Waking In Oak Creek

A guide for law enforcement

by Paul Sheridan, Michelle Gahee Kloss, and Libby McInerny

Partners in stopping hate

NOT IN OUR TOWN
STOP HATE. TOGETHER.

COPS
Community Oriented Policing Services
U.S. Department of Justice

Photo credit: Not In Our Town

Oak Creek Officer Sam Lenda and Lt. Brian Murphy at the Chardi Kala 6K Memorial Run.

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The Internet references cited in this publication were valid as of the date of publication. Given that URLs and websites are in constant flux, neither the author(s) nor the COPS Office can vouch for their current validity.

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Acknowledgments

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Oak Creek Police Lieutenant Brian Murphy and Officer Sam Lenda's bravery in the field was matched by their ongoing engagement with the community. Mayor Steve Scaffidi and Police Chief John Edwards helped lead the Oak Creek response and positive actions to move the community forward, and their commitment continues. U.S. Attorney James Santelle provided unwavering leadership and support to the Sikh community. Oak Creek City Clerk Catherine Roeske is appreciated for her community connections during filming.

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In addition to receiving support from the COPS Office, this film was made possible by the Einhorn Family Charitable Trust, Reva and David Logan Foundation, Crosscurrents Foundation, Athena Fund, and Werner-Kohnstamm Family Fund.

Introduction

Waking in Oak Creek is a 35-minute film that profiles a suburban town rocked by hate after a white supremacist kills six worshippers at the Sikh Temple of Wisconsin. In the year following the attack, the mayor and police chief lead the community as they forge new bonds with their Sikh neighbors. Young temple members and a police lieutenant shot 15 times during the attack inspire thousands to gather for events and honor the victims. After one of the deadliest hate crime attacks in recent U.S. history, the film highlights the community and law enforcement working together to overcome tragedy, stand up to hate, and create a safe town for all.

Law enforcement agencies are invited to host screenings of *Waking in Oak Creek* to

- establish best practices for accurate hate crime reporting, effective response, and prevention;
- develop or enhance community partnerships;
- show support for hate crime victims and targeted groups;
- build bridges between different groups in the community;
- promote inclusive communities where everyone is safe.

This guide is designed to help facilitate discussions in conjunction with internal agency screenings or community screening events. It contains basic facilitation guidelines and sample discussion questions, important facts about hate crimes, and a list of supplemental resources. Event leaders should allot at least 30–60 minutes for discussion after the film screening.

To request a free DVD copy of *Waking in Oak Creek* and to download supplemental resources, please visit www.niot.org/cops/wakinginoakcreek.

The *Waking in Oak Creek* film and guide were produced as part of the *Not In Our Town: Working Together for Safe, Inclusive Communities* collaboration between Not In Our Town and the U.S. Department of Justice's (DOJ) Office of Community Oriented Policing Services (COPS Office).[1]

> *"Sometimes people think that when you go into a situation like this, it's over, it's done, you go home . . . . It doesn't work that way . . . . Our role is not only to protect, it's to make them feel safe, and not just in the Sikh community, but everywhere in my city."*
>
> ***– John Edwards***
> *Oak Creek Police Chief*

1. All project resources and tools are available through the online project hub at http://www.niot.org/COPS.

Photo credit: Not In Our Town

One year after the hate attack, the Oak Creek, Wisconsin, community comes together at The Sikh Temple of Wisconsin to remember the victims and support their families.

Getting Started: Key Ideas and Definitions

Hate crimes and the hate crime reporting gap

The FBI defines hate crimes as "criminal offenses motivated, in whole or in part, by the offender's bias against a race, religion, disability, sexual orientation, ethnicity, gender, or gender identity."[2] This is the definition used nationwide for the purpose of recognizing, reporting, and tracking hate crimes.

Tragically, a serious discrepancy exists between the number of people victimized by hate crimes and the number of hate crimes actually reported to law enforcement and officially documented, a problem referred to as "the hate crime reporting gap," and the situation appears to be getting worse.

A 2013 study released by the Bureau of Justice Statistics (BJS)[3] reported that more than 250,000 Americans over the age of 12 are victimized by hate crimes each year, but nearly two out of three of these hate crimes currently go unreported to police. Other alarming statistics revealed in the study include the following:

Victims said they did not report the crime because they did not believe the police could or would help.

- Of the victims who responded to a survey between 2007 and 2011, 24 percent said they did not report the crime because they did not believe the police could or would help; this is up from 14 percent in 2003–2006.
- The number of responders who said they did not report a hate crime because of fear of reprisal or getting the offender in trouble rose to 15 percent in 2007–2011 from 9 percent in 2003–2006.
- Of all hate crimes reported between 2007 and 2011, 92 percent were violent.
- Despite a rise in violent hate crime, the number of hate crimes reported to police declined from 46 percent in 2003–2006 to 35 percent in 2007–2011.

These shocking statistics pose an urgent nationwide challenge to law enforcement agencies committed to protecting the safety of all members of their communities. Hate crimes not only devastate lives and families but also can shatter trust in civic institutions and lead the targeted population to pull away from public life. To help prevent hate crimes and actively support victims and targeted communities, it is crucial for law enforcement agencies to build and maintain strong relationships with the diverse populations they serve and to focus on rebuilding mutual trust where fear or distrust have developed.

Appendix A (see page 23) outlines additional important facts about hate crimes, hate crime reporting, and the need to support hate crime victims. This appendix can be copied and distributed as a stand-alone resource for meetings and trainings.

2. *Hate Crime Data Collection Guidelines and Training Manual, Version 1.0* (Washington, DC: Federal Bureau of Investigation, 2012), http://www.fbi.gov/about-us/cjis/ucr/hate-crime/data-collection-manual.
3. Nathan Sandholtz, Lynn Langton, and Michael Planty, *Hate Crime Victimization, 2003–2011* (Washington, DC: U.S. Bureau of Justice Statistics, 2013), http://bjs.gov/content/pub/pdf/hcv0311.pdf.

> *"One of the things that was most important, I believe, for the Sikh community to hear, was the clear articulation that this was in fact a hate crime, not because it lessened the pain but just because it gave them the ability to say, 'We are a part of America.' They are our doctors. They are our nurses. They are our teachers. They are our masons. They are our cab drivers. They are us."*
>
> ***– James L. Santelle***
> *U.S. Attorney for Wisconsin*

Sikhism defined

Sikhism is the fifth largest of the world's religions and is practiced by about 25 million people. Sikhism developed in the Punjab region of India in the 15th century. Central tenets of the faith include belief in a single God and a dedication to equality and universal brotherhood. Sikhism rejects the caste system, which was part of traditional Indian culture.

