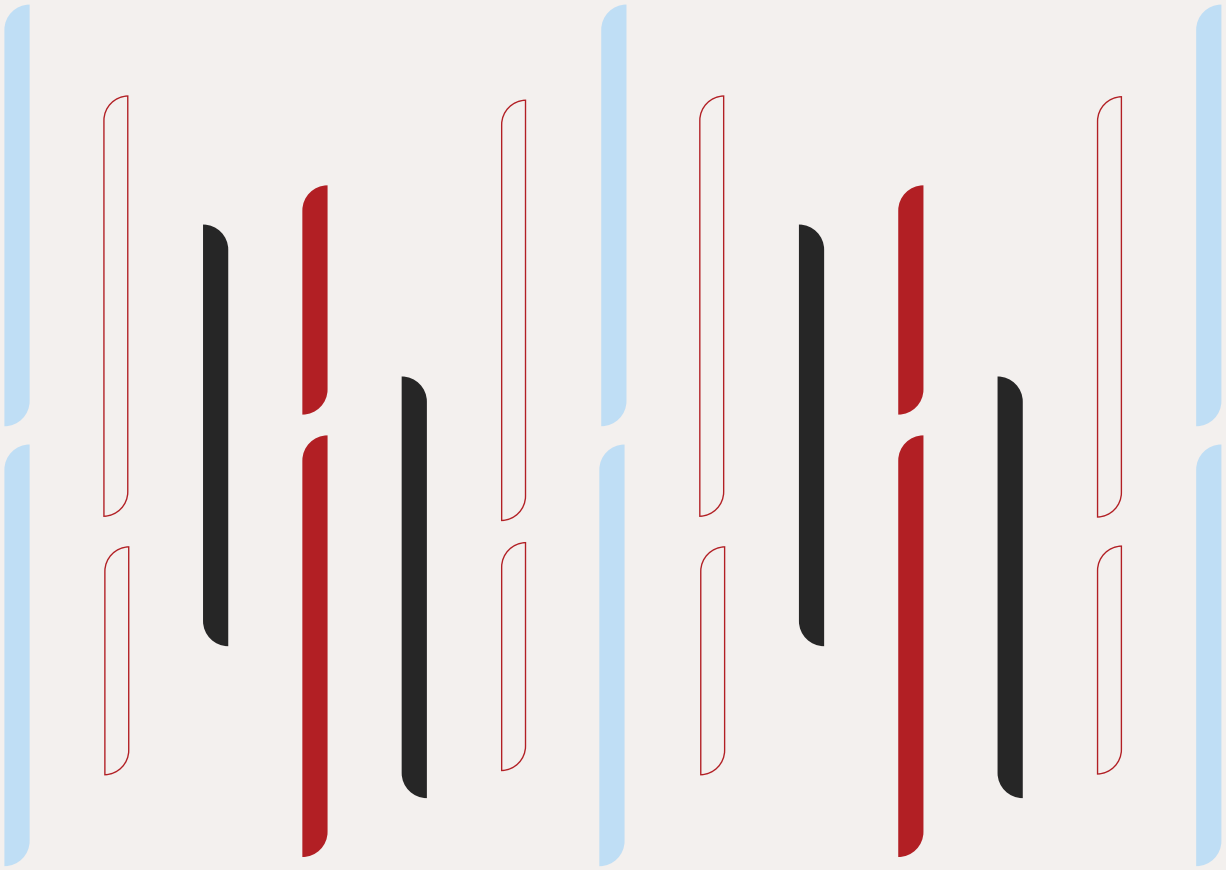
Understanding Policing Delivery

He Kitenga Nō Te Whare

Insights from the Whare



UPD
UNDERSTANDING POLICING DELIVERY

November 2024

Mana Pounamu

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.

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The views expressed are the authors' and not those of the Foundations.

HE KITENGA NŌ TE WHARE
INSIGHTS FROM THE WHARE

MANA POUNAMU CONSULTING

He mihi | Acknowledgements

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He whakarāpopoto | Executive Summary

He Kitenga nō te Whare | *Insights from the Whare* is a solutions-focused research project, part of the Understanding Policing Delivery (UPD) initiative. Designed with a focus on building towards fair and equitable outcomes for all, and for especially Māori and Pasifika communities, *He Kitenga nō te Whare* explored this initially through the lens of who Police (Police; the organisation) stop and engage with and the use of force. Using the metaphor of the 'Blue Whare' – the whare (*house*) of policing and the 'Blue Whānau' who make up its staff – our research, across 2022-2024, took us to the Royal New Zealand Police College (the College), and three Districts across the country. Our driving whakataukī (*proverb*), **#systemsnotpeople**, sought to emphasise our focus on the whare and not individuals within.

He Kitenga nō te Whare explored four key pou (*pillars*) of the Blue Whare, each summarised below. Our solutions and advice have been distilled and expressed through *He tūtohunga* | *Recommendations*, to be read in conjunction with the below.

Pou tuatahi | Initial Training

Starting at the entrance to the Blue Whare, we began our research at the College, where recruits transition into members of the Blue Whānau. Our research coincided with the refresh of the Initial Training curriculum, and some of our findings below are already being addressed. Nevertheless, they include:

Professionalism and integrity in the use of force

Recruit training places strong emphasis on professionalism and integrity in the use of force, operationalised through storytelling and critical self-reflection.

Storytelling and addressing the fear of failure

Effective instructors use storytelling to convey real-life experiences, both positive and negative, demonstrating professionalism and integrity in constabulary practice. This approach, particularly when instructors acknowledge their own mistakes, helps humanise these concepts and alleviates recruits' fear of failure (a prevalent culture).

Self-reflection and proportionality

Self-reflection, coupled with storytelling, is encouraged during training, especially regarding the use of force and proportionality. Recruits are trained to think critically about their actions, helping them grasp the importance of empathy and proportionality in policing.

Line-of-sight to legislation, but not strategy

While recruits leave the College with a clear understanding of their legislative powers, there is a noticeable gap in their understanding of organisational strategies and focuses such as equity, *Prevention First* and *Te Huringa o Te Tai*. These strategies/focuses are not operationalised during training, leading to a disconnect between theoretical/conceptual knowledge and practical application, impacting on consistent implementation at constabulary levels. Instructors, however, emphasised that this content could be taught in practical-based learning such as cognitive conditioning.

Insufficient time to embed good practice

The demanding nature of the College's curriculum leaves little time to thoroughly embed good practices, especially in tactical scenarios. Cramming extensive content into a limited timeframe can lead to information overload, leaving some recruits feeling unprepared for their initial deployment.

Siloing of Māori- and Pasifika-based content

The curriculum's current structure compartmentalises Māori and Pasifika content, limiting its integration with other training areas. This siloed approach hinders recruits' ability to apply this knowledge in the field, highlighting the need for a more integrated model that embeds these cultural competencies across the curriculum.

From engagement to avoidance in cultural responsiveness

There is a spectrum of engagement among College staff regarding cultural responsiveness, with some avoiding discussions around race and ethnicity due to fear or uncertainty. This avoidance is counterproductive and limits the organisation's progress toward achieving genuine cultural responsiveness.

Seeing people on their worst days, but contributing to their best

We often heard how Police staff "see people on their worst days" but as we often heard, can also contribute to their best days as – even if they are not there to witness those "good days." Reminding recruits of this is important, recognising how their interactions can contribute to positive outcomes for whānau in the community. This often reinforces a common motivator for joining the Police: "to serve our community."

Pou tuarua | Leadership and development

Pou tuarua follows the leadership and development trajectory of the Blue Whānau, both within and outside the Blue Whare, from Constable and beyond. 'Leadership' refers to the qualities displayed across various domains, not limited to the formal hierarchy of rank. Our findings include:

"But when he does speak, we all listen": Role of the Sergeant

The effectiveness of frontline policing hinges on integrity-based leadership provided by Sergeants, who must build strong, empathetic relationships with their Constables. A good Sergeant recognises the unique strengths and weaknesses of their team members, providing pastoral support while avoiding ego-driven leadership. This relationship is foundational to maintaining trust, morale and effective performance within the team. As one early Constable described:

> *"What makes a good Sergeant? A Sergeant that is down to earth, remembers where he comes from, and basically doesn't thrive on authority and ego. The more authority you get, you get arrogant. Our Sergeant is only 34, but he's just chill as, we get on well and he talks to you like a normal person. He doesn't walk around with a puffed chest thinking 'I'm the bomb.' But when he does speak, we all listen."*

Wellbeing focus key to high performance

Prioritising the wellbeing of officers (particularly at the Sergeant-Constable interface) is crucial for fostering high-performing teams. Striking a balance between command-and-control and empathetic leadership is necessary for supporting staff, enhancing performance and reducing risks particularly like the excessive use of force.

The importance of emotional and cultural leadership

Cultural and emotional intelligence (CQ and EQ) are essential for effective Police leadership, particularly in managing an increasingly diverse workforce and community interactions. However, the valorisation of operational expertise over people management skills undermines this. Cultural and emotional leadership is important supplementary to command-and-control approaches, especially during crises.

Investigations experience for Māori and Pasifika staff

Experience in investigations, particularly within the Criminal Investigation Branch (CIB), is often a prerequisite for career advancement in policing. Participants emphasised how recognising the strength of investigations comes from casting a wide net in terms of ethnicity and experience, especially for Māori and Pasifika staff.

Māori and Pasifika staff concentrated in relational-based roles

Māori and Pasifika staff are often concentrated in community-facing roles, reflecting a common interest in prevention and relational work with communities.

Critical Insights: Employee-Led Networks

Employee-Led Networks (ELNs) offer invaluable insights and support for marginalised groups within the Police. These networks, such as the Women's Advisory Network and the Pacific Public Servants Network, should be formally recognised and resourced to enhance organisational culture, leadership and responsiveness to diverse community needs.

Continuous Learning: The importance of Field Training Units (FTUs)

Field Training Units (FTUs) are key to bridging the gap between classroom learning and practical experience for probationary Constables. Effective field training, characterised by the tuakana-teina mentoring dynamic (*mentoring/relationships based on the concept of older/younger sibling interactions*), is important in realising this.

Pou tuatoru | Cultural responsiveness

Pou tuatoru speaks specifically to the organisation's cultural responsiveness to Māori and Pasifika communities. Our findings include:

Varied uptake of Supported/Alternative Resolutions

Uptake of Supported/Alternative Resolutions, such as Te Pae Oranga (TPO), is inconsistent across the organisation, despite participants repeatedly emphasising their value. A recent evaluation showed a 22 per cent reduction in harm from reoffending through TPO.[1] Factors contributing to this inconsistency include limited operational experience, a culture of risk aversion and a preference for traditional prosecutorial methods which are perceived as more straightforward and familiar.

Valuing the commitment of MPES staff

Māori, Pacific and Ethnic Services (MPES) staff play a critical role in engaging with diverse communities, often exceeding their official duties without additional compensation. However, their contributions are not consistently valued across the organisation, where they are sometimes seen more as cultural performers rather than integral cultural advisors.

Effectiveness of whanaungatanga in policing

Whanaungatanga (*relationship building*) works and building relationships with communities has proven to be an effective strategy in policing, particularly in reducing

[1] New Zealand Police, "Te Pae Oranga Iwi Community Panels," 2024, https://www.police.govt.nz/about-us/maori-police/te-pae-oranga-iwi-community-panels.

the need for intensive tactical operations. Examples indicate that strong community ties can lead to more efficient outcomes working with and alongside communities.

Importance of whanaungatanga for trust and confidence

Historical events, such as the Dawn Raids and *Operation 8,* have negatively impacted on community trust in Police for Māori and Pasifika communities. Rebuilding this trust requires a focus on whanaungatanga and engaging with communities and iwi/hapū in a respectful and collaborative manner.

Pou tuawhā | Strategy and culture

Pou tuawhā explored both strategy and culture, and how this impacts on relationships with Māori and Pasifika, particularly through interactions between Police and these communities. Our findings include:

"Slaves to the Radio": Response versus strategy

The organisation faces a challenge where a reactive culture, driven by immediate response to demand, often overshadows strategic initiatives like *Prevention First* and *Te Huringa o Te Tai*. This reactive approach – "slaves to the radio" – limits the capacity for community engagement and strategically-directed activities. The high intensity and complexity of current policing demands contribute to this, leading to a cycle where immediate response takes precedence over long-term strategic goals.

Prevention First: Operationalise and systematise

Despite being identified as the operating model for Police, the practical implementation of *Prevention First* is inconsistent. There is a lack of clear, operational examples to guide officers in applying this strategy in their daily work. This has led to an ad hoc understanding of its principles, which risks undermining the strategy's effectiveness. Integrating *Prevention First* into everyday constabulary practice is crucial, potentially through structured templates and regular review processes.

Systematising good practice

There are observable instances where staff practices organically align with strategic intentions related to equity, *Prevention First* and *Te Huringa o Te Tai* but are not consistently recognised or systematised. These practices often go unacknowledged, limiting their impact. Identifying, validating and integrating these practices across different locations and workstreams could help address this, leveraging these valuable pockets of mana (*prestige, integrity*) across the organisation.

Whose expertise? Managing complex demand

The expanding role of Police, particularly in areas like mental health, raises concerns about the alignment of expertise with demand. Officers frequently find themselves managing situations, such as mental health emergencies, that fall outside their primary skill set, leading to inefficiencies and frustration. Police have recently announced a phased plan to reduce resourcing of mental health call outs, to relieve the pressures of demand here.[2]

From overwhelm to engagement: Improving access to strategic information

The current approach to communicating strategic initiatives within Police is fragmented, making it difficult for staff to access relevant information. The dispersed nature of strategies across multiple platforms creates barriers to engagement and implementation, contributing to a disconnect between strategic intent and practical application.

Systematising SPTs for consistent strategic impact

The uptake of Strategic Performance Templates (SPTs) is inconsistent across the organisation, with significant variations in how they are personalised and implemented (if at all). Establishing consistent directives and integrating SPTs into Initial Training could help create a more uniform approach, ensuring that strategic priorities (equity, cultural responsiveness) are embedded in daily practice across the organisation, from the outset.

[2] New Zealand Police, "Police Announce Phased Plan to Reduce Service to Mental Health Demand," August 30, 2024, https://www.police.govt.nz/news/release/police-announce-phased-plan-reduce-service-mental-health-demand.

He tūtohunga | Recommendations + Advice

Recommendations for *He Kitenga nō te Whare* are detailed below, followed by a series of suggestions **offered as advice** for consideration. Both the recommendations and advice articulate the solutions-focus of this report, building on the substantial work Police have done or are investing in, particularly in the Royal New Zealand Police College (the College). In addition, an appendix of detailed guidance accompanies each chapter of *He Kitenga nō te Whare*, providing more elaborate discussion and context to help make sense of the recommendations and advice. The appendices should be read in conjunction with the below.

RECOMMENDATIONS

Foundational learning: The Royal New Zealand Police College

See Appendix 1 for more detail

1. **"You're doomed to repeat if you don't know it or learn from it": Operationally teach relevant Police and New Zealand histories.** Recognising the organisation's significant investment into refreshing the College curriculum, teach Police and New Zealand histories operationally, in a way that connects historical events to current policing practices. Use these histories to illustrate the evolution of Police-community relationships, particularly with Māori and Pasifika communities. Each of these histories is an opportunity for self-reflection showing how this past has shaped our policing present and its impact upon trust and confidence. These histories are **not** intended to be divisive, nor trigger guilt (the latter is wholly unproductive). Leveraging resources like the New Zealand Police Museum is important, integrating historical artefacts and case studies into these sessions.

2. **Align foundation to blueprint: Introduce PHPF early in Initial Training.** Introduce the Police High Performance Framework (PHPF) early in recruits' training and develop individualised Strategic Performance Templates for them. These templates should be tailored to recruits' personal and professional goals of service. Systematising the early introduction of SPTs here will help familiarise recruits with the function of an SPT and its role in guiding short- and long-term activity, aligned with the organisation's strategic intentions in terms of equity and cultural responsiveness.

3. **Continuous pathways of learning from College to District:** Prioritise the teaching of key skills during College that recruits need immediately upon deployment. Structure the curriculum so that the most critical skills are

emphasised during Initial Training while less immediate skills are introduced and further developed during field training in Districts. This approach prevents recruits from becoming overwhelmed with information at College, supporting a smoother transition into operational duty. Field training should be seen as an extension of College learning, where recruits continue to build on foundational skills.

Ongoing development: The journey into Districts

See Appendix 2 for more detail

4. **Emphasise the importance of Field Training to Districts.** Highlight the critical role of field training in preparing recruits for deployment and service. Districts should be encouraged to view field training as an essential component of constabulary development, emphasising the tuakana-teina mentorship dynamic. Instead of mandating Field Training Units (FTUs), communicate the benefits of field training through targeted communications strategies, such as short videos and experience-based seminars for leadership at the Inspector and Superintendent levels. Districts should be given the flexibility to design field training programs that fit their local contexts.

