaro, Ā mātou mahi) survey participants who specifically ask for their feedback to be forwarded to New Zealand Police.

The data was gathered between April 1 and June 30, 2023. The time-frame involved this three month period as indicative of a quarter of the annual period. Public submissions were fairly

typical of the volume received by Police however they did overlap with some significant events involving Police including flooding on the East Coast, and a demonstration/protest in Auckland.

Ethical considerations

An ethics application for this first stage of research was submitted to the UPD Ethics Committee and approved. Prior to data collection, ethical statements were added to the Police website to inform the public that their feedback would be used for the purposes of this independent research. Additional optional demographic data was requested from the public.

Data was then downloaded to an Excel sheet, and all identifying features (for example names, places, positions) were removed. Data was not exported from the Police computer system until it was redacted, anonymised and prepared for this final report.

Analysis procedures

The analysis process reduces the volume of text collected, identifying and grouping categories together. In this study, content analysis was used to organise and elicit meaning from the data collected. Both deductive⁶ and inductive⁷ procedures were used, including sorting by keywords and identifying themes.

An initial planning hui was held with the Service Experience Group to explore existing coding procedures and analyses. A new coding framework⁸ was created using a sample of anonymised narratives from previous quarterly reports. For the purposes of this study, equity was examined from *‘the perspective of the person who experiences it’*, rather than looking to make a judgement about the data. This means the researchers did not determine if the claim was ‘justified’ or not. Therefore, the purpose of analysis was not to determine fault or understand the incident, but rather to identify issues of equity that emerged from public feedback.

Two Ihi researchers then read every narrative and used the coding framework to identify themes of fairness/bias/equity in the praise and dissatisfaction data. Where researchers did not agree, they would discuss and decide on the code applied. Narrative data was then sorted into common themes using NVivo research software to analyse data. Themes emerged from analysis of praise and dissatisfaction related to such things as family harm, mental health and road policing.

Examples of data within new themes and codes were then anonymised and shared in a second hui with members of the Service Experience Group and the Operational Advisory Group. The purpose of this second hui was twofold, firstly, to discuss decisions made about categorisation and coding and secondly, to ‘make sense’ and/or theorise about what the data findings might mean.

Figure 1 demonstrates the process of analysing the praise and dissatisfaction narratives.

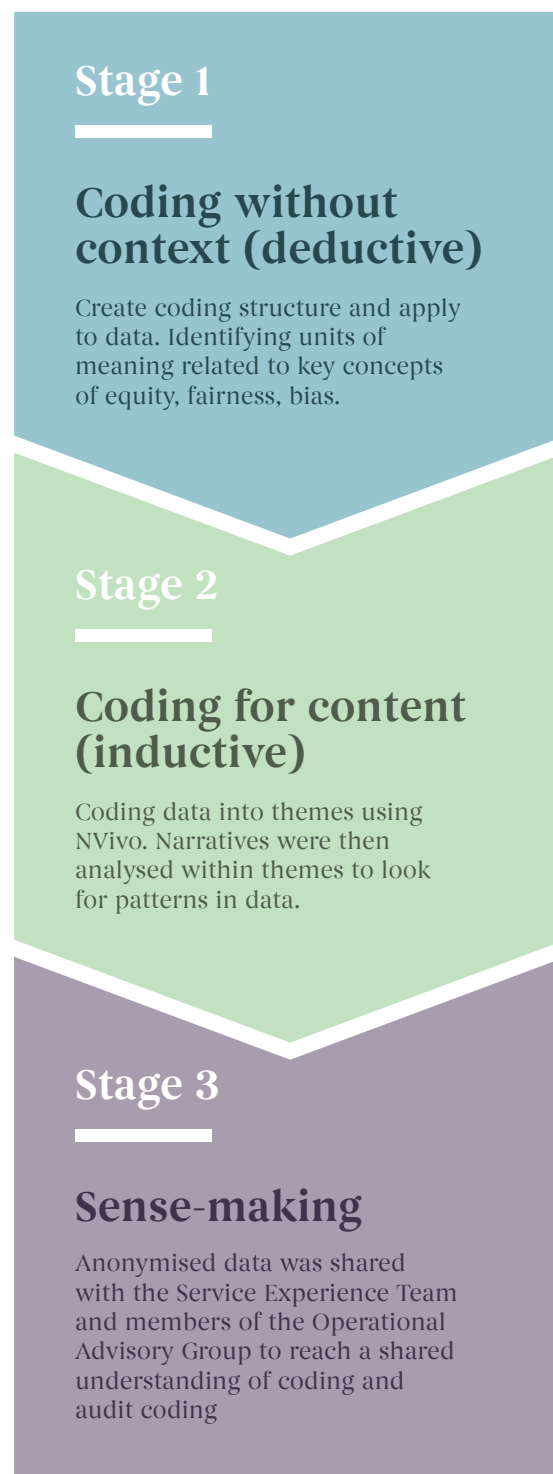


Figure 1: Process of coding and analysing data

⁶ Deductive coding means you start with a predefined set of codes, then assign those codes to the data.

⁷ Inductive coding is a ground-up approach where codes are derived from the data. Researchers do not start with preconceived notions of what the codes ought to be, allowing the theory or narrative to emerge from the raw data.

⁸ A description of the new coding framework is provided in Appendix 1.

Limitations

There are several limitations in the research approach which need to be acknowledged. The way in which public expressions of praise, dissatisfaction and/or complaints about Police behaviour is gathered and analysed can be limiting. For example, providing positive and/or negative feedback to Police can be challenging for migrant and/or refugee communities with limited English language skills (Tohill, 2021).

In addition, some communities may be more likely to report dissatisfaction, or specifically bias, back to the Police. Police have stronger relationships with some communities than others. For example, there are Māori and Pacific Police liaison officers, but limited established relationships with the rainbow, disabled or many other ethnic groups (Cole & Paulin, 2022).

The nature of the method in which dissatisfaction reports have to be filed online may also create a barrier with the aged or disabled community

being less likely to report online (though they can express their dissatisfaction to a 105 call-taker). In addition, according to the Service Experience Group, about one in five dissatisfaction reports are escalated up to complaints.

The demographic data is limited as it was not available on all sources of data, including calls to the 105, Minister of Police submissions or survey responses. This has implications and creates some limitations in the data analysis.

There are over five million Police interactions with the New Zealand public in one year (New Zealand Police Association, 2023). While there are over 2500 praise and dissatisfaction submissions each year, only a very small proportion of incidents result in the public providing feedback. Therefore, this report should not be used to make generalisations about all Police interactions but rather as an indicator that issues are present in this set of Police data and should be explored further.



Results

Between April 1 and June 30 2023, there were 610 feedback submissions to Police. Four hundred and eighty-nine (79%) included demographic data.

The Service Experience Group initially coded the items as praise, dissatisfaction or other. An average of seven submissions were received daily (Monday to Sunday) over the three-month period. The table below demonstrates the proportions of praise (23%) and dissatisfaction data (66%).

Submission Type	Count	%
Praise	142	22.9%
Dissatisfaction	407	65.8%
Other	70	11.3%
Total	619	100.0%

Table 1: Proportion of Praise and Dissatisfaction feedback April - June 2023

Analysis of demographic data

Of those reporting demographic data (489), 455 reported gender⁹, a 93% response rate. There were only seven reports from the Gender Diverse community. Of those seven reports, three were coded as “other” and four were reports of dissatisfaction. Of the four dissatisfaction reports, two were coded for service failure, one for unfair treatment, and one for “other”. Females were slightly more likely to provide feedback to Police than males (54% vs 44%), however the praise to dissatisfaction ratio (the number of praise reports per dissatisfaction report) was almost equal (female = 0.41:1, male = 0.4:1).

⁹ The gender categories were Male, Female and Gender Diverse.

Age

There were five age bands – under 25, 25-39, 40-54, 55-70, and 70+. Forty-eight reports that gave demographic data did not report age (90% response rate). There was a low number of submissions for 70+. Nearly 70% of submissions came from the 25-39 years (39%) and 40-54 years (29%) age bands.

Residential Zones

Of those reporting demographic data, 70 did not report their residential zone¹⁰ (86% response rate). Around 60% of submissions were from people in a City or Major city which is roughly in line with the population distribution according to Stats NZ. Notable patterns in the data included:

- Road policing praise was higher in small towns and rural communities.
- Road policing dissatisfaction reports were higher in cities.

