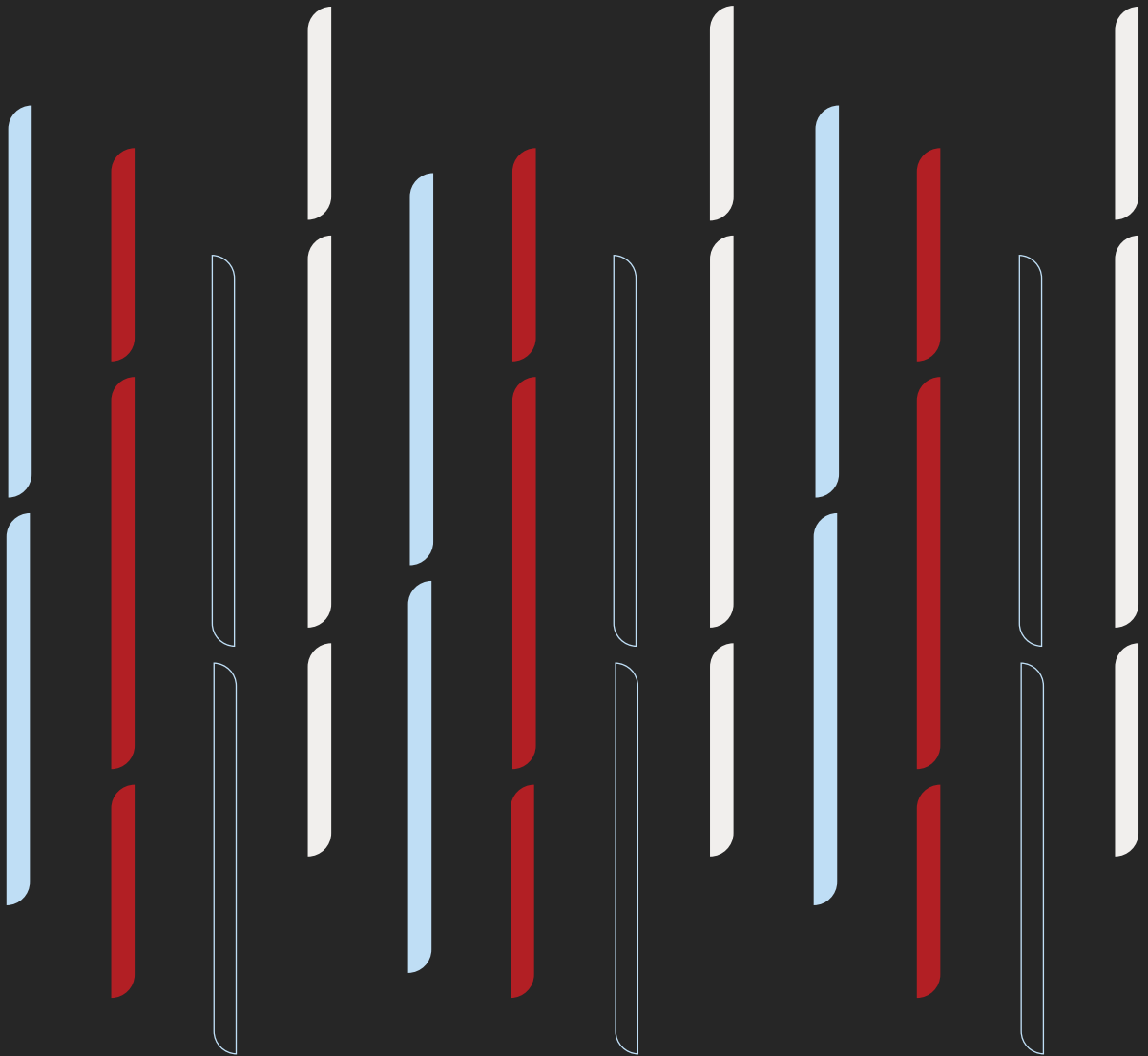


Understanding Policing Delivery

Independent Panel Report 2



**Kia Tika Ai, Kia
Tōkeke Ai**
Make Fair and
Just Decisions

Understanding Policing Delivery

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

Both the Articles and the Principles of Te Tiriti o Waitangi serve as foundational to the programme, along with the following values of kaitiakitanga, manaakitanga, whakamana, whanaungatanga, and aroha ki te tangata.

In the context of Understanding Policing Delivery, whanaungatanga has sat at the core of our way of working. It has brought together and created strong relationships between the different champions who have embarked on this journey of work.



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

Thank you to the Michael and Suzanne Borrin Foundation for providing financial support to this research. The views expressed are the authors' and not those of the Michael and Suzanne Borrin Foundation.

He mihi tēnei nā mātou te Paewhiri Tūtahi

Understanding Policing Delivery

**Tui, tui, tututuia
Tuia i runga
Tuia i raro
Tuia i waho
Tuia i roto
Tuia i te here tangata
Ka rongō te ao,
Ka rongō te pō
Tihei Mauriora!**

Hoinei te mihi,

Hoinei ā mātou kupu ki te ao rangahau,

Nō onamata, he tikanga tō mātou, me
tuku i ō tātou whakaaro ki a rātou kua
kopangia e Hine nui te Pō.

Rahi te mokemoke.

Kātahi ka tuku whakaaro ki te hunga o
nāianeī, arā, te ōhaki ora mai i rātou mā,

Kia kaha, kia maia, kia manawanui!

Pupuritia ngā tikanga tuku iho,
whakatikangia te whare o te whakaaronui,
whakanikonikongia hei whare maire mō te
ao katoa.

Nā honeī, ka tupu ake ngā
whakatupuranga e huri mai nei i te rawa o
te whakaaronui o wō tātou mātua tūpuna.

Kia ora mai tatou katoa!



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Foreword



Professor Khylee Quince
(Chair)
UPD Independent Panel

There is a Ngāti Kahungunu whakatauki/proverb ‘he manako te kōura i kore ai’, which could be translated to something like ‘wishing for crayfish brings you none’. This ancestral wisdom reminds us that nothing highly prized is gained without hard work and the collaborative knowledge and experience of many hands and minds.

The work required to achieve fair and equitable policing in Aotearoa requires insight into current practice, deep listening to those affected by unfair policing delivery and a commitment to transformation across New Zealand Police as an organisation.

The Independent Panel overseeing the UPD programme released a Panel Report and the first tranche of research in August 2024—a scan and analysis of existing police data. The focus of the second phase of research has been to hear community voices in relation to their experiences of policing and also to highlight sites of innovative and effective police practise around Aotearoa. This second Panel Report and the twelve accompanying research reports concludes the research programme.

As a Panel, we extend our thanks to the Police, and particularly Commissioner Andy Coster, for having the courage to undertake this programme and allowing the researchers access to its people and systems.

The UPD researchers have deliberately sought to uncover a range of experiences—none of which in isolation presents a full picture of the organisation and its systems. However, in combination, this research provides a good platform from which progress towards the goal of fair and equitable policing can be achieved.

Some of the experiences shared by community members around engagements with police are confronting, as the phase one data indicated they may be. However, there is also evidence of good policing practice across the sites of innovation, underpinned by relational approaches, collaboration with communities and mutual respect. The difficult ecosystem in which police are required to respond to systems and issues not of their own making has been acknowledged across this research programme.

The way forward will require courageous and ongoing leadership within the Police that recognises the value of the UPD approach in terms of better policing for all. The next step requires the Police to accept our recommendations and to ensure their implementation and monitoring over time.

The late Dr Moana Jackson observed that incrementalism is only a concern when you reach the point of stasis. We have evidence of some good progress towards fair and equitable policing in recent years—in relation to alternative resolutions, the narrowing of the prosecution gap, positive changes in training of recruits and the development of a disability roadmap.

Our recommendations in this report show there is more to do but the Police are not starting from scratch, and we strongly urge the continuation of this direction of travel. In some cases, we are recommending that travel go faster and further. Finally, and most importantly, I want to acknowledge all of the research participants for their courage, trust and hope that together we can do better.

We dedicate this report to your mokopuna.

Foreword

**Ko te pae whiti, whāia kia tata.
Ko te pae tata, whakamaua kia tina.**

The potential for tomorrow,
depends on what we do today.



Tā Kim Workman
(Pou Ārahi)
UPD Independent Panel

In late 2021, I was invited by Commissioner Andy Coster to chair an Independent Panel to research fairness and equity within the Police. This final report represents the culmination of a body of research which will withstand the most vigorous and critical scrutiny.

I want to put this into context. Democratic nations worldwide are facing a global policing crisis, primarily through the loss of public confidence. A high-level UK conference in October 2024 entitled ‘Tackling the Crisis in Public Confidence in the Police and Ensuring Accountability’, included sessions on integrating equality, diversity and inclusion into police practices and culture, rebuilding trust and confidence, introducing a licence to practise for all police officers and improving accountability. The UPD Research addresses all of these issues.

If there is one thing that stands out for me, it is the way the Police engaged in this research. The remarkable foresight and courage of Commissioner Coster in initiating this work will mark him out historically. What was even more remarkable was the preparedness of frontline staff to engage in the fairness and equity conversation. Apart from the 30 frontline officers in the Operational Advisory Group who met regularly with the Panel, there was full participation of a whole wing of recruits in Mana Pounamu’s research, and many operational staff at all levels from three districts.

Police staff were represented in every one of the ten case studies undertaken by Ihi Research and the Donald Beasley Institute undertook double the number of intended interviews with police staff as there was so much interest. No other police jurisdiction has managed to get that level of police staff cooperation. This was not research about the Police—it was research with the Police. That preparedness to have ‘difficult conversations’ explains why we arguably have the most progressive Police service in the world.

Foreword



R. Mark Evans OBE
(Executive Lead Future Policing)
New Zealand Police

I have spent most of my professional life working in policing, and I am proud and privileged to be part of an institution that exists to protect, serve and keep people and communities safe. ‘To have the trust and confidence of all’ has been a key part of ‘Our Business’ at New Zealand Police for many years.

While it has dropped in recent years – alongside a decline in trust in many public institutions – at 67%, a majority of the New Zealand population continues to have high trust and confidence in police. And overall, most New Zealanders are positive about how we deliver services, how professional we are, and they trust us to turn up quickly and to deal with those crimes that are most harmful. But within that headline, the evidence indicates some groups including Māori, Pasifika, the disabled community and many young people, have less trust in policing than the general population.

Understanding Policing Delivery is about looking into our systems, processes, policies and training to find out ‘why’. It is not, and has never been about, the behaviour of individuals.

We have deliberately challenged accepted practice not to find fault but in ways that encourage shared learning and to answer the question, “can we do better?” This ability to reflect and to keep improving is one reason why the New Zealand Police can genuinely be described as ‘world class’.

I accept that some of the findings from this work are challenging. Equally, much of the phase two findings highlight a range of innovative police practice, with a strong endorsement to keep doing more of what the evidence indicates is working well. I encourage everyone to look beyond the media headlines and to treat the UPD insights as an opportunity.

It is within our collective gift to ensure this work results in positive action. Fair, effective and trustworthy policing contributes to social cohesion, means whānau, victims and witnesses are more likely to share information, and increases the likelihood of safer communities together.

That has to be good for everyone.



Executive Summary

UPD is a research programme looking at fair and equitable policing.

As an Independent Panel, we have worked proactively and collaboratively with the New Zealand Police (Police) on an independent research programme looking at fair and equitable policing for Māori and other communities. The research was a two-year programme of work from late 2022, with a budget of \$2 million (GST exclusive) towards evidence-based policing that works for all communities.

The findings on the nature and impacts of policing practice in New Zealand are, and will, provide practical insights and recommendations to better enable the Police to undertake their work with the trust and confidence of all.

The purpose of this report is to present the second, and final, phase of findings and recommendations of the Understanding Policing Delivery (UPD) research programme. This report is authored by the UPD Independent Panel (the Panel).