There are approximately 700,000 Sikhs in the United States. Sikhs are often recognized by their turbans, which are worn by most men and some women as an article of faith. In the United States, 99 percent of people who wear turbans are Sikhs.

Sikhs have been a well-documented target of hate crimes and harassment in America, particularly since 9/11.[4] However, the Federal Bureau of Investigation (FBI) has only recently begun distinguishing and tracking bias crimes against Sikhs as a separate category of hate crime,[5] thanks in large part to the lobbying efforts of the Sikh Temple of Wisconsin members in the aftermath of the shootings.

4. "History of Hate: Crimes against Sikhs since 9/11," August 7, 2012, http://www.huffingtonpost.com/2012/08/07/history-of-hate-crimes-against-sikhs-since-911_n_1751841.html; "Tragic History of Hate Crimes Against Sikhs," August 5, 2012, http://www.buzzfeed.com/summeranne/a-tragic-history-of-hate-crimes-against-sikhs-in-t.
5. "FBI to Start Tracking Hate Crimes against Sikhs, Hindus and Arabs," June 5, 2013, http://www.huffingtonpost.com/2013/06/05/hate-crimes-sikhs-hindus-arabs-fbi_n_3392760.html.

The frequent targeting of Sikhs in hate crimes reflects the close relationship between ignorance and bigotry. Attacks on Sikhs appear to be related to their appearance. In addition to their distinctive turban, Sikh men wear a beard in accordance with the practice of their faith. To an ignorant few, Sikhs resemble a stereotypical image of a "terrorist," rendering them a target for abuse or even violence.

The Sikh faith places an emphasis on service to others. On the one-year anniversary of the shootings in Oak Creek, Sikh communities around the United States remembered the event with days of community service.

The resources section of this guide (see page 29) lists additional materials that can be used to increase awareness and prompt discussions about the Sikh faith and traditions.

Sikhism at a Glance

With more than 25 million followers, Sikhism is one of the youngest major world religions. Sikhism was revealed to Guru Nanak over 500 years ago in Punjab, the Sikh homeland in South Asia. The faith preaches a message of devotion, remembrance of God at all times, truthful living, equality between all human beings, and social justice while emphatically denouncing superstitions and blind rituals.

Core beliefs

The core beliefs of Sikhism are as follows:

- Everyone has equal status in the eyes of God. No differentiation in status or ceremonies is made between men and women.
- A monotheistic faith, Sikhism recognizes God as the only God, who is Creator of all people and all faiths.
- Sikhism encourages moral and domestic virtues, such as loyalty, gratitude for all favors received, philanthropy, justice, truth, and honesty.
- Moral qualities and the practice of virtue in everyday life are vital steps toward spiritual development. Qualities like honesty, compassion, generosity, patience, humility, etc., can be built up only by effort and perseverance.
- A modern, logical, and practical religion, Sikhism believes that normal family life is no barrier to salvation.
- Life has a purpose and a goal. Human beings cannot claim immunity from the results of their actions and must be very vigilant in what they do.
- The individual has a right to develop his or her personality to the maximum extent possible. The Sikh is essentially a person of action with an overwhelming sense of self-reliance.
- The individual must make a contribution to the social welfare as a sacred duty. The gulf between the more fortunate and the less fortunate has to be bridged.

The Sikh Gurus

The word "guru" in Sikh parlance means an enlightener and a prophet. Ten Gurus founded Sikhism. The first, Guru Nanak (1469–1539), rejected the ritualistic practices of the dominant religions in South Asia, and he based his message strictly on divine revelation. Nine other living Gurus followed Guru Nanak. The last living Guru, Guru Gobind Singh (1666–1708), crystallized the practices and beliefs of the faith and determined that no future living Guru was needed. In consonance with Guru Gobind Singh's last wishes, today the religion is guided by the joint sovereignty of Guru Granth and Guru Panth. Guru Granth is the Sikh scripture and is the spiritual manifestation of the Guru while Guru Panth is the collectivity of all initiated Sikhs worldwide and is the physical manifestation of the Guru.

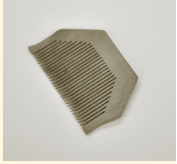
Articles of faith

Sikhs wear an external uniform to unify and bind them to the beliefs of the religion and to remind them of their commitment to the Sikh Gurus at all times. Unlike some other faiths in which only the clergy are in uniform, all Sikhs are enjoined to wear the uniform of their beliefs. These five articles of faith, along with a turban, distinguish a Sikh and are essential for preserving the life of the community. For Sikhs, these religious articles have deep spiritual significance, and some are practical as well. The five articles of faith all start with "ka" and are therefore referred to as the five Ks in English.

Kesh, Kes (unshorn hair)

Guru Nanak, the founder of the Sikh faith, started the practice of keeping hair unshorn because keeping it in a natural state is regarded as living in harmony with the will of God. The turban is part of the uniform because it has immense spiritual and temporal significance. Wearing a turban declares sovereignty, dedication, self-respect, courage, and piety. All practicing Sikhs wear the turban out of love and as a mark of commitment to the faith.

Kangha (comb)



Sikhs wear a small comb called the Kangha in their hair. In the social context in which Sikhism arose, matted hair was worn by Hindu ascetics who had renounced the world. The Kangha in the Sikh's hair serves as a constant reminder that the Sikh must remain socially committed and never practice asceticism.

Kara (steel bracelet)

The bracelet, which is generally made out of steel, is worn to remind a Sikh that he or she is a servant of the Guru and should not do anything that may bring shame or disgrace.

Kirpan (sword)

The Kirpan is a religious sword that encapsulates an initiated Sikh's solemn obligation of courage and self-defense. It denotes dignity, self-reliance, and the capacity and readiness to always defend the weak and the oppressed. It helps sustain one's martial spirit and the determination to sacrifice oneself to defend truth, oppression, and Sikh moral values. All initiated Sikhs are mandated to wear a Kirpan on their body.

Kachhehra (soldier's shorts)

A special, slightly longer type of shorts, the Kachhehra is linked to a high moral character and must be worn at all times. It reminds the Sikh of the need for self-restraint over passions and desires.

Why Sikhs wear a turban

The dastaar, as the Sikh turban is known, is an article of faith that has been made mandatory by the founders of Sikhism. It is not to be regarded as mere cultural paraphernalia. When a Sikh man or woman dons a turban, the turban ceases to be just a piece of cloth and becomes one and the same with the Sikh's head. The turban, as well as the other articles of faith worn by Sikhs, has an immense spiritual and temporal significance.