- Unsafe Police actions dissatisfaction reports were higher in small towns and rural areas.

Ethnicity

There were five categories provided for ethnicity: NZ European, Māori, Pasifica, Asian and “Other”. Submitters could choose more than one ethnicity which meant there were multiple ethnicity records for individuals. There were 489 individual rows (number of submissions with at least one recorded ethnicity), but 499 records in total¹¹. This provided some challenges in the analysis given the large amount of submissions for NZ Europeans, high-ish number of Māori, but very low Pasifica and Asian. Table 2 demonstrates the ethnicity distribution across the demographic records, compared with the population distribution (Stats NZ, 2018).

Ethnicity	NZ Euro	Māori	Pasifica	Asian	Other	Ethnicity	Pop %
Praise	78	17	0	6	15	NZ European	70.20%
Dissatisfaction	198	61	7	23	28	Māori	16.50%
Other	34	16	3	4	9	Pasifica	8.10%
Total	310	94	10	33	52	Asian	15.10%
Total %	62.1%	18.8%	2.0%	6.6%	10.4%	MELAA	1.50%
P-D ratio	0.39	0.28	0.00	0.26	0.54	Other	1.20%

Table 2: Ethnicity of submitters who provided demographic information compared to StatsNZ population data.

¹⁰ There were five residential categories, (rural, town (under 5,000), large town (over 5,000), city (over 50,000), major city Auckland, Wellington , Christchurch).

¹¹ For the purpose of this research where we refer to Māori or Pasifica this includes individuals who reported other ethnicities as well as Māori and/or Pasifica (for example NZ European and Māori).

Compared to the NZ Census population distribution, there is a slightly lower reporting than expected for NZ Europeans, slightly higher for Māori, and very low reporting for Pasifika and Asian – but this is complicated with addition of the “Other” category.

Forty-one¹² submissions were coded in dissatisfaction (10%) highlighted issues of equity or fairness.

Fifty-one submissions were coded in the praise data (36%) as positive examples of the issues identified in the dissatisfaction data.



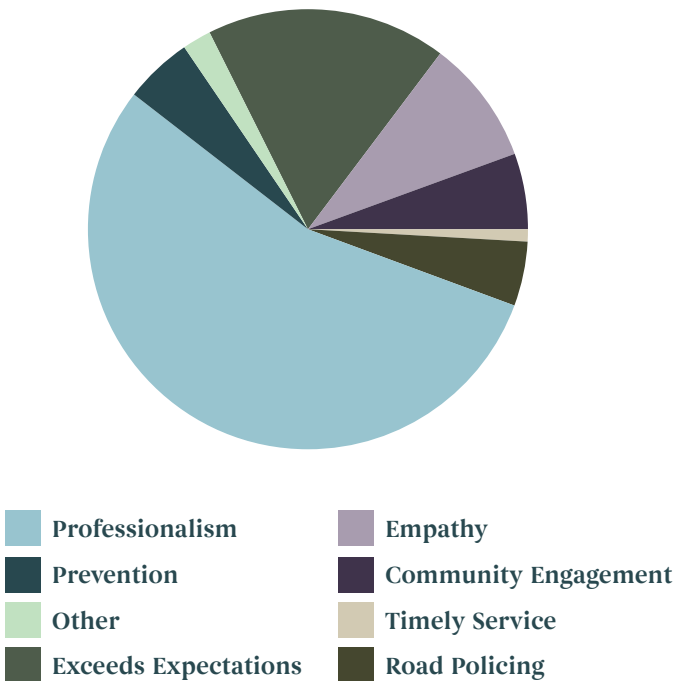
¹² This refers to only 41 individual codes and excludes themed data such as ‘Family harm’ and Negative expressions of equity.

Praise data

Praise data is an important form of feedback that can identify specific Police behaviours, practices and resources that increase community trust and confidence in Police.

Of the 142 expressions of praise received in the research period, 120 (85%) related to service delivered at a district level and 27 (19%) related to service delivered at a service centre level (the 105/111 call centre). Six related to service delivered at both district and service centre levels. Figure

2 outlines the distribution of submissions across the Service Experience Group codes demonstrating that praise data mainly consists of feedback regarding Police professionalism and practice that exceeded expectation.



Contact Nature	Count	%
Comm Eng	8	5.6%
Empathy	13	9.2%
Exceeds Exp	25	17.6%
Prevention	7	4.9%
Professionalism	78	54.9%
Road Policing	7	4.9%
Timely Service	1	0.7%
Other	3	2.1%
Total	142	100.0%

Figure 2: Distribution of praise type across submissions

Of those people who submitted praise and who also provided some demographic information, 56% were women, and 61% were aged 25-54 years. Only 12% identified as Māori (or NZE/Māori). There was little difference between males and females and the category of praise they gave.

Praise was more likely to be received from older submitters (55+) according to Praise-Dissatisfaction ratios. For praise categories:

- Praise for 'Exceeding expectations' was low for under 25's
- Only the 25-39 year age band praised road policing.
- Professionalism praise reports were higher for those aged 70+.

Results highlight the presence of Police organisational values¹³ through specific Police Officer behaviours. Across diverse situations and stressful contexts, Police Officers were seen to 'go the extra mile' in terms of providing help which the public viewed as 'over and above' people's expectations. For example, taking a family member to hospital or providing information on where to get counselling. Respect and responsiveness towards diversity were also common, as evidenced in the data. Extended time and commitment to providing high-quality service to individuals/whānau, despite their circumstances, were also common Police behaviours that resulted in praise.

It is notable that events resulting in praise were often very stressful for the public, including mental health events and sudden death/suicide events. Submitters described how Police Officers displayed 'a genuine ethic of care' while maintaining their professionalism and integrity. These Police behaviours appear to enable people to feel safe and have trust and confidence in these Police Officers despite distressing and traumatic contexts and circumstances.

The following section explores praise analysis in more depth. The submissions have been edited for anonymity, clarity and brevity; however, care has been taken not to alter the meaning of the content and where needed, content has been added in brackets.

Themes within the data

The following excerpts from the praise data identify the Police behaviours and actions that resulted in positive experiences for the public. The data was analysed after the coding of dissatisfaction data. The themes identified in the dissatisfaction data drove the investigation into the praise data, as researchers sought to identify positive submissions of similar events, for example, responding to a mental health event. There were 51 praise submissions identified.

Mental health

There were 12 submissions that praised Police actions during a response to a mental health or attempted suicide incident in the community.

Female No Ethnicity given 40 to 54 years

"My brother had threatened to commit suicide. We didn't know where he was, two officers helped locate him and talked to him and made sure he got home safely. The genuine concern and caring they showed was unbelievable. They were amazing at such a traumatic time, and we will never be able to repay their kindness. They are a true asset to NZ and the Police, and I thank you from the bottom of my heart. You made a difference last night."

¹³ Professionalism, Respect, Integrity, Commitment to Māori and the Treaty, Empathy and Valuing Diversity.

Female NZ European Younger than 25 years

"My roommate had a breakdown and was attempting suicide and cut his entire body up, and he was getting very worked up. (Police Officers) were fantastic, convinced him to seek help at the hospital despite the ambulance not helping. They went above and beyond their duty, and I believe they are the reason my roommate is alive - fantastic Police Officers."

Additionally, members of the public who had experienced a traumatic episode, particularly mental health episodes, noted the impact of Police kindness and compassion (n=4). The data demonstrates the impact of positive preventative policing on the lives of the public. These submitters noted the time taken by the Police to talk with them. The impact of respectful, positive, and caring communication led to these individuals feeling more worthy, confident and in a better state of mind.

Female Māori/NZ European Younger than 25 years

"The amazing officer really deserves a lot, really kind and sweet, she's comforted me in my time of need and made sure I was all right.... She made me believe I'm worth something."

Female NZ European 40 to 54 years

"I would like to thank the young Police Officer for his welfare check on me. I was at a very deep low, and he responded. We had a wonderful chat. As an experienced human, even I get overwhelmed with too many life stressors, and I felt like not living!!! Please

pass on my deepest gratitude to the Police Officer who cared to visit me and shared his wisdom and advice to my fuddled mind. I am feeling much better now."