5. **Leverage diverse experiences in supporting investigations practice.** Encourage targeted recruitment of Māori and Pasifika officers into the Criminal Investigation Branch (CIB), recognising the strength of investigations comes from casting a wide net in terms of ethnicity and experience. Additionally, increase the integration of MPES staff with investigations through co-deployment.

6. **Establish feedback loops from ELNs to ELT.** Establish feedback loops between Employee-Led Networks (ELNs) and the Executive Leadership Team (ELT), to ensure that insights from marginalised communities are heard and acted upon. Create structured channels for ELNs to share their findings with ELT and for ELT to disseminate these insights across different parts of the Blue Whare. This could involve regular meetings, reports or digital platforms where feedback is shared and tracked. Additionally, consider integrating ELN involvement into SPTs, recognising the value of these contributions and ensuring that staff are supported in engaging with these networks.

ADVICE: FOUNDATIONS AT COLLEGE

See Appendix 1 for more detail

a. **A framework for effective teaching at the College.** Consider developing a framework of ‘guiding whetū’ (*stars*) at the College that articulates what ‘good

teaching' looks like. This framework will help promote consistency and clarity in both content and delivery, addressing the current lack of an overarching pedagogical system that leads to ad-hoc instructional approaches. Whetū might include:

i. **Operational teaching:** "Teach it at Band G, Step 0" by tailoring Police strategies, such *as Te Huringa o Te Tai*, '*O Le Taeao Fou*, and *Prevention First*, to the specific audience – whether recruits or experienced officers. Include practical, role-specific examples that recruits can apply once deployed. Lesson plans should have dedicated, boilerplate sections for these operational examples, including standardised video content and practical insights from staff.

ii. **Practical application:** "Show me, don't tell me" by integrating practical applications into theoretical/class-based instruction. Using scenario-based assessments will help recruits critically engage with complex situations, while also addressing concerns about the theory-heavy nature of training.

iii. **Pastoral mentorship:** Embedding the tuakana-teina dynamic into training is important, helping ensure that instructors provide empathetic, constructive feedback, which creates an environment conducive to self-reflection and continuous improvement.

iv. **Assessment integration:** Key content, especially Māori and Pasifika-focused material, should be assessed. Participants noted that content not assessed tends to be deprioritised and assessment helps "close the loop" here.

v. **Embed learning about case management and the principles of quality prosecution file development.**

vi. **The importance of consistent instruction:** Familiarising instructors with the guiding whetū above during their induction at the College is important, supporting consistency in teaching and content delivery. SPTs of instructors could align with the whetū/framework, folding strategy into daily instructor practice.

b. Tailored support for diverse learners: Consider how to support recruits with diverse learning needs, such as neurodiverse individuals or those with English as a second language. Working closely with Districts and recruitment will help identify these needs early and develop customised support plans to that end.

c. Empathy and self-reflection into training. Consider developing a standardised, Police-relevant definition of empathy and integrate both this and self-reflection into the curriculum, with recruits regularly engaging in structured reflection

exercises. In "seeing the other side" of interactions with the public, this challenges recruits to consider the rationale behind their decisions and actions, particularly in the context of the use of force. These reflective practices can be incorporated into storytelling, practical scenarios and debriefings. Lastly, consider incorporating empathy as a criterion during recruitment.

d. **Scenario-based content for equity and cultural responsiveness.** Consider developing scenario-based training content specifically designed to stress-test recruits' ability to operationalise equity, empathy and responsiveness to Māori and Pasifika communities – showing *Te Huringa o Te Tai and 'O Le Taeao Fou* in operational practice. Scenarios should reflect the complex "grey area" of policing, encouraging recruits to think critically and apply cultural responsiveness in their decision-making. For example, scenarios could involve situations where the best outcome is achieved through Alternative/Supported Resolutions, rather than traditional enforcement, helping recruits understand the nuances of discretionary decision making.

ADVICE: STRATEGY + DEVELOPMENT

See Appendices 2 – 4 for more detail

e. **A 'People Strategy'.** Consider developing a consolidated and accessible 'People Strategy' that integrates the various strategies and frameworks relating to people, responsiveness to Māori and Pasifika and engagement. Consider simplifying communication to reduce confusion and information overload, making it easier for staff to access and understand key strategies like *Prevention First*, *Te Huringa o Te Tai*, and *'O Le Taeao Fou*. Providing links to standardised operational examples will help staff translate these strategies into practical, everyday actions (as in Recommendation 1). Regularly reviewing and updating the People Strategy will help keep it relevant and effective, ensuring it aligns with PHPF and SPTs.

f. **Systematising role-and-rank learning.** Consider ways of operationalising key Police strategies by developing role-and-rank-specific content of strategies in practice. This is to ensure that staff at every level – Constables, Sergeants, Inspectors – understand and know how to apply strategies in their day-to-day practice, particularly *Te Huringa o Te Tai*, *Prevention First*, and *'O Le Taeao Fou*. Professional development content should similarly operationalise learning to role-and-rank. Using multiple channels to convey and disseminate this tailored content will help effectively convey these messages, principally through staff-manager relationships – Sergeant/Constable in particular – during debriefings,

one-on-ones and PHPF/SPT discussions. This content could also be housed in the People Strategy.

g. **Cultural/emotional intelligence and self-reflection in Sergeant leadership training.** Building on the organisation's efforts to date, consider further integrating cultural and emotional intelligence, empathy and self-reflection into Sergeant leadership training within the Leadership Development Framework. Providing structured tools and templates for use during fall-ins, one-on-one check-ins and debriefs with supervised staff (e.g., Constables), will help guide Sergeants through reflective questions that foster a deeper understanding of their actions, decisions and interactions.

h. **Finding organic moments.** Consider identifying organic opportunities within day-to-day practice to highlight where staff have effectively operationalised key Police strategies. These reflections could be incorporated into monthly performance meetings, debriefs, shift fall-ins and one-on-one hui (*meetings*), especially between Sergeants and Constables. These moments should be recognised and celebrated, leveraging these valuable pockets of mana systematically across the organisation.

i. **Harnessing the mana of SPTs.** To enhance the effectiveness of SPTs and ensure they translate the organisation's strategic direction into actionable constabulary practice, consider systematising their use across the organisation while allowing room for personal expression. Personalised SPTs encourage ownership and alignment with individual motivations but this flexibility must be balanced with consistency in achieving strategic alignment. Establishing a clear set of top priorities (i.e., three), communicated uniformly from the executive level to frontline staff, will help ensure that SPTs are focused and manageable, particularly for frontline Constables. Monthly conversations around PHPF should be meaningfully integrated between supervisors and staff through the lens of SPTs (noting that past practice here has been inconsistent). Additionally, consider how to **deploy with purpose** by aligning staff deployment with both demand and strategic priorities, ensuring that activities are focused and aligned with organisational goals. Utilise SPTs, fall-ins and taskings to help guide deployment, reducing discretionary time where biases can potentially emerge. By incorporating SPT-directed activity and management of demand into tasking and coordination at supervisory, management, and leadership levels, the organisation can better align day-to-day practices with its strategic goals.

ADVICE: CULTURAL RESPONSIVENESS

See Appendix 3 for more detail

j. **Targeted recruitment of wāhine and tāne Māori and Pasifika**. Consider how significant events are organic opportunities for recruitment drives, such as waka ama nationals, Te Matatini, Polyfest and so on. For Māori and Pasifika staff already attending or participating in such events, this is an opportunity for the organisation to acknowledge the mana of staff and their cultural backgrounds.

k. **The importance of whanaungatanga.** Consider identifying ways to highlight and celebrate success stories where whanaungatanga has led to positive outcomes in operational contexts for Māori and Pasifika communities. Creating a structured approach for collecting these stories and disseminating them, through videos or brief presentations during fall-ins and other team meetings, will help in this process. To support this, consider developing actionable guidelines that outline the key ingredients of whanaungatanga in operational, tactical, and strategic practice.

l. **Same outcome, different pathway**. Consider highlighting success stories of Supported Resolutions, where these approaches have achieved the same outcomes as traditional law enforcement but through more equitable means. Collect data and evidence to support these stories and share them through regular communications, such as newsletters, team briefings and training sessions.


POLICE

He kupu tīmata: Introduction

He Kitenga nō te Whare | *Insights from the Whare* is a solutions-focused research project, the result of a multi-layered, multi-year research initiative with and alongside the New Zealand Police. Led by the kaupapa Māori and Pasifika-based research consultancy, *Mana Pounamu*, *Insights from the Whare* is one of a collection of bespoke projects under the Understanding Policing Delivery (UPD) initiative. UPD has been designed to help Police build trust and confidence by understanding the experiences of all communities, building towards fair and equitable outcomes for all. For *Insights from the Whare*, our specific focus was upon Māori and Pasifika communities, through the lens of Police interactions, including who Police stop and engage with and the use of force.

He mahi whakamanawa | Trust and confidence in Police

It is both recognised and well established that in order for Police to function effectively, the public must have trust and confidence in the organisation. "We can't do our jobs if the public don't trust us" we were repeatedly told. International literature reinforces this point,[3] reaching back to early articulations of Police ethics espoused by nineteenth century British politician Sir Robert Peel. His thinking was later described as the 'Peelian Principles', forming the model known as 'policing by consent':

> *"According to the Peelian principles, the police's authority is dependent on public consent: if the public withdrew their support, the police would lose its authority."*[4]

Policing by consent remains a foundational principle of policing in New Zealand today, and the organisation takes regular 'pulse-checks' on trust and confidence through iterative surveys to the public. While recent surveys have highlighted high trust and

[3] Pamela Hanway and Olivia Hambly, "Public Perceptions of Policing: A Review of Research and Literature" (Home Office, United Kingdom, August 28, 2023), https://www.gov.uk/government/publications/public-perceptions-of-policing-a-review-of-research-and-literature/public-perceptions-of-policing-a-review-of-research-and-literature#executive-summary.

[4] Sarah Tudor, "Police Standards and Culture: Restoring Public Trust," House of Lords Library, UK Parliament, April 27, 2023, https://lordslibrary.parliament.uk/police-standards-and-culture-restoring-public-trust/#heading-1.

confidence in the organisation,[5] Pasifika and Māori are more likely to report little to none.[6] *He Kitenga nō te Whare* emerged with this in mind, with an emphasis on supporting the realisation of fair and equitable policing practices in future. These conversations are not new and we acknowledge the trailblazing work of Tā Kim Workman in establishing the foundations of this kōrero (*conversation*, *discussion*) so we may extend its expression in *He Kitenga nō te Whare*.[7]

Te Whare Kahurangi | The Blue Whare

In our many kōrero and talanoa (*conversation*, *discussion*) with Police staff, many spoke of belonging to 'the Blue Whānau'. To help us unpack and make sense of our research, we developed the metaphor of a whare (*house*) to describe the experiences and activity that makes up the day-to-day happenings of the organisation; thus the 'Blue Whare'. Our findings and suggested recommendations, expressed across the chapters of this report, are grounded by this metaphor.

#systemsnotpeople

By exploring the Blue Whare as a whole, our focus is upon the system and institution of policing and not individuals themselves. This is intentional. We offer these findings in the hope that they will contribute to equitable outcomes in the āpōpō (*tomorrow*) of policing in Aotearoa. In this, we were attentive to how policy, practices, training and cultural dimensions of policing may inadvertently create inequitable outcomes for Māori and Pasifika. Our recommendations and advice were developed based on this. To this end, we developed the guiding whakataukī (*proverb*) **#systemsnotpeople**, which sought to emphasise our focus on the whare and not individuals within.

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[5] New Zealand Police, "NZCVS Police Module Annual Results 2023: November 2022 - October 2023," 2023, https://www.police.govt.nz/sites/default/files/publications/2023-infographic-ebpc-a3-nzcvs-police-module.pdf.

[6] Gravitas Research and Strategy Ltd Research, "New Zealand Police Citizens' Satisfaction Survey: Report for 2016/17" (New Zealand Police, 2017), 2, https://www.police.govt.nz/sites/default/files/publications/citizen-satisfaction-survey-2017-full.pdf; Gravitas Research and Strategy Ltd Research, "New Zealand Police Citizens' Satisfaction Survey Report for 2019/20" (New Zealand Police, August 2020), 3, https://www.police.govt.nz/sites/default/files/publications/citizen-satisfaction-survey-report-2020.pdf; Gravitas Research and Strategy Ltd Research, "New Zealand Police Citizens' Satisfaction Survey: Report for 2018/19" (New Zealand Police, October 2019), 2, https://www.police.govt.nz/sites/default/files/publications/citizen-satisfaction-survey-report-2019.pdf.

[7] Kim Workman & Associates Ltd, "E Whakahāngai Ana Te Tiriti: Implementing the Treaty" (New Zealand Police, July 1998); Kim Workman & Associates Ltd, "Police Adult Diversion: Increasing Māori and Youth Engagement" (New Zealand Police, 1998); Kim Workman, "Tikanga Māori and Evidence Based Research - Is Tension Inevitable? A Presentation to the Evidence Based Policing Centre on 21 October 2021," 2021.

He tirotiro Whare | Exploring the Whare

Our research, conducted between 2022 and 2024, explored some of the key pou (*pillars*) of the Blue Whare. This involved walking between different rooms – different work groups and functions – to gain a solid grasp of the architecture and design of the whare. Following ethics approval, we observed and spoke with recruits from the College all the way through their 16 weeks of training; constabulary and commissioned officers from three Police Districts, from Constable to Superintendent levels; as well as Police employees. This included targeted conversations with Māori and Pasifika staff across all of these categories. In total, this involved 54 interviews and 288 hours of observation across the College and Districts. We also held an additional 88 hours of focus groups and follow-up interviews with Police staff and employees towards solutions-focused advice and guidance. A smaller number of six community engagements with whānau Māori and Pasifika were also facilitated from some of those Districts.

He mahi whakamanawa anō | Trust and confidence in our research

Kaupapa Māori and Pasifika-based research principles and ethics informed how we conducted our research and engaged with participants. Central to this approach was the importance of building trusting and reciprocal relationships through the process of whakawhanaunatanga (*the ethic of relationship building*) and acknowledging the vā (*the relational space between people*). We invested significant time working with leadership in the organisation to both explain our project and that we were there to listen: to hear the passion, joy and concerns shared so generously with us. In time, doors opened for us because of this trust-building effort, facilitating our flow between and amongst the rooms of the whare. As we show in this report, whakawhanaungatanga works – not only for Police service to community but also in our research alongside the Blue Whānau.