The turban, since ancient times, has been of significant importance in Punjab. There was a time when only kings, royalty, and those of high stature wore turbans. At the time of Sikhism's birth, and even today, the majority of people in India comprised the lower castes, mainly composed of peasants, laborers, and servants. Many were literally owned by the upper castes and were severely maltreated. The Sikh Gurus sought to end all caste distinctions and vehemently opposed stratification of society by any means. They diligently worked to create an egalitarian society dedicated to justice and equality. The turban is symbolic of sovereignty that is of divine concession.

By donning their turbans, Sikhs serve as ambassadors of the Sikh faith and commit externally to following the path laid down by the Sikh Gurus. As Sikhs tie their turbans each day, they should be heedful that it represents a very real commitment to the founders of the Sikh faith. The turban is deeply intertwined with the Sikh identity and is a manifestation of the mission given to all Sikhs—to act as a divine prince or princess by standing firm against tyranny and protecting the downtrodden.

About The Sikh Coalition

The Sikh Coalition is a community-based organization that works toward the realization of civil and human rights for all people. In particular, it works toward a world where Sikhs may freely practice and enjoy their faith while fostering strong relations with the local community wherever they may be. For more information about the Sikh faith or the organization, visit www.sikhcoalition.org.

Source: Adapted from "At a Glance," The Sikh Coalition, http://www.sikhcoalition.org/resources/about-sikhs/at-a-glance.

Photo credit: Russell Brammer

Amardeep Singh Kaleka, Harpreet Saini, Kamal Saini, and Amardeep Kaleka in Washington, D.C., at the Senate hearing on hate crimes, September 20, 2012.

Organizing a Screening of the Film

Waking in Oak Creek addresses the law enforcement and community response in the wake of one of the worst mass hate-based shootings in recent U.S. history. It explores the unique aspects of addressing victims' needs and of communities healing in the aftermath of hate violence. The film provides a launch pad for internal agency trainings and community discussions about best practices to prevent hate crimes, to support victims, and to encourage proper hate crime enforcement.

Facilitating discussions

For any audience, consider organizing attendees into breakout groups for part of the discussion. Especially in a large group, difficult or open-ended questions might make some people feel uncomfortable or shy about speaking out; these individuals might share more openly in a smaller group. One person from each group can be responsible for reporting to the larger audience about the experiences, perceived challenges, proposed strategies, or other issues raised in the breakout session.

In a theater setting where breakout sessions are logistically difficult, pose a discussion question and encourage attendees to hold a five-minute conversation with the person in the next seat. You could conclude the segment by asking three or four pairs to share their findings with the larger audience. Taking about 10–15 minutes on this exercise may serve as a useful warm up for those who are reluctant to speak in groups.

In public discussions, questions should focus on the experience of the community members as much as possible. Honest criticism can be a very important and constructive part of the discussion; however, verbal attacks should be discouraged. An experienced facilitator, particularly someone who has credibility with the community at large, can be a great benefit, especially with larger groups or in groups where tensions are known. Keep in mind that the goal is participatory conversation, and the opportunity for people to engage can be as important as anything in particular that might be said.

Set ground rules

Remember for all discussions, state ground rules for respectful conversations. It is sometimes helpful to write these ground rules out and post around the room. This is especially helpful for discussions with youth. Ground rules should be developed and adapted for every unique context. Appropriate ground rules may depend partially on age, region, and other contextual factors.

The following list of common ground rules can serve as a starting point for your process of creating a similar list suitable to your situation:

- Listen actively. Respect others when they are talking.
- Speak from your own experience instead of generalizing ("I" instead of "they, we, and you").
- Do not be afraid to respectfully challenge one another by asking questions, but refrain from personal attacks. Focus on ideas.
- Participate to the fullest extent of your ability. Community growth depends on the inclusion of every individual voice.
- Instead of invalidating somebody else's story with your own spin on her or his experience, share your own story and experience.
- The goal is not to agree; it is to gain a deeper understanding.
- Be conscious of body language and nonverbal responses. They can be as disrespectful as words.

Suggested audiences

Diverse stakeholders roundtable

Creating dialogue among the diverse organizations, agencies, and community members in your city is an important tool in combating hate. A robust way to achieve this is by hosting a screening of the film followed by a workshop and roundtable discussion. When the audience participates in small group discussions, they are more likely to voice their opinions and share with the larger audience.

Screening and workshop steps include the following:

- Host the discussion in a neutral location where all attendees feel comfortable.
- Break the audience into small groups at tables before the screening.
- After the screening, present groups with a set of questions and a set time limit for them to discuss and answer questions.
- Have one member from each group report their findings to the larger group for discussion.

In a theater setting with limited time, initial questions for discussion include the following:

- Whom in the film did you most relate to? Why?
- What in the film upset you the most?
- What was the most vital message you took away from the film?

In a roundtable discussion, suggested questions for discussion include the following:

- Why is this a hate crime?
- How did the law enforcement response to this crime strengthen the community?
- What kinds of actions could you take if an incident like this occurred in your community? Please think of this from the perspective of a community member, law enforcement officer, or victim advocate.
- How would your community implement a coordinated community response? Think in relation to your job, your community's culture, and your interaction with other agencies and groups. Consider media engagement and response.
- Who is vulnerable to hate crimes in your community? (What groups, cultures, races, ages, etc.?)
- What are the organizations or groups in your community that can be a bridge between law enforcement and hate crime victims? What are some ways to build stronger relationships before a serious crime happens?

Community

Use this film as a tool to initiate law enforcement-community conversations about hate crimes. When tensions are erupting between specific segments of the community or between a specific population and the police, you can use a community screening to draw together key parties and launch a problem-solving conversation. Your objectives might be to initiate dialogue, to encourage attendees to participate in neighborhood crime prevention efforts, or to promote a better partnership with law enforcement.

As the film depicts, community trust in law enforcement, law enforcement response to incidents, and community interactions are all critical to successful community policing. A public screening of the film, co-hosted with community partners, can be a low-pressure way to draw people together for a conversation.

A community screening can

- address current tensions within the community and establish a plan to resolve them;
- serve to reinforce positive relations with diverse stakeholders;
- keep residents and groups active and engaged in the partnership with law enforcement in the absence of a crisis.

Recruiting a local news personality, educator, or other neutral party to serve as a moderator can help provide a safe space for all residents to interact and share their thoughts. Used in this way, the documentary *Waking in Oak Creek* along with this discussion guide can be a valuable tool for building community relations.

For more information on holding a community screening, visit www.niot.org/cops/wakinginoakcreek.

Open community screenings might not attract the specific individuals or segments of the community that are experiencing or perpetrating victimization; thus, organizing a targeted screening can help focus on threats and deep-seated hostilities in the community. A hybrid of open community and targeted screenings might involve a public showing of the documentary followed by a public panel discussion among various representatives of the community.