Female NZ European 40 to 54 years

"I found Constable (name) to be extremely supportive and helpful to me in this difficult situation. He was very attentive and respectful, and I feel he went above and beyond his duties to keep me safe. He appeared to always 'look outside the square' and explore all options in order to remedy the issues at hand. I was always well informed of the processes going forward, I was made to feel very comfortable and was confident that he would do his best to protect me. I am extremely grateful for his assistance. He is certainly an asset to the New Zealand Police. I believe all Police Officers should follow his example around his ethics and commitment to vulnerable people."

Traumatic events in the home

Families experiencing traumatic events in their homes also reported positively about Police interactions and support (n=10). In these submissions, respondents talked about 'feeling heard' by Police. This is important as it provides a contrast with those submitters who expressed dissatisfaction about family harm Police attendance.

Female Indian 25 to 39 years

"The officer and her team were very composed and caring whilst my dad was acting in an unsafe and unstable manner due to alcohol intoxication. I want to commend

them on their efforts, because this is the first time the Police have taken a step of action above just the PSO for 24 hours or three days, but actually took him to the hospital to get his mental health screened, where they confirmed he does have an alcohol addiction. While it is up to my dad to make a change, the Police have helped me and my mum by supporting us and making us feel heard and seen during this traumatic time when my dad refuses help."

Female **No ethnicity given** **Younger than 25 years**

"Big ups to this young lady! I remember calling through and just feeling so distraught at what was happening at home. The officer is so good at what she does and deserves recognition. I don't know if you can pull up our conversation and listen yourself, but my voice went from cracking, crying, to being happy again within the few minutes we spoke. I had her full attention, and she made me feel heard. Thank you to the officer for your hard work, as it ain't easy being in a role like yours. I'm so happy with your service. I hope you make it far in the Police Department. Thank you for showing empathy and for your exceptional service."

The importance of 'being heard' was a recurring key theme in the praise data. This excerpt demonstrates the importance of time, understanding and empathy when dealing with a member of the public who is experiencing anxiety.

Male **No ethnicity given** **25 to 39 years**

"Officer (name) was a kind, understanding gentleman. He gave me time out of his busy day and understood my difficulties.

He talked to me kindly, despite me being a difficult person to understand sometimes due to my anxiety, and he let me talk about my incident, which was very therapeutic. He offered help to read the summary of events and made adjustments where I needed things changed. I was blown away by the empathy he displayed. He is a model example of an officer with a high moral compass, and I hope he gets acknowledged for his incredible work."

Praise data included submissions from victims of crime or traumatic circumstances as well as members of the public who were 'at fault' in the Police interaction (n=5). This is most notable in road policing, where even though the submitters were at fault, they were dealt with in a positive, professional way.

Male **NZ European** **Younger than 25 years**

"I was pulled over by the officer.... Wanted to give positive feedback. He was professional and good at his job, and although I was pulled over, I had a good experience."

Male **NZ European** **25 to 39 years**

"Pulled over for a speeding ticket. This Police Officer was excellent in the way she conducted herself. Yes, I was in the wrong, but she spoke to me in a manner that didn't belittle me or make me feel more stupid than I was already feeling. I have dealt with other officers previously who certainly do not speak to you like this. She should be commended for being able to apply the law in a way that made me feel positive about the Police and not resent them."

Female NZ European 25 to 39 years

"He is one of the few officers I've felt had a genuine concern about myself and my mental health, and didn't judge me for the crimes committed that had me on 24-hour curfew. He was positive and caring while professional and stern enough to know not to try to push my luck with him. I want to thank him from the bottom of my heart for his dedication and for getting into the force for more than just a power trip ..."

Praise submissions indicate the public value the respect shown to them even when they are in the wrong. Even though the situation may be a negative experience, such as receiving a road fine, how Police conduct themselves has an impact on how the public view the experience, and in turn, influences their trust and confidence in the Police.

For the purposes of this research, we investigated the praise responses from Māori (n=94) to understand if there were specific behaviours that were valued by Māori. Two submissions noted the importance of listening to whānau and positive Police interactions on whānau perceptions.

Female NZ European Māori 25 to 39 years

"(Name) supported our whānau with a missing person report. (Name) was kind, friendly, professional and helpful. (Name) sat and listened to all members of our whānau with attention and concern. He didn't rush us; he asked questions about the situation and made me feel he was taking the matter seriously. He told us where we could access free counselling if needed. (Name) was empathetic, and we really appreciated the support."

No gender given Māori 55 to 69 years

"I can't explain the respect I have for the Police, for I had surely given up on my car being found. What I take from this is that we as grandparents will continue to reflect positive relationships with the Police, and that our responsibility to our three generations is to consistently respond with our whānau around the great service, under sometimes threatening, unsafe situations, you face and provide daily. Once again, thank you all who worked tirelessly to bring my vehicle home."

In this case, an extreme weather event on the East Coast of the North Island demonstrated the extent of Police efforts during the storm to find and locate a grandfather in a remote location and reassure the whānau when he was found safe. These comments demonstrate the importance of the Police within communities and the appreciation of the public.

Female Māori 25 to 39 years

"Last night, an officer called me to advise that they had received an emergency call from my 89-year-old grandfather. The distress call was that he was stuck in flood waters while heading to (rural town) ... the officer was excellent, called me to get any contact details of who may live close to see if he was at home. He managed to get hold of (a friend) who went and checked if he was at home, he wasn't. The officer organised to drive towards where my grandfather was and to see if they could find him while heading towards each other. They both arrived at (remote rural town) with no sighting of my grandfather. Through this time, the officer kept me updated with what is going on, I continued to try calling my grandfather's

cell phone to find out where he was. The officer found where his phone was when he made the emergency call, he was just north of the bay. After many hours of searching, calling, and driving (in dangerous weather), the Police managed to locate him. He had taken the wrong turn and got swept away by water, his 4WD and trailer were underwater, he had to walk 1km with flood waters up to his neck and walked in the storm until the officer found him. If it wasn't for these two wonderful men, who knows what would have happened last night? They picked him up, saved his trailer and took him to hospital as he was extremely cold from being in the water for over four hours. The officer kept me updated from afar and sent a photo of my 89-year-old grandfather safe and warm at the hospital. I can't thank the efforts of these two men enough. I really appreciate their hours of searching, keeping me informed and working together for a good result."

to (name) in particular, who can't have been much older than my own daughter. She let me hug her - and showed compassion in such a genuine way that I will never forget - please tell her this made such a difference to the worst night of my life."

Female No ethnicity given 55 to 69 years

"My mum passed away unexpectedly and suddenly at our home, which was a very traumatic and sad event. The support and extremely kind words the officer gave and said during his contact with us provided a great deal of comfort and were really appreciated. His kindness made a huge difference to us at this time. We want to thank and express our gratitude to him."

Suicide/Sudden death

The theme of 'Suicide/Sudden Death' that emerged from praise submissions indicates that the actions and care shown by the Police Officers impacted the whānau and family that had experienced loss (n=5).

Female NZ European/Māori 40 to 54 years

"Constable (name) attended my house that night after my husband ended his life in our home. She is so young, and I feel so bad for putting her through that - but she was amazing and compassionate, and everything you would hope an officer would be in those horrible circumstances. Wise beyond her years. I just wanted to make sure that someone passed on my eternal gratitude to her (and the other officers who attended and were respectful and kind) but

Female NZ European 25 to 39 years

"My dad was cycling and was hit and killed by a car. I wanted to thank the team involved, especially the policeman first on the scene. Thanks for doing your best to give him a chance. Knowing someone was there who could help if any help was possible was really reassuring for us. Thanks also to the wider investigation team, especially (name), the communication of information as well as empathy and support has been really amazing at this hard time."

This data indicates that when Police showed compassion, kindness, empathy and communicated clearly, they made a difference to those who had suffered a loss. These values were evident in other submissions such as when family members/friends reported a mental health and/or traumatic episode within the home.

Analysis of praise data supports the importance of values-based policing. The Police values of professionalism, respect, integrity and empathy are, for the most part, behaviours and dispositions mentioned in the praise submissions. According to several studies, how the officer treats members of the public influences public perception of the Police far more than the efficiency of the Police in terms of outcomes (Hough, et al., 2010; Sunshine & Tyler 2003). This is reflected in the praise data. Analysis of the data set demonstrates the importance of personal disposition, experience, insight and understanding. It speaks to the positive impact that Police have on the lives of people every day, leaving individuals and their

families feeling worthy, listened to, cared for and safe, even when they are in the wrong.