Ngā tikanga | Our research principles

Our approach to *He Kitenga nō te Whare* was informed by kaupapa Māori and Pasifika-based research ethics, protocols and principles, grounded in the cardinal ethic of 'do no harm'. We refer to these mātāpono and matā'upu fa'avae (*principles*) as cornerstones of our research. We have elected to use the Sāmoan language to convey Pasifika principles and values to this end but recognise and mihi (*acknowledge*) to the diversity of difference replete across Māori and Pacific knowledge systems. These include:

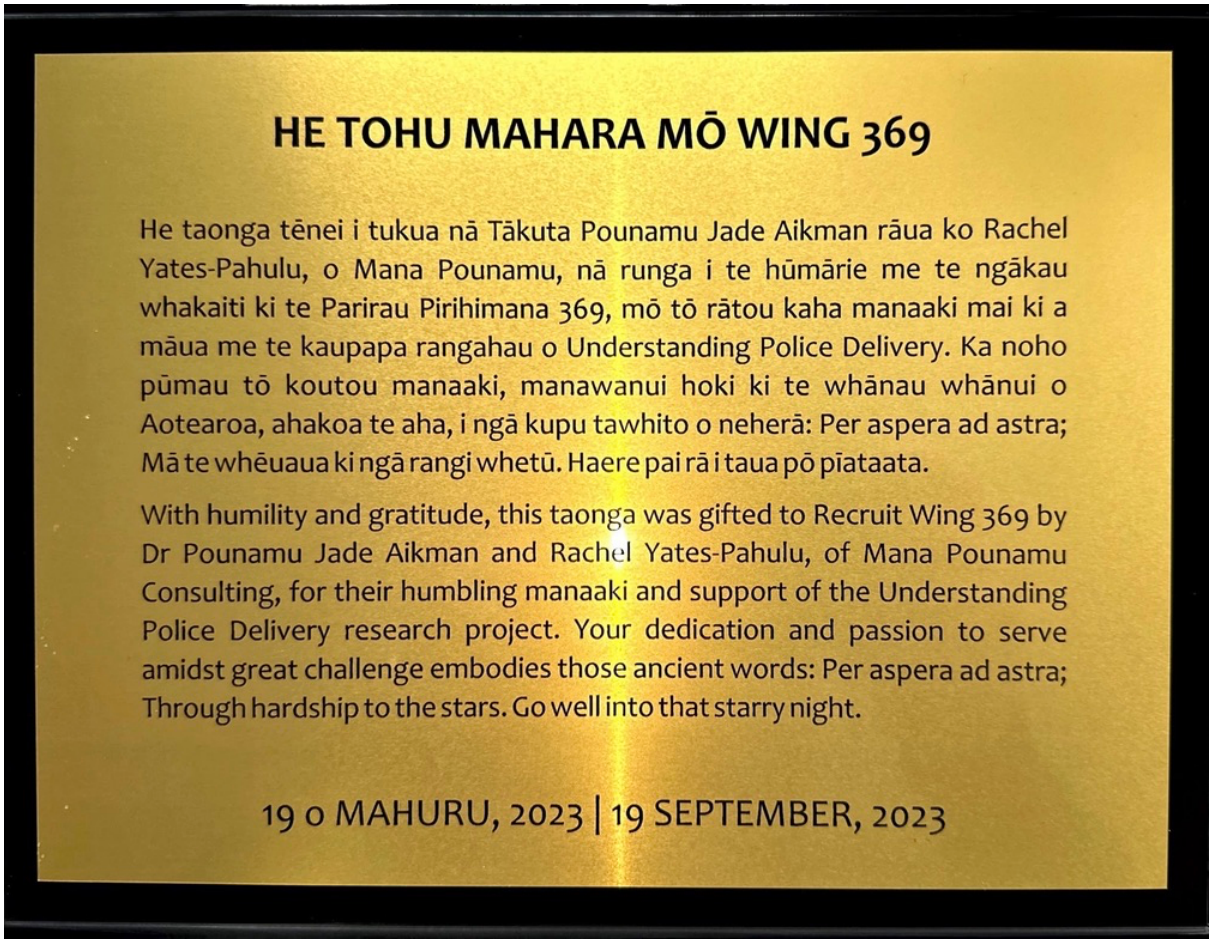
- **Te Tiriti o Waitangi:** Te Tiriti grounds our research, emphasising the mana (*prestige, integrity*) and tino rangatiratanga (*self-determination*) of Māori to determine their destinies. *He Kitenga nō te Whare* envisions an āpōpō of policing that is fair and equitable for all, founded upon Te Tiriti.
- **Whanaungatanga:** The importance of nurturing relationships between and amongst people is fundamental to our research, captured in the ethic of

whanaungatanga. Whanaungatanga meant building trust and rapport with the Blue Whānau, from College to District, helping us navigate the rooms of the Blue Whare.

- **Vā:** The concept of the vā, or the 'space between', recognises the complexity of maintaining relationships across different worlds. For Māori and Pasifika staff in the Blue Whare, this movement across thresholds and worlds typically defines everyday practice. For us, the vā between researchers, Blue Whānau and Māori and Pasifika communities, is premised on trust and reciprocity.
- **Manaaki:** As an ethic of generosity, hospitality and fa'a'alo'alo (*respect*), manaaki entails acknowledging the time, energy and sacrifices of participants in our project – be that through koha (*offerings*) (where appropriate) or working with the busy schedules of staff and whānau. In uplifting the mana of all who are involved, manaaki shaped our strengths-based and supportive way of working throughout the project.
- **Tuakana-teina:** We recognise that we are all rangatira (*chiefs*) in some spaces, while rangatahi (*youth*) in others, embodied in the dynamic of tuakana-teina (*mentoring/relationships based on the concept of older/younger sibling interactions*). This means taking an active role in some situations while in others, stepping back and allowing ourselves to be guided by the expertise and knowledge of tuākana within the Blue Whānau.
- **Empathy:** During our time at the College, empathy was reiterated as an ethic recruits should embody in constabulary practice. Seeing the centrality of this, we adopted empathy as a guiding value of our research.

Te tīmata ki Parirau 369 | Starting with Wing 369

"Empathy comes from perspective", we were told, and in practice this meant beginning our research at the entrance to the Blue Whare: the College. From the day they got off the bus, through to their graduation at Te Rauparaha Arena in Porirua, we were privileged to shadow Recruit Wing 369. Putting our mātāpono and matā'upu fa'avae above into practice, we spent time nurturing the vā between us, recruits, instructors and other staff at the College through whakawhanaungatanga. Using #systemsnotpeople to explain our kaupapa (*project*), we then followed Wing 369 across the then-16 weeks of Initial Training. Whakawhanaungatanga made this happen, which saw us attend classes and practical assessments, from lectures in T1 (a large lecture hall) to sessions in the Crime House, and driving on the skid pan and Manfield track. We were privileged to follow Wing 369 and our experiences there fundamentally shaped our approach to *He Kitenga nō te Whare*. Ka nui ngā mihi ki a rātou, our thanks and salutations to both Wing 369 and the staff at the College for their manaaki of us in our entry into the Blue Whare. In acknowledgement of their generosity, we gifted Wing 369 with a taonga (*treasure*) below, accompanied by the plaque twice overleaf to commemorate the moment.



The taonga, created by artist Ina Todd, and the plaque were installed in the entrance to the Barry Mason building on the College campus and we mihi again to the Blue Whānau there for providing us with a glimpse into their world. Tēnā rā koutou katoa, our thanks again to you all.

Te pūrongo nei | This report

This report explores four key pou that together comprise central aspects of the architecture of the Blue Whare. These are not rooms, per se, but denote foundations upon which one or multiple rooms are constructed. Each pou, and chapter, is as follows:

- Pou tuatahi | Initial Training
- Pou tuarua | Leadership and development
- Pou tuatoru | Cultural responsiveness
- Pou tuawhā | Strategy and culture

Each chapter comprises two sections:

1. **I mahia te aha | What we did**, providing a contextual description of the pou itself.

2. **I kitea te aha | What we saw**, detailing our observations and insights from our research.

Each chapter is accompanied by an appendix of detailed guidance (Appendices 1-4), to help realise the intent and aspirations of the recommendations. **The appendices are not recommendations** but are rather insights, analyses and discussion that ground the recommendations and advice we offer. These reflections together articulate the solutions-focus of *He Kitenga nō te Whare*, building on the substantial work Police have already invested, or are currently investing, particularly in the College. Similar themes and observations are present in each chapter's appendix, and so there is some repetition. This is important, however, as we have identified the need for systematic solutions across the Blue Whare.

A note on 'Pasifika'

We use the term 'Pasifika' in this report, acknowledging that this phrase is privileged by Pasifika staff within the Blue Whare. The term denotes a diverse Pacific population in Aotearoa, descendants of more than 17 distinct nations and cultures. While 'Pasifika' is widely used, we recognise it is a contested term: at times criticised as a transliteration of 'Pacific' rather than originating from an Indigenous Pacific language. Today, those who whakapapa (*genealogy; genealogically connect*) to the Pacific comprise roughly nine percent of New Zealand's population[8] and our talanoa with Blue Whānau included those from Sāmoa, Tonga, the Cook Islands and Fiji.

[8] Statistics New Zealand, "2023 Census National and Regional Data," Stats NZ, June 10, 2024, https://www.stats.govt.nz/infographics/2023-census-national-and-regional-data/#:~:text=Ethnic%20group%3A&text=Māori%3A%20887%2C493%20(17.8%25%20of,%2C%20%2B21.8%25%20since%202018).


THE ROYAL NEW ZEALAND POLICE COLLEGE

Pou tuatahi | Initial Training

I mahia te aha | What we did

Every constabulary member of New Zealand Police has passed through the doors of the Royal New Zealand Police College, the formal training academy where civilians transform into Police staff. In this way, the College is the 'front door' of the Blue Whare and to fully appreciate this journey, we followed a cohort from their entry through to graduation. Once formally admitted, recruits take part in a 20-week (as of 2024) Initial Training programme at the College (the result of significant investment in refreshing the training curriculum). Completion of their study culminates in a formal graduation and attestation procedure which grants them the constabulary powers necessary to fulfil their duties as Police officers. While at RNZPC, recruits form part of a 'Wing', broken into four 'class' sections that work and study together during their time on campus.

As described earlier in *He kupu tīmata*, in 2023 we followed Recruit Wing 369 and their sections across the then-16 week course, through a selection of classes from day one through to graduation. Starting our research here was critical, allowing us to understand the tikanga (*protocols, customs*) of the organisation and how these are taught and imparted to new recruits. We attended a selection of theoretical and practical classes and assessments across the 16 weeks, building trusting relationships both with instructors and recruits themselves. Following detailed observations, we conducted in-depth interviews (kōrero/talanoa), allowing us to probe deeper into the 'how' and 'why' of teaching at the College. We principally focussed on how the use of force is taught; interactions between officers and the public; and cultural responsiveness to Māori and Pasifika.

I kitea te aha | What we saw

Professionalism and integrity in the use of force

In the context of the use of force, professionalism and integrity are consistently emphasised to recruits. This helps operationalise these concepts, as cornerstones of policing in *Our Business*.[9] This is facilitated through two key mechanisms: **storytelling from instructors** and **encouraging recruits to critically self-reflect**.

Storytelling + 'the fear of failure'

In training, we were told, effective instructors are skilled storytellers. We often saw tactical instructors (teaching, for example, defensive tactics) share their frontline

[9] New Zealand Police, "Our Business," 2024, https://www.police.govt.nz/sites/default/files/about-us/about-nz-police/our-business-2024.jpg.

experiences, reflecting on their own conduct and that of others. In this, they candidly described what professionalism and integrity have "looked and felt like" throughout their careers, providing recruits with concrete examples of both positive and negative behaviour. As one participant explained:

> *"One of the traits of a good instructor, especially in the context of policing, is having good story tellers. We are asking recruits to make decisions on law and tactics based on what we share. If we can create a memory of our interaction with the public… they can use that experience to build on. It brings to life the legislation… The richer the story the more they can see it and apply it."*

Recruits responded well to this, especially when instructors were honest in acknowledging their mistakes while storytelling. Storytelling and reflection are also central to Pasifika forms of teaching,[10] underscoring the effectiveness of this for Pasifika recruits in particular. This approach humanises professionalism and integrity and makes them relatable concepts, offering real-world examples to illustrate these principles in practice. The honesty in these stories appeared to foster a learning environment where recruits felt safe to acknowledge their own mistakes and learn from them during their time at College.

With honesty and acknowledging mistakes comes vulnerability, an important dynamic that helps puncture the dominant culture of "fear of failure" we saw during our observations. Participants, both recruits and staff, spoke of this culture and recognised the impact upon the wellbeing and esteem of recruits themselves. "It breaks you when you fail", one recruit remarked to us, with others noting the stress of failure and not passing assessments can be overwhelming. Assessment of skill is an important aspect of training but as the following staff member noted, a fear of failure accompanies this:

> *"I think part of what we do by assessing at every stage creates an anxiety amongst recruits, where they don't necessarily feel free to make mistakes. With policing, no matter how good you are, you are going to make mistakes, you are making quick decisions based on flawed, inaccurate and biased information, so there is no 'one way of doing*

[10] David W. Gegeo, "Our Islands of Knowledge: (Re) Visioning the 'Place' of Pacific Epistemologies in a Rapidly Globalizing World.," in *Dreadlocks Vaka Vuku: Special Issue: Proceedings of the Pacific Epistemologies Conference, Pacific Writing Forum* (Pacific Writing Forum for the School of Language, Arts, and Media, Faculty of Arts and Media, University of the South Pacific., 2006), 1–9.

things'. But by creating an assessment out of each [aspect of the course] ... we create boundaries and limitations into how this is done. If we create better experiential learnings that didn't include as much theoretical learning and assessment-based training that would be better... Rather than marking someone down... we want to create a space where they can practice, play and get constructive feedback and not necessarily have that fear of failing."

The anxiety referred to above is palpable and when recruits see that instructors, too, are human and have experienced failure, it can alleviate their own fear of the same by reassuring them that others have faced and overcome similar challenges. College should be a place where recruits **"fall forward safely"**[11] and learn from their mistakes in safe environments to this end. As was often said to us, "make all your mistakes here [at College], before you land in District."

In response to this, instructors emphasised the importance of constructive feedback during scenario training and assessments. We saw examples of this at College, with specific instructors coaching recruits through skills like driving and firearms. While not referred to as such, **this careful and responsive way of working can be described as the tuakana-teina dynamic in practice**, "building them up so they're confident when they get to District." But in the same breath, recruits also shared with us instructors who did not embody this practice, often making them feel defeated or "not good enough" during training or assessments. Our main point is that the tuakana-teina dynamic works and recruits willingly shared examples with us.

Self-reflection + proportionality

Coupled with storytelling often came self-reflection, again based on the ethic of instructors sharing "the good and the bad" examples of past practice. We saw many examples of instructors encouraging recruits to self-reflect, especially during tactical training, when considering proportionate uses of force. Proportionality is key to the use of force, and recruits are rigorously trained on the TENR cycle – the Police threat assessment methodology – to understand how to determine such proportionality while minimising harm and maximising safety.[12] Although the test is subjective and based on individuals' Perceived Cumulative Assessment (PCA), recruits are encouraged to think

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[11] Here referring to the practice of safely falling on your forearms during tactical takedowns, as taught to recruits.

[12] New Zealand Police, "TENR - Operational Threat Assessment," 2023, 3, chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://www.police.govt.nz/sites/default/files/publications/tenr-operational-threat-assessment-260123.pdf.

critically to determine their response: “Just because you can [respond with a level of force] doesn’t mean you have to,” one instructor explained.

“When I [was an early Constable], I reverted to what I knew in tough situations”, one staff member shared to a class, “which was going in hard with my fists. But that’s not okay.” In this example, the instructor was emphasising the importance of proportionality in response to the situation and that a ‘one size fits all’ response was contrary to the organisation’s guiding values. Instructors often promoted a way of thinking about empathy by reminding recruits that those they deal with “are still people”, encouraging them to consider how they would respond if it were their family or friends. Indeed, empathy in policing is recognised as a way to help address systemic issues like bias and racism.[13] One instructor asked the class, “How would you respond here if this was your Aunty?” This form of self-reflection appeared to help recruits understand what empathy, as a guiding value for Police, looks like in operational practice.

The majority of observed interactions and practice that was described was in line with moving towards more equitable policing. One problematic practice that did surface in our research in two Districts, however, was dehumanising language and behaviour on occasion. This was both witnessed through participant observation, and also referred to during interviews. This included examples when building relationships was not seen as a core part of the role of Police, and participants instead described the use of the term “hunting” to describe Police work. This was not necessarily reflective of individual views, but was a language used between officers to describe the approach to particular communities. While we observed only two examples of this, even isolated instances can erode trust and damage the intent of establishing meaningful, empathetic connections with communities, particularly Māori and Pasifika. As one senior officer remarked in relation to this:

> *“‘Hunters’ is not OK because it dehumanises people.”*

Participants also referred to the term “hunting”, as in the quote above, to explain that they were aware both of this practice and that it is harmful. A few participants emphasised that this mindset contradicts Police values and can weaken public confidence in the long term. As one Pasifika participant noted,

[13] Andrew Millie and Steven Hirschler, “Police Recruits, Moral Judgements and an Empathetic Policing,” *Criminology & Criminal Justice*, January 4, 2023, 16, https://doi.org/10.1177/17488958221146142.

> *"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."*

Addressing this requires teaching empathy and reflecting on significant events in our policing history, such as the Dawn Raids and *Operation 8*,[14,15] to prevent further erosion of trust. A community member reminded us of how important this is:

> *"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."*

Assuming recruits inherently know what empathy looks like in constabulary practice is unproductive; providing practical examples gives them a solid basis to work from. These examples are also necessary beyond the College, as demonstrating empathy will differ for a recruit compared to a hypervigilant Constable responding to their fifth 5F callout in a week, and equally so for a manager addressing community concerns. Building foundational understandings of empathy for recruits at College in this way is critical, a systematic response to the concern that "...[p]arts of [Police] fail to promote courtesy, decency and compassion."[16] As the Independent Police Conduct Authority continues in relation to bullying in the organisation:

[14] Litia Tuiburelevu et al., "Pacific Peoples and the Criminal Justice System in Aotearoa New Zealand: Report Two" (Michael and Suzanne Borrin Foundation; University of Auckland, October 2023), 83–86, https://www.borrinfoundation.nz/wp-content/uploads/2023/10/PCJS_Report-2.pdf.