Organizing a targeted screening can help focus on threats and deep-seated hostilities in the community.

Suggested questions for community screenings include the following (see also "Diverse stakeholders roundtable" suggested questions):

- Hate crimes are often referred to as "message crimes." In what sense was the incident at Oak Creek a "message crime?" What was the intended message?
- Do you agree that it was important to officially acknowledge this event as a hate crime? Why or why not? What does this recognition accomplish, and why might that be important?
- Several members of the Oak Creek community spoke to the importance of having hate crime statistics that accurately reflect the nature of the problem. A recent BJS report reveals that the majority of hate crimes that occur in the United States are never reported to police.[6] What can law enforcement agencies do to increase the inclination of hate crime victims to report to law enforcement?

Internal law enforcement agency

Host a screening and begin dialogue within your agency to address the challenges of accurately reporting and investigating hate crimes and to identify opportunities for enhancing community partnerships to help prevent hate crime and respond effectively. Here are some ways to accomplish this:

- Allot 30–60 minutes for discussion after the screening.
- Use the film as stand-alone agency training.
- Incorporate the film into a multiagency training program on hate crimes, covering urgent topics such as the defining characteristics of a hate crime, emerging trends, regional shifts in organized hate group activity, and new resources for victim support.

Experienced representatives or trainer referrals on the topics covered in the film can be found at the offices of your local U.S. attorney, the FBI, the DOJ's Community Relations Service, the state attorney general's office, or the local district attorney's office. Victim/witness liaisons, officers, and advocates are sometimes able to speak about the complexities of working with marginalized populations within your community, including groups that might distrust or fear the police.

6. Meagan Meuchel Wilson, *Hate Crime Victimization, 2004–2012: Statistical Tables* (Washington, DC: Bureau of Justice Statistics, 2014), http://www.bjs.gov/content/pub/pdf/hcv0412st.pdf.

Suggested questions for law enforcement agency screenings include the following:

- In what ways was the response effective in addressing the immediate needs of the community in the aftermath of the shooting?
- How well do you know the ethnic and religious groups in your community? Their customs and traditions?
- What actions taken by the local police signaled their support for the members of the Sikh community?
- What are the special challenges for law enforcement in responding to and investigating hate crimes?

Discussion leaders are also encouraged to draw from the additional questions provided in this guide (see page 15) to most effectively address the topics of the agency training or screening.

"You can't go through this and not be affected. . . . All of us I think sense that there is a change here from 'It's a bad thing that happened, let's move on' to 'Maybe we need to talk about how we can reduce the likelihood that it will happen.' I promised the Sikh community that we would continue to have events based on what happened here. Can we do something as a community to kinda change the discussion?"

*– **Steve Scaffidi***
Oak Creek Mayor

Youth / high schools

Screen this film in classrooms as part of a school assembly or an afterschool program. Following the film, a school resource or school liaison officer should work in conjunction with school personnel to engage high school students in a dialogue about the issues.

Alternatively, host a screening for school personnel and district leaders as part of cultural competency or professional development training that can help set the tone and establish a clear message throughout a school system. Encourage students or staff to identify attitudes and behaviors in the school that perpetuate negative stereotyping, as well as bigoted attitudes, bullying, and harassment of other students based on religion, gender, gender identity, race, and disability.

Suggested questions for youth/school screenings include the following:

- What actions were taken by the larger community that supported the members of the Sikh temple?
- What did you learn about the Sikh faith and people? Is there anything in the film that helped you learn more about Sikh Americans?
- What can law enforcement officials and municipal leaders do in the immediate aftermath of a hate crime to promote safety and a sense of security for a targeted community?
- What examples have you experienced or seen of students being bullied or harassed because of their religious beliefs? Have you seen any examples of people being bullied because they have no religious beliefs?
- An upstander is a person who speaks up and stands up for him or herself and others. How did the different people in the film take action? How were they upstanders?

Useful strategies to link a film screening to the Common Core State Standards adopted by many states for mathematics and English language arts instructions include the following:

- Identify and define key vocabulary: hate, intolerance, law enforcement, target, stereotype, and upstander.
- Have students do a quick writing assignment on one or more of these questions.
- Have students do a "Think, Pair, Share," working with a partner to discuss questions.
- Break the class into small groups to explore the issues and present their findings to the whole class.
- Have the students work in teams to generate their own questions and do further research on hate crimes or enhancing acceptance of people of different religions.

Suggested next steps

1. Educate youth about the serious consequences of perpetrating a hate crime.

As part of your agency's outreach efforts to youth, be clear about the potentially devastating consequences that participating in a hate crime can have on their lives. Especially in conversations with youth who have participated in lower-level incidents, including vandalism or shouting hate-fueled epithets, make sure they understand the ramifications of a potential escalated act and being charged with a hate crime enhancer. Plans for college, professional careers, and personal lives can be derailed. By leading or going along with a hate crime attack, they can be committing an act they will regret for the rest of their lives.

2. Establish a pattern of convening the community and facilitating discussion among participants.

Motivating community members in the absence of a crisis can be challenging, but maintaining dialogue with and among the community is crucial for hate crime prevention. Organize a screening of a film like this and other low-pressure, compelling public events to maintain a consistent outreach effort and positive visibility. Work with other community partners to help maintain the momentum and facilitate organizing.

3. Commit to a long-term approach.

Understand that change doesn't take place overnight. Even if your agency is making a significant effort and practicing wide-ranging community policing strategies, it takes time to establish strong relationships, to build trust, and to change attitudes. Also, when your agency first implements community policing practices, it requires an enormous amount of responsibility on the part of law enforcement; but over time, the relationships your agency builds will become increasingly valuable.

> *"I have come here today to ask the government to give my mother the dignity of being a statistic."*
>
> – ***Harpreet Singh Saini***
> *son of slain hate crime victim at the Sikh Temple of Wisconsin*

Additional questions

The following additional questions can be incorporated to help deepen the conversation about specific issues raised in the film. Facilitators are encouraged to be selective and choose the questions that most directly support the objectives of the agency training or community dialogue.

Working with the community

- How did Oak Creek Mayor Stephen Scaffidi and Chief John Edwards address the various aspects of the crisis in the immediate aftermath?
- Are there particular groups/cultures/races in your area that are especially vulnerable to hate crimes? What can be done to reach out to these groups?
- What types of actions by law enforcement and municipal officials in the weeks and months after an incident will help a community heal from a hate crime and strengthen the community?
- What can law enforcement do proactively to be prepared for an event such as the one at Oak Creek?
- How can effective community relations improve the ability of law enforcement to respond to hate crimes?

