OFFICIAL

IN THE WAITANGI TRIBUNAL

Wai 3060
Wai 3011

IN THE MATTER OF	the Treaty of Waitangi Act 1975
AND	
IN THE MATTER OF	Te Rau o te Tika: the Justice System Inquiry
BY	Paula Ormsby, on behalf of the Wāhine Toa Chapter of the Mongrel Mob Kingdom and Priority whānau, including Māori women and their children associated with other gangs.

JOINT BRIEF OF EVIDENCE OF PAULA ORMSBY, NICKY RANGI, AND TORI SENIKAUCAVA

DATED THIS 6TH DAY OF OCTOBER 2026

Phoenix Law Limited
Barristers and Solicitors
200 Willis Street
PO Box 27400
Marion Square
Wellington 6141
Phone: (04) 384 1304
Email: mason@phoenixlaw.expert
and: boatwright@phoenixlaw.expert
Counsel Acting: Janet Mason
Counsel Assisting: Arabela Boatwright

RECEIVED
Waitangi Tribunal
7 Oct 26
Ministry of Justice
WELLINGTON

We, **Paula Ormsby,** Consultant of Kirikiriroa, **Nicky Rangi,** Whānau Navigator of Taranaki, **and Tori Senikaucava,** Māmā of Kirikiriroa, jointly state:

1. We provide this Joint Brief of Evidence for the custodial remand priority hearing in Wai 3060, Te Rau o te Tika, the Justice System Kaupapa Inquiry. We give evidence as wāhine Māori, mothers and gang whānau members who have supported our people through remand, bail and criminal proceedings. Tori also gives evidence about her own experience of custodial remand while pregnant.

2. Our evidence concerns how charging, delay, bail addresses and restrictive conditions can cause people to enter or remain in custody. We also address safety in prison, the effect on children and wider whānau, and the practical support needed to make release into the community possible. We consider that reducing unnecessary remand requires attention to what happens outside prison as well as to conditions inside it.

3. We identify the witness when describing an experience specific to her. Our collective evidence concerns the themes we have discussed together, including the consequences for gang whānau and the importance of wāhine leadership, tikanga Māori and trusted relationships in supporting change.

4. We use the legal term non-association conditions when describing restrictions imposed by the Court which affect whānau. Where those restrictions separate close whānau, we also describe their effect as non-whakapapa. That expression conveys how the restriction is experienced by us: it can interrupt relationships grounded in whakapapa and the responsibilities we carry towards one another. The relationship remains, even when lawful contact is restricted.

5. Our evidence addresses the Tribunal's issues concerning entry into and continuation of custodial remand, delay, safety and wellbeing, consequences for Māori and their whānau, and changes that could provide workable alternatives to custody.

A: WHO WE ARE AND THE EXPERIENCE WE BRING

6. I, Paula Ormsby, of Ngāti Apakura and Ngāti Maniapoto whakapapa, am involved with the Wāhine Toa Chapter of the Mongrel Mob Kingdom and with whānau associated with gang communities. I give evidence as a mother and mother-in-law

who has navigated the justice system alongside people I love. I am also an educationalist with vast experience in early childhood, primary, and tertiary education, with a particular focus on Māori education. In 2026, I received the Billie Award for Strengths-Based Research at the Te Auaha Pito Mata Awards. The award recognised my community leadership and governance contribution to the Health Research Council funded Tīhei Wāhine Ora: Wāhine from Gang Whānau Healing Intergenerational Trauma research project, including the trust-based relationships, participant guidance, practical support, and commitment to community-led healing.

7. My son has been incarcerated and spent a substantial period on remand before being released on bail. My son-in-law has also been subject to restrictive bail conditions.

8. My involvement with gang whānau is also about supporting people beyond their court proceedings. I want to learn from wāhine already providing community support, including Matilda Kahotea. Their experience shows both what can be achieved and the barriers that arise when a community tries to create a place for people who otherwise have few options.

9. I, Nicky Rangi, of Ngā Ruahinerangi and Ngāti Ruanui whakapapa, give evidence about my experiences of criminal proceedings, bail conditions, separation from my children, housing instability, and involvement with the Family Court and Oranga Tamariki (**OT**). I also address how being known as a gang member has affected my dealings with State agencies and the recognition of my role as a mother.

10. I, Tori Senicaukava, of Tainui whakapapa, give evidence about being remanded in custody in 2000, discovering that I was pregnant, the medical care I received, and the emotional effect of being separated from my own whānau. I also address my later experience of change and the importance of a support network.