[15] Independent Police Conduct Authority, "Operation Eight: The Report of the Independent Police Conduct Authority," May 2013, https://www.ipca.govt.nz/includes/download.aspx?ID=127984; Pounamu Jade William Emery Aikman, "Trouble on the Frontier: Hunt for the Wilderpeople, Sovereignty, and State Violence," *Sites: A Journal of Social Anthropology and Cultural Studies* 14, no. 1 (November 16, 2017), https://doi.org/10.11157/sites-vol14iss1id378; Pounamu Jade William Emery Aikman, "Terra in Our Mist: A Tūhoe Narrative of Indigenous Sovereignty and State Violence" (Canberra, Australian National University, 2019), https://openresearch-repository.anu.edu.au/handle/1885/164804; Pounamu Jade William Emery Aikman, *Terra in Our Mist: A Tūhoe Narrative of Indigenous Sovereignty and Settler State Violence* (Canberra: Australian National University Press, 2025 [in press]).

[16] Independent Police Conduct Authority, "Bullying, Culture and Related Issues in New Zealand Police" (Independent Office for Police Conduct, March 2021), 6, https://www.ipca.govt.nz/download/159362/2%20MAR%202021%20IPCA%20PUBLIC%20REPORT%20-%20Bullying%20Culture%20and%20Related%20Issues%20in%20New%20Zealand%20Police.pdf.

> *"Lack of empathy and caring [is apparent in some areas of the organisation]... This is characterised by leaders and managers who are reportedly failing to engage with or care about staff on a personal level, even if those staff are not being deliberately marginalised or ostracised; failing to ensure that effective support is provided to those who complain or bring a grievance about bullying and other bad behaviour; and demonstrating little tolerance for adverse personal circumstances or difficulties."*[17]

Seeing people on their worst days, but contributing to their best

We often heard how Police staff "see people on their worst days" but as the following participant explained, they can contribute to their best days as well – but may not be there to witness those "good days." Reminding recruits of this is important, recognising how their interactions can contribute to positive outcomes for whānau in the community. As one instructor commented:

> *"I think we need to emphasise that if you can turn one life/whānau around, you're a huge success. These 'success stories' are important to bring into the College, the stories like 'You changed my life, thank you; you didn't treat me harshly when I was being a dick.' So much of policing, you don't see results. You don't get immediate resolution – but your little bit helps build people and get them out of that situation. You don't really see success, but it's important to know how you could be contributing to this – we're a little cog in a big Police machine."*

This is the kind of storytelling that resounds amongst recruits, often reinforcing a common motivator for joining the Police: "to serve our community."

Line-of-sight to legislation, but not strategy

"When recruits leave [College], they know what they can and can't do." Instructors ensure that recruits maintain a clear line-of-sight to legislative powers, by rigorously training them on what they can and cannot do, as the above participant explained. Knowing the boundaries of Police powers is critical, as was consistently emphasised. During practical scenarios, instructors frequently quizzed recruits on their actions and the specific sections of relevant legislation they were applying in those situations. This approach

[17] Independent Police Conduct Authority, 6.

supports recruits to understand the ambit of their powers and what actions are permissible within those limits. While new Constables may not be immediately conversant in the legislation itself, again, they know what they can and cannot do:

> *"Once they graduate, most can't say the section of the Act [they're invoking], but they know what they can and can't do."*

While this perspective towards legislation is apparent, **this does not extend to the organisation's key strategies**; **particularly *Prevention First*,[18] *Te Huringa o Te Tai*,[19] and *'O Le Taea Fou*.**[20] These strategies articulate the organisation's direction and intent, particularly in responsiveness to Māori and Pasifika, but they receive little attention during training. The major issue we identified was that these **strategies are not taught operationally:** "What does this mean when I get to District?" one recruit asked. This highlights a disconnect between tactical policing on-the-ground, and the overall strategic direction for Police. For example, *Prevention First* seems to be taught only theoretically, without a practical component:

> ***"****Prevention First and Te Huringa o Te Tai are not currently operationalised at the College… Fundamental to police training is acting lawfully – one must always cite a piece of legislation for their actions – [but this isn't the same for strategy]. We need to look for opportunities to put the strategy into the lessons more."*

Recruits responded well when theory or abstract ideas were exemplified through practical application, but this disconnect means that the focus on equity and partnerships with Māori and Pasifika communities remains largely theoretical. As a result, recruits must figure out how to apply these strategies in real-world contexts on their own, if at all. Without operational examples, recruits interpret and implement (or otherwise) these strategies without guidance, potentially contributing to inconsistent or contrary practice upon deployment. Providing such examples is critical because in the

[18] New Zealand Police, "Prevention First | Āraia i Te Tuatahi: National Operating Model 2017" (New Zealand Police, 2017), https://www.police.govt.nz/sites/default/files/publications/prevention-first-2017.pdf.

[19] New Zealand Police, "Te Huringa o Te Tai: A Whānau Ora Crime and Crash Prevention Strategy" (New Zealand Police, 2022), https://www.police.govt.nz/sites/default/files/publications/te-huringa-o-te-tai.pdf.

[20] New Zealand Police, "'O Le Taeao Fou: Dawn of a New Day" (New Zealand Police, 2018), https://www.police.govt.nz/sites/default/files/publications/pasifika-national-strategy-2018.pdf.

absence of this, there is a risk these strategic goals will not be effectively realised, resulting in misalignment between policy and practice. Building strong and stable partnerships with communities was repeatedly emphasised as a foundation of trust and confidence in policing and providing tangible, authentic examples of these strategies at College will better prepare recruits upon deployment. Embedding such examples across the Initial Training curriculum would help show how **responsiveness to Māori and Pasifika communities occurs throughout the spectrum of policing activity**.

In addition to the above, there is similarly little focus on what equity looks like in operational practice. Articulated in *Our Business* as "Our people are fair to all",[21] there is varied understanding of what equity means in practice. Clarifying, in operational terms, what "equity looks like" is important and an example from our observations is telling. During one practical session on the tennis court, an instructor paused the role-play scenario, encouraging recruits to consider if the outcome of their interaction with a member of the public resulted in a fair outcome. The instructor was emphasising how good policing requires consideration of outcome, that policing is not always transactional and that there may be more than one pathway for new Constables to consider in enforcing the law. In the context of cognitive conditioning ("Cog Con"), physical training that aims to hone recruits' decision making under stress, another instructor offered the following:

> *"In Cog Con, we're looking at arousal control for recruits to understand how it works for them under stress… But within that we bring an element of fairness: "I can arrest you but am I being fair in doing that?" … We have to understand when we arrest as part of fairness. Now if it's not [fair], then why am I doing it? … We can reinforce anything through Cog Con: for example in [post-assessment] debrief we always remind the recruits that just because you have put a badge on and you can get people to do things, doesn't mean you have to. Bring your life experience to it, would have done that if you weren't Police? … In my experience we can go from arrest or too harsh to the other extreme where we just divert to letting people off. The middle ground disappears."*

Finding the "middle ground" is important, which comes from encouraging recruits to self-reflect. As another participant noted, "Most policework is in the 'grey': it's not black and white" and encouraging a dynamic, open mindset is what the above insights highlight. When we suggested to the instructor on the tennis court that he was "showing what

[21] New Zealand Police, "Our Business."

equity in policing can look like", he agreed but had not considered this in such terms. That other staff saw the ease of "showing what equity looks like" in scenarios like cognitive conditioning is important and fully realisable with the current curriculum design. Systematising examples of equity in practice across Initial Training is important for new recruits, connecting together strategy and practice in tangible, systematised ways.

Insufficient time to embed good practice: "fire and forget"

Recruits' time at College is demanding, requiring them to come up to speed with knowledge and techniques in various areas. Recruits and instructors repeatedly emphasised that there is not enough time to embed good practice, especially in terms of tactical scenarios and the use of force. One instructor remarked, "Do we expect them to be great at this after only one lesson on grappling and takedowns?" This often leaves recruits needing to enhance their skills on their own time, if at all. This issue is being partly addressed by the refresh of the College curriculum; our observations preceded this coming online but these insights remain useful moving forward.

Throughout the course, instructors from different areas – from driving to interactions with the public, to firearms – together emphasised the importance of good decision making. "If it's all I wanted them to learn, here in driving or [up at the] firearms range, it would be good decision making", one instructed commented and that this should be a central focus across the course itself. But time and again, participants repeated how "full on" the course is, with many recruits concerned about their acumen in particular skill sets. There appeared to be a desire to "teach [them] everything possible", built on the assumption that College is the optimal time for every form of training and education. However, as one participant emphasised:

> *"Sometimes we can go over and deliver too much information to [the recruits]. There needs to be an agreement on what recruits need to know when they leave the College; we cannot teach them everything they need to know. What we can do is teach them the basics of six months survival on the street. Once they get on the street this is where they put that into practise. It can become an overload, because there are so many things that we can't teach. To be better, we can reduce what we teach them by way of spreading the content and also doing it better."*

Not everything can be taught at College, we were told, which is why it is important to emphasise an officer's career is a continuous journey of learning. At present, as one staff member summarised, "the College is very 'fire and forget'" in its approach to teaching. Triaging curriculum content according to its importance and relevance upon initial deployment would help address this, focussing on the key skillsets required and

providing more cursory introductions to skills to be developed during deployment. For instance, case management (managing files and paperwork, an inevitable part of policing) appeared to receive little attention at College but this is a fundamental requirement of constabulary practice in District. The relationship between College and Districts is important here, in identifying conduits of continual learning (through professional development or other training) for specific staff. We also understand that there is inconsistency in prosecution file development across Districts and so teaching what is required for a quality prosecution file is needed at College.

Siloing Māori- and Pasifika-based content

At present, curriculum content is largely taught in 'blocks', with each block containing discrete sets of skills such as driving and firearms. There is some inevitability here, given constraints of timetabling and resourcing (staff and equipment, for example) but participants, both staff and recruits, voiced concern that this sometimes results in a compartmentalised, non-integrated learning experience. Coupled with the constraints of time at the College, this limits recruits' ability to absorb knowledge and information across different blocks.

This compartmentalisation of training equally extends to content surrounding Māori and Pasifika communities. When we asked staff where such content sits, they pointed to (among other things):

- **The noho marae**, an immersive overnight stay where recruits, early in their time at College, visit a local marae. The noho marae is designed to provide recruits with an introductory understanding of te ao Māori (*the Māori world/s*), including tikanga, reo (*the Māori language*), Te Tiriti o Waitangi, and key strategies such as *Te Huringa o Te Tai*. This is overseen by staff from the Māori, Pacific and Ethnic Services (MPES) team.[22, 23]
- **The *Wall Walk*,** a day-long seminar-style engagement where recruits, as a whole wing, 'walk through' watershed historical moments particularly for Māori communities, across New Zealand's early and recent history. We attended the session itself, where recruits contributed to presenting historical moments by being assigned specific events to discuss with the rest of their wing.
- **Dedicated sessions** detailing *Te Huringa o Te Tai*, and *'O Le Taeao Fou*.

[22] see New Zealand Police, "Nau Mai, Haere Mai to Police," *Ten One Magazine*, February 5, 2018, https://www.police.govt.nz/news/ten-one-magazine/nau-mai-haere-mai-police.

[23] The Māori, Pacific and Ethnic Services team has recently changed to Iwi & Communities.

While participants saw value in the above material, **a consistent concern was the siloed nature of this from other course content, without consistent practical, operational examples** for recruits to learn from. As one participant commented,

> *"[Māori and Pasifika content is] very siloed, but in saying that the knowledge base is siloed and how it is delivered. The MPES group deliver the marae visits but this is in isolation and these skills don't necessarily spill over into other teaching groups."*

As they underscore, both content and delivery are siloed, meaning that learning is not integrated into other aspects of the course – an unproductive reality that inhibits systematised learning across the curriculum.[24] When integration is lacking and operational examples are minimal, recruits may struggle to understand how to apply this knowledge in the field – indeed many shared this sentiment to us after the *Wall Walk*. "Show what this means when I'm deployed", said one recruit, highlighting the importance of demonstrating practical application to realise the organisation's strategic intentions. We saw glimpses of this potential but it remains unsystematised across Initial Training. As one participant alluded:

> *"It's crucial that this training happens at the beginning of their experience [at College]. For example, correct pronunciation of cities, towns, staff, and colleagues, including recruits, is emphasised. We watched a video featuring a female instructor who previously worked at the College. She demonstrated how you can help build rapport with a family just by pronouncing names correctly."*

However, the gamut of examples provided to recruits should be varied and provided in different contexts. Correct pronunciation is one example but others include knowing the impact of policing upon Māori and Pasifika communities; that Pasifika communities are comprised of multiple different ethnic and cultural backgrounds; and the importance of building partnerships with Māori and Pasifika leaders in your community of service. One does not need to be an expert in these areas but knowledge of this difference and

[24] See also Konai Helu Thaman, "A Resonance of Hope: Critical Pedagogy, Transformative Education and Indigenous Knowledge," *International Review of Education* 60, no. 4 (2014): 523–38, https://doi.org/10.1007/s11159-014-9449-2.

diversity is important to help engage and work with and alongside communities in building trust and confidence.

From engagement to avoidance in cultural responsiveness

We noticed a spectrum of engagement among College staff when it comes to discussions around cultural responsiveness to Māori and Pasifika. While some actively engage in these conversations, others show hesitancy or avoid discussing race and ethnicity issues altogether. This is possibly due to fears of making mistakes, uncertainty around their own cultural literacy or, at worst, thinking they will be labelled as racist. This avoidance is counterproductive for the organisation as it hinders meaningful progress in cultural responsiveness. The challenge lies in finding a middle ground – avoiding both extremes – because isolating these responsibilities within specific work groups, without fostering systemic change, limits the ability to work towards genuine cultural responsiveness.


Part of the community

Pou tuarua | Leadership and development

I mahia te aha | What we did

If Initial Training is the entrance to the organisation, *Pou tuarua* follows the leadership and development trajectory of staff from Constable and beyond. In this, we were interested in what leadership looks like in Police; where 'nodes of leadership' exist for the organisation; and the collective impact of this upon the use of force and who Police stop and speak to. Our insights for this section come from observations and interviews from the College, and the three districts we visited during 2022-24. For the purposes of this section, 'leadership' refers to the qualities of leadership exhibited across multiple domains, not just through the hierarchy of rank.

I kitea te aha | What we saw

Role of the Sergeant: "The best leaders in this organisation are the ones that know their staff best."

Participants we spoke with emphasised that **integrity-based leadership, built on the foundations of empathy and teamwork**, is critical to the wellbeing particularly of frontline officers across the organisation. This is especially important for the relationships between **Sergeants and their Constables** who are directly interacting with the public. A good Sergeant, we were told, should "bring the unique traits of each team member to the forefront, and not diminish it", **not be driven by ego** and embed pastoral support in their interactions with junior staff. An early Constable described this in the following, including attributes of an ideal Sergeant – echoed by senior participants we spoke with:

> *"There's a massive relationship between us, and my Sergeant knows my weaknesses and my strengths. What makes a good Sergeant? A Sergeant that is down to earth, remembers where he comes from, and basically doesn't thrive on authority and ego. The more authority you get, you get arrogant. Our Sergeant is only 34, but he's just chill as, we get on well and he talks to you like a normal person. He doesn't walk around with a puffed chest thinking 'I'm the bomb.' But when he does speak, we all listen. If you have a bad Sergeant, we do say [to each other], 'I wouldn't want them as a Sergeant.' It's about the importance of trust, knowing where your strengths and weaknesses are."*

The role of the Sergeant, then, is critical to policing in Aotearoa, in managing (in particular) frontline staff. "Know[ing] your staff" is critical here, and as one participant

said to us, "[t]he best leaders in this organisation are the ones that know their staff best." As another noted,

> *"As a leader, you need to know your staff. You've got to have the right people in the right place so they aren't set up to fail. They need the ability to carry out their job."*

A Sergeant who can recognise the challenges officers under their command are facing – financial, whānau, fatigue – are better able to manage these pressures in a way that mitigates fissures arising in their practice. This surfaces **in particular with the excessive use of force**,[25] resulting from a mix of:

- Fatigue;
- Not feeling valued in your team;
- Overwhelmed by case management;
- Financial pressure (particularly for Māori and Pasifika whānau and their tautua (*service*) obligations); and
- Work/life struggles.

These factors were similarly identified in our community engagements. When leaders understand the above, enabled through critical conversations between (for example) Sergeant and Constable, junior staff feel "heard", validated and valued by their team and supervisor. More importantly, leaders can respond to these challenges in (for instance) linking staff to pastoral support or financial literacy services. This, again, is the **tuakana-teina dynamic in practice** and myriad staff – from 'fresh' Constables to Inspectors – spoke of the importance of this, candidly noting previous Sergeants who did not embody this dynamic, to the detriment of the individual and team. The examples provided are also an opportunity for Sergeants to learn about cultural difference, reflecting the reciprocal nature of tuakana-teina.

Lastly, focussing on wellbeing in the Constable-Sergeant relationship is a key ingredient that contributes to high performance. As one participant noted:

[25] See also Abi Dymond, *Electric-Shock Weapons, Tasers and Policing: Myths and Realities* (London & New York: Routledge, 2022), 149.