Victim support

- A hate crime can cause special harm to the individual victims and members of the larger community. What are some of these harms?
- What can be done by law enforcement officials to mitigate and address these harms?

Thinking about the nature of hate crimes

- The shooting spree at the Sikh Temple in Oak Creek was a hate crime. What features of the event made this a hate crime? Why is this distinction important?
- The Oak Creek incident can also be referred to as "domestic terrorism." Why might this term apply, and what is the relationship between an act of domestic terrorism and a hate crime?
- In the aftermath of this incident, there was no perpetrator to prosecute. In such a situation, how might a prosecutor and other officials address the community's need to have the incident acknowledged as a hate crime? What other ways are there to recognize this as a hate crime without a prosecution?

Hate crime reporting and the hate crime reporting gap

- Research reveals that even among the crimes reported to law enforcement, there are many for which the evidence suggests a bias motive but are not classified as hate crimes. What can law enforcement do to improve the accuracy of hate crime documentation?

> *"We want to remember the victims, never forget them. But what we want to be remembered for is the response and how we dealt with it and how we came together."*
>
> ***– John Edwards***
> *Oak Creek Police Chief*

Photo credit: Not In Our Town

Oak Creek Police Chief John Edwards and Not In Our Town cameraman Dinesh Sabu remembering the attack on August 5, 2012 at the Sikh Temple of Wisconsin.

Responding to hate crimes

- Whether or not your jurisdiction has a dedicated law enforcement or prosecutorial unit, are there reasons why hate crime response, investigation, reporting, and prosecution warrant special attention and priority by your department? What are some of these reasons?
- Are there benefits to vigorously investigating hate crimes, even if the hate crime cannot be established or if the perpetrator is never discovered or apprehended?

Was This Film Effective?

Waking in Oak Creek and the accompanying guide are provided free of charge to help law enforcement agencies and community partners work together to prevent and respond to hate crimes. To understand and better serve the needs of communities across the country, Not In Our Town asks that you share basic information about your screening plans, including the location and anticipated number of attendees, when you request these resources. In addition, we request that you distribute and collect copies of the film evaluation survey included in appendix B so we can obtain valuable feedback from audience members and other participants. The survey can also be downloaded at https://www.niot.org/cops/wakinginoakcreek/screeningkit.

Completed surveys can be mailed to Not In Our Town at:

Not In Our Town / The Working Group
PO Box 70232
Oakland, CA 94612

We look forward to hearing what you are doing in your community. If you have any questions, please contact us at cops@niot.org or 510-268-9675.

Photo credit: Not In Our Town

The Sikh Temple of Wisconsin in Oak Creek

Guiding Principles for Leading a Community after a Tragedy

In an article in The Police Chief,[7] *Oak Creek Police Chief John Edwards emphasized the importance of training in his department and summarized his department's guiding principles for engaging the community. Excerpts here highlight key ideas from Chief Edwards.*

According to Edwards, the six minutes of great police work that took place on August 5 started 15 or 20 years ago with Oak Creek Police Department's (OCPD) commitment to conducting extensive internal trainings. He explains, "The day of the shooting at the Sikh Temple, the one thing that those officers really didn't need were supervisors or anyone telling them what to do. What they needed was training, knowledge, and equipment."

Law enforcement is traditionally set up to be reactive, responding to the "hue and cry," but OCPD has fostered an environment of training and consistent, meaningful outreach to the community for a more preventive approach. The department also respects that the men and women who are in patrol cars on any given day hold the liability of the entire city in their hands with the decisions they might make in seconds. Edwards wants to ensure officers understand that responsibility.

OCPD's guiding principles for engaging the community are as follows:

- Be proactive about reaching out to and establishing positive working relationships with different cultural groups in the community.
- Maintain a strong, visible leadership role in the aftermath of a hate crime or any public safety crisis.
- Be transparent and share as much information about an incident as the department can without jeopardizing an investigation.
- Maintain a strong relationship with the media; "no comment" does not get you anywhere.
- Be approachable—agree to meet with anyone in the community.
- Establish a standard of meaningful community engagement that encourages residents to bring new ideas.
- Thoroughly investigate and accurately report every incident that might be a hate crime.
- Recognize that the police department is a community itself, and prioritize officer wellness.

7. John Edwards and Libby McInerny, "Oak Creek: Leading a Community in the Aftermath of a Tragedy," *The Police Chief* 80 (October 2013): 98–106, http://www.niot.org/cops/casestudies/oak-creek-leading-community-aftermath-tragedy.

Photo credit: Not In Our Town

A thousand people gather at Oak Creek High School for the Chardi Kala 6K Run to honor the Sikh community and the spirit of relentless optimism, August 3, 2013.

Resources that Promote Working Together for Safe, Inclusive Communities

Make sure your agency is prepared. Through the *Not In Our Town: Working Together for Safe, Inclusive Communities* initiative, the COPS Office and Not In Our Town are collaborating to increase awareness of hate crimes; improve hate crime reporting; and promote safe, inclusive communities nationwide. The *Waking in Oak Creek* film and discussion guides are part of the vital new set of tools and resources this project is distributing to law enforcement to spread successful community policing strategies and help facilitate connections to community partners, including civic leaders, faith groups, schools, diverse community groups, and local media.

All resources will be available for free download on the online project hub at www.niot.org/cops.

Other highlighted resources include the following:

- *A Prosecutor's Stand*: This 24-minute film examines recent hate crimes in San Francisco by exploring the nature of these crimes, the trauma faced by victims, and common challenges in investigating and prosecuting them.
- *Lessons from a Hate Crime Detective:* This seven-minute roll-call video offers key lessons from a 30-year veteran of the San Diego County (California) Sheriff's Department.
- Case studies and agency profiles: These resources address urgent topics in community policing, including engaging the community in the absence of a crisis, bolstering city-wide bullying prevention efforts, expanding impact by developing a training collaboration with an outside agency, and effectively reaching youth with important messages about diversity and inclusion and the consequences of hate crimes.
- Not In Our Town National Law Enforcement Network: Join a network of law enforcement leaders serving as mentors to the greater law enforcement community and spreading project tools.

For more information or to participate in the project, please contact Not In Our Town at cops@niot.org or 510-268-9675.

Local hate crime response

This space is provided for training and event leaders to share important details about local hate crime response and state laws.

In addition to a person making a 911 emergency call, who is the point of contact in this community to alert if there is a hate crime or bias incident?

What are the provisions of this state's hate crime statute? Which of these victim classes are covered: race, religion, ethnicity, sexual orientation, gender, disability? Is there a mandate for hate crime data collection or hate crime training for law enforcement personnel?