Interestingly the Police values, 'Commitment to Māori and the Treaty, and Valuing diversity' were not as prevalent in the data as the values of professionalism, respect, integrity and empathy. There were no praise submissions that referred to the Treaty or Te Tiriti in the data. It is difficult to determine what this may actually mean in terms of front-line policing from this data set.

The following section explores the themes that emerged from the 'Dissatisfaction data'.



Dissatisfaction data

Of the 407 expressions of dissatisfaction Police received between April and June 2023, 342 (84%) related to service delivered at a district level and 65 (16%) related to service delivered at a service centre level.

Over a third (36%) were coded to 'service failure' and just over one-fifth (21%) to 'unfair treatment' by the Service Experience Group. Of those people who submitted dissatisfaction and who also provided some demographic information, 54% were women, and 73% were aged 25-54 years. A total of 15% identified as Māori or NZE/Māori. There were some gender differences in dissatisfaction, for example Service Failure reports were higher for females (38% vs 27%) and Road Policing reports were higher for males (17% vs 6%). In the dissatisfaction categories,

Road Policing dissatisfaction reports were higher for 40-54 and 70+ years and younger age bands reported more unfair treatment than older age bands.

In dissatisfaction reports, Road Policing dissatisfaction was high amongst Asian (22%) and Other Ethnicities (21%), Māori (36%) and Pasifica (29%) reported a higher percentage of unfair treatment than all other ethnicities. The following table demonstrates the distribution of dissatisfaction reports by ethnicity.

Contact Nature - Dissat (%)	NZ Euro	Māori	Pasifica	Asian	Other
Noise	3.0%	3.3%	0.0%	0.0%	0.0%
Road Policing	9.6%	4.9%	0.0%	21.7%	21.4%
Searches	1.0%	1.6%	0.0%	0.0%	0.0%
Service Failure	33.3%	18.0%	0.0%	43.5%	35.7%
Staff Traffic Offences	4.5%	0.0%	0.0%	0.0%	3.6%
Unfair Treatment	20.2%	36.1%	28.6%	17.4%	17.9%
Unprofessional Behaviour	16.7%	11.5%	42.9%	8.7%	14.3%
Unsafe Police Actions	7.1%	11.5%	0.0%	0.0%	3.6%
Other	4.5%	13.1%	28.6%	8.7%	3.6%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 3: Distribution of dissatisfaction reports by ethnicity

There were 41 reports in the dissatisfaction data identified as containing equity/inequity issues. Nineteen of these submissions were from Māori.

A common issue across these themes was that people felt negatively judged, targeted and received unfair treatment by Police Officers because they were different. Disrespectful and unprofessional communication occurred throughout the dissatisfaction data. People did not feel listened to and/or experienced rude, aggressive, intimidating comments and behaviour by Police Officers that resulted in individuals/whānau feeling scared, unsafe and targeted.

People felt decisions by Police in these situations were rushed, and there was a lack of time and consideration towards people's individual circumstances and needs. For example, people reported a lack of time to make arrangements (childcare), a lack of information and/or follow-up support, with no offers for extra assistance (for example, where to get counselling).

Unprofessional and inequitable behaviour resulted in mistrust of Police motives and actions. People reported being in vulnerable, unsafe situations, feeling left behind and failed by government agencies, including the Police.

Interestingly, there were negative public comments about supportive actions taken by the Police to address equity issues. For example, there were negative comments about positive Police actions and practices towards Māori (such as the use of te reo Māori) and Police support for the Trans/LGBTQ community. Equitable Police behaviour was seen as 'undemocratic' by some members of the public whose submissions revealed racist, homophobic beliefs.

The following section explores dissatisfaction data in more depth. The quotes are representative of the themes evident in the dissatisfaction submissions.

Racism/racial profiling

Thirteen dissatisfaction submissions referred to Māori individuals/whānau and other ethnic groups who felt racially targeted due to their skin colour and appearance. People felt pre-judged by Police Officers, and that Police behaviour was unprofessional and racist. Some comments related to historical issues and distrust in government agencies, including the Police, for Te Tiriti o Waitangi breaches.

Female NZ European/Māori 40 to 54 years

"The Police have either been observed by neighbours as knocking on the door of my home obsessively, in quite a maniacal manner. Within minutes of leaving my address, Police again pull up at yet another whānau address making demands for information on the whereabouts of a mokopuna.... Previous to this, his mother, who lives in small district of (town) has had her home rifled through rudely because Police are bounty hunting our mokopuna. It resembles the kind of chase they used to do in the 1800s, the negro slaves in America. There's got to be more polite ways than nigger hunting, especially when the iwi fronts up on behalf of (name). Please stop visiting all the homes of the whānau willy-nilly and treating the iwi like niggers being hunted. We have enough violence to try and deal with. The wāhine are trying to settle the mokopuna, and you come along with your agenda and destruct the entire whānau.

Police hunting our mokopuna, rifling through and randomly turning up at multiple whānau addresses as well as random calls on our personal mobiles. I assure you, I have no beef with the Police, they are usually easy to respect, pleasant, and I'm cool as a cucumber with the Police. However, Police have become very used to practices that violate the whānau as a whole and disregard

our true partnership with the Crown in favour of the policies of the registered company on our whenua, commonly known as The New Zealand Company aka the NZ Parliament, as identified by the Crown Westminster Parliament ... Police commonly support Child Youth and Family (CYF) abuse, lawyers and Judges thieving, land, property, ... Police don't want to bail up rich and important people, yet you're hunting our mokopuna like a bush pig! The moko is so loved and cared for by me, and other whānau, that I've written to protect him from any harm, abuse or systemic practice(s) that bypass imperial law and his wellbeing. The iwi is concerned and wants to engage on his behalf."

Male Māori Younger than 25 years

"My mother was pulled over for speeding (completely reasonable) this morning on the way to work. This, though, is not the reason for the complaint. The officer who pulled her over was rude and intimidating to my mother, and soon after being pulled over, a second Police car pulled in with another officer stepping out of his car. This officer was again rude and intimidating to my mother as they demanded she be breathalysed at 8.30 in the morning and took pictures of her car. When my mother asked why these measures were being taken, she was told not to play the race card as she is quite clearly Māori as she has a moko kauae.

I completely understand that my mother broke the law this morning, but where I am conflicted is that these officers, whose job is to uphold the slogan 'safer communities together' did not make my 5-foot 2 mother feel safe. She felt scared. My mother was treated like a criminal this morning and made to feel unsafe.

Whether that is a result of her skin colour or just how these officers operate is irrelevant as both justifications are not what one would expect of the New Zealand Police. I hope in the future, officers can be educated on human interaction, as this morning's events clearly show a disparity in communication skills within the Police. I hope this complaint is read and given attention as treatment, such as my mother received today, is a major reason why the New Zealand Police is viewed in a negative light by Māori people."

Female Māori 25 to 39 years

"... So, when the two Police Officers arrived at my house, I had no idea I was being arrested and I told officer (name) I need to arrange my kids. He straight away said he hates people like me who use my kids as an excuse. I had no excuses. I was willing to go with them, I just had to call their father. He started making remarks about how I am a disgusting person for doing what I did. The Māori officer who was with him who I did not get the name of did not make any remarks about me. I thought officer (name) was non-empathetic and racist towards me and stereotyping me as a lady who used my kids to try get out of things. These comments were all uncalled for. And to find out he was close friends with the complainant who had charged me shows there was some nepotism towards this whole entire case."

Female Māori 25 to 39 years

"... The officer laughed and was very dismissive, went on to make smart remarks about my partner's choice of facial tattoos. I found this very rude and disgusted that this is how the public figures of our country are conducting themselves."

There were three other submissions where individuals from other ethnicities felt they had been racially profiled or targeted.

Male Indian 25 to 39 years

"The Police Officer did not treat me respectfully and falsely accused me with just one sight of his observations. He was judging me and was not interested in communicating with me. It felt like what he had to say was more important and I was not important to him. Being a Police Officer and dealing with members of the public, one would expect him to be more professional, respectful and have some communication skills. He raised his voice to a point where it was almost yelling and made me feel very intimidated. He did not listen to me and cut me off every time I tried to provide an explanation. He refused to answer any of my questions or queries and had no time or patience for what I had to say. I felt forced to stay quiet and just listen to him the whole time.