> *"[B]y recognising the wellbeing of individuals, a higher performing team is produced. If the Sergeant looks after the wellbeing of the team, they will [flourish]."*

We understand that when Police High Performance Framework (PHPF) was initially implemented, meaningful, monthly conversations were intended on a recurring basis that could include a wellbeing component. This appears not to be the case, with uptake and use of Strategic Performance Templates (SPTs; individualised plans for the activity of all staff, akin to KPIs) varying dramatically. PHPF and SPTs offer a systematic, organisation-wide mechanism to both direct staff activity and embed features such as empathy into leadership, especially between Sergeants and Constables. While this is not a direct antidote to the excessive use of force, it is a key ingredient and mitigating factor in addressing it. It offers an opportunity to harness already-existing infrastructure to better realise these outcomes. Further, one participant emphasised that Sergeants should "…think of outcomes as opposed to transactionally processing situations." This, again, is "policing in the grey'" which requires of Sergeants the ability to be nimble in their decision making, providing advice and support to their varied team members and associated policing activity.

Wellbeing focus key to high performance

The above are ideal attributes of a Sergeant and are not necessarily universally present in Sergeants organisation-wide, as many commented. But in the same breath, Sergeants are often under significant pressure, many stepping in in an acting capacity, and others struggling with the demands of corporate hygiene expectations placed on them. To encourage a focus on wellbeing, ultimately leading to higher performance, a shift away from transactional leadership is important. As the following participant emphasised:

> *"But in order to give Sergeants the ability to look after the wellbeing of their team, we need to give them space and free them from the corporate hygiene element. This more transactional focus gets in the way of looking after the team. If our Sergeants can lead our Constables well, our organisation will be in a good place."*

Command-and-control leadership, as participants reiterated, is necessary but not in every situation: it must be accompanied by empathetic, wellbeing-based leadership when needed. As the Independent Police Conduct Authority has noted on this precise point, leadership in the past has often been characterised by an "[u]nduly authoritarian and directive management style":

> *"While we recognise the need for strong command and control in many operational contexts, this style of leadership has become pervasive in all policing contexts and is inappropriate for the routine management of staff."*[26]

"We're not always in crisis mode", one staff member similarly explained, "and so we need to switch how we lead and manage our people." **Enabling Sergeants to embody the tuakana-teina dynamic is critical**, a sentiment echoed across our engagements with staff from senior leadership to frontline.

The importance of emotional and cultural leadership

"What about EQ and CQ in leadership?" Māori and Pasifika participants underscored the need for culturally and emotionally intelligent leaders (hence **E**motional **Q**uotient and **C**ultural **Q**uotient). We noticed Police tend to valorise operational leadership over people management skills, a finding well-established:

> *"Operational rather than leadership and management expertise [is common in Police]... Managers have generally been selected for their operational expertise. Consequently, many managers (particularly at the level of inspector) have been promoted to supervisory roles for which they have been ill-equipped and have often lacked basic leadership, people management or pastoral care skills."*[27]

Similarly, cultural and emotional leadership is not always considered valuable or productive, often resorting to command-and-control instead:

> *"We need more training in people management – not just leadership but actual tangible skills that help you manage people and the tasks at hand."*

[26] Independent Police Conduct Authority, "Bullying, Culture and Related Issues in New Zealand Police," 7.

[27] Independent Police Conduct Authority, 7–8.

But emotional and cultural literacy skills are critical to engaging with an increasingly diverse population, as the following community member described:

> *"I don't want to feel nervous talking to a cop. In a high-stress situation, I want to be able to trust them."*

Such skills are equally important for working with staff in the organisation itself. "We're cops, not managers", we consistently heard but this is challenging in an organisation that, like any other in the public service, is comprised of people managing other people. This links to the Leadership Development Framework, headed by the College, which focuses on developing high performing teams and leaders within the organisation. Staff involved in that programme spoke of the transition away from a purely command-and-control leadership style:

> *"We've transitioned from a command leadership structure to one that focuses more on developing our people. While we still have the command structure, we emphasise a leadership style that serves our people, providing them with a sense of purpose. This approach aims to create high-performing teams and leaders."*

Cultural and emotional leadership is important here, **supplementary to command-and-control** during crisis. High performance comes from feeling valued and supported, we were told, as well as being instructed during crises moments. This is an 'and-and' – not exclusively in one extreme or the other – in recognising the value different styles of leadership bring to constabulary staff and their wellbeing. While the organisation does acknowledge this in some spaces, our insights suggest more needs to be done to allow fuller expression.[28]

Finally, cultural and emotional leadership is also needed to ensure that managers do not misinterpret the behaviours of Māori and Pasifika staff. For instance, humility is a core value in these communities and often celebrated to that end. What might be seen as a gesture of respect – such as choosing not to speak or refraining from taking on a leadership role to honour the mana of others during operations – can be incorrectly perceived as a sign of weakness. However, within Māori and Pasifika communities, this behaviour is a demonstration of strength which underscores the need for a nuanced

[28] See also Independent Police Conduct Authority, 9.

understanding of cultural leadership. Not doing so has a potentially alienating effect on such staff, which does the organisation a disservice when they are needed in engaging with their communities.

Investigations experience for Māori and Pasifika staff

Some participants commented on how investigations experience is often needed for leadership and career advancement – a form of institutional mana. Participants with investigations experience recognised the lack of Māori and Pasifika staff in the Criminal Investigation Branch (CIB) which does impact on career opportunities. As one senior staff member explained to us,

> *"CIB has a distinct career pathway, and historically it's the only pathway outside the rank structure. As Police, our whakapapa and system supports a [chronological] progression from Constable [all the way up to Inspector, and beyond]. [But CIB is different, and investigative experience through CIB can significantly help career progression]."*

In the same breath, however, CIB participants also emphasised that diversity in ethnicity and experience is critical to the investigations and intelligence functions of Police. This is especially important given the disproportionate impact of crime and victimisation upon Māori in particular.[29] "Our [investigations] staff need to reflect the community", one Detective commented and candidly noted (as a Pākehā participant) that "the problem with CIB is it looks like me." Two key issues arise here:

- **The potentially alienating nature of investigative work** in communities for Māori and Pasifika officers, where the focus on cultivating relationships to leverage intelligence is seen as contrary to the goal of building genuine community partnerships (whakawhanaungatanga). Importantly, however, being in the CIB does not, in and of itself, inhibit the development of positive relations with communities. An example shared with us from a Pasifika staff member is telling:

> *"CIB is a space where you can find families and be a part of the family healing process. CIB deals with high-profile investigations like homicides, the death of a child, death on a road – so all they see are the*

[29] "NZCVS Key Results 2023 (Cycle 6)" (Ministry of Justice, June 2024), https://www.justice.govt.nz/assets/Documents/Publications/NZCVS-2023-Key-Results-Cycle-6.pdf.

high-profile cases, but they don't see when you meet with the family and until the point where we are a part of the family's healing process."

The 'other side' of investigations, in supporting whānau to work through trauma, may appeal to Māori and Pasifika staff in this way.

- **The ostensible assumption that "you have to be smart and good at case management" to get into CIB**, which can create a barrier for prospective Māori and Pasifika staff. This is confounded by the tendency of Māori and Pasifika staff to "not ask; they will wait for the people who lead them to bring them up and develop them." Striking a balance between humility and hubris is important and numerous staff spoke of how expressing humility can impact upon career advancement in general – not just in investigations. As a staff member noted,

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"One of the main challenges is that we, as Pacific people, tend to not want to outshine others. We prefer to stay in the background, doing all the work without seeking recognition or appearing to show off."

Diversity in background – across ethnicity, sexuality, gender and other forms of diversity – is a strength brought to the discipline of investigation, we were told.

"Cultural knowledge, such as etiquette around interactions, is crucial – like taking off their shoes when entering a home, talking to the head of the family, or one key contact member. This wasn't considered in the past, but having ethnic or Māori members in [CIB] changes that."

Valuing the diverse nature of experiences brought by Māori and Pasifika staff to investigations is important here.[30]

Māori and Pasifika staff concentrated in relational-based roles

We found that Māori and Pasifika staff are often concentrated in relationally based positions, such as community-facing roles or Area Commanders. In the latter, for example, participants explained that Area Commanders typically have significant

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[30] See also New Zealand Police, "Women in the CIB: Opportunities for and Barriers to the Recruitment, Progress, and Retention of Women in the Criminal Investigation Branch (CIB)" (New Zealand Police, July 2000), 11–12, https://www.police.govt.nz/resources/2000/women-in-cib/women-in-cib.pdf.

interaction with their community – in comparison to District Commanders – hence it being a role many Māori have held. As one participant explained,

> *"The majority of our Māori and Pasifika staff are in community-facing roles (i.e., MPES), because they're interested in prevention [and] not putting our people away..."*

The above echoes a consistent theme in our findings. The situation is different, however, in the numbers of Māori and Pasifika staff in investigations and in strategic leadership roles. For staff we spoke with, the perception that roles such as these are somewhat disconnected from the flax roots disincentivises pathways in for Māori and Pasifika.

We also heard of some instances where Māori and Pasifika staff were considered best suited only for these relational roles, complicated by the assumption – not universally held, to be clear – that Māori and Pasifika staff are lazy and are "...forever having cups of tea and not actually doing any work." This typecasting is dangerous because it misinterprets the relational aspect of practice for many, where 'kaputītanga' (*building and maintaining relationships metaphorically represented by having a cup of tea*) is a central mechanism for building and sustaining positive relationships with communities, in enacting whakawhanaungatanga to that end (see *Pou tuatoru*, 'Whanaungatanga works').

Critical insights: Employee-Led Networks

Employee-Led Networks (ELNs), which bring together people around a shared kaupapa, have been at the forefront of change and championing causes for marginalised groups. For example, the Police Women's Advisory Network, the Cross Agency Rainbow Network, and the Pacific Public Servants Network provide valuable insights from their respective collectives.[31] Their advice and expertise can enhance the organisation's culture and its responsiveness to current and emerging organisational, community and government priorities. This 'insider knowledge', from Police employees themselves, offers a mechanism to support this without needing to contract external expertise to offer potentially the same or similar advice. "These are untapped insights for the Police organisation that is free compared with [what the] contractor cost can be", one employee told us. Participants told us that ELNs provide a safe space for employees to network, voice concerns when no other outlet is available, and "be themselves" as individuals from these groups, all while contributing to the organisation. However, it is unclear to

[31] Employee Led Networks | Te Puna Huihuinga Kaimahi, "About Employee Led Networks," 2024, https://employeenetworks.govt.nz.

what extent these collectives are both valued and resourced within the organisation which may represent a missed opportunity to further enhance Police leadership and culture, as well as the wellbeing of those officers and employees. As a participant explained,

> *"Networks such as WAN (Women's Advisory Network), Pacific fono, and others provide essential support but need formal recognition and resources."*

Advice from ELNs potentially brings insights from marginalised groups in society within the organisation and, if effectively harnessed, can help upskill frontline staff in their interactions with community.

Continuous learning: The importance of FTUs

As we showed in *Pou tuatahi*, recruits responded well to practical training and assessment at the College, observing how theory is put into practice. **The tuakana-teina dynamic,** evident in these interactions, **is also a key element in Field Training Units** (FTUs). In theory, FTUs provide probationary Constables with targeted and supported field training within their assigned Districts. College staff emphasised the importance of FTUs, describing them as "...crucial in bridging the gap between training at the College and practical experience." International literature also highlights this "bridge",[32] with field training serving as a trajectory of continuous learning and development during a Constable's early months of service.

Typically, probationary Constables are paired with a Field Training Officer (FTO), who guides them and familiarises them with Police activity. This mentorship helps prevent "...new recruits from immediately being paired as the second officer in an I-Car upon arriving at a station", responding to a repeated concern by multiple staff that "new Constables are undercooked when they get to District." Central to field training is the concept of "easing in" – taking the time to guide Constables through a job from start to finish, so they can "learn at their own pace." Given the demanding nature of Police work, there is concern that once new Constables are deployed to District, the pressure to meet demand – "bouncing from job to job" – can become overwhelming, creating an ad hoc learning experience that undermines the purpose of field training. More critically, this also poses a risk by placing new staff in situations for which they are not fully prepared, impacting upon the safety of both themselves and others on the frontline.

[32] Jyoti Belur et al., "A Systematic Review of Police Recruit Training Programmes," *Policing: A Journal of Policy and Practice*, April 22, 2019, 82, https://doi.org/10.1093/police/paz022.

Field training, we were told, **is vital in bridging the gap between strategic intent and tactical operationalisation** – a core finding echoed across discussions with participants. Historically, the practical application of strategy was often learned in the field, but with the reduction of time available on the frontline to do so, this essential on-the-job learning has diminished. As one participant observed,

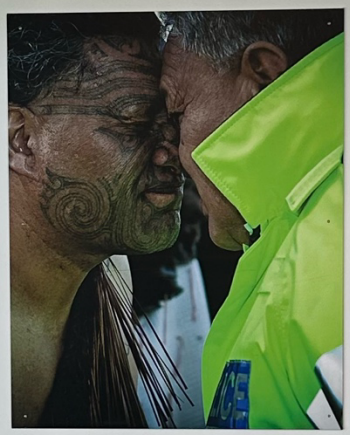
> *"This 'gap' between legislation and strategy was typically addressed in the field. But this time has been taken away from the frontline. On-the-job learning can help bridge the gap between strategy and legislation if the time and intention are there."*

To ensure that staff can effectively translate strategic directives into action, field training must be intentional, well-structured and help junior staff understand what strategy looks like in practice.

Early Constables we interviewed emphasised the critical role of field training but simultaneously expressed concerns about inconsistencies in delivery quality. A common sentiment, expressed by new and senior staff, was that field training can be unpredictable: while some have positive experiences, others do not. This inconsistency is often tied to the varying energy, enthusiasm and overall effectiveness of field training officers themselves. Additionally, the uptake of FTUs varies by District, likely due to resourcing constraints. These factors suggest that the full intent of field training may not be consistently realised across the board. FTUs are critical in ensuring officers are equipped with the ability to make good decisions, especially in terms of equity and cultural responsiveness, and should be invested in as a key point of systematised change in the organisation.

While "easing in" is important, it is essential to **focus on the intent of field training rather than on specific terms or configurations**. What field training looks like may vary across Districts but the underlying principle should consistently be a **tuakana-teina coaching approach aimed at enhancing capacities and capabilities for early/probationary Constables.** For example, the new Community Beat Teams initiative,[33] designed to increase Police visibility in central city areas, emphasises walking the beat and engaging with community members. This initiative potentially aligns or overlaps with the intent of field training and could be an opportunity for a tailored approach to this in specific districts.

[33] *Scoop*, "Over Two Years, 17 Extra Police Officers on Wellington Streets 'to Deter Crime,'" June 23, 2024, https://wellington.scoop.co.nz/?p=161812.



Pou tuatoru | Cultural responsiveness

I mahia te aha | What we did

Pou tuatoru speaks specifically to the organisation's cultural responsiveness to Māori and Pasifika communities, a central aspect of our research project. This is articulated through *Te Huringa o Te Tai* and *'O Le Taeao Fou* and is thus one of the foundational pou of the Blue Whare. *Pou tuatoru* unpacks our findings here, again from insights from the College and across three Districts visited between 2022 and 2024.

I kitea te aha | What we saw

Varied uptake of Supported/Alternative Resolutions

There appears to be some reluctance in pursuing Supported/Alternative Resolutions such as Te Pae Oranga (TPO). Participants highlighted how this arises from a mix of:

- Lack of operational experience in Supported Resolutions.
- A culture of risk aversion in the organisation, where Supported Resolutions may be seen as "too risky" (perhaps resulting from relinquishing control to iwi and hapū), and where "slapping handcuffs on" and pursuing prosecution is an easier, tangible, and more familiar and efficient activity. As one participant explained:

> *"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 [i.e., TPO] are as viable as others."*

- The language of 'alternative' frames such pathways as non-BAU (as opposed to 'supported'), which can alienate these approaches and make them appear less valuable.