Who is the point of contact if an officer or a member of the community has a question about local law enforcement's hate crime reporting practices, response, or prevention activities?

Appendix A. Hate Crimes: Important Facts for Officers Leading Discussions of the Film

Note: *To download a printer-friendly version of this appendix, please visit http://ric-zai-inc.com/ric.php?page=detail&id=COPS-W0758.*

Definition of a hate crime

The FBI defines hate crimes as "criminal offenses motivated, in whole or in part, by the offender's bias against a race, religion, disability, sexual orientation, ethnicity, gender, or gender identity."[8] This is the definition used nationwide for the purpose of recognizing, reporting, and tracking hate crimes.

The importance of recognizing hate crimes

While all crimes by their very nature are harmful, hate crimes tend to have an especially devastating effect. When a victim is attacked because of race, ethnicity, religion, sexual orientation, disability, gender, or gender identity, the attack is not just upon the specific person but also upon everyone who belongs to that demographic group. Hate crimes spread fear to all who recognize they could have been a target. For this reason it makes sense that hate crimes receive distinct attention from law enforcement.

Hate crimes are message crimes

The message of a hate crime is that "people like you" are not welcome here and are not safe here. Even acts of vandalism or crimes against a person that involve only threats or minimal violence can send powerful shockwaves of fear through the targeted community.

Communities cannot thrive when some members are afraid

Fear caused by hate crimes degrades the quality of life for people in the targeted group and drives decisions about where to live and work and how much to participate in the community. It is also important to understand the potential for hate crimes to increase community tensions. Vulnerable groups that look to law enforcement officials to protect them and to provide a sense of security can become distrustful and even hostile to law enforcement when groups do not feel safe.

8. *Hate Crime Data Collection Guidelines and Training Manual, Version 1.0* (Washington, DC: Federal Bureau of Investigation, 2012).

Recognizing hate crimes in your community

Every criminal statute that addresses hate crimes includes a central element of bias motivation. As a result, law enforcement officers need to look for "sufficient objective facts to lead a reasonable and prudent person to conclude that the offender's actions were motivated, in whole or in part, by bias."[9]

A law enforcement officer should look for and note "bias indicators," facts that suggest the possibility of a bias motive. It may be the strength of one or more particular indicators, or the particular combination of indicators, that ultimately leads to the determination that an event is likely a hate crime.

Bias indicators include

- whether the perpetrator and the victim were members of different racial or ethnic groups. This alone would probably never be enough to support a conclusion that an event was a hate crime; however, under the right circumstances and coupled with other indicators, such as a complete and surprising absence of any other apparent or likely motive for a crime, this factor may become weighty;
- historical animosity between the two groups;
- comments, statements, or gestures made by the perpetrator before, during, or after the crime;
- particular drawings, markings, symbols, or graffiti associated with the crime. These various forms of expression can be direct evidence of a bias motive on the part of the perpetrator, particularly when they are present in the commission of the crime itself.

Particular objects can also be bias indicators. Few would mistake the significance of a cross burned in a yard (bias indicator 1) and in the yard of an African-American family (bias indicator 2). These indictors "lead a reasonable and prudent person to conclude that the offender's actions were motivated, in whole or in part, by bias." But other objects, less universally associated with hate, might also be keys to recognizing the bias motive in a particular crime.

One must be careful not to draw conclusions about bias motives too quickly or too simply. The analysis should always be done on a case-by-case basis. Statements made by a perpetrator before, during, or after the incident are sometimes the clearest evidence of the existence of a bias motive. But a bias motive can sometimes be discerned from the evidence even in the absence of such statements or other clear symbolic evidence.

How hate crimes are reported

Two of the main sources for national hate crime data collection are the FBI and BJS, but these agencies have different approaches. The BJS National Crime Victimization Survey[10] (NCVS) is collected from a nationally representative sample of households that are interviewed twice a year about criminal victimization. The instrument collects data on frequency, characteristics

9. Ibid.

10. "Data Collection: National Crime Victimization Survey (NCVS)," Bureau of Justice Statistics, http://bjs.gov/index.cfm?ty=dcdetail&iid=245.

and consequences of rape, sexual assault, assault, theft, motor vehicle theft, and household burglary. This information is based on nonfatal crimes, and it does not matter whether they were reported to the police.

The FBI Uniform Crime Report[11] (UCR) *Hate Crime Statistics* are reported by law enforcement directly to the FBI. This data provides the number of incidents, victims, and offenders in hate and bias-related crimes whether the crime is fully or partially motivated by the bias.

As noted in the film *Waking in Oak Creek*, the FBI UCR form has not historically tracked hate crimes committed against the Sikh community; law enforcement officers have been forced to check the box denoting "Other" when identifying the victim's religion. After the shooting at the Sikh Temple of Wisconsin, Chief Edwards joined the effort of the Sikh community and diverse civil and human rights professionals to advocate that the FBI amend the form to track these crimes. On June 5, 2013, the FBI advisory board recommended the addition of Hindus, Sikhs, Arabs, and other ethnic minorities to the UCR form to track hate crimes. The updated URC forms will be implemented in 2015.[12]

The hate crime reporting gap

Hate crimes in the United States are seriously underreported and underdocumented, hindering accurate assessment of the problem. A recent BJS report found that nearly two-thirds of hate crimes go unreported to law enforcement.[13] This is because of the unfortunate belief by many victims that law enforcement will be unable or unwilling to address the problem. Such a breakdown in trust completely undermines the ability of law enforcement agents to perform their jobs.

It is imperative that law enforcement, prosecutors, and victim advocates do everything they can to build bridges of trust in the community to facilitate victim reporting and cooperation. First, it is essential that leadership make it clear that accurate reporting is a priority for the agency. Training is an effective means for accomplishing comprehensive hate crime recognition. Reaching out to victims and to witnesses and encouraging them to report is very important. In addition, intra-agency review of reports can enhance the accuracy of reporting.

Victims of hate crimes need support

One of the most important features of hate crimes is the heightened vulnerability of the victims, both the individual victim and the class of victims who belong to the same demographic group. Victims of hate crimes are often members of diverse groups already coping with a degree of discrimination and separation to which a hate crime can add further fear and insecurity. FBI statistics indicate that hate crimes are most often motivated by race, with religion and sexual orientation being the second and third most

11. "Uniform Crime Reports," Federal Bureau of Investigation, http://www.fbi.gov/about-us/cjis/ucr.

12. Jaweed Kaleem, "FBI to Start Tracking Hate Crimes Against Sikhs, Hindus and Arabs," *The Huffington Post*, June 5, 2013, http://www.huffingtonpost.com/2013/06/05/hate-crimes-sikhs-hindus-arabs-fbi_n_3392760.html.