The Panel is a group of fifteen people, including seven Māori and eight non-Māori members, nominated by both New Zealand Police and Tā Kim Workman, who the Police Commissioner tasked with establishing and chairing the Panel. Since July 2023, the Panel has been chaired by Professor Khylee Quince, with Tā Kim remaining a member as Pou Ārahi. A full list of our members is included in Appendix 1.

UPD research projects represent the most comprehensive picture we have of Māori and marginalised communities' experiences of policing.

Phase One UPD findings and recommendations were published in August 2024.

The first set of seven UPD reports were published in August 2024. They shared findings and recommendations from phase one, which investigated data already gathered by New Zealand Police, through a lens of fairness, equity and/or bias.

These initial findings revealed inequities in interactions with police, particularly affecting Māori, other ethnic groups, and disabled people. Forty recommendations were developed and the Police are committed to working on eight of them by February 2025.

The phase one research gave an indication of what the inequities were and who experienced them. In phase two, the qualitative approach provided insights into how these inequities are experienced by different communities and police, including their impacts and what would make the difference. This includes tangible ways forward towards fairer and more equitable policing and examples of where this is already happening.

The insights from phase one informed the design of phase two research, which included engagement with tāngata whaikaha, D/deaf and disabled people, wāhine Māori who experience family harm, people who have experienced significant mental distress, Takatāpui and members of the rainbow community, gang whānau and some Police sites of innovation. A deliberate focus on gathering voices 'not typically heard' goes hand in hand with building trust and partnership within marginalised communities.

This report shares the findings and recommendations from the second and final phase of the UPD research.

The following set of reports make up phase two:

- Independent Panel report and report summary (accessible formats available)
- Five community and five Police innovation case study reports, and a summary report, by Ihi Research
- A report on the experiences of tāngata whaikaha, D/deaf and disabled people and police by the Donald Beasley Institute (DBI) (accessible formats of the DBI executive summary available)
- A case study report of the Royal New Zealand Police College initial training and innovative practice in three district sites by Mana Pounamu Consulting (Mana Pounamu).

This Panel report includes details, findings and recommendations of the second and final phase of the UPD research, including the use of community and police participant quotes from across the research projects to centre their experiences and voices, which were so generously shared.

Collectively, these UPD research projects represent the most comprehensive picture we have of Māori and marginalised communities' experiences of policing.

While comprehensive, it is not complete. Other marginalised communities will have their own important stories to tell and experiences to share. The similarities across the case studies do give us confidence that the recommendations are broad enough to support fair and equitable policing for all communities.

The findings tell us about the importance of fairness to individuals and whānau, innovative approaches that are working, as well as experiences that fall far short of that.

The approach that we have taken has explicitly and unapologetically looked for areas of good practice and areas to improve. This is not then a barometer of policing in New Zealand but an in-depth look at both what works, and what is not working, for Māori and marginalised communities.

Police officers and employees also reported the importance of fairness to them and what gets in the way. Engagement between police and communities happens between people. However, it would be a fundamental misunderstanding of this research and its findings to suggest that it is therefore individual officers that need to change. It is true that individuals within the Police are championing relational and empathetic approaches to their jobs. It is also true that change will only come from a shift in the systems, supports and processes that will equip and support them in their roles.

We have heard just as much about the desire and hope for this transformational approach from police officers as we have from impacted communities.

We have heard just as much about the desire and hope for this transformational approach from police officers as we have from impacted communities.

The Panel have identified the following themes across the Phase Two UPD research:

1. Authentic and collaborative community and policing innovations are making a difference.

It really felt like it was our first time putting into action the concepts around social sector commissioning or social investment and listening to the voice of the community rather than just tendering for a programme and for a particular outcome for a particular price.

(Police Participant, Resilience to Organised Crime in Communities case study, Ihi Research).

2. Systems, processes and cumulative experiences are getting in the way of fair and equitable policing for all communities.

Every weekend, we were getting called to his house. He was assaultive and abusive on the front lawn of his house, to which most of our cops would just run in, have a scrap with him, lock them up.... [O]ne day I turned up. And I didn't go running. And I stood back and said, "Hey, what's going on?" And he was yelling at me and yelling at me and yelling at me. And I just kept my soft tone, soft, tone, soft tone, and within about 10 minutes, he had calmed down. And he said to me, "Thank you." That's all I needed. And I said to him, "What's going on for you?" And he said, "Well, a few years ago, I had a car crash. So I have a head injury. And I've just found out I'm bipolar. And then some days, my medications for these two different things clash, and I have these outbursts." And I actually found out that most of the time, it was him calling the Police because he was fearful of hurting his family. But no one had ever stopped to ask what's happening. (Police participant, DBI).

3. Incidents of unprofessional conduct, including discriminatory behaviour, were reported.

And then they [police] went in, went in there. Saw some solvent, came out and basically gave me a bit of a pistol whipping. Had the dogs right in front of my face ... Tied, tied my hands, tied my hands and my feet behind my back ... Yeah, he [police officer] was, he was majorly pissed.

(Disabled participant, DBI).

4. Being under-served, seen as undeserving, or being treated unfairly by police, is harmful.

Police don't really represent rescue for me. They represent coming to break the family up.

(Gang member participant, Gang communities case study, Ihi Research).

Cross-case analysis illustrates the interdependence of such findings, emphasising a rippling and cyclic effect of policing delivery and how it affects trust, relationships and equitable outcomes for whānau and the Police.

This report makes eleven recommendations towards fair and equitable policing.

This report makes eleven recommendations that build on the forty recommendations from the first phase.

The phase two recommendations are summarised below:

1. Value relational ways of working with communities and police-experienced whānau to provide more effective solutions.
2. Amplify Māori and community-led local collaborations, where the Police play a supporting, enabling and resourcing role.
3. Introduce a practising certificate for all police officers, supported by ongoing professional development.
4. Further enhance police training on de-escalation, history, Māori and other cultural responses and disability rights and disability justice to empower police officers.
5. Embed an organisational learning approach across the Police and lead out from the top.
6. Commit to regular analysis and public reporting on levels of service delivery and equity for Māori and marginalised communities.
7. Build on the Police Disability Roadmap to embed disability and mental health responsive policing model as standard.
8. Introduce independent governance and monitoring for all uses of TASER on people with existing health and disability conditions, children under 18, older people, and those in secure units, to ensure safe practice.
9. Work with disabled people and whānau to record relevant individual information as a flag in NIA to support positive and effective engagement.
10. Monitor and evaluate local and national innovative programmes and collaborations with iwi, communities and other agencies to scale what works.
11. Build on the existing Āwhi programme to ensure police officers can, and do, act as a conduit to community and specialist supports and services.

Along with the recommendations, we suggest the following framework is used to help guide implementation and strategic decision-making across the Police, to ensure a whole-of-organisation approach:

A. Engage and enable

Value and prioritise authentic and empathetic community engagement, particularly those with lived expertise, and support and enable Māori and community-led responses

B. Prepare

Police staff have the training, tools and supports in place to guide and empower them to prevent and reduce harm

C. Amplify and build on

Innovative collaborations and celebrate and scale good practice.

D. Monitor and learn

Feedback from communities and police staff is actively encouraged, reported on and monitored, for the purpose of improving service delivery to prevent and reduce harm.

More detailed information about the development of the UPD programme, including details of how we worked collaboratively, constructively and critically with the Police in bringing together community advocates, researchers and operational police officers, can be found in UPD Independent Report 1. Summaries of both UPD Independent Panel reports are available in te reo Māori, English and accessible formats.

We recognise both the unique approach of this programme, as well as the long line of reports and inquiries into inequities faced by Māori and communities in the justice system and beyond. We are unaware of this relational approach of community and the Police working together on these issues having been taken in any other policing jurisdiction, making this of global interest and significance.

As we hand over this taonga of community and Police experiences and voices, we do so with the hope that this will not just be a benchmark from which to independently measure and monitor progress but that it sparks a transformative approach towards fair and equitable policing for all communities.



The UPD journey to here—a recap

Why is this research important?

Communities around the world are demanding that police services address systemic bias and racism. Some of the barriers to reform internationally have included research that does not understand either frontline police's operational context or diverse communities' experiences of policing. Both are critical for meaningful and sustainable positive change.

Policing services need to be fair, impartial, ethical and just for communities and whānau to have trust and confidence in them and for effective policing services and crime prevention. This is particularly significant given the power entrusted to the Police to use force in the name of public safety.

The functions of the Police under the Policing Act 2008 include community support and reassurance, as well as keeping the peace, maintaining public safety, law enforcement and crime prevention. Police are different to most government agencies in that they have operational independence from the Minister and are not covered by the Public Service Act 2020.

Police also operate within a much larger ecosystem that has consistently undermined the health and wellbeing of Māori and marginalised communities, as demonstrated in numerous Waitangi Tribunal reports and in the 'Whanaketia' report from the Royal Commission of Inquiry of Abuse in Care report released in July 2024. Police are often responding to people who have been failed by other parts of the system, including care and protection, health and education.

Māori are more likely to be apprehended by Police, have force used against them, and are more likely to be prosecuted. Explanations for Māori over-representation are often overly simplistic and oppositional as Ihi Research outlined in their phase one summary report.

Police have launched a number of strategies, advisory groups and initiatives over more recent years to address the concerns of Māori and other communities. Many of these have been driven by the dedication and perseverance of individual Māori and other Police officers. The history between the Police, Māori and marginalised communities continues to shape the present and the future – and this programme acknowledges the whakapapa within which current and ongoing experiences sit.

What is UPD?

Long-time justice advocate and former police officer Tā Kim Workman and the Police Commissioner agreed to work together to create UPD in 2021. Tā Kim Workman raised concerns about the Armed Response Teams, including with the Waitangi Tribunal. New Zealand Police and Tā Kim Workman each nominated members to form an Independent Panel in 2021 firstly to advise, and then oversee, the UPD research programme.

The programme of work is known as Understanding Policing Delivery and its research programme is focused on three focus areas which were set by New Zealand Police and endorsed by the Panel:

1. Who police stop and speak to, and how police engages with them.
2. Decision-making around use of force.
3. Decision-making around laying charges.

This is not about individual officers but about the policies, training and procedures that would best support communities and police officers to reduce harm, as well as resolve and prevent crime.

This makes the UPD programme distinct from both reviews that are conducted entirely independently of a government agency, with findings and recommendations handed over at the end for consideration, and from internal reviews conducted by agencies themselves.

Government agencies often form advisory groups to form relationships and from which they seek guidance or endorsement on particular issues. The Police themselves have a number of these groups. The UPD Independent Panel, in contrast, has the mandate to procure, oversee and review the UPD research programme, independently of the Police.

To set this programme up for success, the following elements were established with the Police:

1. Independent oversight and advice functions for the Panel
2. Frontline insight and buy-in with an Operational Advisory Group
3. A focus on systemic, rather than interpersonal, bias
4. The agility to test and initiate police reforms as the programme progresses.

We have taken the time to prioritise a safe, ethical and robust approach in the research process for Māori and other communities (including the Police as a community) with a goal of contributing to positive change.

To do this, we needed to set up a structure, establish relationships and develop an approach for the programme. This involved designing and developing bespoke procurement, ethics and governance processes.

What were the UPD research approaches?

Kaupapa Māori research organisations and research organisations taking kaupapa Māori-informed approaches were contracted to deliver the independent research. The research projects included quantitative and qualitative data gathering and analysis, and an initial focus on Māori, Pasifika and disabled communities with:

- Ihi Research
- Mana Pounamu Consulting
- Donald Beasley Institute
- Dr Paul Brown, University of Waikato.

The researchers had support from the Panel and also from the Police, but had full autonomy over their independent findings, recommendations and reports.