Participants repeatedly emphasised the value of Supported Resolutions and a recent evaluation showed a 22 per cent reduction in harm from reoffending through TPO.[34] "The initiative has had a profound impact, often changing lives in significant ways", commented one officer. Seeing the value in Supported Resolutions is fundamental, especially when it offers tangible results such as reduced reoffending. For low-level traffic offences, in which Māori and Pasifika are disproportionately represented, this is a "game changer": such infringements are considered "one of the biggest pathways into

[34] "Te Pae Oranga Iwi Community Panels."

the criminal justice system [for Māori and Pasifika]." *He Tangata*, for example, is a kaupapa Māori, iwi partnership-based graduated driver license programme, with a focus on "safer outcomes on our roads".[35] This is an example of **outcomes-focused practice**, offering an equitable solution to the reality of Māori and Pasifika caught up in driver licence breaches. However, some participants we spoke with highlighted how a shift to this prevention-oriented mindset can be challenging, especially in road policing which is "driven by RIDS[36,37] and numbers." As one participant explained in relation to this,

> *"Shifting the mindset, especially in road policing, towards considering alternative resolutions is challenging. Frontline staff are generally receptive, but some supervisors may influence their approach. Road policing, with its focus on numbers, can be resistant to change. I believe promoting supported resolutions and greater awareness of iwi and their history among all staff can enhance the effectiveness of police interactions with diverse communities."*

Shifting this mindset is critical, for the "focus on numbers" can be counterproductive for equity. For senior participants we spoke with, is again about finding the middle ground:

> *"In the past we've had a paramilitary focus on how we do things, but now the mindset is changing, and we have a more community-focus to our practice. But we're still meeting the legislative intent: think about wearing pōtae (hats), the pōtae pirihimana (the Police hat), and pōtae pāpā (the Dad hat) (or uncle/dad/mum/etc). What would your response be wearing both pōtae at the same time? This middle ground is how you proceed, in getting to those same outcomes, but with both pōtae on.*

[35] New Zealand Police, "Annual Report 2021/22," Annual Report (Wellington, N.Z: New Zealand Police, 2022), 21, https://www.police.govt.nz/sites/default/files/publications/annual-report-2021-2022.pdf.

[36] See New Zealand Police, "Police Roll out New Road Safety Fleet," March 25, 2021, https://www.police.govt.nz/news/release/police-roll-out-new-road-safety-fleet#:~:text=Police%20remain%20focused%20on%20changing,distracted%20%E2%80%93%20including%20using%20a%20cell.

[37] RIDS is an acronym for..."...restraints, impairment, distraction, speed... which contribute to death and injury on [New Zealand] roads as a result of people driving too fast for the conditions, driving while impaired (by alcohol, drugs, or fatigue), driving while distracted – including using a cell phone, and not being properly restrained." (See New Zealand Police, 2021).

We're not outcomes focused at the moment, but we could be. It's about getting to the same result, through a different method."

"Striking the balance between [a] fair and an equitable outcome, is balanced against the realities and demand on the frontline. A key shift that needs to happen here is mindset related. [This reflects the] importance of moving from transactional relationships and interactions to a more holistic one. There can be an 'us' and 'them' mindset... [M]indset matters... To avoid the quick 'easier to arrest' mindset we need to open Police eyes to the fact that might be more work now but pays off in dividends and equity."

Mindset matters and emphasising this in relation to pursuing equitable pathways in policing is important.

Valuing the commitment of MPES staff: Beyond crisis management and into everyday operations

MPES staff play a crucial role in maintaining and managing relationships with Māori, Pasifika and ethnic communities. Their commitment to serving these communities is evident in their willingness to work beyond regular hours, often without additional compensation. This reflects the broader phenomenon of unpaid cultural labour that Māori and Pasifika peoples frequently experience in the workplace.[38] As different participants remarked,

"Here in [this District], there is a tendency to overwork Pacific, Ethnic, and Māori staff because they can speak another language."

"We [in MPES] don't get paid much for what we do and deliver... many go above and beyond their normal roles and capacity to make a difference."

Despite this dedication, it remains unclear how much the organisation values their contributions, **as they are frequently seen as cultural performers ("dial-a-pōwhiri"), rather than cultural advisors** whose expertise is not meaningfully recognised across the

[38] Noelle Donnelly, "The Value of Indigenous Perspectives in the Re-Valuing of Work and Labour.," *Labour and Industry* 33, no. 4 (October 2023): 460–72; Jane Parker et al., "Whose Equity? What Equity? The Role of Pacific Staff Networks in Progressing Gender and Intersectional Equity at Work," *Journal of Industrial Relations* 66, no. 1 (2024): 104–29.

organisation – but are needed from response to prevention. “I don’t think Police typically value what our MPES whānau bring, and so there is less inclination to co-deploy with them”, explained one participant. MPES staff are often on call 24/7, yet unlike other specialist squads, they are not compensated for this availability. However, MPES staff do not typically voice complaints, driven by a strong ethic of service to community. This commitment stems from their understanding of the challenges in building trust within communities and the ease with which that can be lost.

The absence of a dedicated body to advocate for MPES further highlights the importance of ELNs in supporting these staff members. There is also a concern that if MPES staff were to report their after-hours work, they might be discouraged from being available around the clock. Nevertheless, their dedication to community often outweighs corporate hygiene considerations, as they prioritise maintaining and strengthening these vital relationships with community.

Whanaungatanga works

Senior Māori staff we spoke with consistently emphasised how whanaungatanga – building trusting relationships with Māori and Pasifika communities – “pays off” and can contribute to positive outcomes. For instance, one officer described how a gang member, with a history of firearms, was wanted for arrest. This would traditionally require costly functions like surveillance, the Armed Offenders Squad (AOS), dogs and helicopters to apprehend the suspect, all of which leave a heavy footprint in the community. Through the lens of efficiency, the officer describes this in the following:

> *“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.”*

Here, as he emphasises, whanaungatanga was more efficient in leading to the voluntary surrender of the gang member. This example highlights the effectiveness of whanaungatanga and vā, demonstrating how relational approaches can potentially achieve results more efficiently and cost-effectively compared to traditional policing methods. This may also be considered a form of relational investment: investing in relationship building to achieve the same or comparable outcomes in policing activity. Importantly, participants shared, this results in the same outcome by "minimising the footprint we leave behind [all the while] build[ing] trust and confidence in us as an organisation."

Another example shared with us echoes with that above, reiterating the values of investing in relationship building for community and staff safety and wellbeing:

"A close mob associate died of natural causes. We heard about the tangi from a community partner, who we work closely with... We were able to manage our deployment with the staff already rostered through our relationships and whanaungatanga. The staff rostered were working over different work groups, but took on different roles like traffic management, community safety, and those involved in enforcement activity. We usually have a lot more time to [prepare], but not in this case... We quickly established an operation, and our MPES team went and did a door-knock at the family home to firstly offer their condolences, secondly to understand what the plan was, and also to offer support [to] the whānau (and the community) by explaining our role, that of the Māori wardens and where facilitation of any procession could both support them and mitigate risk in the community. The intent here was to let the whānau know we could help facilitate the procession to get to the cemetery, with a 'green wave' of [traffic] lights... This is about reciprocity, being [manaaki] to the whānau at this time. And the family were great.... They shared some of their concerns about particular family members who were angry in their grief. So, what [all this] does is enables us to manage deployment of staff in response to this. They told us [what to expect which gave] us a good sense of how to prepare. This is an information piece that enables us to effectively deploy our resources: we assess the risk to the public, and to our staff, and monitor the traffic and manage the operation accordingly. This is all prevention: keeping all our community safe... So knowing the potential route [the whānau] were taking meant we had staff positioned in important locations, and managed the traffic and the risk. We [also] have a great relationship with our Māori Wardens, who stay closely connected to

whānau in support and leave us to do the enforcement and community reassurance. The Māori Wardens rarely have issues and will call us if they need. They have the respect of the gang whānau… So, if we didn't have the MPES team or Māori Wardens, our responses, especially around gangs, could have escalated because interactions become more adversarial. This example showed the two styles of policing hand-in-hand, [community safety and enforcement]. Afterwards… some MPES staff went up [to the whānau home] and thanked them for their cooperation and behaviour: there were no arrests, no seizures of vehicles, and no identified offending or complaints from the public (for the latter, I normally have many complaints by now). This is our policing style: early engagement through MPES that enables us to manage deployment, and not over- or under-police. There's also an intelligence piece in this as well, which supports our planning and deployment, allowing us to focus on our core business, letting a whānau to grieve the loss of a loved one, in a safe and lawful manner. This is a great example of the system and its parts working well. Because prevention, intelligence, gang engagement, MPES, PST, and our community partners are all part of that system. It wouldn't have gone so well if we didn't have any one of those components working together. That's what the system is designed to do, if it's working well together. And it's when we get those aspects out of balance that that increases risk to staff and public safety. This goes back to our earlier kōrero: you're only as safe as the last person's interaction with that person/whānau. Anger cascades into other interactions when we don't remember this. So this is about balance and calibration. This is about using the 'Prevention First' operating model in practice, and if we do all our operations like this, things will be better in balance."

Whanaungatanga, then, is central to effective community engagement and policing. Humility is key – taking the time to build trust, sharing a cup of tea, showing up and engaging with communities in a genuine, respectful manner.

Whanaungatanga: pathway to trust and confidence

Related to the above, participants both from Police and community emphasised how the footprint Police operations leave in communities are long lasting, especially so for controversial incidents like the Dawn Raids and *Operation 8*. Both community and Māori and Pasifika staff emphasised that whanaungatanga and the vā are critical for building trust and confidence with communities. "Community doesn't forget", Māori and Pasifika community participants repeatedly underscored. The above examples highlight how

working with and alongside communities leads to effective policing and fosters trust and confidence to this end. A key aspect of this approach is partnership with iwi, both formally and informally. Today, iwi are an enduring feature of Aotearoa's sociopolitical landscape, deeply invested in supporting their whānau and hapori (*community*). Continuing to collaborate with iwi presents a valuable opportunity for the organisation to build trust and confidence at the grassroots level, particularly in communities where such trust may have historically been lacking.[39]

Whanaungatanga, time pressure + following up

When addressing time-sensitive operations with communities, it is important to work collaboratively, acknowledging shared challenges and seeking input from the community.

> *"If it's time sensitive, then say 'We have a shared problem, it's X. I'm confident he was here an hour ago: what's the best way we can bring him in?' Be sure to have proof with you, as we're already working in a trust-deficit environment. Say 'We want to resolve this together. We can bring in the troops, but if you think there's a better way, let's discuss it now.'"*

Following up after events, especially if things did not go well, is important in closing the loop with community. Cultural considerations when debriefing an incident – emphasising cultural responsiveness, not cultural performance – are important in supporting staff to learn "what we did well, and not so well." "And it makes it easier for you to do your job at the end of the day, because you can call on those relationships in future", described another participant.

Targeted recruitment

Targeted recruitment of Māori and Pasifika, at different levels of the organisation, has been recognised as an important mechanism to help build cultural responsiveness in the organisation, echoed amongst our community engagements:

> *"Actually, I also want to see more [Māori and Pasifika] in the Police, not just on the front line but also in the higher ups where decisions are made."*

[39] See also Mariska Kappmeier and Kathryn H. Fahey, "Trust and Legitimacy: Policing among Racial Groups," *New Zealand Journal of Psychology* 51, no. 2 (2022): 35–42.

While not every Māori or Pasifika individual inherently possesses cultural responsiveness skills, targeted recruitment efforts can help address this gap. By actively seeking out candidates from these communities who demonstrate cultural understanding and sensitivity, as Police have done in the past, the organisation can ensure it is selecting individuals who are better equipped to engage with increasingly diverse populations, particularly Māori and Pasifika. In practice, this means having a Police service that reflects its community, exemplified in earlier recruitment campaigns to boost the diversity of frontline police staff.[40]

[40] Angelique Nairn and Ruby Roebuck, "Promoting the Police: A Thematic Analysis of the New Zealand Police Recruitment Campaigns and the Construction of Officers' Identities," *Journal of Criminology* 55, no. 2 (June 2022): 221–38, https://doi.org/10.1177/26338076221085310.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Pou tuawhā | Strategy and culture

I mahia te aha | What we did

Pou tuawhā explores both strategy and culture, and how this impacts on relationships with Māori and Pasifika, particularly through interactions between Police and these communities. Strategy, in this context, represents the direction and goals of the organisation, as articulated in *Our Business*, *Prevention First*, *Te Huringa o Te Tai, 'O Le Taeao Fou*, and PHPF. Culture, by contrast, refers to the atmosphere and tikanga that exist within the organisation, encompassing the beliefs, behaviours and norms that shape staff attitudes and, by extension, their interactions with communities. As in previous chapters, our findings are distilled from insights gathered from the College and across three districts visited between 2022 and 2024.

I kitea te aha | What we saw

"Slaves to the radio": Response versus strategy

Although Police sets its strategic direction through frameworks such as *Prevention First* and *Te Huringa o Te Tai*, a reactive culture appears to exist in some areas that prioritises response to demand – "slaves to the radios," as multiple participants remarked – rather than strategically-directed activity. As one participant described:

> *"I think the nature and intensity of current policing means we are not able to deploy on the beat as often as we'd like to. Demand is too high, the nature of the jobs coming in are more serious and more time-consuming than ever before (the role is expanding, and the government's expectations that we deliver on various matters has basically meant we've had to rob Peter and Paul to pay Mary). So, then we are not able to give community reassurance."*

While responding to demand is a core function of policing, it can produce a reactive culture that divests time and energy from strategic directions for the organisation. Further, we have found that when staff are disconnected from strategic intent, a partial result of the absence of practical guides in operationalising such strategies, staff activity becomes less grounded in these values, principles and priorities. This can result in staff practice that is potentially inconsistent with the values and strategic intent of the organisation, specifically in who frontline staff are stopping and speaking to during discretionary time. This is why we have emphasised the need to provide practical, operational examples of strategies such as *'O Le Taeao Fou* and *Prevention First*, targeted to the role and rank of different officers.

Focussing only on response, we found, can foster a hypervigilance that can quickly become overwhelming – ever waiting for the next radio call. Without pause for breath, staff can become stuck in a cycle of responding to demand alone (particularly PSTs), obscuring and deprioritising strategically directed activity. The role of supervisors, and particularly Sergeants, is fundamental in both managing and balancing demand vis-à-vis SPT activity. An unintended consequence of strategy not being embedded in deployment is poor use of discretionary time, resulting in practice inconsistent with strategic directions, or worse.

Prevention First: Operationalise + systematise

Prevention First is identified as the operating model for New Zealand Police, yet during training at the College and in District observations, there was minimal emphasis on its practical implementation. This has led to a largely ad hoc understanding among staff, who are left to interpret its meaning independently. This is compounded by the pressures of demand, as one participant explained:

> *"While we are efficient in apprehending offenders, there is a gap in follow-through and creating sufficient prevention measures. For instance, in cases of family harm, there is a 72-hour plan in place, but we could enhance our efforts in prevention. We need to focus more on proactive measures to prevent such incidents from occurring in the first place."*

While senior staff describe *Prevention First* as straightforward, the absence of clear operational examples and the failure to highlight its application in constabulary practice often results in the intent being overlooked or misunderstood.

> *"You talk about Prevention First but don't show it in practice. Prevention First is exactly what it says; preventing things escalating to an incident. It can look like lots of different things, like working with our communities to address root causes; us taking extra time to see what other social support needs a whānau might have when a attend a job through AWHI; talking with whānau about their rangatahi; and so on. It's our operating model, but actually it's not because no one knows what it is in practice."*

Prevention First can manifest in various forms, as described above, all aimed at preventing issues from escalating into incidents. To support staff in moments of uncertainty here, critical reflection and guidance through tuakana-teina relationships

with supervisors is important in identifying examples. Given the centrality of *Prevention First* to policing in Aotearoa, **systematising its integration into everyday practice is fundamental.** This could be achieved by implementing a structured template that Constables and their Sergeants can regularly review, highlighting examples of past practice to do so.

Systematising good practice

We noticed that there are observable instances where staff practices organically align with strategic intentions related to equity, *Prevention First* and *Te Huringa o Te Tai*, as we saw at College. Participants frequently shared anecdotal evidence of staff interactions with community members that, in retrospect, demonstrated responsiveness to Māori and Pasifika communities. However, two critical issues emerge from these observations.

- First, those engaging in these practices **may not recognise that they are effectively "doing" or "implementing" principles of equity, Te Tiriti and *Prevention First*.** However, if these actions are not explicitly named and acknowledged, they cannot be properly recognised, validated or celebrated.
- Second, **these instances occur in an ad hoc manner, lacking systematisation,** which means these valuable pockets of mana are not leveraged across the broader system.

It is essential, then, to provide varied role-and-rank examples of what effective practice looks like, identifying and validating where Constables or other staff have demonstrated these principles in action. This recognition is needed to ensure these isolated instances of good practice are not only acknowledged but also integrated and systematised across different locations and workstreams in the organisation.

Our Business brought visibility to the organisation's strategy, being "on every wall in every station." This was a major catalyst for change, surfacing in tangible form Police's strategic intent organisation wide. The whakapapa of this journey needs to continue by making visible the operational aspects of strategy and systematically pointing out where this is organically occurring across the organisation. Without clear guidance, like a waka navigating the ocean without stars, the journey becomes challenging, making visibility of these practices so important.