11. Our experiences differ, but each shows that the consequences of criminal proceedings extend into ordinary whānau life. A decision about custody, a bail address or contact can affect who cares for children, where a person can live, whether support is available and how relationships can be maintained.

B: PAULA ORMSBY: MY SON AND THE EFFECT OF CHARGING AND DELAY

12. I, Paula, saw my son become incarcerated immediately after he was charged. From my perspective, the process involved what I describe as overcharging. The seriousness and volume of the allegations affected how his case was treated from the outset and made the task of obtaining bail much harder.

13. My concern is about the effect of the initial charging on the person's ability to remain in the community while the case is examined. Serious allegations can create a view that the person presents a high risk. Whānau then have to respond to that view by finding an address, identifying support and demonstrating how concerns can be managed, while the person is already in custody.

14. Where charges are later narrowed or withdrawn, the negative consequences of the initial allegations have already been experienced. The person may have spent time in custody and the whānau may have spent considerable time trying to arrange release on bail. Their efforts could have led to nothing, because of the large number of charges laid. A change in the charges does not restore that time or remove the strain of dealing with the case in its original form. The Police should not be allowed to charge someone with an offence, unless they have evidence to substantiate it, and followed the correct procedures.

15. One of the most difficult parts of my son's proceedings was the time taken for the case to progress. I cannot give an exact duration, but I recall a process, in the order of two or three years. That is my recollection of the proceedings overall, although my son was not necessarily in custodial remand throughout that whole period.

16. During the proceedings, he spent significant time in custody while we tried to secure a workable bail arrangement. From a whānau perspective, a case that continues for years means living with uncertainty about the person's safety, their future and what further steps will be required before the case is resolved.

17. The work falls on people outside prison as well. Whānau make calls, speak with lawyers and providers, search for addresses and try to understand what information is needed. We also have to support the person emotionally and continue our own

responsibilities to children and other whānau members. That work continues between court appearances and is often not visible in the formal proceedings.

18. I consider that the bail position should be looked at again when the charging picture changes significantly. The question should include whether the concerns previously relied on still apply and whether the support now available can provide a safe placement.

C: PAULA ORMSBY: SAFETY WHILE MY SON WAS IN CUSTODY

19. I, Paula, was particularly concerned about obtaining bail because there was a real issue of my son's physical safety inside prison. For me, the consequences of a placement decision were immediate and serious.

20. My son had previously been shot approximately ten times. He still has bullets in his body, significant scarring and plates in his shoulder. To my understanding, he also has only part of one lung. I feared that another serious assault could have grave consequences for him because of the injuries he already carried.

21. I was distressed that he was placed in an environment with people I understood were connected with the earlier violence against him. I considered that this exposed him to a danger which should have been taken seriously when deciding where he would be held.

22. At the time, to me, getting him out on bail was a matter of life and death. I used the networks available to me and contacted people I knew across different gangs to try to ensure that he was looked after while inside. I was acting as a mother trying to keep her son alive.

23. A mother should not have to arrange informal protection to keep her son safe in State custody. Whānau may know about threats, relationships or medical vulnerabilities which are relevant to placement, but we cannot control the prison environment. We need that information to be heard and acted on by those who do control it.

24. In my view, the State must identify and manage known risks while a person is on remand. That includes considering earlier violence, particular threats, gang

conflicts and the person's health. A person's gang association should not mean that violence against them is treated as inevitable or that responsibility for their safety is left to other prisoners and whānau.

E: PAULA ORMSBY: BAIL ADDRESSES AND WHĀNAU CONTACT

25. I, Paula, have found that a suitable bail address can itself become a major barrier. A person may be unable to return to the town where the alleged offending occurred or to the place where their strongest whānau support is available. Finding another address is then only the beginning of making release workable.

26. Whānau have to consider how the person will live at that address, attend appointments, access support and comply with conditions. An address away from home can also mean being separated from the people most willing to help. The availability of a bed does not necessarily provide the practical relationships and support needed for stability.

27. My son-in-law was subject to a non-association condition involving me. The explanation was connected with assumptions about my relationship with another person and gang association. The practical result was to restrict contact between close whānau, rather than simply between people with a casual association.

28. There were also attempts to restrict contact between my son and me. His response was essentially that I am his mum. That distinction matters. A mother may be the person finding accommodation, speaking with lawyers, supporting compliance and trying to keep her child safe. Those responsibilities continue when the child is an adult and facing criminal proceedings.