A bespoke Ethics Committee was convened for the two-year research programme to give independent advice regarding ethical considerations in relation to the research methodologies and approaches of the research teams. The Committee is chaired by Distinguished Professor Linda Tuhiwai Smith (Ngāti Awa, Ngāti Porou), who is joined by Emeritus Professor Poia Rewi (Ngāti Manawa, Tūhoe, Te Arawa, Ngāti Whare, Tūwharetoa), Associate Professor Waikaremoana Waitoki (Ngāti Hako, Ngāti Māhanga), and Dr Patrick Thomsen (Sāmoa: Vaimoso, Vaigagā).

Critical to the success of the programme has been an Operational Advisory Group of operational officers from districts across New Zealand and chaired by Superintendent Scott Gemmell (Ngāpuhi) Tāmaki Makaurau Director: Partnerships.

This was established in early 2022 and brings together a diverse range of operational staff to ensure the UPD research programme is informed by frontline insights, observations and advice from the Police's operating environment, including management policies and practices, training and deployment.

Whanaungatanga has been central to the UPD research process, and this includes establishing and maintaining relations between all UPD champions, the Police Executive Leadership Team (ELT), and the research teams. From the beginning of this programme, we knew the issues that are the subject of this research were significant and sensitive and that whanaungatanga would be critical. What we hadn't fully appreciated is that this relational approach itself would be part of the solution, as well as leading to ethical and robust research findings.

We found that by taking the time to get to know each other, listening and respecting each other's experiences, together we could create a constructive learning environment of honesty, trust and learning for all of us.

Findings and recommendations are informed by, and designed for, the operational environment of policing.

A highly participatory approach was undertaken whereby researchers worked alongside police officers and employees to analyse data. This approach has meant that findings and recommendations are informed by, and designed for, the operational environment of policing. We have been impressed with the level of engagement from police officers and employees in this work, particularly the open sharing of experiences and ideas.

Two literature reviews completed in 2021 informed our approach, especially that the research be led by a kaupapa Māori methodology, along with the need to explore the real-world interactions between the Police and members of a range of communities. Some communities in New Zealand, particularly Māori, experience inequities in the justice system, including interactions with the Police, as victims and/or those arrested and charged. There is, however, minimal literature examining the intersectionalities of diverse realities from Takatāpui, LGBTQIA+ or disabled communities regarding policing delivery. Given these insights from the literature reviews, it was critical that the UPD research prioritised these communities.

We identified that much of the existing research into perceived police bias has relied heavily on outcome data alone, without fully engaging with communities and police officers, and exploring their interactions. We have taken the time to develop an approach which engaged police officers and diverse communities as partners in the research process, rather than as subjects.

The research projects across the research teams are summarised below:

	STOP	FORCE	CHARGE
Police administrative data	Inadequate for statistical demographic analysis.	Review of TASER footage, tactical options reports (TASER) and pulse logs.	Statistical regression analysis of Police prosecution data.
	Review of TASER footage, tactical options reports (TASER) and pulse logs (Ihi Research).		
Empirical research – Police community	Interviews and observation at Police district case study sites (incl. Police College) with a focus on Māori and Pasifika (Mana Pounamu).		
	Five Police sites of innovation case studies (interviews) (Ihi Research).		
	Twenty interviews with police about their experiences of tāngata whaikaha, D/deaf and disabled people in their work (Donald Beasley Institute).		
Empirical research – Communities	Community engagement at a case study site (Mana Pounamu).		
	Five case studies with specific communities about police interactions (Ihi Research).		
	Twenty-two individually responsive method interviews with police-experienced tāngata whaikaha, D/deaf and disabled people (Donald Beasley Institute).		

What did we find in Phase One of UPD?

The first phase of the UPD independent research focused on existing police administrative data, including what communities say about their experiences when they complain or send in praise to the Police. The first seven reports from that phase were published in August 2024.

This first phase of UPD research included evidence in Dr Paul Brown's study that certain demographic factors influence the likelihood of being prosecuted by the Police (e.g., age, being Māori, gang membership and having prior convictions, etc.). Being Māori increased the likelihood of prosecution by 11% compared to NZ Europeans when all other variables remain constant, which was the same finding from research conducted by the Police in 2020 and lower than a 2018 study (19%).

Dr Paul Brown also found significant differences in prosecution practices across police districts, even after accounting for demographics, offending history and offence types. The findings evidence an association between factors such as ethnicity and likelihood of prosecution, and not necessarily a causal relationship.

Drawing insights across use of force data, police prosecutions data and praise, dissatisfaction and complaints submissions, Ihi Research found inequities for Māori and other communities of interest, such as for those people experiencing mental distress.

These inequities were apparent across all three of the focus areas and at structural, institutional and interpersonal levels. As well as feeling unfairly treated, Māori voiced dissatisfaction about the impact police interactions in their homes had on children, feeling unsafe with police and frustration at inappropriate police responses to family harm incidents.

Of note, 42% of TASER deployments and 54% of all TASER discharge events between July 1 and December 31, 2022, involved those experiencing mental distress and who were mentally unwell and/or attempting self-harm/suicide. Analysis of the reports completed by police officers after such incidents indicated a belief that individuals experiencing distress were non-compliant rather than unwell, or unable to follow instructions.

Ihi Research data analysis also emphasised police behaviour that supported and/or eroded public trust and legitimacy. Praise submissions indicate that the public valued the respect shown to them. Even though the situation may be a negative experience, such as receiving a road fine, how police officers conduct themselves has an impact on how the public views the experience and, in turn, influences their trust and confidence in the New Zealand Police.

Forty interim recommendations were developed both by the independent research teams and the Panel as part of phase one. Some of the recommendations focused on data processes and assurance to ensure that decision-making is informed by accurate and ethical data use. Others pointed to specific policies, procedures or training to review or make changes to, including independent review of all TASER deployments on those under 18, over 60 or experiencing mental distress, and increased training in de-escalation.

What did we do in Phase Two of the UPD research?

Phase two involved the collection and analysis of qualitative data with Māori, marginalised communities and police. The three research teams took the following bespoke approaches that resulted in a total of 135 interviews and 288 hours of participant observation.

1. Mana Pounamu conducted 54 interviews and 288 hours of observation at both the Royal New Zealand College and three police district case study sites, focusing on Māori and Pasifika communities. The district sites were selected by the Panel with input from the OAG of operational police officers and analysis of police and demographic data, to ensure variety across the selected sites. A cohort of new recruits were followed all the way through their 16 weeks of training, with interviews and observations of their initial training.

An additional 88 hours of focus groups and follow-up interviews were held with police staff and employees towards solutions-focused advice and guidance.

A smaller number of 6 community engagements with whānau Māori and Pasifika were also facilitated.

2. Ten case studies by Ihi Research, with a total of 75 interviews with community members and police. Community case studies were drawn from the findings indicating inequity in phase one (including missing data) and District Commanders had the opportunity to nominate sites of innovation for selection by the Panel. Each case study includes a literature review and key findings, with a summary report drawing the insights together.

The five communities of interest include: (51 interviews)

- Rainbow/takatāpui communities
- People who had been TASERed, and their whānau
- People experiencing mental distress
- Wāhine Māori and family harm
- Gang communities.

The five police innovation cases include: (24 interviews)

- The Operational Advisory Group (OAG)
- De-escalation
- Co-Response Team (CRT)
- Whāngaia Ngā Pā Harakeke (WNPH)
- Resilience to Organised Crime in Communities (ROCC).

3. Individually Responsive Methods by DBI with twenty-two police-experienced tāngata whaikaha, D/deaf and disabled people, and interviews with twenty police staff about their experiences with tāngata whaikaha, D/deaf and disabled people in their work. Police staff and employees had the opportunity to nominate themselves for an interview. The report includes a literature review, key findings and advice.

What are the Phase Two findings?

The phase one research findings demonstrated inequities present in the data that the Police already collect, including praise and dissatisfaction feedback, and rates of police prosecution for different groups. They gave an indication of what the inequities were, and who experienced them.

In phase two, the qualitative approach provided insights into how these inequities are experienced by different communities and police, including their impacts. They give tangible options to achieving fairer and more equitable policing, including examples of where this is already happening.

Collectively, these UPD research projects represent the most comprehensive picture we have of Māori and marginalised communities' experiences of policing. While comprehensive, it is not complete.

Other marginalised communities will have their own important stories to tell and experiences to share. It is important to note that where community members, and police staff, share their recollections of specific incidents and interactions, they share them as they experienced and recall them. The research was not designed to investigate specific incidents, but to explore shared experiences and themes across the projects from which to draw recommendations.

The similarities across the case studies do give us confidence that the recommendations are broad enough to support fair and equitable policing for all communities.

Firstly, we must acknowledge where we are. The findings hold a mirror up both to current policing practice in New Zealand and the continued impacts of childhood and whānau interactions with police. They tell us about the importance of fairness to individuals, whānau and also to police officers, and about experiences that fall far short of that. This research confirms a finding of inequity and bias in current policing in New Zealand. Both community and police participants expressed desire and hope for change and had shared ideas about what would make the difference.

There is evidence of unfair, discriminatory and harmful police behaviour alongside humanistic and empathic policing practices. Data from all phases of this research indicates patterns of inequity and bias across the police system influenced by inequitable wider societal structures. Inequity and unfair treatment are evident across different levels; structural, systemic, institutional and interpersonal.

There is evidence of unfair, discriminatory and harmful police behaviour alongside humanistic and empathic police practices.

The Panel have identified the following themes across the phase two UPD research:

1. Authentic and collaborative community and policing innovations are making a difference.
2. Systems, processes and cumulative experiences are getting in the way of fair and equitable policing for all communities.
3. Incidents of unprofessional conduct, including discriminatory behaviour, were reported were reported.
4. Being under-served, seen as undeserving, and being treated unfairly by police, is harmful.

This summary of findings cannot do justice to the volume and depth of experiences shared. We encourage you to engage with the individual research reports from which this summary is drawn. We have included community and police participant quotes from across the research projects to centre their experiences and voices, which were so generously shared.

A relational approach was found to be central to effective community engagement and policing across the research projects.

Authentic and collaborative community and policing innovations are making a difference.

Findings from across the phase two research demonstrate the critical importance of both police and community leadership in promoting fairer and more equitable approaches and in addressing social determinants of harm. Authentic and well-resourced partnerships can shift and improve long-standing police behaviour and culture and rebuild community trust in the Police.

They were genuinely invested in this approach ... [they] understood that a policing alone approach was not going to resolve any of the issues that actually, if we were looking at a systemic and generational change, that actually we had to be looking far more broadly and looking earlier to intervene earlier and more holistically.

(Community stakeholder, Resilience to Organised Crime in Communities case study, Ihi Research).

Particularly striking were the impacts on interactions and outcomes.

The co-response model prevents people from being unnecessarily detained legislatively when it doesn't have to happen. It prevents unnecessary use of force, because of the reaction response police get, and the stigmatisation that comes with police officers historically with mental health patients being the detainer of a mental health patient. And less people in our cells for the wrong reasons, less people waiting in Hospital Emergency Departments for the wrong reasons. It's providing the patient a better experience at the other end, and a better outcome.
(Community stakeholder, Co-Response Team case study, Ihi Research).

It really helps to demonstrate that when we respond differently, we think differently. We can get so many amazing outcomes that reinforces the need to do things differently. I believe that it did create a cultural change for those that were working within that environment. So, there was the broad training that happened, which changed the way people approached family harm.

(Community participant, Whāngaia Ngā Pā Harakeke case study, Ihi Research).

These impacts were also felt by police officers. Partnership, co-response and place-based approaches enable police officers to work alongside kaimahi who are often employed by the local iwi and are deeply connected to and trusted by local communities. Officers reflected on how much they had gained from these approaches to shift their own practices, in order to support individuals and whānau in more culturally responsive and effective ways.

This is actually how I thought policing was going to be. I've actually got the ability to walk alongside these families and support them at this time and work with them in preventing family harm from being a thing in their life.

(Police participant, Whāngaia Ngā Pā Harakeke case study, Ihi Research).