Whose expertise? Managing complex demands

A recurring concern from participants was whether officers possess the right expertise to manage certain types of demand, particularly in areas like family harm and mental health call outs, which now occupies a significant portion of staff workload. As a participant reflected,

> *"We're finding ourselves become an extension of mental health, [Oranga Tamariki], fire service – being trained as first responders and St John. It just means our job has expanded and evolved so quickly over a short time period."*

We repeatedly heard staff say, "I'm not a mental health nurse", in relation to the number of 1M/mental health callouts, reflecting a palpable concern for this misalignment of expertise to demand. A community member similarly remarked,

> *"There have been several times I've had to call the Police for mental health emergencies, and they haven't been equipped or known how to handle the situation."*

In cases of 1Ms, this leads to inefficiencies: officers often find themselves waiting for mental health experts, such as assessment teams, to take over situations that require specialised care. We heard many examples from staff of "babysitting for hours, waiting in ED for the clinician to arrive", seeing officers spend extended periods at hospitals. This not only strains Police resources but also creates frustration, as officers are diverted from their core responsibilities to manage situations outside their primary skill set. Meanwhile, they are acutely aware of other urgent calls for help over the radio that they are unable to support or respond to.

Managing these complex demands necessitates collaboration with other agencies in the social sector, as there are limits to what Police can reasonably be expected to manage, especially when trying to implement *Prevention First*. The social and economic challenges New Zealand is facing requires a government-and sector-wide response, and as one participant commented,

> *"We're trying to be social workers and counsellors without the training or pay."*

Practical responses to this quandary already exist, for example, with the pilot implementation of Co-Response Teams which comprise a paramedic, Police officer and

mental health specialist deployed together.[41] Police have recently announced a phased plan to reduce their resourcing of mental health call outs, aiming to relieve the pressures of demand. This speaks directly to our insights here.[42]

From overwhelm to engagement: improving access to strategic information

Police, as an organisation, have multiple different strategies and frameworks, from PHPF to strategic partnerships such as *Te Huringa o Te Tai*. However, feedback from participants reveals significant challenges in how these initiatives are communicated and accessed. The strategies are dispersed across various platforms, we were told, making it difficult for staff to locate and comprehend the information relevant to their roles. This lack of clear, centralised communication is compounded by a constant influx of updates via email and the overwhelming amount of material scattered on the Police intranet. Such information overload not only creates frustration, but also risks disengaging staff from the strategic goals these initiatives aim to achieve. The core issue – repeating our central finding in this report – lies in t**he disconnect between strategic intent and its practical application**, as the scattered nature of these resources makes it difficult for staff to see relevance for their daily responsibilities. To ensure these strategies are effective, streamlining access to information, clearly articulating its significance, and connecting it meaningfully to the everyday work of staff is critical. Without addressing these communication barriers, the organisation risks undermining the very objectives these strategies are designed to fulfil.

Systematising SPTs for consistent strategic impact

The uptake of SPTs is inconsistent and varies significantly across the organisation. As a critical mechanism for translating the organisation's strategy into actionable practice, SPTs, senior participants explained, need to be personalised to ensure they are relevant to individual officers. Personalisation of these plans is important, as it encourages officers to take ownership, aligning their SPTs with their motivations and values – their "why". For some, this may involve incorporating a whakataukī, or be organised according to the wellbeing dimensions Te Whare Tapa Whā. However, perspectives on SPTs within the organisation remain mixed. There is a concern of declining interest in PHPF, accompanied by a perceived reduction in the emphasis on SPTs, compared to the past. Furthermore, the three-month focus of SPTs is considered too short for achieving meaningful transformation, leading to discrepancies in how different roles – from Commissioner to recruit – approach their SPTs. Personality also plays a role in this, with

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[41] New Zealand Police, "Better Outcomes for Mental Health," October 17, 2022, https://www.police.govt.nz/news/ten-one-magazine/better-outcomes-mental-health#:~:text=A%20co%2Dresponse%20team%20will,person%20with%20those%20other%20services.

[42] New Zealand Police, "Police Announce Phased Plan to Reduce Service to Mental Health Demand."

some officers preferring a more defined structure while others appreciate flexibility, depending on their area of work. Despite these challenges, SPTs continue to play an essential role in embedding strategic priorities into the daily practices of staff across all levels of the organisation.

While the philosophy that SPTs are "yours to own" has encouraged personalisation, it has also led to significant variance in how different individuals approach and implement their SPTs. This lack of consistency can dilute the intended strategic alignment across the organisation. Introducing SPTs for all recruits at College, with links to prevailing strategies such as *Prevention First* or *Te Huringa o Te Tai,* could establish a foundation of consistency from the beginning of an officer's career. Moreover, it would be beneficial to establish a clear and consistent set of directives – such as the top three priorities set by the executive team – that are uniformly communicated and applied from Commissioner-to-Constable to help maintain strategic alignment. This approach would ensure that the strategic intent is not lost or diluted as it filters through the various levels of the organisation. By reducing discretionary variations and creating a more uniform structure, SPTs can better serve as a tool for aligning individual practices with broader organisational strategies.


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Appendix 1: Detailed guidance, Pou tuatahi | Initial Training

We have developed the below suggestions on how the organisation might respond to the insights identified in *Pou tuatahi*. These have been produced through interviews and workshops with Police staff and employees, and their mana has helped shape the below. However, as noted in *He kupu tīmata | Introduction*, **these are not recommendations,** but provide more elaborate discussion and context to help make sense of the recommendations and advice provided at the front of this report. Providing detail here is intended to help put those recommendations into actionable practice. Thus:

- **Consider developing a constellation of 'guiding whetū',** or guiding stars that together articulate what good teaching looks like at the College. *How* recruits are taught is as important as *what* is being taught and the insights above are possibly the result of not having an overarching pedagogical system/framework in place. As Debbie Francis has previously highlighted, "…in the absence of a clearly articulated philosophy, many instructional approaches across Police tend to default to a command-and-control style",[43] unproductive for recruit learning and retention. Developing such 'guiding whetū' might also help mitigate the fragmented nature of training at the College, where "…training interventions as a collective are largely additive; and therefore, Police's training and development landscape is fragmented and difficult to navigate."[44] To mitigate an otherwise ad-hoc approach here, such 'whetū' might include:
    - **"Teach it at Band G, Step 0:"** Operationally teach Police strategies, such as *Te Huringa o Te Tai*, *'O Le Taeao Fou*, and *Prevention First*, targeted to the audience – recruits or otherwise. "Teach it at Band G, Step 0" refers to the rank-salary band (the Renumeration Payscale), emphasising that operational examples should be tailored to the specific role and rank of different officers. "One of the beneficial steps would be some kind of introduction to [*'O Le Taeao Fou*] and what it looks like operationally", one instructor said in relation to this. (In the case of *'O Le Taeao Fou*, however, this has been frustrated by the fact that "there has been no revisitation of the strategy and evidence that its action plan has succeeded."[45]) For

[43] Debbie Francis, "Enabling the Royal New Zealand Police College for Future," 2021, 5.

[44] Francis, 2.

[45] Litia Tuiburelevu et al., "Pacific Peoples and the Criminal Justice System in Aotearoa New Zealand: Report One" (Michael and Suzanne Borrin Foundation; University of Auckland, October 2023), 123, https://www.borrinfoundation.nz/wp-content/uploads/2023/10/PCJS_Report-1.pdf.

recruits at College, this means showing practical examples of what each of these strategies look like when they are deployed to District. **Lesson plans could have a section dedicated to operational examples** and could include, for example, standard video content of staff speaking to their experiences of working with Māori and Pasifika communities and Supported Resolutions (potentially giving practical insights into all three strategies above). Having standardised content also ensures instructors themselves are not having to "come up with examples on the spot." Further, as strategies are updated or change, so should the operational examples.

- **"Show me, don't tell me":** Integrating practical application to theoretical instruction is critical and recruits responded well to the "practical aspects of our training". In the above quote, for example, one recruit emphasised the importance of providing practical examples, especially for Police strategies. It is feasible that scenario-based assessments could include operational examples of multiple strategies, teasing out the "grey area" and encouraging recruits to think critically in response to situations they face.
- **Tuakana-teina:** Recruits universally responded well where a pastoral dynamic of mentorship was embedded in practical learning. Ensuring instructors provide empathetic, critical feedback on recruit practice during training scenarios, with a view to encouraging positive self-reflection, should be embedded across Initial Training.
- **"If it's not measured, it's not important."** Participants emphasised that if content is not assessed, it is deprioritised by recruits. This appeared to be the case for Māori and Pasifika content, such as for the *Wall Walk* and introduction to Police strategies. As one participant described in relation to *'O Le Taeao Fou*,

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"[The 'O Le Taeao Fou session] was a four-hour block, but no one wants to digest this over four hours. I asked if we could cut it down to two sessions or two hours. I can deliver it, but how do we get them engaged if it's not part of the assessment, the CPKs [Core Policing Knowledge], or the final exam? If it's not represented in their family harm scenarios, if that mindset is not translated in all their [practical assessments], it's kind of redundant. Sometimes, I feel like there's no way of implementing [this strategy]."

Finding ways to build assessment into teaching, directly related to such content, is important. A collaborative effort, between the College and staff with demonstrated experience working with Māori and Pasifika

communities, could help in developing practical assessments that bring these strategies to life. This is important in supporting early-career Constables to land firmly on the ground, with emergent knowledge of this in practice.

  - **Familiarising new instructors at College with the above whetū,** during their training and induction, will help bring them up to speed with good practice in teaching Police recruits. This could be expressed through instructors' SPTs during their time at College.

- **Mitigating "fire and forget": Consider prioritising and sequencing curriculum content**. Adopting a more strategic approach to curriculum development at the College will help emphasise that an officer's career is a continuous journey of learning. Instead of a "fire and forget" method, where content is delivered once with the expectation of immediate mastery, curriculum content could be carefully triaged based on its importance and relevance at the time of initial deployment. Focusing intensively on the key skillsets that officers need immediately upon deployment while providing more introductory exposure to skills that can be further developed during field training, will help realise this. This approach ensures that recruits are not overwhelmed and are better prepared for the challenges they will face in the operational duty, with the understanding that learning will continue throughout their careers.
- **Consider integrating content around cultural responsiveness to Māori and Pasifika across the curriculum,** to mitigate content siloing. Teaching Police histories is important here (see below), as is providing practical, operational examples of Police strategies.
- **Consider embedding case management learning into course content** so that recruits become operationally familiar with the "paperwork that's an inevitable part of our frontline jobs." Case management is critical to managing workload but this was not systemically taught across College. "If we could train our staff how to organise themselves efficiently with case load and [case management] hygiene this would be immensely beneficial", as one participant commented. Introducing recruits to the principles of quality prosecution file development is similarly important.
- Repeating some of the above, **consider developing practical scenarios, through cognitive conditioning or otherwise, that stress-tests recruits' ability to operationalise equity, empathy, and responsiveness to Māori and Pasifika communities** (linking to the relevant strategies here). A scenario that considers Supported/Alternative Resolutions is similarly needed (see also *Pou tuatoru*, 'Varied uptake of Supported/Alternative Resolutions'). As we have shown, this is possible within the current way practical assessments are delivered which will not require a radical shift here. As one participant explained,

> *"You could engineer a scenario to test people's fairness or professionalism. For example, we could engineer [the scenario] so that we want recruits to go down the track of Alternative Resolutions, and a fail would be if they arrest that person. If its debriefed well and the learnings are acknowledged well, this learning could be massive. The recruits need to have the opportunity to see this themselves."*

- **Finding the middle ground – defining empathy:** Consider providing recruits a contextualised, Police-relevant definition of empathy, accompanied by examples of what this looks like in operational practice. In terms of empathy and equity, participants repeatedly emphasised how "doing empathy" can lead to better "community intel", underscoring the need to "find similar ground with everyone you interact with" (as noted earlier). As one participant explained, "Empathy comes from understanding, and understanding comes from experiencing someone else's shoes." This could be developed through storytelling to recruits from members of the public (some staff mentioned this as a possibility). This could also extend to having empathy as a criterion for recruitment into Police, a point raised by community members. For one staff member, perspective is essential in teaching empathy:

> *"Perspective is important when trying to teach empathy. Bringing diverse perspectives into our teaching enables us to better show 'how' we can do empathy and is important to include this in the College curriculum. Your perspective makes a difference, and this is directly related to the use of force: your PCA and TENR assessment is based on that [very] perspective. So while one person might see an 'angry gang member', I see my cousin, brother, etc. They see a threat of being punched, I see a whānau member. These are extremes, and recruits (and others) would see everything in between."*

In District, **debriefs between staff** are a critical mechanism in encouraging people to "see the other side" in this way, allowing them to talk through assumptions of an individual's PCA and how that resulted in the use of force. For recruits at College, **developing standard video content of officers unpacking their PCA** and their decision making around varied instances of use of force would help illustrate this while also highlighting diversity of perspective in how we see others and the world around us. This is important in helping staff, especially early Constables, find the middle ground.

- **"You're doomed to repeat if you don't know it or learn from it": Consider operationally teaching relevant Police and New Zealand histories.** There are multiple watershed Police-related events in New Zealand history, especially concerning Māori and Pasifika, but these are not taught operationally (with practical examples) at College. While some of this content is supplied during the *Wall Walk*, it is not taught through an operational lens – i.e., 'What did this event mean for Police practice; Police-community relationships; trust and confidence in Police; and relationships with Māori and Pasifika communities?' Initial Training offers a rich opportunity to teach histories in this way, augmented by having the New Zealand Police Museum physically on the College campus. As one participant commented in relation to the Museum:

> *"The Museum at the College is an already existing asset: we could harness it to better teach Police histories. It is an 'and, and'; we should harness existing resource to deliver a better targeted curriculum that is taught at multiple levels, and through an operational lens."*

  Lessons might include:
  - **Historical contextualisation:** the who, what, where, how and why of the event.
  - **Police response:** what the Police response/operation looked like.
  - **Public response:** how the public responded to the event.
  - **Debriefing:** reflections on what the event meant for Police practice moving forward.

  Some key historical events include:
  - The 1881 assault on Parihaka by the Armed Constabulary Force
  - The 1916 assault of Tūhoe prophet Rua Kēnana's community of Maungapōhatu
  - *Operation Pot Black* and the targeting of Pasifika communities during the Dawn Raids of the 1970s
  - The 1978 response to protestors at Bastion Point/Takaparawhau
  - The 1981 response to the Springbok Tour Protests
  - The 2004 foreshore and seabed hikoi (keeping in mind this was a significant event with no arrests)
  - The 2007 anti-terror raids under *Operation 8*
  - The 2019 Christchurch Mosque shootings
  - The 2022 Parliament protests

  Relevant artefacts from the Museum could be brought into classes as tangible representations of the above (we understand a Museum visit is part of the

refreshed curriculum). Each of these histories is an opportunity for self-reflection: they are **not** intended to be divisive, nor trigger guilt (the latter is wholly unproductive). Further, recruits struggled with "long sessions in T1" and so we suggest a collection of these is taught across the curriculum in shorter segments, each over (for example) a dedicated 45-minute lesson that focuses on the 'so what': what have we learned and what does this mean for us as an organisation? Again, a focus on operational teaching (i.e., with practical examples) means recruits are better equipped once they are deployed to District.

- Related to the above, **consider embedding moments of critical self-reflection in learning, especially around use of force**. We saw instances of good practice when recruits were encouraged to reflect in this way, especially during practical scenarios when they were asked, 'Why did you do X/Y/Z?' Our interviews at College and in District reiterated that self-reflection is critical in mitigating instances of excessive force, through constructive conversations that help unpack this with staff. Embedding such an approach at College would mean recruits would expect this upon deployment, likely through kōrero with, for example, their PST Sergeants.
- **"Whakatō kūmara, whakatipu tangata: plant kūmara, grow people."** This Te Taitokerau proverb, shared with us, emphasised the importance of providing wraparound learning support for those who need it at College. **Alerting the College in advance to specific learner needs** (e.g., neurodiversity; those with English as a second language) would help staff better prepare for this and multiple staff spoke of the struggle and stress of not doing so. This, as participants explained to us, rests on a strong relationship between the College and the Districts, this conduit being the mechanism to inform the College of such learner needs. As one staff member explained in relation to this,

> *"I've found that with some Constables on the street and some of those that I managed were struggling, they appeared to have learning styles that were different to what I was used to. So part of my reasons for wanting to come here [to College] was to ask 'How can I coach staff in a better way?'"*

- **Consider introducing the Police High Performance Framework (PHPF) to recruits and have them develop individualised Strategic Performance Templates (SPTs) for their time at College.** SPTs are a key mechanism of aligning Police activity to the strategic intentions of the organisation but the uptake of these in Districts varies considerably (see *Pou tuawhā*, 'Systematising SPTs for consistent strategic impact.'). Introducing the function of an SPT, and the need to

'own it', is important at College to help better prepare recruits for eventual deployment. One participant offered the following:

> *"It could be that recruits draft their SPT while at College, [with an emphasis] on their 'why'. It should also have behavioural checks for them, and should have a wellbeing focus: 'Be kind to yourself, it's not easy out there'; 'Are you drinking enough water, and eating enough?' And then we'd show them how [imbalances] here impact on service delivery."*

Incorporating SPTs at College helps ensure that the organisation's effort in developing strategies, particularly with regards to Māori and Pasifika communities, is systematically embedded within the foundation of an officer's career.