... I do not like to mention it here, but I felt that he treated me according to my race and ethnicity and he raised his voice in front of my face. He accused me of lying which affected me the most."

Female NZ European/Māori Younger than 25 years

"... We have reasons to believe that (name) has been racially profiled. The officer asked in an aggressive tone "where are you from" to which (name) replied "what do you mean" the officer replies "where have you come from". (Name) explained he has just

come from work to collect his lunch from home, and the officer in a snarky tone says "what ... from" (his old address). (Name) replied he had just moved to (suburb) in the past week. (Name) is brown, South American born and raised in New Zealand. We have reasons to believe that due to the actions, demeanour and tone of the officer that he was unfortunately racially profiled."

Female Cook Island Samoan 25 to 39 years

"I am unhappy about the way my partner keeps being treated by Police. I've seen it with my own eyes when he was staying with us. All episodes where he was arrested whilst under the influence of alcohol, however, I did not expect to also hear that the same sort of treatment by Police would also happen when he is sober. ... I thought these events only happen in America.

The neighbours witnessed the abuse he had taken from the Police. When he told the judge and his lawyer, it falls on deaf ears. This sort of Police attitude towards us Pacifica and Māori people in the community is just one too many complaints getting ignored, just because Police Officers have power. This is why many people don't trust Police when we really need help."

Disability and difference

Six submissions were made by people related to Police encounters with people who were neurodiverse and/or disabled who experienced hearing and communication challenges. These narratives described Police actions or inactions as a lack of respect and/or understanding of people's needs, demonstrating a negative bias towards diversity and difference.

Female NZ European 25 to 39 years

"I pulled up to an alcohol breath-test stop. The young male officer spoke to me and almost immediately shoved the breathalyser, almost to touching my nose, within seconds. When I didn't respond to counting to five straight away, he repeated the instruction (again, extremely quickly). This all in the space of about 10-15 seconds....

Why I particularly bring this to your attention is that I have auditory processing difficulties (slightly slower to process speech than most people, and I tend to speak more slowly also) and before I had time to 'hear' the instructions the first time, they were repeated, with the instrument already 'in my face'. I'm sure there are other people with this difficulty, as well as perhaps elderly people or autistic people, or people who have a bit of hearing loss, who might need a little more time to process the instructions.

As it was, it was pretty distressing and overwhelming, and I would really have liked to have things explained carefully before having something shoved into my face- which was a bit frightening, even though I know what the device is for. The officer politely wished me a good day but unfortunately, I was far too stressed to respond - and no, it was not a good experience for the day. Thank you for taking the time to read this. I hope it can help the Police understand there are people with auditory difficulties and/or other neurodiversity's that can impact speech, hearing and communication. Some disabilities are invisible!"

People whose first language is not English and do not communicate in English (N=4) described difficulties making complaints, feeling heard, and being able to explain their perspective during their interaction with the Police.

Male Chinese 40 to 54 years

"The Chinese-speaking Police Officer at the station said it was not a serious threat and refused to take the report. I called my friend who spoke English and she asked him why not, and he told her to come to the station so they could take a report.

I want to know why the Chinese-speaking officer refused to take my report in the first place and made it so prohibitive for me to make a report for someone trying to attack me with a knife. I don't speak any English and needed help to write this complaint."

Disability / Difference and Māori

Two of the six submissions were from Māori females. One being a mother, distressed at Police treatment of her son who had physical disabilities and mental health issues. The other submission was written by a wāhine Māori who was disabled, and who felt extremely stressed when faced with an emergency situation and her contact with Police. She felt disrespected and discriminated against as a disabled Māori woman.

Female NZ European/Māori 55 to 69 years

"... My son felt the officer wasn't prepared to listen to him. When he came to me afterwards, he was very distressed and felt the officer was biased and giving his opinions on what my son should do, such as moving. My son is vulnerable following a workplace accident 14-years-ago and has lifelong disabilities including poor vision and mobility issues. Also related to the accident he has mental health issues including anxiety, panic attacks and poor

memory. I am very dissatisfied with the way the officer handled this situation."

Female **NZ European/Māori** **No age given**

"(Details of the complaint precede) ... I've been contacting Police multiple times and sometimes they say contact them every time to help build a picture. Sometimes they question why I've contacted them and belittle me ... I use two walking poles when I walk and due to disabilities, some days it's a struggle to walk even a short distance. The stress is impacting my physical health and I have auditory processing disorder, PTSD complex, fibromyalgia and chronic fatigue syndrome. When I'm stressed or under pressure in an emergency, I can't handle a lot of verbal information. I can't remember details of multiple past events. I need written communication, including with local Police, to deal with incidents fully, rather than just an emergency response.

My health has been seriously impacted by the toxic living environment. I keep myself locked inside. It's a risk every time I go out ... this isn't all Police fault, but a lot of government organisations/services have failed me. I want peaceful enjoyment of my tenancy. I want to feel safe again. In a new town. I want to be able to get a response when I use III txt. I want to be listened to and taken seriously."

Gender/Sexism

Four submissions referred to gender and sexism issues with misogynistic and unprofessional comments/behaviour about a person due to their gender and their situation. These submissions related to women feeling they were unfairly treated, whether this was submitted by a male or a female.

Female **No ethnicity given** **Younger than 25 years**

"My male friends who were with me, and who also had drinks, were not stopped and given a written warning like me. My other male friends were simply told to tip their drink out and were not written up. I felt as though I had been unfairly targeted for the fact that I was treated a lot differently compared to my male friends."

Male **Māori** **No age given**

"(Complaint regarding females verbally sexually harassed) This was completely invalidating of their experience, belittled their genuine fear and concern for their safety after being verbally and physically harassed, and made them feel as though their decision to call the Police was an inconvenience and a mistake. I am shocked at the way they were treated by the officer."

Female **NZ European** **25 to 39 years**

"The way he spoke about sexual assault was misogynistic and unprofessional. I was treated like a liar and a nuisance for bringing this up. No support was offered. This has brought up trauma and caused me deep pain."

Mental health

There were seven submissions that raised concerns about the treatment of people with mental health. Three of these submissions were from family of those who had engaged with Police and who had a mental health issue. The other four submissions were from people who

had mental health challenges and felt they had been judged or treated unfairly by Police.

Male NZ European 70 years and over

"(Wrongly identified as a suspect) ... As someone who suffers severe anxiety and many other mental health issues, this entire situation was traumatising. I have not been able to sleep properly since this event unfolded and I am having constant flashbacks of the night and it has been causing me to have panic attacks. Since the Police released me that night, I have not heard a single word from anyone in relation to the event or any arrests that may have taken place. No apology. No offer for counselling. No update. Nothing. Does this happen regularly? No after-support for victims or the wrongly accused."

Family Harm

There were 25 submissions where females who were in family harm situations expressed that they had not been treated fairly, felt unsafe and/or no one responded. Seven were Māori, five were under 25 years, and 12 were between 25 and 39. There were two submissions regarding the treatment of men experiencing unfair outcomes in family situations, and one was a woman reporting on behalf of a man.

Female NZ European 25 to 39 years

"My ex assaulted me, and after an interview with the Police they told me he was being charged. Four-days later, a voicemail with no contact number to follow up, and he isn't being charged and walks free ... There's a protection order in place but now I feel more unsafe and I can't call you guys as he

walks free. So, what? I get murdered then something gets done. I came to the Police to feel protected but ended up feeling scared as hell to now can't even ring them when I need them."

No demographic data

"A Police Safety Order (PSO) was served. The person arrived back the following day and has been there ever since. Earlier this morning, I rang 105 - no Police attended to my knowledge. So, I guess reporting domestic abuse/family harm is what it is. Awesome for taking the time to follow up, shows the PSO aren't worth jack shit."

Female NZ European Younger than 25 years

"I am very unsatisfied with how this situation was handled. The woman officer was very rude and did not help de-escalate the situation. ... She has proceeded to also tell me it's my fault my partner is leaving, yet he was leaving because she had just issued a PSO against him? As an officer, she should not be winding up the situation simply because I said I did not want to speak with her on the matter that was going on."

Family harm and wāhine Māori

Over a third of the 25 family harm dissatisfaction reports were from wāhine Māori. Their comments described unfair treatment, and feeling unsafe due to Police actions or inaction.