She talked about how different this was as a police officer being able to go in and have the conversation and from a care and empathy perspective, she'd never experienced that before.

(Community stakeholder, Resilience to Organised Crime in Communities case study, Ihi Research).

Evidence was found of practical applications of community-based, relational policing approaches. Relationship-focused roles, such as Iwi Liaison Officers and Diversity Liaison Officers, were found to be critical in engaging authentically and meaningfully with Māori and communities, extending to relational policing practices. Mana Pounamu found that senior Māori staff consistently emphasised how whanaungatanga – building trusting relationships with Māori and Pasifika communities – “pays off” and can contribute to positive outcomes.

If we didn't have the MPES team or Māori Wardens, our responses, especially around gangs, could have escalated because interactions become more adversarial. (Police participant, Mana Pounamu).

We had a [gang] member wanted by Police on a wounding charge, and he had a history of firearms. But our gang engagement team had built relationships with [the local gang chapter]. Now, the traditional policing model would have seen surveillance; AOS; dogs; the chopper; etc. Efficiency here is the cost benefit analysis: you've got all these teams, all these salaries – I mean petrol alone for the chopper is \$200,000 a fortnight! – so the cost of this operation would have been a lot, potentially into the hundreds of thousands. But take this versus one guy ... who's built relationships [(i.e., whakawhanaungatanga)] with the President of [the gang]. So on this, the President said 'I'll go and get him.' And the guy turned up at the station with his

grandmother. His reaction to us means we can manage the relationship with [the gang]: so how we arrest the guy is the efficiency here. Consider the cost of the whole operation versus one of our team building relationships. (Police participant, Mana Pounamu).

A relational approach was found to be central to effective community engagement and policing across the research projects. The DBI found that disabled participants knew what they needed to be and feel safe, what good engagement looked like and what they'd like to see from police. Disabled participants appreciated when police: clearly communicated (speaking slowly and directly to the participant); checked the participant understood; gave warnings, rather than pressing charges, found alternatives to use of force (for example not using handcuffs during an autistic meltdown); ensuring participants had access to their medications; and being open to learning and understanding.

Recommended strategies for avoiding unreasonable force on disabled people included: recognising early signs that a person is becoming dysregulated, using de-escalation strategies, using the lowest possible form of force and only if absolutely necessary, and taking a calm and relational approach.

So he signed 'I'm Deaf', which I recognise, my colleague didn't. So I was able to sign back, not a problem I sign as well. And this beast of a man who was very aggressive coming at us just stopped, calmed down, sat down and explained his argument with his partner. And we spoke to her and, you know, we got back in the car... I said, he was just really lucky I turned up tonight, because I know what would have happened, if my other colleagues had gone would have been two males, they would have seen this aggressive male huffing and puffing they would not have understood the 'I'm Deaf' sign, there would have been a scrap he would have been arrested. (Police participant, DBI).

Positive examples of good policing practice were shared from within youth justice, and a resounding overall message was the value of calmness, patience, and compassion.

The main feeling I get from it is that when you're talking to some, to people which are at that point in their life where they don't give a [swear word] about anyone or themselves. By being um forceful, or, or abusive, or talking down to or punching down on doesn't have any impact at all, people just get used to it ... But, having some compassion in that space, that's disarming. That's something which people aren't used to at that point. (Disabled participant, DBI).

De-escalation training and culturally safe, accessible, and relational approaches require prioritisation.

Systems, processes and cumulative experiences are getting in the way of fair and equitable policing for all communities.

Across the phase two research, existing policing initiatives such as liaison officers, specific place-based programmes and collaborations and individual champions within the organisation are demonstrating the value and opportunity of fair and equitable policing. However, the research has also identified barriers to achieve scale beyond pockets of relational and humanistic approaches.

These barriers include wider system failures, not utilising existing expertise to leverage innovative practices into institutional change, and resourcing, evaluation and training gaps. While the Police have a number of strategies, such as Te Huringa o Te Tai and Prevention First, Mana Pounamu found them to be inconsistently operationalised.

Current innovative practice with Māori, disabled and other marginalised communities was found to be reliant on individual champions who may or may not have local leadership support, rather than integrated across systems and structures. These practices frequently go unacknowledged or unrecognised, limiting their impact.

Often it is only once an individual champion leaves that communities fully understand the contribution achieved by that person.

Uptake of Supported/Alternative Resolutions, including the well-established Te Pae Oranga (TPO), is inconsistent across the organisation, despite participants repeatedly emphasising their value.

We still currently think in terms of the prosecutorial deterrent mechanism: 'lock them away'. That's the mindset we still have. We don't have enough of an organisational shift to recognise that these kinds of pathways [TPO] are as viable as others.
(Police participant, Mana Pounamu).

DBI found that system failures in support and lack of support networks for disabled people were found to lead to offending and a justice response when health and community responses have not been provided. Many participants had committed offences that were related to their disability, and a common denominator was the lack of formal supports at the time of the offending. Support for trauma and disability-informed approaches to mental distress was coupled with concern that the current mental health system lacks the capability and capacity to assume first responder responsibility.

Similarly, police officers reported systems barriers to affect change when there are gaps in specialist services and community-led responses.

If there is nowhere for them to go to when we do the enforcement, how do they leave? How do they get help? So, we are locking off the ability to actually affect change, and transformational change. We are very transactional in this space at the moment.
(Police participant, Gang Communities case study, Ihi Research).

Where these were in place, community-based kaimahi have, at times, been tasked with upskilling officers without extra resource in recognition of their time and expertise.

We also keep talking about wanting this to be community-led, so we can't just expect community to do it on top of everything else that they're doing. Let's find some funding that actually invests in strategic-level leadership in the community to be able to step in and drive this kind of mahi.
(Community stakeholder, Whāngaia Ngā Pā Harakeke case study, Ihi Research).

Designated Māori roles and other specialised engagement roles were found by Ihi Research and Mana Pounamu to be critical in the identified good practice. This expertise, however, was concentrated in particular areas of policing, and not evident or applied across the organisation. Similarly, support for disability responsiveness tended to rely on individual champions in different locations.

Mana Pounamu described how Māori responsiveness managers are sometimes seen more as cultural performers than as integral cultural advisors. Ihi Research also heard from police officers in other roles that Māori and Pasifika officers who have been encouraged to join through diversity recruitment strategies are not always enabled to bring their cultural expertise into their roles.

What they do is they recruit, they want a brown face, but they want you to be white in thinking. They want diversity in look, but not in thought. You need to tow the party line. It's always a lot harder for Māori and Pasifika to join Police.

(Police participant, Gang communities case study, Ihi Research).

There was a particular emphasis on the role that training can play towards fair and equitable policing by all three of the research teams. Mana Pounamu described a compartmentalised approach to Māori and Pasifika content, limiting recruits' ability to apply this knowledge in the field and the need for a more integrated model where recruits were encouraged to think critically and apply cultural responsiveness in their decision-making through discretionary decision-making scenarios.

There are imbalances in the current resourcing of training opportunities for police officers. De-escalation training and culturally safe, accessible, and relational approaches require prioritisation. Many disabled participants and their whānau, and police participants, reported to the DBI that they believed de-escalation would have achieved much better outcomes for all. The failure to apply de-escalation techniques frequently led to low level breaches or disability-related distress becoming more serious. This led to avoidable charges, such as refusing arrest or assault of an officer.

The de-escalation is only roughly 8 to 10 hours of the nearly 90 hours of defensive tactics that we deliver ... we teach it, we deliver it, and like all our training, it's just an introduction. They don't get a lot of chance or an opportunity to practice those skills in a training environment.

(Police participant, De-escalation case study, Ihi Research).

Incidents of unprofessional conduct, including discriminatory behaviour, were reported.

Reports of harmful, discriminatory and unprofessional Police conduct were shared by Māori and other communities in the five community case studies undertaken by Ihi Research. This included the use of racist, sexist/misogynistic and ableist police language, alongside excessive use of force and disproportionate responses.

As we turned around behind it [the car], we had a discussion. So, are we stopping this car because it's a shitty car, or subconsciously did I see that it's a male Māori who's done absolutely nothing wrong, but looks a bit rough, a young fella. And so, what am I pulling him up for? (Police participant, OAG case study, Ihi Research).

He was basically trying to leave, and the social worker was trying to stop him. He hadn't been given his meds, so he was also very, very dysregulated. But the police had already been called and they had TASERs on them. So, he was trying to leave and they TASERed him, and this was nothing to do with any offence or anything. He was TASERed like he was a criminal...." (Whānau of a young person who had been TASERed, People experiencing mental distress case study, Ihi Research).

Ihi Research found evidence of long-standing, harmful policing beliefs about people's 'deservedness' and 'worthiness' across community cases. Discriminatory police behaviour was underpinned by questions around who is a genuine 'victim of crime' and who is 'worthy' or 'unworthy' of higher levels of police support.

They went through those actual live scenarios of what they had experienced. I was quite embarrassed ... just listening to their experiences of police turning up. So it was well worth it to hear from them. (Police participant, Co-response Team case study, Ihi Research).

Police discriminatory practices were compounded by intersectionality issues. For example, in the Ihi Research case studies, Māori trans sex workers and Māori gang whānau report they are more likely to be stopped and approached by police.

Many forms of overt and covert ableism were reported by disabled participants. This included misinterpreting aspects of a person's disability as suspicious or criminal, use of force in response to dysregulation and other disability-related behaviours, assumptions about disabled people being "unreliable" witnesses, not feeling listened to and believed, having complaints ignored and diminished, overcharging and overloading of charges, inappropriate processing procedures, and the absence of accommodations, such as interpreters or appropriate communication aids.

[T]he decision made by three Police officers to handcuff a blind person and expose them the what essentially could be a life threatening injury those three clowns could have inflicted on me if I'd fallen forward and crushed my throat and suffocated because I didn't know what I was walking in front of [...] But the thing is, If you have the legal right to handcuff people, then you have to also be properly briefed to understand the implications of handcuffing people, rather than this one size fits all thing.
(Disabled participant, DBI).

The lack of knowledge and understanding of disability by police was raised by all disabled participants in DBI's research project, without exception and also acknowledged by police participants. I don't think there is, there's any framework there for them to even identify people who have disabilities ... It felt like there was no room for trying to understand the situation.
(Disabled participant, DBI).

While there were some examples of reasonable use of force, disabled participants more frequently described experiences where they felt police had exerted unreasonable force.

When reflecting on what led to the use of force, participants noted the following factors—police frustration; police misunderstanding of a person's disability and dysregulation (inability to control or regulate emotional responses); and a lack of police understanding as to how to respond. For example, TASER had reportedly been used when police did not know a person was D/deaf. They regarded the person as being non-compliant or obstructive.

Being under-served, seen as undeserving, or being treated unfairly by police, is harmful.

Those communities often most at risk did not see the police as safe or helpful, but rather as a threat to their safety. Wāhine Māori reported being under-served by experiencing limited time, care and attention by police as victims of crime.

The police pretty much thought I was the problem. They wouldn't believe me when I'd ring about a break in. I felt so awful, so unsafe. There were other times when he pushed me, he had come into the house and hit me. And I remember one officer saying to me 'where's the marks on your body then?'

(Wahine participant, Wāhine Māori and family harm case study, Ihi Research).

Examples of the impacts were that police did not understand how to approach a disabled person without making them feel threatened, sometimes leading to use of force, as DBI noted. When police did not provide participants with reasonable accommodations, participants felt the process was unjust.

One Deaf participant reflected:

I didn't really know what was going on. And then sometimes things were happening. And I didn't know why. [...] Yeah, last year, they put me on remand in [city] for four or five days without any access to an interpreter. [...] I want an interpreter and they say next week...

(Disabled participant, DBI).

Ihi Research community case studies provided evidence of the impact of adverse childhood police interactions and experiences as compounding ongoing distrust in the Police. When coupled with perceived police bias and stereotyping, this shared history has produced the foundation for oppositional relationships.