Appendix 2: Detailed guidance, Pou tuarua | Leadership and development

The below suggestions unpack how the organisation might respond to the insights identified in *Pou tuarua*. As in Appendix 1, these have been produced through interviews and workshops with Police staff and employees, but importantly, **these are not recommendations;** they provide more elaborate discussion and context to help make sense of the recommendations and advice provided at the front of this report. Providing detail here is intended to help put those recommendations into actionable practice. Thus:

- Linking to *Pou tuatahi*, **consider including, as Sergeant training under the Leadership Development Framework, a comprehensive understanding of what empathy, and cultural and emotional intelligence 'looks and feels like' in relationships with staff under their care**. This approach involves teaching these concepts operationally, using practical examples to better equip Sergeants – who manage people – to support and uplift the wellbeing of frontline officers in particular. While command-and-control leadership is necessary in certain situations, it should be balanced with empathetic and wellbeing-based leadership when appropriate. Enabling Sergeants to switch leadership styles based on the situation is crucial for effective management and the overall wellbeing of the team. Participants emphasised that the leadership journey "starts at the Sergeant level," and embedding this learning at this critical juncture will help build institutional memory over time. However, the current culture within Police often relies on transactional learning, particularly in terms of responsiveness to Māori and Pasifika. Instead of systematising learning or changes, the tendency is to rely on targeted professional development as a quick fix. To address this, it is important to embed learning about empathy, cultural and emotional intelligence into the foundations of sergeant training. Furthermore, there is concern that the delivery of training content is often too rapid, leaving insufficient time for staff to fully absorb the knowledge. While the importance of training is widely recognised, *how* it is conducted is equally vital to ensure that the learning is effectively internalised and applied in practice.
- Linking again to *Pou tuatahi*, **consider opportunities to embed critical self-reflection in relationships between Sergeants and Constables**. This could be done at fall in, one-on-ones or in debriefs, helping unpack incidents on duty from a constructive perspective of 'why we did X, Y, Z.' Fall in is a particularly powerful moment during the shift cycle, as it focuses behaviour and "sets the tone." Debriefs are similarly important, with a view to understanding what happened and why – without attempting to alienate or judge. To help systematise this, a self-

reflection template could be developed for sergeants with a small number of prompts to help direct conversation. The purpose of this template would be to foster deeper reflection and understanding of the nuances of the incident, which a superficial debrief will not unearth. The stronger the Sergeant-Constable relationship, the easier it will be to have these conversations. One effective tool for self-reflection we heard of was an introduction to power dynamics. When staff were introduced to the power control wheel,[46] for instance, many began to recognise how certain behaviours, even when well-intentioned, could potentially become problematic or be misinterpreted in their practice. This realisation was facilitated through mana-enhancing conversations which allowed officers to reassess their practice without feeling criticised or alienated.

- **Consider building feedback loops between ELNs and the Executive Leadership Team** (ELT) (or their relevant delegates). ELNs bring insights from marginalised communities into the organisation but they risk being siloed if ELT remains unaware of this advice. Feedback loops alert ELT of this, who can then disseminate these voices across the organisation. This also necessitates considering ways of **resourcing and supporting staff to engage in ELNs**, which could be expressed through considering ELN involvement a legitimate activity in staff SPTs (both for employees and constabulary staff). Insights from ELNs, shared amongst the organisation, may then contribute to enhancing/expanding staff mindset, by increasing awareness of marginalised communities and their experiences. As above, these **insights should be shared through operational contexts and examples** – e.g., 'What does engaging with neurodiverse teenagers look like?', or 'What do I need to do if there is a gang tangi?' – so that staff can translate this into practice.
- **Consider highlighting the importance of field training to Districts, emphasising the dynamic of tuakana-teina.** Directing Districts to embed FTUs is likely counterproductive but highlighting the value field training brings to staff wellbeing and preparedness for duty may better realise this. What this looks like may vary, allowing Districts to configure their own field training accordingly, such as embedding such training within Community Beat Teams. This could be done through a targeted communications strategy (short videos) for acting/sergeants and experience-based seminars for leadership at Inspector and Superintendent level. The importance of tuakana-teina must be underscored, as this is 'what works'.
- **Recognise the diverse nature of experience brought by Māori and Pasifika staff for investigations/CIB** through more active support and targeted

[46] New Zealand Police, "Power and Control Wheel" (New Zealand Police, n.d.), https://www.police.govt.nz/sites/default/files/publications/power-and-control-wheel-poster-web.pdf.

recruitment. This comes through the understanding that the strength of investigations rests on its ability to cast a “wide net” in terms of ethnicity and experience. Additionally, consider increasing integration of MPES staff with investigations, such as through co-deployment.

Appendix 3: Detailed guidance, Pou tuatoru | Cultural responsiveness

The below suggestions unpack how the organisation might respond to the insights identified in *Pou tuatoru*. As earlier, **these are not recommendations** but provide more elaborate discussion and context to help make sense of the recommendations and advice provided at the front of this report. Thus:

- Consider developing **standardised content that gives practical, operational examples of key Police strategies related to Māori and Pasifika**, such as *Te Huringa o Te Tai* and *'O Le Taeao Fou*, targeted at the rank level of Police staff ("Teach it at Band G, Step 0" at College level, as we described in Appendix 1). How a Constable or Sergeant operationalises *'O Le Taeao Fou*, for instance, will differ from an Inspector or Superintendent. This content should be strategically presented at different ranks: for instance, short video clips or stories at fall in for Constables, versus one-hour seminars for Area Commanders. This content (particularly for frontline staff) can then be disseminated across the organisation but it will need buy-in from leadership to promote uptake by staff.
- **Same outcome, different pathway:** Consider highlighting "success stories" of Supported Resolutions, based on data and evidence that shows the effectiveness of such approaches in achieving the same outcome, through a different pathway. This involves officers considering the potential outcomes of different approaches, recognising that strictly applying the law can sometimes lead to inequitable outcomes. As a participant explained,

> *"So for a young Māori or Pasifika unlicensed driver, instead of ticketing them, give them some help to get a licence... Like if no-one's being harmed, or it's a traffic or low-level offence, we could give them options instead, like defensive driving."*

  Applying discretion in such situations, in road policing for example, is "policing in the grey", potentially giving rise to fair and equitable policing in the absence of clearly defined pathways to realise this. Emphasising how mindset matters in micro-level interactions between officers and the public, is important in effecting these approaches.
- **Whanaungatanga works:** Again, consider highlighting "success stories" of where whanaungatanga and vā have resulted in positive outcomes in operational contexts for Māori and Pasifika communities. This emphasises the value relationship building can bring to the organisation and build trust and confidence

in communities. This can be done through videos or short stories during fall in. Accompanying this could be **a set of simple guidelines of how whanaungatanga is best achieved** – the key ingredients to "doing" whanaungatanga – based on past examples of good Police practice.

- **Targeted recruitment of wāhine and tāne Māori and Pasifika**. Consider how significant events are organic opportunities for recruitment drives, such as waka ama nationals, Te Matatini, Polyfest, and so on. For Māori and Pasifika staff already attending or participating in such events, this is an opportunity for the organisation to acknowledge the mana of staff and their cultural backgrounds.

Appendix 4: Detailed guidance, Pou tuawhā | Strategy and culture

The below suggestions unpack how the organisation might respond to the insights identified in *Pou tuawhā*. As earlier, **these are not recommendations** but provide more elaborate discussion and context to help make sense of the recommendations and advice provided at the front of this report. Thus:

- **Consider identifying organic opportunities to systematically highlight where staff have operationalised key strategies for the organisation.** From what we have seen, monthly performance meetings; hot and cold debriefs; shift fall-ins; and one-on-one hui between (for example) Sergeant and Constable; and TenOne are suitable to realise this. "Just having a kōrero" with staff is a powerful opportunity, participants emphasised: this might be as simple as pointing out to a Constable that "you did *Te Huringa o Te Tai* today in the way you worked with the iwi/hapū." These day-to-day moments in mahi are existing components of Police infrastructure which can be harnessed to support this objective. The praise and complaints service portal is another potential avenue, where leaders can start a conversation about good practice. To support this and increase staff/manager literacy of translating strategy into practice, **consider developing baseline content through short videos or other collateral**, in which staff provide real-life examples of this in practice. Drawing from experience is critical here, to ensure a measure of relatable authenticity. Additionally, a prompt/pātai (*question*) within existing templates for debriefs or monthly performance meetings (especially between Constables and Sergeants), probing "Where did you 'do' strategy this month?", would help systematise these insights across the organisation.
- **Consider deploying staff both to demand and strategic priorities** (e.g., *Prevention First*). SPTs are the critical mechanism to enable this, as well as fall ins and taskings. Tasking and coordination functions need to be managed carefully at different leadership and operational levels, again through SPTs. This helps ensure that strategic intent, as set by ELT, organically cascades down and translates into activity for frontline staff. For example, during our District observations following a PST in an urban city centre, officers, during their "in-between-jobs" time, walked through shops and retail outlets with the express purpose of providing "visible comfort" to business owners who had been recently affected by retail crime. Demand changes periodically, especially so with the increase of 1M or 5F callouts in recent years. As strategies for the organisation shift and change in response to this, so too, in theory, should activity detailed in individual SPTs. For one participant, this emphasised how "…our deployment model [can be effective] at reducing discretionary time." This is particularly important because discretionary

time, as participants emphasised to us, is where biases can be introduced into interactions between staff and the public. Deploying strategically and operationally helps to target staff activity, both constabulary and civilian employees.

- Reiterating earlier suggestions, **consider developing standardised content about both *Prevention First* and *Our Business* that gives practical, operational guides for staff working at different ranks in the organisation ('Band G, Step 0').** This should highlight the importance of a prevention-oriented mindset for the organisation, which remains geared towards enhancing outcomes for the communities Police serve. As one senior officer told us:

> *"In the past, being a 'hunter' was seen as a respectful role … However, in the prevention space, the approach is different. It involves more meaningful, prolonged, and sustained interactions, with greater empathy and time invested in individuals… Prevention work is often seen as less measurable but holds significant potential for positive impact. Investing more resources into prevention could lead to reduced harm for individuals and improved community outcomes overall."*

- To enhance the effectiveness of SPTs, and ensure they translate the organisation's strategic direction into actionable daily practice, **consider systematising their use across the organisation while allowing room for personal expression.** Personalised SPTs encourage ownership and alignment with individual motivations but this flexibility must be balanced with consistency towards strategic alignment. Establishing a clear set of top priorities, communicated uniformly from the executive level to frontline staff, will help ensure that SPTs are focused and manageable, particularly for frontline Constables. Introducing standardised SPTs at College while recruits are in training, integrated with key organisational strategies such as *Prevention First* and *Te Huringa o Te Tai*, will help build a consistent approach from the outset. To further embed this approach, monthly conversations around PHPF should be meaningfully integrated between supervisors and staff through the lens of SPTs (although this has been the intent in the past, practice has been greatly inconsistent). Additionally, incorporating SPT-directed activity and management of demand into tasking and coordination at supervisory, management and leadership levels will help align day-to-day practices with the organisation's strategic goals, fostering continuous improvement in staff performance.
- **Consider developing a consolidated, integrated, and accessible 'People Strategy'** that cohesively brings together the plethora of strategies and

frameworks relating to people, responsiveness to Māori and Pasifika, and engagement in an organised and digestible format. As above, providing links to standardised operational examples of each of these strategies is important, not only to help staff translate this into practice, but also to ensure activity on the ground contributes towards the strategic intent of the organisation. The intent of such a strategy is twofold: consolidation of content, and communication of its intent targeted to role-and-rank. Consolidating the many and various strategies that speak across staff wellbeing helps bring cohesion from confusion across work groups and simplification for people who feel overwhelmed by too much information. The People Strategy could be aligned to PHPF and designed equally to align with SPTs to ensure activity on the ground is targeted towards the intent of the people strategy.

He papakupu | Glossary of Police terms

1M	Police code for mental health incident
5F	Police code for family harm or domestic violence incident
AOS	Armed Offenders Squad
AWHI	A tikanga-based voluntary referral process in Police used to offer help through connecting a person needing help with a wellbeing service provider in their community.
CIB	Criminal Investigation Branch
Cog Con	Cognitive conditioning, physical training that aims to hone Police recruits' decision making under stress
ELN	Employee-Led Network
ELT	Executive Leadership Team
FTO	Field Training Officer
FTU	Field Training Unit
I-Car	Incident patrol car
MPES	Māori, Pacific and Ethnic Services
PCA	Perceived Cumulative Assessment
PHPF	Police High Performance Framework
PST	Police Safety Team
RNZPC	Royal New Zealand Police College
SPT	Strategic Performance Template (individualised plans for the activity of all staff, akin to KPIs)
TENR	The Police threat assessment methodology; Threat, Exposure, Necessity, Response
TPO	Te Pae Oranga
UPD	Understanding Policing Delivery

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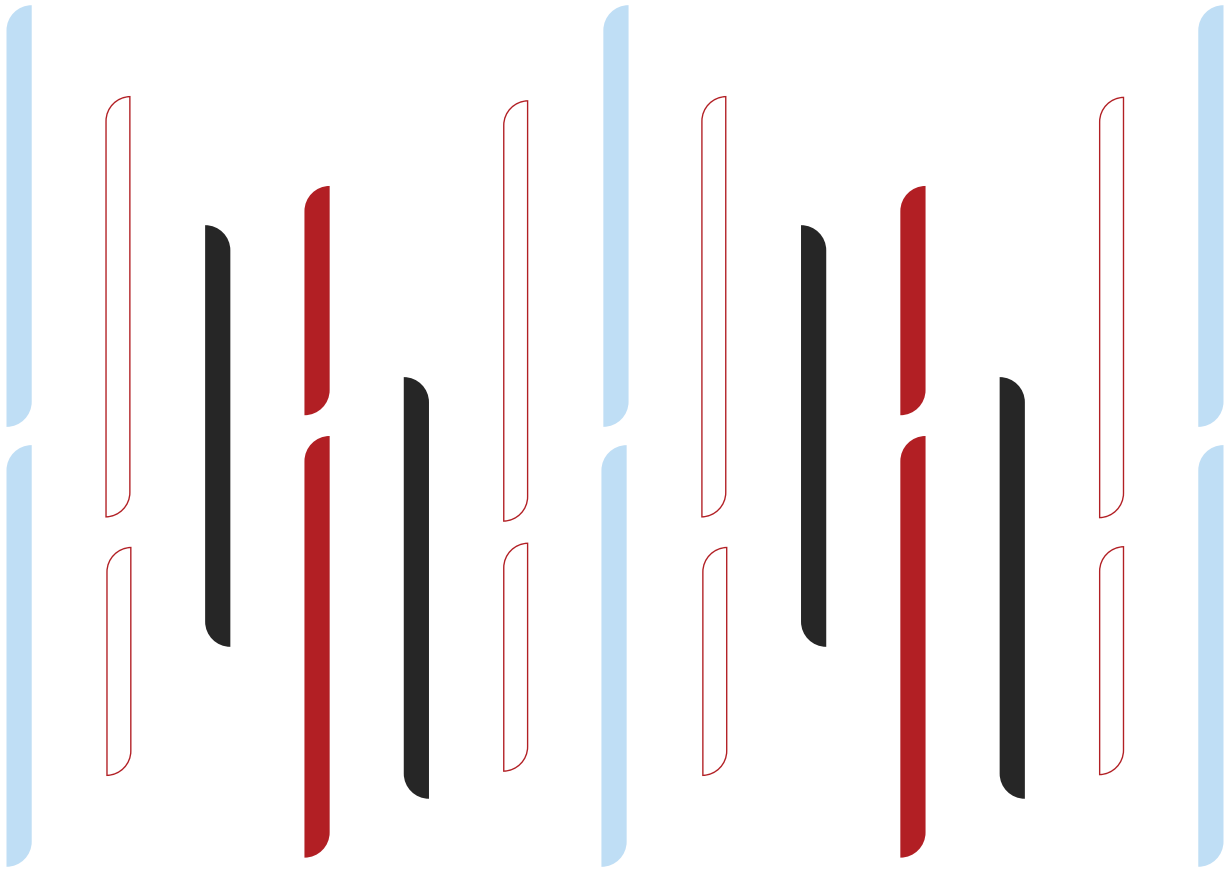

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