Female NZ European/Māori 25 to 39 years

"I came into the station to make a report against people who I have a trespass and protection order against. I was turned away by these two female staff members and treated with animosity and discriminated against by them both."

phone at NZP was completely unhelpful and not at all understanding or compassionate. He seemed very arrogant and not willing to hear my problem. I waited on hold to speak for a half an hour to get told to let it go to MOJ ... meanwhile, gathering further revenue off people who can't afford to pay. I can't do community service as I'm not clear medically to work. I struggle to live as it is. I'm paying what fines I do have, and they keep coming in."

Inequitable fines and practices

Three submissions noted how inequitable fines and practices resulted in harsher penalties for those who were already in vulnerable situations. The impact of fines on low-income earners is disproportionate to those on higher incomes resulting in unequal treatment.

Internalised racism/inequity

There were 19 submissions where submitters posted negative comments about Police actions in favour of diverse communities. Internalised racism can be expressed by community members who are privileged by racism and believe in their own superiority (Bivens, 2005). Other negative comments were directed to Police actions that were responsive to the rainbow community.

Female NZ European 25 to 39 years

"Two-hundred dollars in this economy - that's more than my rent per week! I'm a student and can barely afford to pay my rent and utilities, let alone a fine from a power-hungry officer ...

This may have come across rude, but anyone who makes \$800 a week would be displeased when they're told to pay a \$200 fine. Treatment was surely unfair and the outcome I think overkill ... at the very least feel the fairest outcome of this scenario would have been a warning."

Male NZ European 55 to 69 years

"The information on the website indicated I could use this to offer my dissatisfaction with some general Police matters, and not have to be related to any specific day or time or event. I will always identify Police as relevant and necessary for our society and more so in these current horrible times. However, I have less confidence in the Police now days due to two main issues. 1- we expect all Police Officers to represent good morals and that does not include them looking the same as the many scum bags with visible tattoos. Regardless of what they may mean to some, it still just looks like a tattoo that most criminals have in readily visible locations. I respect the authority but not the people, who in my opinion, look like criminals. 2- many who I talk to do not want to have all this Māori word stuff forced on us. This country has always been

Male NZ European 40 to 54 years

"I'm also paying fines at \$10 a week and live on 80% of minimum wage as I'm on ACC for life. This feels like a bit of revenue gathering and I keep wearing the fines. The guy on the

'New Zealand' since we have had civilised people and government departments in this country. We as taxpayers never agreed to change any names, so will never recognise any Māori names or spoken language. It is not acceptable to force it on all of us, especially if we are to all be recognised as having human rights."

No gender given NZ European No age given

"I drove past what I believed to be a fake Police car. I was on my way to a funeral and told some people about it when I got there. They advised me it was not fake, but new livery in support of a very small section of the community which is the rainbow community. I went home and researched this and discovered how much money has been spent on this disgraceful display of segregation in the community. Since when do NZ Police get to hold and promote a view on people's sexual orientation? Would they equally promote heterosexual sex on their Police cars? My point is these personal preferences have no bearing on the Police role in the community to uphold the law. Further to this, at a time when the cost of living is at an all-time high and people are being forced to try to spend less, the government is spending our taxpayer dollars on this. I find it completely unacceptable and a gross misappropriation of spending."

There were six submissions included in the April time period that referred to the 'Let Women Speak' event in Albert Park, Auckland, on 25 March 2023. One supported Police actions, whilst five were against Police actions or presence at the event.

Male No ethnicity given 25 to 39 years

"Cops let men wearing wigs assault a woman and nothing was done to protect her. The Police were protecting the men wearing wigs."

Male Scottish 40 to 54 years

"I wanted to offer to act as a witness for NZ Police, if needed, in relation to the complaints that have been made in connection with the abandoned Let Women Speak event on 25 March. I was at the event with two friends. I am very concerned at the way the event and those who attended in support of the trans community have been portrayed by supporters of Ms Keen-Minshull. What I experienced was an extremely noisy but overwhelmingly good-natured and peaceful event. I did see heated confrontations between people, but nothing that could be described as violent."

The data indicates that some members of the public believe they have experienced discrimination and unfair treatment by Police. For Māori and Pacifica, it appears that this dissatisfaction is in some cases connected to historical trauma, including what they see as breaches of the treaty. Several submissions noted that unfair treatment was the reason Māori and Pacific people may distrust the New Zealand Police.

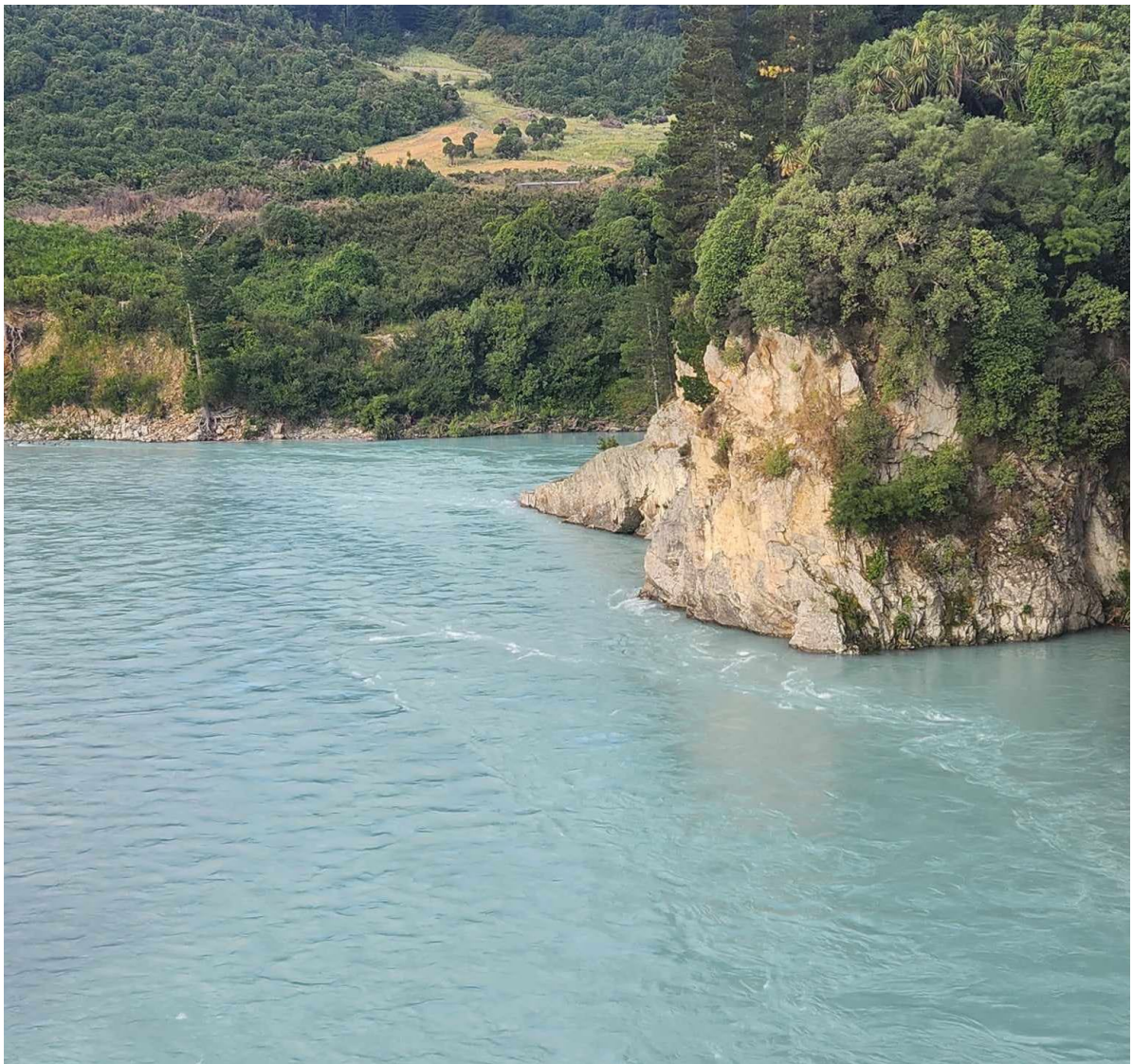
"Is a major reason why the New Zealand Police is viewed in a negative light by Māori people."