Police don't really represent rescue for me. They represent coming to break the family up.

(Gang member participant, Gang communities case study, Ihi Research).

Community distrust in the Police has an impact on whether an individual feels comfortable enough to make a complaint. The absence of this data means that being under-served and treated unfairly by police often goes unreported and unmonitored.

Just so many efforts for personal safety. If I'm travelling, I don't post about where I am until I'm back home. The additional mental load that is on so many people in the community is really massive. And I think the lack of a response from police, especially about the hardcore hate, hate speech stuff just allows it to continue to fester because there's ... no one saying, 'Hey, no, this isn't okay'.
(Takatāpui participant, Rainbow/Takatāpui communities case study, Ihi Research)

Participants in the Ihi Research case studies, as well as evidence from Mana Pounamu's research, raised concerns about police compassion fatigue and police burnout as well as inadequate resourcing for small, rural, isolated police stations.

I kind of always feel like [Police] are against me... But ultimately they are there to help people – but I think sometimes they're dealing with the same sorts of people all the time, and I'm worried they are confused about what they are there to do.
(Pasifika community member, Mana Pounamu).

The expanding role of the Police, particularly in areas like mental distress response, raises concerns about the alignment of expertise with demand. All research teams found that officers are frequently managing situations, such as mental health emergencies, that fall outside their primary skill set, leading to inefficiencies and frustration.

There's a heavy weight on some frontline officers when they need to use force and use cells to contain people experiencing mental distress. It's not good for people experiencing distress and it's not good for the frontline officers, and it's still happening in many districts ... the impact of handcuffs, cells, and dogs, and people are just experiencing distress. They haven't done anything criminal.
(Police participant, People experiencing mental distress case study, Ihi Research).

Mana Pounamu found that prioritising the wellbeing of officers (particularly at the Sergeant - Constable interface), as well as open communication and mentoring support, is crucial for fostering high-performing teams able to learn and less likely to tolerate unfair practices if they see them. The DBI also found that police can learn and utilise strategies that help to avoid the use of force and cells, such as, taking a calm, relational approach when engaging with disabled people.



What are the Phase Two recommendations?

The phase two research reports contain detailed advice for the Police, along with the research findings. The second phase reports represent a substantial body of work, with detailed advice and guidance for the Police in each of the three focus areas.

A third of this advice related to training, seen as the biggest area of opportunity. Together with the phase one reports, they represent a comprehensive commitment and hard work by the UPD research teams, Panel, OAG, and the Police.

The UPD research looked at three focus areas of police engagement, use of force and charging decisions. What was clear is that engagement is foundational and informs the experience of the other two areas.

Someone who can communicate calmly and make me feel safe. I don't know, I just really want to feel like [Police] care. I know it must be stressful sometimes, but that's all I need.

(Community participant, Mana Pounamu).

Engagement between communities happens between people. But it would be a fundamental misunderstanding of this research and its findings to suggest that it is therefore individual officers that need to change. It is true that individuals within the Police are championing relational and humanistic approach to their jobs. It is also true that change will only come from a shift in the systems, supports and processes that will equip and support them in their roles.

We have heard just as much about the need and potential for this transformational approach from police officers as we have from impacted communities. The recommendations are deliberately at the systems level and it is only a cohesive systems approach that will lead us to fair and equitable policing for all communities.

We can think about how there are seeds of innovative and good practice that have been documented in the research findings. For these seeds to grow into a forest the seeds need to have fertile training soil, be watered with relationships and connections, and be supported by strong roots of information, processes and tools that support them to grow, and together with community responses, shelter people from harm. Importantly, all seeds need access to this fertile soil.

It is only a cohesive systems approach that will lead us to fair and equitable policing for all communities.

As we make these recommendations we acknowledge recent progress made in these areas, from which these recommendations build. This includes a refresh of the entire Initial Training curriculum and resources at Police College, involving an increase from sixteen weeks to twenty weeks. Recruits now receive an additional sixty hours of practical time on key activities of the role such as statement taking, mental health, family harm, working with youth and Road Policing. It also includes the development of the Disability Roadmap, informed by disability advocates, which will involve the establishment of a disability advisory group to the Police, has been championed by an individual advisor at the Police and is yet to be implemented.

Embedding an organisational learning approach is key to unlocking the potential of all of the other recommendations, and of the identified good practice and innovations.

This report makes eleven recommendations towards fair and equitable policing.

The Panel has consolidated phase two findings from across the research projects to present the Police with a package of recommendations. Behind these recommendations sit robust findings detailed in the individual research reports, along with advice to guide the implementation of these recommendations.

The recommendations have been grouped by the same categories as the first forty were in the UPD Independent Panel Report One. These are:

- Community engagement and accountability.
- Training.
- Leadership.
- Policy.
- Data.
- Practice.

They are a combination of new actions, such as the practising certificate for police officers, and the amplification of existing initiatives, such as building on the Āwhi programme. They also include addressing significant gaps in knowledge and service delivery, particularly for tāngata whaikaha, D/deaf and disabled people.

Phase two findings complement and reinforce the phase one findings and recommendations. As described at the time, the phase one recommendations focus particularly on ensuring police have the data and processes to ensure they can identify and respond to issues of inequity. Phase two recommendations four, six and eight also appeared in the phase one recommendations, and have been included and updated here to add more specificity in light of the phase two findings.

These recommendations are not to be read in isolation. They are interrelated and designed to be implemented together. For example, community engagement and accountability recommendations will be ineffective if officers are not trained when and how to engage authentically, and with empathy and integrity. Updates to data collection and policies will enable more relational and effective interactions with communities.

If there is one takeaway from these recommendations, it is that embedding an organisational learning approach is key to unlocking the potential of all of the other recommendations, and of the identified good practice and innovations.

The praise data in phase one was vital in understanding what communities value. On the contrary, none of the participants who reported experiences they saw as unfair and discriminatory in the Ihi Research gang communities and TASER case studies had made complaints. Proactive engagement with marginalised communities and police staff about their positive and negative experiences will support this learning approach.

Community engagement and accountability	<ol style="list-style-type: none"> 1. Value relational ways of working with communities and police-experienced whānau to provide more effective solutions. Resource communities to engage and advise, support and learn from Police Employee-Led Networks, invest in more specialised community roles within the Police (such as Iwi, Pacific, Ethnic, Diversity and Gang liaison officers), and utilise this expertise in frontline operations, investigations, policy, research, communications, monitoring and evaluation. 2. Amplify Māori and community-led local collaborations, where the Police play a supporting, enabling and resourcing role, aligned with iwi and community aspirations, such as Whāngaia Ngā Pā Harakeke.
Training	<ol style="list-style-type: none"> 3. Introduce a practising certificate for all police officers, to be renewed every 2 years and to incorporate ongoing professional development for all officers throughout their careers, including situated learning and external supervision opportunities. This could be embedded within staff SPTs. 4. Further enhance police training on de-escalation, history, Māori and other cultural responses, disability rights and disability justice, to empower police officers, and as part of a comprehensive teaching and assessment framework that covers initial and leadership training and continuous professional development, co-designed/delivered with communities.
Leadership	<ol style="list-style-type: none"> 5. Embed an organisational learning approach across the Police and led out from the top. This should guide decision-making, data processes, policy development, training, leadership and practice, supported by tools and processes that enable frontline experience to inform national approaches and include regular feedback from Māori and marginalised communities, building on community praise and dissatisfaction data, systems review panels and lessons learned submissions from police staff. 6. Commit to regular public analysis and reporting on levels of service delivery and equity for Māori and marginalised communities across policing, including across the three UPD focus areas of engagement, use of force and charging decisions.

Policy	7. Build on the Police Disability Roadmap to embed disability and mental health responsive policing model as standard, including the provision of reasonable accommodations and accessibility of service for disabled people and their whānau, developing police policy regarding inclusive processing procedures, and the addition of comprehensive disability information into Checkpoint so that this is accessible to all police officers.
	8. Introduce independent governance and monitoring for all uses of TASER on people with existing health and disability conditions, children under 18, older people, and those in secure units, to ensure safe practice.
Data	9. Work with disabled people and their whānau to record relevant individual information as a flag in NIA to support positive and effective engagement, including their will and preference regarding supports and accommodations with engaging with police.
	10. Monitor and evaluate local and national innovative programmes and collaborations with iwi, communities and other agencies, including the UPD Operational Advisory Group, Resilience to Organised Crime in Communities. This includes whānau and community voice, and ensuring the implementation and scaling of what is effective in preventing and responding to harm, including supported and alternative resolutions.
Practice	11. Build on the existing Āwhi programme to ensure police officers can, and do, act as a conduit to community and specialist supports and services. Local knowledge should be inclusive of iwi and Māori supports, disability specific support and services, youth services and programmes, respite services, culturally specific services, and mental health services.

A framework to guide next steps has been developed to support the Police.

Along with the recommendations, we suggest the following framework is used to help guide implementation and strategic decision-making across the Police, to ensure a whole-of-organisation approach. It has been designed to empower decision-makers at all levels of the Police to help ask good questions when they are starting new projects/programmes, determining priorities and assessing progress.

This framework has been developed from the fairness and equity framework that guided Panel advice and was included in the UPD Independent Panel Report 1. It has been further informed by phase two findings and simplified for operational use. These key questions can also be applied to the whole organisation for the Police leadership to monitor progress, and to inform the areas for independent monitoring.

Steps to fair and equitable policing	Description	Key questions to guide action
A. Engage and enable.	Value and prioritise authentic and empathetic community engagement, particularly with police-experienced whānau, and support and enable Māori and community-led responses.	<ul style="list-style-type: none"> • What are the community aspirations and concerns? • What are the barriers to achieving aspirations and addressing concerns? • What existing supports and services are in place that we can connect with and support? • What is the role of police here in supporting those aspirations and preventing and reducing harm?
B. Prepare.	Police staff have the training, tools and supports in place to empower them to prevent and reduce harm.	<ul style="list-style-type: none"> • What are the skills and experience needed? • How are communities engaged in assessing and supporting? • Have we set up clear tools and processes to equip staff for effective policing and fair outcomes?
C. Amplify and build on.	Innovative collaborations and good practice are celebrated and scaled.	<ul style="list-style-type: none"> • How is success defined here by communities and by the Police? • How do we know what successes are being achieved? • Have we got mechanisms to identify, share, resource and grow these?
D. Monitor and learn.	Feedback from Māori, disabled and other marginalised communities and police staff is encouraged, reported on and monitored, for the purpose of improving service delivery to prevent and reduce harm.	<ul style="list-style-type: none"> • What have we already heard from Māori, disabled people, marginalised communities and staff on this? • How are we going to monitor/evaluate this? • What is the process for feeding into local and national practice improvements? • How do we ensure staff and communities feel safe to share lessons as well as success? • Are we proactively seeking feedback and responding to complaints and feedback fairly, honestly, and transparently?



How is UPD being implemented?

We don't want it to be a book that sits on a shelf, but is it going to be or is it going to be implemented or something there? So I'd just like to see what happens after this? Where to next? The journey's been amazing.
(Police participant, OAG case study, Ihi Research).

The UPD programme was designed to create positive change, and its success will be measured by the implementation and ongoing independent monitoring of the research findings and recommendations. We are encouraged that the Police have already committed to progressing eight of the 40 recommendations over the next six months from August 2024 - February 2025.

These eight being progressed are:

1. Pilot district Operational Advisory Groups (OAG) in two districts
2. Review previous advice and consider the value of a professional registration system for police officers
3. Build cultural capability and capacity into training and leadership development programmes for staff
4. Build an enterprise platform to centralise insights and better equip the Police to consider insights in decision-making.
5. Understand our baseline offering for de-escalation training and identify opportunities to strengthen training
6. Implement recommendations on photographing and fingerprinting of rangatahi
7. Re-set our response model to non-emergency mental health demand working closely with partners
8. Build provisions into the Data Strategy for an NZP Data Catalogue.