13. Wilson, *Hate Crime Victimization, 2004–2012* (see note 6).

common motivations.[14] Sometimes the targeted groups are in the center of social controversy and conflict, sometimes with political or religious implications. This is certainly the case for some victims featured in the documentary. These people are naturally going to have a more difficult time reaching out to law enforcement, and they may be distrustful and have low expectations of prosecutors.

Law enforcement, victim advocates, and prosecutors should make special efforts to reach out to hate crime victims. Their vulnerability is related to the unique trauma they suffer, beyond any physical, mental, or economic injury; it is related to the shockwaves of fear that tend to permeate the targeted community in the aftermath.

Another characteristic of many hate crime is the extra degree of violence and cruelty not as common in, for instance, economic crimes. Even though a bias-motivated crime does not require extreme violence to cause fear within a vulnerable community, research has shown that attacks motivated by bias tend to be more violent than attacks that arise out of other circumstances. A 2013 BJS report revealed that while violent non-hate crime victimizations decreased between 2007 and 2011, the percentage of hate crimes that were violent victimizations increased.[15] For all of these reasons, the special vulnerability of hate crime victims is a feature to which law enforcement must be especially attentive.

It is important to note that understanding and good community relations do not involve "taking sides" on political controversies that may surround some groups. The focus for law enforcement should be on protecting members of the community, regardless of who they are, and the task is to pursue a positive working relationship that will make it possible to do this effectively.

Effective law enforcement response

All hate crimes deserve focused attention and good law enforcement work. The ultimate objectives are preventing crime and enhancing public safety. Keep in mind these objectives can be furthered even if catching and prosecuting every offender proves impossible. Vigorous response to hate crimes by law enforcement

- will be noticed and appreciated in the community;
- sends a message to the perpetrators and would-be perpetrators that hate crimes will not be tolerated;
- enhances security for the public and helps prevent future hate crimes.

Some jurisdictions have specialized hate crime investigation and prosecution units, but most do not. This does not mean hate crimes should not be taken seriously; they should be successfully investigated and prosecuted wherever they occur. Where specialized resources are lacking, it may take extra diligence on the part of officers and investigators, and experts from outside of the agency may need to be consulted.

14. Ibid.

15. Sandholtz, Langston, and Planty, *Hate Crime Victimization, 2003–2011* (see note 3).

The importance of prosecuting hate crimes as hate crimes

When hate crimes occur, it is important that they be recognized for what they are. This is why crimes motivated by bias should always be reported as hate crimes and why prosecution for hate crimes should be pursued wherever possible. When law enforcement and public officials recognize such an act for what it is, and when they name it and treat it as what it is, they acknowledge and validate the experience of the victim and affirm the status of the victim as a full member of the community.

From a legal point of view, the essential feature of a hate crime is the bias element. When this element is written into a criminal statute, it can make the crime more complicated to prove, and for this reason some prosecutors are reluctant to charge perpetrators with hate crimes. However, a conviction under such statutes typically comes with harsher penalties. Convictions under these statutes have the added benefit of giving the jury the opportunity to name the crime for what it is. For this reason, prosecutors should bring hate crime charges where the evidence and the available statutes make this possible.[16]

Working with your community

Law enforcement-community relations are especially important when it comes to hate crimes. Because victims of hate crimes are often the more vulnerable members of society, they are sometimes reluctant to contact law enforcement and report that they have been the victim of a crime. However, because law enforcement officials need community cooperation to effectively carry out their responsibilities, encouraging and achieving this cooperation is an important part of their work. Good community relations

- increase the likelihood that hate crimes will be reported by victims to law enforcement;
- increase cooperation by witnesses;
- increase the support for law enforcement officials as they perform their jobs.

Law enforcement agencies should be working to establish good community relations well before they need to rely on them in a particular criminal investigation. It is important to consistently maintain and strengthen law enforcement-community relations.

Because hate crimes grow out of a social climate that breeds or abides intolerance, the real key to preventing hate crime lies not only with law enforcement but also with the larger community. Members of the community, including educators, faith leaders, civic leaders, labor groups, media, and citizens of every age, are in a position to contribute much more to the prevention of hate crimes than mere cooperation with law enforcement. Communities that actively work to include all groups in community issues and activities and work to build social bridges to otherwise isolated groups are less vulnerable to those who would sow fear and division through committing hate crimes. Law enforcement can play an important role in calling forth this positive involvement from the community.

16. To understand the details of the criminal statutes related to hate crimes that are applicable in your state, consult your local prosecuting attorney or your state Attorney General. Summary material on the hate crime laws of the various states may be found at http://www.adl.org/assets/pdf/combating-hate/state_hate_crime_laws.pdf; http://archive.adl.org/learn/hate_crimes_laws/map_frameset.html.

Appendix B. Film Evaluation Survey

Note: *To download a printer-friendly version of this two-page survey, please visit http://ric-zai-inc.com/ric.php?page=detail&id=COPS-W0760.*

Surveys should be returned to:
The Working Group / Not In Our Town
PO Box 70232
Oakland, CA 94612

Partners in stopping hate

NOT IN OUR TOWN — STOP HATE TOGETHER

COPS — Community Oriented Policing Services, U.S. Department of Justice

Film Evaluation of *Waking in Oak Creek*

Instructions: Please answer the following questions based on your recent viewing of *Waking in Oak Creek*. Surveys should be returned to **The Working Group / Not In Our Town, PO Box 70232, Oakland, CA 94612**. Thank you for your participation.

1. Screening location: _____

2. How would you rate the following in reference to this film?

Item	Excellent	Good	Okay	Fair	Poor
a. Handling of topic presented	○	○	○	○	○
b. Overall impact of film	○	○	○	○	○
c. Effectiveness of group discussion (if applicable)	○	○	○	○	○

3. Please check the response that is most accurate for you.

Results of viewing this film	Yes, very much	Yes, somewhat	No, didn't make a difference	Not applicable
a. I have more information or tools I can use in my work.	○	○	○	○
b. I better understand the need to support hate crime victims.	○	○	○	○
c. I have better ideas for building relationships between diverse groups and faiths in my community.	○	○	○	○
d. I will seek ways to improve relationships between community leaders, interfaith groups, and law enforcement.	○	○	○	○
e. I am more likely to take action to address hate and intolerance in my community.	○	○	○	○

4. What opportunities or challenges do you anticipate in showing this film to your community or law enforcement agency?

Resources

The Sikh faith and community

A Dream in Doubt

http://www.adreamindoubt.org/

Four days after the 9/11 attacks, Balbir Singh Sodhi was gunned down at his Phoenix area gas station by Frank Roque. To Roque, Sodhi's beard and turban, articles of his Sikh faith, falsely evoked the face of America's new enemy. Seeking retaliation for 9/11, Roque killed Sodhi and then later shot at a Lebanese-American man and fired multiple rounds of ammunition outside an Afghan-American family's home. This film follows Rana Singh Sodhi, Balbir's brother, as he attempts to fight the hate that threatens his family and community.