"This sort of Police attitude towards us Pacifica and Māori people in the community is just one too many complaints getting ignored just because Police Officers have power. This is why many people don't trust Police when we really need help."

Further analysis of dissatisfaction data revealed concerns about abuse/use of power, and a targeting of low socioeconomic communities through constant police surveillance and use of helicopters.

Male Māori 25 to 39 years

"All we hear is constant Police sirens every 30 minutes – 1 hour every day. Compared to other suburbs, do you know how abusive that is? The Police are personally positioned around our neighbourhood because of a high crime rate. It doesn't make us feel safe having to see you constantly patrolling our streets, looking to target and make trouble for us. It gives us anxiety going anywhere having to constantly look over our shoulders. Do you see how controlling you are?"



Discussion

Policing often involves complex and rapidly changing situations, which can be challenging for Police to navigate. Positive Police actions during public interactions can result in increased respect, trust and legitimacy, however, actions that the public deem as being unfair, bias or discriminatory can erode the public's trust and confidence.

Praise data

Approximately 23% of public feedback was praise. Across diverse situations and stressful contexts, Police Officers were seen to 'go the extra mile' in terms of providing help which the public viewed as 'over and above' people's expectations. For example, taking a family member to hospital or providing information on where to get counselling. Respect and responsiveness towards diversity were also common, as evidenced in the data. Extended time and commitment to providing high-quality service to individuals/whānau, despite their circumstances, were also common Police behaviours that resulted in praise.

Significantly, events that resulted in praise were often very stressful for the public, including mental health events and suicide events.

Submitters described how Police Officers displayed 'a genuine ethic of care' whilst maintaining their professionalism and integrity. These Police behaviours enabled people to feel safe and have trust and confidence in these Police Officers regardless of distressing and traumatic contexts and circumstances.

Analysis of praise comments showed these were most likely to be submitted by New Zealand European females. Only 12% of praise submitters identified as Māori/NZE Māori.

Two Police values, 'Valuing Diversity' and the 'Commitment to Māori and the Treaty' were not as evident in the praise data. These two values are central to 'equity and fairness' and need to be front and centre both in terms of Police data collection and analysis to inform organisational improvement. However, 'Valuing Diversity' and

the 'Commitment to Māori and the Treaty' also require Police to consider and understand what this 'looks like' in terms of front-line policing behaviour and institutional Police culture. For example, to support the implementation of these core values across the Police, a set of competencies are identified and one of these is 'Unconscious Bias' (New Zealand Police, 2023d). 'Unconscious bias' is identified as important at different levels of the Police organisation. For example, it is noted as important 'knowledge' at an 'individual' level as 'Knowing the impact of unconscious bias and how to manage our own biases' (New Zealand Police, 2023d, p. 6). It is also seen as relevant at the Team Leader/Manager level and Leader/Manager levels as important 'experience'. For example, at the Team Level/Manager level it is stated as "Having the experience to identify and manage unconscious biases in teams" (New Zealand Police, 2023d, p. 8). For the Leader/Manager level it is "Having the experience to apply strategies that mitigate the effect of unconscious bias in policies and processes" (New Zealand Police 2023d, p. 10). Yet unconscious bias is not identified as important at the 'Strategic Leader' level or at the 'Police Executive Level' (pp. 11-14). There is a lack of detail on how individuals and team leaders/managers are able to challenge the unconscious bias of those at the top of the organisation. There is also a lack of information of how 'Unconscious bias' competencies are monitored and/or evaluated to support the adherence to core Police values across the organisation.

A recent literature review produced by Te Atawhai o Te Ao (2021) argues that the focus on unconscious bias has become an excuse for racism within the New Zealand Police. Research indicates mixed results in relation to unconscious bias training and whether it changes people's behaviour (Atewologun, et al., 2018). It is argued that unconscious or implicit bias training will be ineffective if it is not part of a larger, multi-level strategy "devoted to fundamental institutional change" (National Institutes of Health, 2021, p. 3).

Analysis presented in this report indicates bias and inequity is present within the data and the Police need a clearer position about 'unconscious bias' within Police competencies at all levels.

Dissatisfaction data

Almost 66% of feedback was dissatisfaction. Approximately 10% of the reports of dissatisfaction data highlighted inequity or bias issues. Almost half (19/41) of these were from Māori. A common theme was racism and/or racial profiling, with 13 submissions referring to Māori individuals/whānau and other ethnic groups who felt racially targeted due to their skin colour or appearance. Unprofessional and inequitable Police behaviour resulted in mistrust of Police motives and actions. People felt pre-judged by Police Officers, and that their behaviour was unprofessional and racist. Many were in vulnerable, unsafe situations, feeling left behind by government agencies, including the Police.

There were also negative public comments about supportive Police actions and practices towards Māori (through the use of te reo) and Police support for the Trans/LGBTQ community. This indicates that efforts by the Police to be more inclusive is not always welcomed or supported by some members of the public. This was further highlighted in the responses in the data to the Posie Parker demonstration where individuals believed Police actions were political and supportive of the Trans/LGBTQ community.

Analysis indicates that inequity/bias in the policing system is operating at differing levels; "structural, institutional, individual and interpersonal" (Davies & Polaschek, 2021, p. 6).

The different levels of inequity/bias are summarised in Table 4, illustrated by examples from the data.

Layers of Inequity	Definition	Example in data
Structural Systemic	Used interchangeably, structural and systemic racism emphasises the involvement of whole systems, and often all systems — for example, political, legal, economic, health care, school, and criminal justice systems —including the structures that uphold the systems. Systemic racism is so embedded in systems that it often is assumed to reflect the natural, inevitable order of things.	Failure of other systems which impact on Police. “My health has been seriously impacted by the toxic living environment. I keep myself locked inside. It's a risk every time I go out ... This isn't all Police fault. But a lot of government organisations/services have failed me. I want peaceful enjoyment of my tenancy.”
Institutional	Institutional racism is prejudice and privilege embedded in the policies, practices, and programmes of systems and institutions, including in the public, private and community sectors. Representatives may act with or without racist intention.	Inequitable one-size-fits-all fines regardless of income has differential impact. “Further revenue off people who can't afford to pay. I can't do community service as I'm not clear medically to work. I struggle to live as it is, I'm paying what fines I do have.”
Interpersonal	Interpersonal racism is the beliefs, attitudes and behaviours of individuals based on bias, stereotypes and prejudice. Expressions may be conscious or unconscious and range from subtle to violent.	Individuals expressing dissatisfaction with comments and judgements made by Police. “We felt we were racially discriminated against from the get-go as we are, as the cop said "a Māori family.”
Internalised	Internalised racism lies within individuals. We absorb the cultural racism ideas of the racial hierarchy and accept inequity as normal. People targeted by racism come to believe that the stereotypes and prejudices of racism are valid. People privileged by racism believe in their own superiority.	Statements made by individuals that seek to uphold racial hierarchy and privilege. “Many of us who I talk to do not want to have all this Māori word stuff forced on us. This country has always been 'New Zealand' since we have had civilised people and government departments in this country. We as taxpayers never agreed to change any names so will never recognise any Māori names or spoken language.”

Table 4: Level at which bias/inequity exists in data set

Results presented in this report support claims made in a recent literature review by Te Atawhai o Te Ao (2021) that found bias is prominent for policing delivery by the New Zealand Police as evidenced through differential treatment of racial and ethnic communities (Blank et al., 2019; Cook, 2021; Houkamau & Blank, 2018; JustSpeak, 2020; Morrison, 2009).

Bias is amplified and reinforced by these different levels (structural/systemic, institutional, interpersonal and internalised) influencing relationships and interactions between New

Zealand Police and different ethnic communities and is particularly evident for Māori. For example, Blank et al. (2019, p. 4) describe the process as a ‘bias cycle’, “triggered by stereotyping, influences the relationship between the New Zealand Police and Māori, cultivating tense and negative patterns of interactions”.

Police officers’ implicit and explicit beliefs about, feelings towards, and expectations of Māori influence their engagement with Māori. Negative stereotypes can impact Police judgements in a range of ways, such as misattribution of crime,

heightened suspicion, or just a general lack of tolerance and patience with Māori. Māori are therefore more likely to be arrested and receive harsher sentences than other groups (Te Atawhai o Te Ao, 2021). Constant exposure to stereotypes means that over time Police Officers are effectively conditioned into implicit bias against Māori (Blank, 2019, p.4).