We have advised the Police on the possible implementation and oversight models that would take the recommendations forward.

We encourage them to resource this work to reduce harm, address inequities being experienced by Māori, disabled people, and other communities, and prevent crime. At the date of writing, we are waiting for the Police to determine how they will resource the implementation of this work and encourage them to do so to acknowledge and respond to the voices and experiences of Māori, communities and their own staff.

We would expect to see significant measurable change within five years if the recommendations are implemented.

This progress will require monitoring and community reassurance through independent oversight.

Significant progress has been made in relation to the mental health recommendation, in which planning was already well underway at the time of publication of the UPD Independent Panel report 1. A new threshold for police response clarifies the Police role in a phased plan to the end of 2025. The implementation of other recommendations, such as de-escalation training in response to mental distress, are in the planning stages and others are yet to be progressed.

The relational model that we have developed with the Police, and the inclusion of police officers and employees in the research process means that some of the insights have already been contributing to organisational learning and improvements towards fairer policing, outside of the formal recommendations, including the introduction of Systems Review Panels.

The Independent Panel was also convened to provide advice to the Police on issues of fairness, equity and bias, which are related to the three focus areas and associated issues. Details of the advice provided to the Police can be found in Report 1 and that advice is with the Police to action.

We would expect to see significant measurable change within five years if the recommendations are implemented.

This progress will require monitoring and community reassurance through independent oversight. This is a key component of moving towards a learning organisation where police officers are set up to succeed by being well prepared and supported, allowed to fail fast, provided with learning opportunities, part of a holistic community response and feeding into a culture of learning across the organisation.



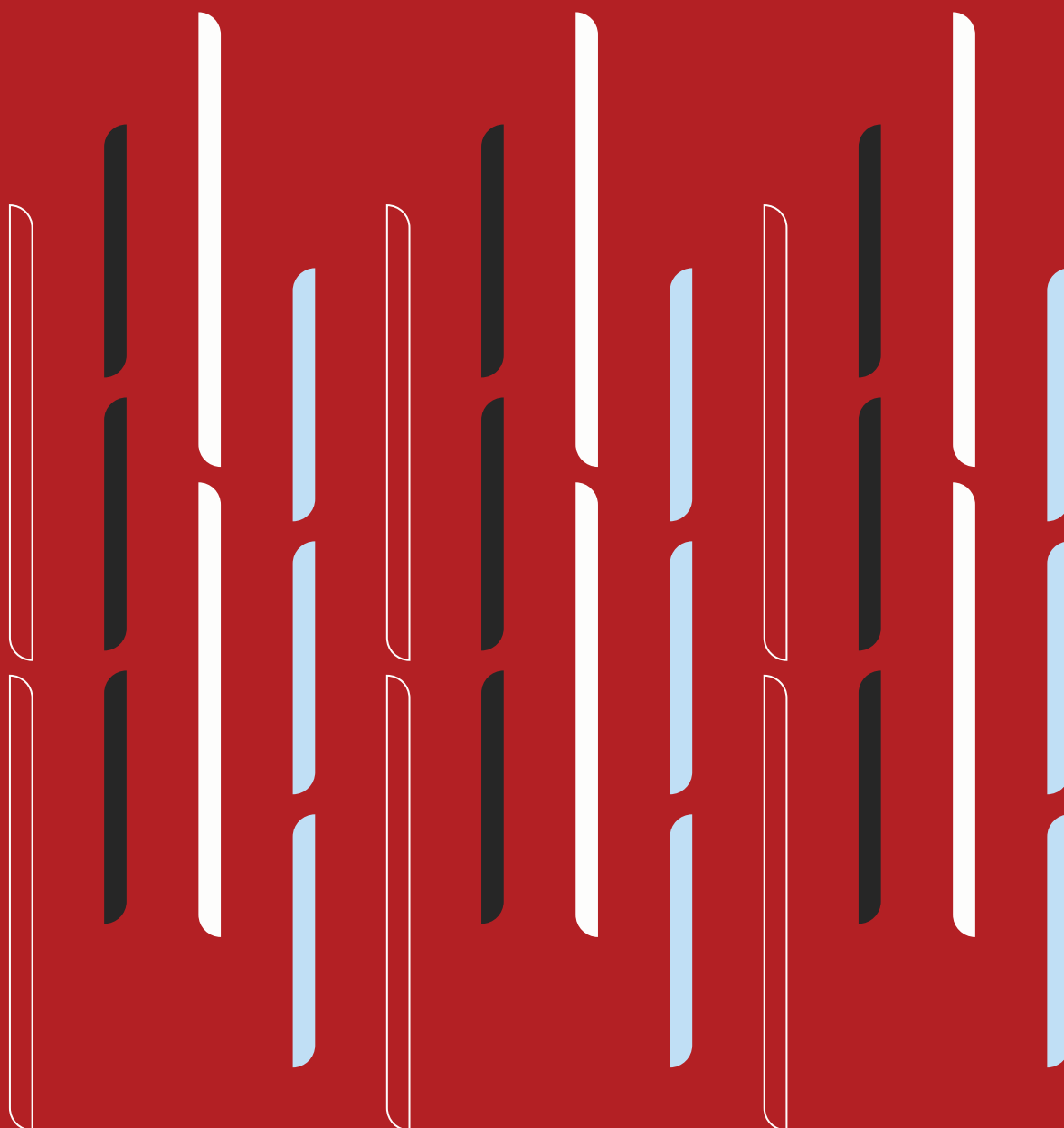
How can I access the full reports?

The full Understanding Policing Delivery reports, including Independent Panel Report One and all phase one and two research reports, will be available here, alongside the reports from the Research teams:

<https://www.police.govt.nz/about-us/programmes-and-initiatives/understanding-policing-delivery/research>

If you are Deaf, hard of hearing, deafblind, speech impaired or find it hard to talk, and would like to, you can contact the New Zealand Relay Service.
www.nzrelay.co.nz

For further enquiries please email:
upd@police.govt.nz



Appendices

Appendix 1

Profiles of the Independent Panel

Chair

Professor Khylee Quince
Ngāpuhi, Te Roroa, Ngāti Porou,
Ngāti Kahungunu

Dean of the School of Law at Auckland University of Technology teaching criminal law, youth justice, and Māori legal issues.

Khylee is a former member of the New Zealand Parole Board and former Chair of the New Zealand Drug Foundation. Pou Ārahi and Founding Chair

Pou Ārahi and Founding Chair

Tā Kim Workman KNZM QSO
Ngāti Kahungunu ki Wairarapa,
Rangitāne o Wairarapa

His career spans roles in the Police, the Office of the Ombudsman, State Services Commission, Department of Māori Affairs and Ministry of Health.

He was operational head of prisons from 1989 to 1993. Joining with the Salvation Army in 2006, Tā Kim launched the “Rethinking Crime and Punishment” Project, and later formed JustSpeak, a movement that involves young people in criminal justice advocacy and reform.

Other members

Dr Katie Bruce

Chief Advisor to the Independent Panel (Aug 2022-March 2024), Katie is Kaiwhakahaere Matua, Chief Executive of Hui E! Community Aotearoa and a Tangata Tiriti board member of Community Research Aotearoa.

Katie has previous experience as Acting Director of Strategy, Rights and Advice at the Office of the Children's Commissioner, Chief Executive of Volunteering New Zealand and Director of JustSpeak.

Dr Jonathan Godfrey ONZM

National President of Blind Citizens NZ, the oldest disabled-person-led disability advocacy organisation in New Zealand and a statistician at Massey University.

He was leader of New Zealand's Independent Monitoring Mechanism when New Zealand was examined by the United Nations' Committee on the Rights of Persons with Disabilities in 2022.

Dr Penny Hagen

Director Tangata Tiriti of the Auckland Co-design-Lab, building public sector capability around participatory approaches and design for equity and intergenerational wellbeing.

Helen Leahy

Pou Arahi/CE for Ngā Waihua o Paerangi Trust (Ngāti Rangi). She was the former Pouārahi/CE of the Whānau Ora Commissioning Agency for the South Island, Te Pūtahitanga o Te Waipounamu and a trustee on the board of PILLARS (Positive Futures for Children of Prisoners).

Jo McLean Ngāi Tahu, Te Atiawa

Member of the Te Rūnanga o Ngāi Tahu Board and Director on the Te Rūnanga O Waihao Board. Jo has a long background in Unionism and is currently on the Canterbury Living Wage Committee, the Arowhenua Whānau Services Board, CWMS Co-Chair and is Deputy Chair of one of the Executive Te Rūnanga o Ngāi Tahu sub-committees.

Appendix 1

Profiles of the Independent Panel

Lady Tureiti Moxon

**Ngāti Pāhauwera, Ngāti Kahungunu,
Kāi Tahu**

Managing Director of Te Kōhao Health, Chair of the National Urban Māori Authority, trustee of the Hauraki Primary Health Organisation, member of Ministry of Health Māori Monitoring Group, member of the Abuse in Care Royal Commission of Inquiry Social Welfare Reference Group and is a member of the Puhara Mana Tangata Panel to the Ombudsman.

Grant O'Fee **MNZM**

Former New Zealand Police Superintendent, Commissioner of the Tongan Police, and current a Te Pae Oranga panel member and national patron for the Big Brothers Big Sisters mentoring scheme.

Rahui Papa **Ngāti Korokī-Kahukura, Waikato-Tainui**

A recognised authority on Waikato reo and tikanga and has served on the Waikato-Tainui Governance Group since its inception. Rahui also plays an integral role in the Iwi Leaders' Forum.

Ranjna Patel **ONZM, QSM, JP**

Ranjna is the founder of the Gandhi Nivas, as well as the co-founder and director of Tāmaki Health, a primary healthcare group.

Ranjna sits on a number of advisory boards, including the Police Commissioner's Ethnic Focus Forum. She is a trustee of the Mental Health Foundation, Swaminarayan Temple, Kaitiaki Kōi Tu – The Centre for informed Future and Diversity Works, New Zealand's national body for workplace diversity and inclusion.

Distinguished Professor Paul Spoonley **FRSNZ**

One of New Zealand's leading academics and a sociologist, he is a Fellow of the Royal Society of New Zealand.

Paul was the Co-Director of He Whenua Taurikura – National Centre for Countering Terrorism and Violent Extremism. He is also involved with Kōi Tū: The Centre for Informed Futures, is Chair of the Social Science Marsden Fund Panel and is Chair of Metropolis International.

Seuta'afili Dr Patrick Saulmatino Thomsen (Sāmoa-Vaimoso)

Senior Lecturer in Global Studies at the School of Cultures, Languages and Linguistics in the University of Auckland's Faculty of Arts. He is the Principal Investigator for the Manalagi — Pacific Rainbow MVPFAFF+ LGBTQIA+ Health and Wellbeing Project and worked as the Pacific Data Co-Lead for the Human Rights Measurement Initiative.

His research focuses on empowering Pacific Rainbow+ communities as well as working on questions that relate to Pacific, Samoan experiences at the intersections of race and queerness, with an additional transnational focus on the connections between North Asia and the Pacific.

Anne Waapu Rongomaiwahine, Ngāti Hinemanu, Ngāti Kahungunu, Ngāti Haua

Māori researcher and activist focused on the transformation of New Zealand's colonial justice system with an interest in constitutional transformation and healing historical and intergenerational trauma.

Glenn Wilcox

Qualified Hearings Commissioner, co-chair of the Affinity Charitable Trust, and he has been a member of the Independent Māori Statutory Board in Tāmaki Makaurau since its inception in 2010.

Previous members

Matt Bagshaw (May 2021 to September 2021)

As well as Co-Chair of Rainbow Pride Auckland, Matt Bagshaw is the founder and Director of embie people – a global business dedicated to putting employee happiness at the forefront of management thinking. Matt has a proven track record in designing and implementing dynamic people strategies with a fundamental focus on diversity, equality and inclusion.