29. For us, describing the relationship only as association does not convey what is being restricted. Where a condition prevents contact with a parent, child or other close whānau member, it reaches into whakapapa and the obligations we have to one another. This is why we discussed the effect as anti-whakapapa.

30. I recognise that some contact must be restricted for safety reasons. My concern is that the actual relationship and the proposed role of the whānau member should be examined. There should be consideration of whether contact can occur safely

through agreed arrangements, rather than treating gang association as a sufficient reason to exclude the person who is offering support.

31. If an address or support person is declined, whānau need a clear explanation of the concerns and what could address them. Without that information, we are left trying to work out what another application must contain while our whānau member remains in custody.

F: NICKY RANGI: BAIL CONDITIONS FAMILY SEPARATION AND DELAY

32. I, Nicky Rangi, experienced criminal and family processes that became intertwined and prolonged. I describe an extended period during which bail conditions prevented contact with my children and proceedings continued for about two years. The conditions affected my life throughout that period, while the allegations were still being resolved.

33. The effect of those proceedings left me homeless and separated from my children. Stable housing and whānau contact are important to a person's ability to cope and comply. In my experience, losing both at the same time made it much harder to maintain an ordinary life while dealing with the proceedings.

34. The separation was also about my role as a mother. I was trying to navigate conditions and agency decisions which affected whether I could have contact with my children. A parent is expected to demonstrate stability while the conditions themselves remove the housing and relationships that would have helped provide that stability.

35. I felt that Police scrutiny tightened around me while I was on bail. I was stopped and lost my licence. I experienced this as being watched and targeted. I believe that my gang association affected how I was viewed and how ordinary interactions with the justice system unfolded.

36. When my mother died, I also faced difficulty maintaining contact with my children. Compassionate arrangements were refused because of the no-contact conditions. That meant I had to deal with bereavement while being separated from my children, at a time when being together as whānau mattered deeply.

37. I defended the charges successfully, and I was cleared after lengthy proceedings. By then, the consequences for my whānau and my practical circumstances had already occurred. Being cleared did not restore the time lost with my children, the stability of my housing, or the relationships affected during the process.

38. For me, the two years it took for my case to be heard, and the bail conditions imposed during them, became a continuing source of pressure. Each further period meant more time separated from ordinary whānau life. The effect needs to be understood across the whole process, including what happened before the final outcome.

G: NICKY RANGI: GANG STATUS AND DEALINGS WITH STATE AGENCIES

39. I, Nicky Rangi, consider that being a gang member was one of the biggest barriers I experienced. Once that label was attached to me, I felt that agencies approached me as a target and that it became harder to have my individual circumstances considered.

40. I also experienced significant OT involvement and conflict about the care of my children. Criminal proceedings, bail restrictions and decisions about children can reinforce one another. A parent then has to deal with several systems at once, each with its own requirements, while trying to find a practical pathway to reconnect with their children.

41. In June 2025, on the final day of my mother's tangihanga, held at the wharenui at our papakāinga on Parihaka, three calls were made to Police about family violence. I had contacted Police for assistance, and my sister also contacted Police after returning to town. I waited approximately two hours for Police to attend. Police later came to my mother's home with firearms present in front of my children. I was arrested and charged with family violence related offences while my late son's ashes and other taonga that were brought out for my mother's tangihanga were left out on the lawn. I was held overnight and did not know where those items had been left or whether they were safe.

42. I appeared in court the following morning and was released on further bail conditions, including that I was not to associate with children under 16. I was unable to attend my mother's burial with my children, and they were unable to say goodbye to their Nana. I experienced the process as one-sided and lacking regard for the tikanga and circumstances of our tangihanga. During the proceedings, I had difficulty finding a lawyer who could communicate with me by AVL and was presented with numerous plea arrangements, including proposals involving child-abuse allegations. I was also left without stable accommodation, did not receive the support I sought from MSD, and lost cash, property, and other assets.

43. My concern is that my role as a mother and caregiver was overshadowed by gang status. I wanted decisions to be based on the actual circumstances, including the care and support I could provide. I experienced the overall process as one in which gang association shaped how I was perceived and made recognition of me as a loving, caring mother and whānau member, harder to obtain.

44. Negative public portrayals can affect the way gang whānau are treated. When people hear only about harm, they fail to understand the work being done by whānau to support change or the importance of those relationships to children. I consider that people making decisions affecting us need to think beyond those labels.