Family harm and wāhine Māori

Analysis of dissatisfaction comments were also related to females who were in family harm situations, expressing that they had not been treated fairly by Police and felt unsafe due to their actions or inactions. Roughly a third (7/25) of these comments were from wāhine Māori. Evidence highlights that many Māori women who experience family harm and/or Intimate Partner Violence (IPV) distrust the New Zealand Police or justice systems due to fear and negative past experiences of inadequate help (Cram, et al., 2022; Family Violence Death Review Committee, 2020). These factors are a result of both racism and sexism overlapping, an example of 'intersectionality'.

The literature highlights that for Māori women, intersectionality is pertinent in the contexts of intimate partner violence, and interactions with the New Zealand Police and the criminal justice system (Cook, 2021; Smith et al., 2021a; STIR & NZPHA, 2021; Family Violence Death Review Committee, 2020). The intersection of race and gender is highlighted in our analysis, as it pertains to family harm.

Disability/difference and Māori

Six submissions were made by people who are neuro-diverse, are disabled, suffer from anxiety and/or experience speech, hearing and

communication challenges. Two of these were from Māori females with one being a mother, distressed at Police treatment of her son who had physical disabilities and mental health issues. The other submission was written from the perspective of a wāhine Māori who was disabled, and who felt extremely stressed when faced with an emergency situation and her contact with Police. She felt disrespected and discriminated against as a disabled Māori woman. Further research is needed to understand Police responsiveness and behaviour towards specific groups, from the intersections of race, gender and disability (Te Atawhai o Te Ao, 2021).

Public dissatisfaction with Police support for diversity

Police do not operate apart from society, and it was clear from analysis of dissatisfaction data that there is public pressure from some submissions for Police to stop support for particular racial/ethnic groups and for people with diverse sexual/gender identities. Nineteen dissatisfaction comments were about supportive Police actions and practices towards Māori and Police support for the Trans/LGBTQ community. It is hard to know if these dissatisfaction comments were more pronounced due to the election year. The 'Iwi verses Kiwi' political rhetoric typically gets rolled out during election campaigns to criticise so-called race-based, separatist policies and special treatment of Māori (Forbes, 2016; Hynds & Sheehan, 2010).

Ensuring all communities have trust and confidence in the New Zealand Police and that policing delivery is fair and equitable, is clearly essential. Concerningly there is a lack of research evidence examining policing delivery from the perspectives of Takatāpui, LGBTQIA+ and disabled communities (Te Atawhai o Te Ao, 2021).

Recommendations

Several recommendations emerged from the analysis:

Ihi Research recommends the Police Service Experience Group adopt the use of the new 'equity' coding framework used to analyse data for this research report.

There is an urgent need for Police to analyse data in relation to issues of intersectionality, particularly how characteristics of race/ethnicity, gender/sexualities, socio-economic status, disability influence the way Police behave and interact with diverse communities.

Feedback from the public should be encouraged, with particular emphasis on collecting praise and dissatisfaction data from under-represented communities. The Police are encouraged to work with these communities to determine the best methods for gathering this information.

Praise data can be used to model Police behaviour that is consistent with values. Positive feedback has been found to motivate positive changes in Police behaviour.

'Valuing Diversity' and the 'Commitment to Māori and the Treaty' are Police values that are less evident in public praise data. It is recommended that Police consider and operationalise what this 'looks like' in terms of front-line policing behaviour and institutional Police culture.

Analysis presented in this report indicates bias and inequity is present within the data. Currently Police competencies include the need to be aware of 'unconscious bias'. However previous research highlights mixed results on the effectiveness of unconscious bias training and whether it covers up racism. The Police need a clearer evidence-informed position on this.

That the Ministry of Justice and Police review the current fines system from an equity lens.

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Appendix A

Coding Framework

Conceptual¹⁴ - Coding of content within item

Code	Description	Example
Suspicious about a person's appearance	References to 'how people look' as why they 'looked dodgy'.	"I feel that I was being treated as a careless Chinese female driver who was suspected to be driving without a driver's licence and driving an unwarranted car, because I am a short and small woman with an Asian face."
Historic Police racial discrimination	Any reference to Dawn Raids, Police involvement in historic events that have been racially motivated.	"This is a real racist and discrimination action by New Zealand Police: still ongoing in NZ, perhaps: Dawn Raids, Epidemic disease of 1918 (killed 1/3rd of Samoan)."
Stereotypical racist category	Feeling profiled due to stereotyping – e.g., gang colours, young Māori male.	"Profiling a young Māori male into the stereotypical racist category that when you see a young Māori male wearing red or blue, he is automatically a gang member."
Gang affiliation whānau	References to being profiled because of whānau gang affiliation.	"My son has never been a patched gang member or wanted to be gang member. Inspector X stated, 'but he associates with gang members.' I have gang members in my family, in my line of work I work with gang families, that does not make me a patched gang member or give validation to the assumption made by the Police. "

¹⁴ Conceptual analysis determines the existence and frequency of concepts in a text.

Code	Description	Example
Police officer racist	Any comment about individuals feeling a Police Officer is racist.	"Discriminative and racist attitude of a Police Officer."
NZ Police organisation racist	Reference to organisation as racist.	"NZ Police Facebook stating the massive cannabis bust called Operation Peruvian - I find to be incredibly offensive and racist."
Felt harassed	Use of word harassed/harassment in narrative	"I felt harassed and felt discrimination because I had Samoan and Tongan flags on my car."
Power	Any reference to Police having more power - on a power trip	"They were using their position in power as officers to make me feel very small, they were on a power trip."
Discrimination ESOL	Discrimination based on ESOL unable to express themselves.	"English is not my first language, so it takes time to think before I speak so I make sense."
Racial discrimination/ profiling	Reference to race as being the reason they felt targeted or discriminated against.	"I felt racially profiled."
Unfair impact	Impact of fine seen as unfair.	"I was unable to drive to work to earn money to pay for the essentials in life."
Rude and unprofessional behaviour	Direct reference to behaviour of Police.	"They were actually quite rude and unprofessional with the behaviour they displayed towards my sister and I."
Reference to country of origin	References to country of origin and laws made there - concessions etc	"He said 'It may be ok to speed in Ireland, but not here.' I am a NZ citizen of 22 years now."
Assumption of disability	Reference to disability as evidence of drinking, bad behaviour etc.	"How much have you been drinking"? I said, "I no longer consume alcohol". He replied, "I can see your face is twisted." I suffer from a condition called Bell's Palsy"
Reference to skin colour	References skin colour as a reason for complaint.	"Didn't listen to word I was saying, I have brown skin."
White privilege	Felt that white people were privileged in interaction with Police.	"We had a disagreement. They were white, wonder why cops took their word?"
Discrimination mental health	Feeling discriminated against as they have mental health.	"They think that I'm psycho?"
Person 'got away with it' due to racism	Person was let off due to race.	"Just because the person who is black and has gang connections can get away with it."

Code	Description	Example
Lack of cultural respect	Reference to lack of cultural understanding.	"I also work with human remains ensuring legal and cultural needs are met – they commented on that in an unnecessarily standoffish way - I felt insulted."
Gender	Reference to gender and bias/unfair treatment in text.	"I was treated differently than the males."
Sexism	Particularly in complaints of SA/SH and the way individuals had been treated.	"The way he spoke about sexual assault was misogynistic and unprofessional."
Lack of trust in Police/distrust	Reference to trust in Police.	"I have lost all trust, and I know the Police wouldn't attend a call out which is highly alarming."
Te Tiriti/tikanga	Any reference to te Tiriti tikanga etc.	"... In accordance with tikanga and the declaration of independence ..."
Lack of action female FV	Reference to FV being unfair to women.	"This is telling me that it is ok for a man to intimidate a woman for no apparent reason, and that she should just accept the abuse."

Appendix B

Count of themes and codes

Code	Number of expressions of dissatisfaction and praise
Inequity or bias codes	
Race/Racism	13
Disability	6
Esol	4
LGBTQ	1
Mental Health	7
Socio-economic (inequitable fines & impact)	4
Gender	5
Other (language – incorporated into race)	1
Total	41

Code	Number of expressions of dissatisfaction and praise
Themes	
Family Harm	25
Youth	5
Road Policing (fairness)	10
Use of Force	4
Praise	51
Negative equity	19