Phylesha Brown-Acton (March 2022 to July 2023)

Co-founder and Executive Director of a Pacific MVPFAFF/LGBTQI+, Rainbow organisation called F'INE, Co-investigator of The Manalagi Project (New Zealand's first Pacific Rainbow+ Health and Wellbeing Project) and Co-Investigator of Counting Ourselves (an anonymous community-led health survey for trans and non-binary people living in Aotearoa).

The late Fa'anāna Efeso Collins (April 2021 to April 2023)

Member of Parliament, former Auckland City Councillor, community advocate and founder of youth mentoring programmes.

Appendix 2

Terms of Reference: Independent Panel

Purpose

1. The Independent Panel (Panel) has been convened to manage the Understanding Policing Delivery research programme.
 - Supporting and managing the research teams to address the UPD research questions and produce robust research outputs.
 - Supporting NZ Police to translate and implement the research findings.

Responsibilities

2. The Panel will oversee and manage the UPD research, including:
 - Designing the research scope.
 - Designing and running a robust procurement process for independent research teams to design and undertake the research.
 - Establishing an independent and bespoke ethics committee to provide ethical oversight for the research and nominating members for this committee.
 - Appointing members to the UPD ethics committee and liaise with them during the ongoing ethical oversight of the research.
 - Overseeing the agreed research budget.
3. The Panel will forge a close relationship with the research teams and develop a clear understanding of how they communicate with each other to familiarise themselves with the subject matter expertise of each individual and the group collectively.
4. The Panel will act as the coordination point between Police and the research teams which will involve:
 - Reporting on the progress and early insights of the research teams to the Leads Group and ELT,
 - Developing a close working relationship with the OAG to ensure operational insight forms part of the advice incorporated into the research, and where the research indicates, informs proposed changes in legislation, Police policy and practice.

5. The Panel may also provide independent advice regarding this research and associated Police practice for the consideration of the Commissioner and the Police Executive. This may include direct engagement with the Police Executive, Police subject matter experts, staff involved in the day-to-day delivery of policing services, iwi and communities and access to other information relevant to the Panel's work.
6. As the research progresses, the Panel is expected to provide well-considered, robust, and independent advice regarding the following areas:
 - The research programme, to ensure it is supporting Police to:
 - achieve its objectives in a timely and optimal way, and in a manner, which enhances trust and confidence,
 - ask the right questions to ensure a healthy and informed discussion,
 - strengthen its understanding of real or perceived bias within the Police operating environment,
 - understand any policy, training or operational practices that require targeting for improvement, and
 - identify where there are circumstances and factors outside of Police control that may require broader system interventions.
 - Police practice as the research unfolds, including ensuring the research takes into account Te Tiriti o Waitangi, the importance of proactive Crown-Māori relationships, and the expectation that Police practice is fair, impartial, ethical, and just.
 - Potential opportunities to translate the research findings into any enhancements to policing delivery in a manner that aligns with Police's mandate.

Appendix 2

Terms of Reference: Independent Panel

Membership

7. The Panel will comprise an independent Chair and up to fifteen (15) independent members.
8. The Commissioner will appoint the Panel Chair.
9. Panel members will be appointed by the Commissioner in consultation with the Panel Chair.
10. Panel members will collectively have expertise in research, law, ethics and human rights; te ao Māori; organisational management; operational service delivery; and public policy. Knowledge of policing and the criminal justice process is desirable, but not essential. Diversity is valued in selecting panellists.
11. With the approval of the Commissioner, the Panel Chair may co-opt other members on an ad hoc basis to ensure access to appropriate expertise and experience to consider a specific issue. Any ad hoc member co-opted will be subject to the same acceptance conditions as full members of the Panel.
12. If it becomes necessary for any member to resign their role on the Panel, notice of resignation shall be provided in writing to the Commissioner.
13. From time to time, it may also be necessary or appropriate for a member to temporarily step aside from their Panel role. In any such cases, the member shall formally communicate in writing the intention to suspend their participation on the Panel for a specified time.
14. In any situation where the Panel Chair wishes to temporarily step aside, the Commissioner will appoint one of the other Panel members as Acting Panel Chair.

Operating Protocols

15. The Panel will meet 6-weekly but may also convene on an "as required" basis to address emerging issues. Hui will generally be from 9.00am to 4.00pm.
16. The quorum comprises the Chair (or Acting Chair), plus six (6) members of the Panel.
17. Participation in the Panel will generally be on a 'no substitutes' basis, but this can be varied with the prior agreement of the Chair.
18. The Panel may decide to invite non-members to attend either particular hui or a series of hui, so they can provide relevant information, material, or knowledge.

19. The Secretariat function is managed by the Programme Manager and Programme Coordinator. In consultation with the Chief Advisor to the Panel, they are responsible for arranging hui, the agenda, minutes, and action points.
20. Hui will primarily be held kanohi-kite-kanohi (face to face) and will be communicated ahead of time.
21. The agenda and any papers will be distributed to members five days before the hui.
22. A register of action points will be maintained and circulated within five days after each hui.
23. With the Chair's approval, urgent items of business may be dealt with outside of the planned hui cycle and recorded at the next hui.

Conflicts of Interest

24. There will inevitably be conflicts of interest for members of the Independent Panel. Members must complete a declaration of interest to identify any conflicts.
25. The Panel Chair will decide what course of action is most appropriate. This might involve withdrawal from the Panel hui if the conflict is deemed serious enough.
26. All conflicts must be recorded.

Changes to Responsibilities

27. As the research progresses there is a possibility that other issues will emerge which will require attention. Any changes to priorities and focus will be worked through with the Panel.
28. As the research unfolds, and in addition to any enhancements to scope, Police may seek to utilise the Panel's expertise for other specific pieces of work or to test different initiatives. In this case:
 - Any additional opportunities will be agreed by the Commissioner (or their representative) in consultation with the Panel Chair.
 - When a member of the Panel agrees to contribute to the project, based on their unique expertise, they do so as a member of the Panel. To avoid 'boundary creep', communication to an individual Panel member should either be through the Chair or copied for their information.
 - Where such appointments occur on a regular basis, there should be a common agreement about payment levels.

Process for Providing Advice

29. The Panel may provide its advice to Police in a variety of ways, depending on the stage and phase of the research, or the nature of any specific requests but will likely be provided verbally or in writing by way of email(s) and/or report(s).
30. Typically, the Panel will provide advice to the Leads Group through the Panel Chair or their representative. Where relevant, this will include advice from the OAG.
31. A consensus will be reached regarding the incorporation of that advice in an appropriate and robust way to ensure the academic and cultural integrity of the research.
32. Where consensus cannot be reached, the Panel is expected to provide advice directly to the Commissioner or their representative(s).

Supporting Arrangements

33. The Panel will be supported by a dedicated Police employee to support its work and ensure it remains well-informed on any related activities.

Terms and Payment

34. Panel members will be appointed for a multi-year term by agreement with the Commissioner, on terms specified in the Panel member's letter of engagement and may be re-appointed for a further period. Members are eligible to be remunerated in line with the Cabinet Fees Framework.

Confidentiality and visibility of the Panel's work

35. It is acknowledged that research material will involve a mix of material in the public domain and confidential material, and that the quality of the research and outcomes depends on access to some confidential and sensitive material under appropriate conditions.
36. All those working Panel members have a responsibility to treat all documents referred to them and associated information with due confidentiality. This includes matters tabled and/or discussed at Panel hui, and advice provided to Police.
37. Advice provided to the Commissioner, or their representative(s) will be treated in confidence to ensure that Police is able to assess and reflect on the Panel's advice, and work through any issues identified. However, there is a presumption the Panel's advice will ultimately be made public as part of a communications and engagement plan once any decisions have been reached and key stakeholders notified (including the Minister of Police, and Police employees).
38. Panel members will also have a short biographic note placed on Police's website (www.police.govt.nz), so the public can readily access information on the Panel's membership.

Media and public comment

39. Noting that the Panel members are experts in their respective areas of expertise and are likely to be contacted for media comment, it is acknowledged that Panel members are free to acknowledge they are supporting Police in this area, and to discuss or comment on any of their own work or material which is already in the public domain.
40. The Commissioner and the Panel Chair agree to open dialogue on media or allied information requests and coverage in the spirit of openness, transparency, and "no surprises". Following discussion, the Panel Chair may choose to speak on a particular topic or nominate someone within the Panel to do so where it is within their area of expertise or if it would add value to the discussion. Panel media releases will be approved by the Panel Chair, following review by the Commissioner, particularly where Panel members may have differing views on a specific matter.

Appendix 3

UPD Mātāpono (Principles)

The UPD programme principles were ratified by the Independent Panel on 5 May 2023, and subsequently endorsed by both the OAG and the Leads Group.

Both the Articles and the Principles of Te Tiriti o Waitangi serve as foundational to the programme principles that follow.

Kaitiakitanga

Kaitiakitanga has been described as guardianship or protection. The basic meaning of ‘tiaki’ is to guard but, depending on the context in which it is used, it also means to preserve, keep, conserve, nurture, protect and watch over.

In the context of the UPD project, it ensures that Māori rights are actively protected through honourable conduct, fair processes, robust consultation and good decision-making. It refers to the active protection of Māori staff, Panel, and stakeholder rights. It includes their data and interests in relation to the Police and the criminal justice system.

Manaakitanga

At the heart of manaakitanga is the value of caring for people. This value is exemplified through the respectful and kind relationships that we nurture with others. These relationships are cultivated and nurtured as reciprocal for all parties involved.

The principle and values attached to manaakitanga are held to be very important and underpin all tikanga Māori. Manaakitanga focuses on positive human behaviour and encourages people to rise above their personal attitudes and feelings towards others and towards the issues they believe in¹.

Whakamana

Whakamana recognises the inherent mana and dignity of all and their lived reality. It implies that all interactions and practices should protect or enhance the mana of all concerned, help individuals to maintain or improve their mana and lift everyone else's mana who participates in the event or interaction. If one aims to ensure their own mana by diminishing the mana of others, then they have not achieved their purpose.

1. Mead, H. M. (2016). Tikanga Māori (revised edition): Living by Māori values. Huia Publishers. P.378.

Appendix 3

UPD Mātāpono (Principles)

Whanaungatanga

Whanaungatanga is a value that focuses on relationships; the notion of ‘whānau’ being that of an extended group of people with whom you have sustained relationships. The whānau is a collective of individuals who are bound together by a common good and work collaboratively to provide for the group’s needs.

Individual needs are seen as secondary to the group’s overall wellbeing, so require a different set of measures in order to gauge ‘wellbeing’².

In the context of UPD, it relates not only to relationships within the Panel but the internal relationships with OAG members, the research teams and the Leads Group, the Police ELT as well as external relationships with the Police, communities, and stakeholders.

Aroha ki te Tangata

Aroha ki te tangata (a respect for people) is about allowing people to define their own space and to engage on their own terms.

Within the context of research, a respect for people includes allowing people to define the research context, the way we deal with research data (e.g., quantitative research), and acknowledging indigenous sovereignty data.

The Importance of Wānanga

We agreed that over time, and as the UPD project evolves, the context and significance of the principles may change. It is therefore important to keep an open mind and to wānanga about these principles and their meaning when required.

2. Durie, M. (2006). Measuring Māori Wellbeing. Guest Lecture Series. Wellington: The Treasury. P.75.



Appendix 4

UPD Research Project and Team Summaries

Ihi Research

www.ihiresearch.co.nz

Kaupapa whakarāpopoto **Project summary**

Ihi Research have a focus on an organisational learning approach that could potentially transform the systems and structures that perpetuate inequity/equity in the organisation.

On this project, they are analysing data that can be used to drive organisational learning and systemic change and to explore police engagement with Māori and other communities of interest.