H: TORI SENIKAUCAVA: CUSTODIAL REMAND WHILE PREGNANT

45. I, Tori, was remanded in custody in 2000 after a search warrant was executed at my premises in relation to stolen property. I was taken in for questioning, released and arrested again a couple of hours later. I was then kept in custody while bail was sought.

46. I remained in custody for a number of months. During that period, I discovered I was pregnant. I was held at Mount Eden Women's Prison. I recall that the Auckland Region Women's Corrections Facility at Wiri had not yet been built.

47. I was on custodial remand until about August 2000. Before the hearing, I learned that I was approximately 17 weeks and two days pregnant. Discovering a pregnancy

while in custody meant going through a major life event without my own whānau around me.

48. The medical treatment I received for the pregnancy was good in my experience. I had access to blood tests and medication where required, including support for low iron. I want that part of my experience recorded accurately because it was important to my health and the pregnancy.

49. The difficult part was the isolation from my whānau. There were people around me in prison, but that did not provide the same connection as having my own family with me. My emotions were affected by experiencing the pregnancy away from them.

50. Appropriate medical care did not make up for the effects that separation. Pregnancy involved more than appointments and medication for me. It also involved wanting the reassurance and support of people who knew me and shared a relationship with me and my child.

51. I was later sentenced and ultimately gave birth by caesarean section at National Women's Hospital. I asked for a female Officer to be present if my family could not arrive in time, and that request was granted. I was treated with respect by the Officers involved in that part of my experience.

52. My pregnancy therefore spanned remand and a later period after sentencing. I distinguish those periods because the birth did not occur during the remand period described above. My evidence is that even where care is provided appropriately, separation from whānau during pregnancy can have a profound emotional effect.

I: TORI SENIKAUCAVA: CHANGE AND CONTINUING SUPPORT

53. I, Tori, now reflect that incarceration was life-changing. I accept responsibility for my past behaviour. My evidence about the effect of custody sits alongside that responsibility.

54. I became more willing to allow a support network around me. Change has involved choosing to be more present for my children and working to repair relationships

affected by my earlier life. Those relationships have mattered to the life I have tried to build afterwards.

55. For me, support is relevant to the way we think about remand and release. Isolation does not itself create the relationships or stability a person needs in the community. People need opportunities to reconnect and support that can continue when they leave custody.

J: CULTURAL EXCLUSION AND THE ROLE OF WĀHINE

56. Gang whānau can experience exclusion within Māori communities as well as from Crown agencies. That is particularly painful because whakapapa and the need for belonging do not disappear through gang association. Reconnection becomes harder when people feel judged or unwelcome in places where they should be able to stand as whānau.

57. We consider that exclusion can compound the disconnection that people already experience. When someone is trying to change, the response should consider how they can reconnect safely with whānau, culture and community. A person cannot build belonging if every relationship and place available to them is treated as suspect.

58. Wāhine have an important role in that work. There is a growing recognition of wāhine leadership within gang communities. Our role can bring a different perspective to relationships, responsibility and care, including challenging behaviour while continuing to stand beside the person.

59. For us, mana wāhine is relevant to how support is designed and delivered. Wāhine are already doing the practical and relational work of keeping whānau connected, finding options and supporting accountability. That contribution should be recognised when decisions are made about remand, bail and community support.

60. I, Paula, believe that the knowledge we gain from supporting our whānau needs to be taken seriously. We learn how the systems work because we have to deal with them. We learn who to speak to, what information is needed and what can hold things up. We also live with the consequences when something goes wrong. That

experience gives us an understanding of what our whānau need and what would help them get out of custody and stay supported in the community.

61. What frustrates me is that wāhine can be asked to tell our stories, but other people then decide what those stories mean. We have our own understanding of what has happened and what needs to change. For me, recognising mana wāhine means listening to that understanding and giving us a say in the response. Being connected to gangs should not mean that what we know, or the work we do for our whānau, counts for less.

K: COMMUNITY SUPPORT AND PATHWAYS BEYOND CUSTODY

62. I, Paula, recall that my son was released on bail and stayed at the Grace Foundation. That placement was highly structured. It gave him an opportunity to be outside prison, to learn new things, and to maintain family contact through family days and phone access.

63. That distinction mattered to me. A structured placement can involve substantial restrictions while still allowing a person to begin living in the community and maintaining relationships. The practical question is whether the support and safeguards available can manage the person's circumstances.

64. Marae, whānau homes, trusted nannies and kaupapa Māori programmes are also possible sources of support. Some people need routine and a stable relationship with someone who understands them before they can engage meaningfully with other services. A placement needs to provide more than an address on a form.

65. We consider that people with lived experience and trusted relationships can reach whānau who have disengaged from ordinary services. That trust allows difficult kōrero to take place and can help people seek support earlier. It should be considered a strength when assessing a provider's ability to support gang whānau.

66. That trust comes from being there for people over time. Our whānau know who will still answer the phone when a programme or a research project has finished. They know who they can turn to when they are struggling. That matters when someone needs to tell you that things are going wrong or ask for help after a setback. Those relationships are part of the support a person needs when they leave custody.

67. Knowing the community should count for something. When you know the people and their whānau, you can understand things that may be missed by someone meeting them for the first time. You may understand what they are trying to say, why they are quiet, or what a particular relationship means to them. We still need boundaries and we need to be accountable for our work, but being close to the community can help us support people. That should be recognised when our ability to help is assessed.

68. The word rehabilitation can be uncomfortable when it is used to impose a label or requirements that do not reflect the kaupapa. We are concerned with restoring balance, connection and the ability to live well within whānau. The value of that work should be assessed through what it provides and the changes it supports.

69. This does not remove the need for safe premises, suitable supervision or clear arrangements for responding to concerns. It means that a kaupapa should have a fair opportunity to demonstrate those things. A criminal past, or gang relationships should not automatically disqualify the people whose knowledge makes the service accessible to those needing it.

70. Community support also needs a pathway beyond the initial placement. When a person moves on, they may still need housing, income, treatment, employment support and help navigating services. We consider that links with Whānau Ora and other community services should be developed so that support can continue as the person's circumstances change.

71. The people providing these alternatives cannot be expected to carry all of the costs themselves. Premises, staffing, transport, programme delivery and agency liaison require resources. If the Crown wants community placements to be available, there needs to be a fair process for recognition and sustainable resourcing.

72. I, Paula, am concerned that there appears to be money put into research the problems in our communities, while the people trying to help receive no funding and struggle to keep going. We already know that people leaving prison need somewhere to live, people they trust and support that continues. Another report does

not provide those things on its own. I want actual resources to reach the wāhine and organisations doing the work, so they can keep helping our whānau.

L: PAULA ORMSBY: COMMUNITY KNOWLEDGE AND PARTICIPATION

73. I, Paula, wrote an opinion piece called Stop Researching Us Without Us because I wanted to explain this frustration. I attach this as **Annex A.** Our communities are asked to share what we know, but we do not always get a say in how that knowledge is used. This matters to the remand issue because the way gang whānau are described can affect how agencies see us and the support they are willing to consider. I want us to have a say in those decisions too.

74. People ask us about some of the hardest parts of our lives: our children, trauma, addiction, homelessness and our dealings with Police, prisons and other agencies. It can hurt to go back over those things. If we are going to share that kōrero, we should also be involved in explaining what it means and what would help. Our role should carry on after the interview has finished.

75. I want our communities involved while the questions are still being worked out. If the funding, questions and approach have already been decided before we are invited in, there is only so much we can change. Ask wāhine and gang whānau what needs to be understood and what would make a difference for people on remand. Give us a chance to shape the work from the beginning.

76. That also applies to the services offered to our whānau. We may know why an address will not work, why a relationship has broken down, or why someone does not trust an agency. That knowledge can help people find a way forward. I want the people who understand those difficulties involved in working out the response, rather than being asked about the problem and then left out of what happens next.

77. People should also know what will happen to the kōrero they share. Who will hold the recording or transcript? Who will see it, and will it be used again later? People need a chance to check that their words have been understood properly. These are accounts of our lives and our whānau. They need to be treated with care, including after the research has finished.

78. I value what academics and researchers can bring. They have skills that can help us. But our knowledge should sit alongside theirs. Where people in the community can lead the work, give them the funding and support to do it. That might mean training, help with research methods or access to people who can work with the information. I want the community to be left with skills and resources it can keep using.

79. I also want whānau involved in deciding whether support is working. For someone coming out of custody, progress can mean having a stable home, being able to stay connected with whānau and having someone to turn to when things get difficult. Those things affect how a person manages day to day. The people living through the process should help decide what is being measured and whether the service is making a difference.