Ihi Research are undertaking a phased exploratory mixed method research project underpinned by a Māori-centred approach to generate empirical data on the nature of police/Māori/marginalised community interactions. Analysis of these interactions across the three UPD focus areas (police stops, use of force and charging decisions) are providing insights in order to drive systemic, organisational behaviour and attitude change.

The starting point is to look at what communities have already fed back to the Police in terms of complaints, praise and dissatisfaction reports, and an exploration of police data on the use of force. Researchers will then explore themes in the data with communities and some Police innovation sites to better understand how relationships between Police and communities might improve equitable police decision-making and engagement in a highly participatory research approach.

Ihi Research

Ihi Research have significant expertise in developing customised Māori research and evaluation approaches, along with research to support social innovation and organisational learning.

They have experience in implementing research to drive systemic, organisational behaviour and attitude change. Their projects are focussed on establishing relationships with the communities they work with, and developing partnerships underpinned by best practice engagement principles inherent in co-design and co-construction methods.

Ihi Research's relational and evaluative expertise enables them to harness the collective intelligences of diverse groups in ways that deepen learning and strengthen collective commitment for change. A team of Ihi researchers with a wide range of expertise and experience are working on the UPD project.

Principal investigators:

Dr Catherine Leonard and Dr Anne Hynds

Dr Catherine Leonard (Kāi Tahu, Kāti Mamoe) is the managing director and lead researcher for Ihi Research. She has been a registered psychologist for over 20 years. Catherine spent 10 years as a senior lecturer at Victoria University where she worked on several major Ministry of Education research and development projects. From 2010 to 2014, Catherine was the Chief Executive of Te Tapuae o Rehua, a subsidiary of Te Rūnanga o Ngāi Tahu, where she led research and educational development initiatives on behalf of the iwi. She has published and presented nationally and internationally on culturally responsive practices and the development of iwi-led initiatives.

Dr Anne Hynds is an experienced researcher and her work has contributed to national and international studies that investigate the collaborative processes needed to develop relational trust and evaluative thinking for cohesive, innovative and resilient learning communities. She was the Editor in Chief for the Oxford Bibliographies in Education (Oxford University Press) and previously worked as an Associate Professor for the Faculty of Education and Social Work, University of Auckland, New Zealand.

Appendix 4

UPD Research Project and Team Summaries

Mana Pounamu

www.manapounamu.co.nz

Kaupapa whakarāpopoto **Project summary**

He Kitenga nō te Whare | Insights from the Whare explores the mechanisms, processes and instruments that reproduce, facilitate, or passively contribute to systemic bias and inequitable outcomes for Māori and Pasifika, within the institution of policing in New Zealand.

The team has adopted a kaupapa Māori and Pacific-based methodological approach, unpacking how this has informed the two UPD focus areas of the use of force, and who police stop and speak to.

He Kitenga nō te Whare aims to enhance relations between the Police, and Māori and Pasifika, in identifying tangible ways the Police can modify policy and practice, to deliver services in an equitable manner in future. The project involves a case study approach at the Police College and in police district sites, with participant observation and interviews. Police have been involved in the research design, analysis and outputs of the case studies.

As part of the case studies, a small cohort of Māori and Pasifika community members are being engaged at one of the case study sites, to gather their perspectives and insights into this kaupapa.

Principal investigator **Dr Pounamu Jade Aikman**

Dr Aikman (Ngāti Maniapoto, Ngāti Wairere, Ngāti Apakura, Ngāti Awa, Ngāi Te Rangi, Ngāti Tarāwhai, Te Arawa, Ngāti Uenukukōpako) is an independent scholar and Director of Mana Pounamu Consulting.

His doctorate explored contemporary and historic Ngāi Tūhoe experiences of policing, and today consults on research and evaluation projects in the education, justice, and health sectors.

Co-investigator: **Dr Rachel Yates-Pahulu**

Dr Yates-Pahulu (Vaisala, Savaii) has a background in Pacific Studies from Victoria University of Wellington and has worked across the education, cultural, and heritage sectors. Her work focuses on amplifying Pacific voices and incorporating Indigenous approaches to research. Rachel is passionate about fostering culturally responsive practices to support Pacific communities. She lives in Te Whanganui-a-Tara with her family.

Donald Beasley Institute

www.donaldbeasley.org.nz

Kaupapa whakarāpopoto **Project summary**

The Donald Beasley Institute draw on the experiences of tāngata whaikaha, D/deaf and disabled people to identify whether, where, and to what extent bias may exist in the Police. The purpose of the research is to ensure policing policy and practice is fair and equitable to all, including for tāngata whaikaha, D/deaf and disabled people.

Principal investigators:

A/Prof. Brigit Mirfin-Veitch, Dr Kelly Tikao and Dr Robbie Francis Watene

Associate Professor Brigit Mirfin-Veitch is the Director of the Donald Beasley Institute and has successfully secured and led a broad range of commissioned and contestable research projects over her 30-year career. Since 2010, much of Brigit's research over the past decade has directly focused on equitable access to justice for disabled people.

Dr Kelly Tikao (Waitaha, Kāti Māmoe, Kāi Tahu) is a registered nurse, nursing education academic, and respected Kaupapa Māori researcher whose research has focused on Kaupapa Māori Methodology, whānau, community, and tāngata whaikaha, tamariki, and rangatahi.

Dr Robbie Francis Watene is a disabled leader, researcher and advocate who has achieved international recognition for her work in the area of human rights and research relating to the implementation and monitoring of the United Nations Convention of the Rights of Persons with Disabilities (UNCRPD).

Dr Paul Brown

<https://profiles.waikato.ac.nz/paul.brown>

Kaupapa whakarāpopoto **Project summary**

An analysis of police prosecution decision making data, followed by a stocktake and gap analysis across police datasets. Dr Paul Brown is working alongside the other teams to support with statistical analysis.

Principal investigator:

Dr Paul Brown

Dr Paul Brown (Tainui, Ngāti Hikairo) is an academic researcher in Statistics at the University of Waikato, with research interests in computational Bayesian inference and statistical modelling. He has worked with New Zealand Police on a range of projects, including statistical modelling crime and crime patterns in Kirikiriroa (Hamilton). He has particular research interests in issues of algorithmic bias—especially in the context of Aotearoa New Zealand and he is involved in projects that include Māori data and digital sovereignty.

Appendix 5

Glossary of Terms

GENERAL TERMS	
Ableism	A system of assigning value to people's bodies and minds based on societal ideas of what is normal and desirable.
Bias	Negative feelings and evaluations of individuals because of their group membership (prejudice), overgeneralised beliefs about the characteristics of group members (stereotypes), and inequitable treatment (discrimination).
Ethnic	A group that has a shared culture and history. Membership is self-defined.
Equality	To treat everyone the same way, regardless of differences.
Equity	To provide everyone with what they need to succeed.
Fairness	Impartial and just treatment or behaviour without favouritism or discrimination.
Indigenous	A racial and ethnic group of people being the original inhabitants of a region and/or country.
Inequity	Injustice, unfairness.
Intersectionality	Compounded by effects of multiple identities and characteristics - including ethnicity, gender and sexuality
LGBTQIA+	Acronym for the lesbian, gay, bisexual, trans, queer, intersex, asexual and more communities.
MVPFAFF+	An acronym to describe Pasifika identities; Mahu (Hawai'i and Tahiti), Vaka sa lewa lewa (Fiji), Palopa (Papua New Guinea) Fa'afafine (Samoa) Akava'ine (Rarotonga), Fakaleiti (Tonga), Fakafifine (Niue). There are 22 Pacific Island countries, and each have their own ethnic terms related to sexuality and gender identity.
Race	The belief that groups can be defined by biology. Often defined by others according to a person or group's physical appearance.

TE REO MĀORI TERMS

Kaitiakitanga	Guardianship or protection. The basic meaning of 'tiaki' is to guard but, depending on the context in which it is used, it also means to preserve, keep, conserve, nurture, protect and watch over.
Kaupapa Māori	A philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.
Kaupapa Māori Research	Research that is designed by, conducted by, made up of, and benefits, Māori. The research frames kaupapa Māori as the primary interest of the project, involves Māori as co-constructors of the project, supports kaupapa Māori theory, and uses Māori terminology.
Māori Centred Research	Research projects where: <ul style="list-style-type: none"> the project is Māori led, and where Mātauranga Māori is used alongside other knowledges (e.g., through frameworks, models, methods, tools, etc.), kaupapa Māori research is a key focus of the project, research is typically collaborative or consultative, with direct input from Māori groups, commonly including Māori researchers or a collaboration with Māori researchers or researchers under the guidance/mentoring of Māori, and there is alignment with and contribution to Māori (e.g., iwi/hapū, organisations) aspirations.
Manaakitanga	Behaviour that acknowledges the mana of others as having equal or greater importance than one's own, through the expression of aroha, hospitality, generosity and mutual respect.
Mātāpono	Principle or maxim.
Mātauranga Māori	Māori knowledge – the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices.
Rangatiratanga	Māori sovereignty, self-determination, autonomy, and positive Māori development.
Te Ao Māori	The Māori world view.
Tikanga	Way(s) of doing and thinking held by Māori to be just and correct.
Whakamana	Give authority to, give effect to, give prestige to, confirm, enable, authorise, legitimise, empower, validate, enact, grant.
Whanaungatanga	Relationship, kinship and a sense of family connection, created through shared experiences and working together to provide people with a sense of belonging. It comes with rights and obligations, which serve to strengthen each member of that whānau or group.

Appendix 5

Glossary of Terms

POLICING TERMS	
Policing by Consent	The establishment of trust and accountability between the police and communities, based on public approval of the police approach and actions.
Police Legitimacy	<p>Public judgments about the fairness of the processes through which the police make decisions and exercise authority, primarily through lawfulness, effectiveness, procedural justice and distributive justice.³</p> <ul style="list-style-type: none">• Lawfulness deals with the rule of law and how it is applied by Police.• Effectiveness deals with the mission of policing, preventing crime and harm in the most effective and efficient way possible.• Procedural justice (PJ) deals with the quality of police decision-making, in particular; police impartiality; the explanation provided for decisions; giving participants a voice and conveying trustworthy motives when interacting with individuals in communities. PJ also deals with the quality of interpersonal treatment, showing respect and dignity to all.• Distributive justice deals with issues of equity, in this case, as they relate to policing, and the impact this has more broadly on community groups.

3. Bottoms, Anthony & Tankebe, J (2012). Beyond procedural justice: a dialogic approach to legitimacy in criminal justice. *Journal of Criminal Law and Criminology*, 102, 101-152.

RACISM AND ITS DIFFERENT LEVELS

Racism	Prejudice, discrimination, or antagonism by an individual, community, or institution against a person or people on the basis of their membership of a particular racial or ethnic group, typically one that is a minority or marginalized.
Societal Racism	Racism which is embedded in societal systems and structures, including belief systems, political and legal systems, and other core institutions which serve to maintain negative stereotypes, attitudes, values, beliefs and behaviours about a racial/ethnic group.
Systemic Racism	<p>Legislation, policies, structures and practices that create or maintain power imbalances and inequalities between racial/ethnic groups so that there are patterns of group advantage and disadvantage.</p> <p>Systemic racism;</p> <ul style="list-style-type: none"> • Reflects and supports the views and actions of the wider society within which it is embedded (i.e., societal or structural racism). • Operates without individual identifiable perpetrators but via practice, legal and policy frameworks that govern an institution such as the Police. • Systemic racism can persist in institutional structures and policies in the absence of prejudice at the individual level.
Personal or Interpersonal Racism	Interactions at the personal level which discriminate, and which perpetuate unfair and avoidable inequalities for disadvantaged racial or ethnic groups based on prejudice, stereotyping and bias.
Internalised Racism	Beliefs and the self-acceptance of negative stereotypes, biases, attitudes and values by members of a disadvantaged racial/ethnic group regarding the inferiority of their own racial or ethnic group, its values and practices.