M: SHARED CONSEQUENCES AND RECOMMENDATIONS

80. Across our experiences, delay has intensified the effects of custody and restrictive bail. The person waits for the case to be resolved while whānau continue to organise support and cope with separation. Even an eventual acquittal, withdrawal of charges or grant of bail does not restore the time already lost.

81. The consequences are particularly serious where children, pregnancy, bereavement and caregiving are involved. Conditions and placement decisions need to account for those circumstances. We consider that whānau contact can be a source of protection and accountability, and that its value needs to be assessed alongside any actual risk.

82. We ask for changes that reduce unnecessary entry into and continuation of custodial remand, as well as changes that protect people held in custody. The aim should include making safe release workable, through clear information, timely decisions and properly supported community options.

83. First, Police charging practices should be examined where numerous serious allegations are laid initially and the case later narrows because some or many of the initial charges are dropped. That examination should consider the effect on bail and the pressure experienced during proceedings. If Police do not have the evidence to

charge someone, they should not be allowed to do so. In addition, significant changes in the charges should prompt a reassessment of bail against the allegations that remain and the support available.

84. Second, there should be early practical help to identify bail addresses, support people and community placements. Lawyers, agencies, whānau and providers should know who is coordinating the proposal and what information is required. Address checks and requests for further information should be completed promptly.

85. Third, reasons for declining a proposed address, support person or programme should be explained clearly. Where the concern can be addressed, whānau and providers should have an opportunity to supply information or propose safeguards before the person spends further time in custody because a practical issue remains unresolved.

86. Fourth, non-association conditions involving close whānau should be individually assessed and reviewed. The assessment should consider whakapapa, caregiving, wellbeing and the actual role of the whānau member, including whether managed contact can provide safe support. The importance of the relationship should be recognised alongside the purpose of the restriction.

87. Fifth, prison placement decisions should address known threats, earlier violence and medical vulnerabilities. Whānau need a way to communicate relevant safety information and receive a response. Prisoners and their families should not be left to arrange informal protection from foreseeable harm.

88. Sixth, pregnant remand prisoners should have timely health care and appropriate support for whānau contact. The emotional and cultural importance of pregnancy should be recognised, including planning for continuity of care and support if the person remains in custody after sentencing.

89. Seventh, the reasons for delays should be actively monitored where a person remains in custody. Each further period of remand should involve consideration of whether the circumstances have changed and whether a workable community placement is available.

90. Eighth, community and kaupapa Māori providers should have a clear and fair pathway to recognition. Assessment should focus on present capability, safeguards and the support offered, including the value of lived experience and trusted relationships. Funding should be made available to enable providers to sustain that work.

91. Ninth, support should continue beyond the initial placement through coordinated relationships with Whānau Ora and other appropriate services. Wāhine Māori and people with lived experience should be involved in developing those pathways, including pathways for gang whānau.

92. Tenth, criminal justice and child-care systems should coordinate where a parent is dealing with bail conditions alongside OT or Family Court processes. Requirements should be considered together so that the parent has a practical way to comply, demonstrate stability and pursue safe whānau reconnection.

93. I, Paula, ask that wāhine Māori and gang whānau be involved from the start in research and in developing services for people on remand. Ask us what matters, include us when the kōrero is being understood and give us a say in what happens next. People also need to know how the information they share will be looked after and used.

94. I also ask for funding and support that help our communities keep doing this work. Give people access to training and specialist help where they need it, and recognise the knowledge and relationships they already bring. Whānau should help decide what good support looks like and whether it is helping people leave custody safely and manage life in the community.

N: CONCLUSION

95. Our evidence shows how remand and bail decisions affect a person's safety, wellbeing and place within whānau. For Paula, the experience included trying to keep her son safe and find a pathway out of custodial remand. For Nicky, it included prolonged proceedings, housing instability and separation from her children, even though she was eventually found not guilty of the charges. For Tori, it included pregnancy on remand and the isolation of being away from her whānau.

96. We ask for decisions that assess the individual circumstances and make proper use of the support already offered by whānau and community providers. Where risk can be managed safely, people need a realistic pathway into the community. That requires more than saying that bail may be available; it requires the arrangements that allow release to occur.

97. For us, this is about mana, whakapapa and whanaungatanga as well as accountability. We want a system that protects our people, recognises the work of wāhine and whānau, and gives people the support needed to take responsibility and build a different future.

Dated: 6 October 2026

Paula Ormsby	**Nicky Rangi**	**Tori Senikaucava**