On Common Ground: Law Enforcement Training Video on Sikhism

http://www.justice.gov/crs/common-ground-law-enforcement-training-video-sikhism

This training video serves as a valuable tool for educating law enforcement officials, airport personnel, and various communities across the United States on cultural and religious practices associated with Sikhism. Awareness of cultural and religious observations, including those of Sikhism, can help avoid misunderstanding and tension and assist the public in understanding the challenges and realizing the contributions of the Sikh community in America.

Roots & Wings

http://www.onelight-films.com/production/index.php/roots-wings-movie

This 30-minute, award-winning documentary on the struggles and spirit of young Sikhs in America questions the notion of forced assimilation into the American melting pot. It explores the idea of whether one has to cut off one's roots to soar high on one's wings. Angad Singh, the teenage director, reveals how Sikh youth face challenges on account of their unique identity that is widely misunderstood in the United States.

The Sikh Next Door

https://www.youtube.com/watch?v=9FUp87aYclY

The Sikh Next Door is a 15-minute documentary that introduces four young Sikhs born and raised in America and explores their attitudes, culture, religion, and heritage in an engaging and conversational style. It has been aired nationally on PBS and is part of a curriculum package that helps teachers explain diversity by using the example of Sikhs.

Twenty Plus Things Schools Can Do to Respond to or Prevent Hate Incidents against Arab-Americans, Muslims, and Sikhs

http://www.justice.gov/sites/default/files/crs/legacy/2012/12/17/20-plus-things.pdf

This fact sheet includes actions for schools to respond to or prevent hate incidents against Arab-Americans, Muslims, and Sikhs.

The hate crime reporting gap

DOJ Study: More Than 250,000 Hate Crimes a Year, Most Unreported

http://www.splcenter.org/blog/2013/03/26/doj-study-more-than-250000-hate-crimes-a-year-a-third-never-reported/

This blog article discusses how more than 250,000 Americans over the age of 12 are victimized every year by hate criminals, according to a recent government study.[17] At the same time, the study found that in recent years only about one in three hate crimes are ever reported to law enforcement officials.

Study Finds Nearly 2 in 3 Hate Crimes Unreported

http://bigstory.ap.org/article/study-finds-nearly-2-3-hate-crimes-unreported

According to this article from the Associated Press, despite growing awareness of hate crimes, the share of those crimes reported to police has fallen in recent years as more victims of violent attacks express doubt that police can or will help.

Hate crimes and hate crime offenders

Addressing Hate Crimes: Six Initiatives that are Enhancing the Efforts of Criminal Justice Practitioners

https://www.ncjrs.gov/pdffiles1/bja/179559.pdf

Developed by the Bureau of Justice Assistance, this monograph describes six efforts to address hate crimes. Individually, each project constitutes an innovative effort by police and prosecutors to improve systems for responding to hate crimes. Collectively, the six projects demonstrate the creativity and the deep commitment of local, state, and federal law enforcement agencies in leading the nation's effort to combat bias-motivated crime.

17. Sandholtz, Langston, and Planty, *Hate Crime Victimization, 2003–2011* (see note 3).

Building Stronger, Safer Communities: A Guide for Law Enforcement and Community Partners to Prevent and Respond to Hate Crimes

http://ric-zai-inc.com/ric.php?page=detail&id=COPS-P270

This guide produced by the COPS Office and Not In Our Town offers leadership strategies and actionable tactics to help law enforcement agencies work with community partners. Real-life examples documented by the Not In Our Town movement against hate and intolerance illustrate how agencies can work with community stakeholders to create an atmosphere where hate is not tolerated and take positive steps in the aftermath of a hate crime. The guide also provides multiples lists of resources to promote action, engagement, and empowerment for the community and law enforcement.

Hate Crime

http://bjs.gov/index.cfm?ty=tp&tid=37

This web page includes data and survey results related to hate crimes from the National Crime Victimization Survey, collected by the Bureau of Justice Statistics.

Hate Crime Reporting: Working to Close the Gap

http://cops.usdoj.gov/html/dispatch/05-2013/hate_crime_reporting.asp

This article discusses a newly released study by the Bureau of Justice Statistics and the hate crime reporting gap.

Hate crime training and response

Five Lessons from a Hate Crime Detective

http://cops.usdoj.gov/html/dispatch/10-2013/lessons_from_a_hate_crime_detective.asp

This article (and forthcoming film, titled *Lessons from a Hate Crimes Detective*) describes five lessons for detecting and preventing hate crimes from Detective Ellen Vest, a 30-year veteran of the San Diego County (California) Sheriff's Department.

Hate Crime Data Collection Guidelines and Training Manual

http://www.fbi.gov/about-us/cjis/ucr/data-collection-manual

This publication, a merger of two earlier publications (*Hate Crime Data Collection Guidelines* and the *Training Guide for Hate Crime Data Collection),* reflects the changes in the Hate Crime Act and is intended to assist law enforcement agencies in collecting and submitting hate crime data to the FBI UCR Program, as well as in establishing an updated hate crime training program for their personnel. In addition to providing suggested model reporting procedures and training aids for capturing new bias motivations, the manual helps to raise law enforcement officers' awareness of the hate crime problem.

Hate Crime Training: Core Curriculum for Patrol Officers, Detectives, and Command Officers
http://www.justice.gov/archive/crs/pubs/hct.pdf

This publication was developed in partnership by the International Association of Directors of Law Enforcement Standards and Training, National Association of Attorneys General, U.S. Department of Justice, and U.S. Department of the Treasury for recognizing and reporting hate crimes.

Spotlight on a Powerful Training Collaboration: Expanding Impact, Conserving Resources
http://cops.usdoj.gov/html/dispatch/01-2014/spotlight_on_a_powerful_training_collaboration.asp

This article describes a partnership between Cook County (Illinois) State Attorney's Office and the Chicago Police Department to provide powerful training in recognizing hate crimes.

Hate crime prosecution

Prosecuting Hate: Q&A with Oscar Garcia, San Diego Deputy District Attorney, Hate Crimes Unit

http://www.niot.org/action-hub/local-lessons/prosecuting-hate

NIOT spoke with Garcia, a prosecutor and hate crime case specialist, about California's hate crime law, the challenges in doing this work, and the role law enforcement can play in helping to improve hate crime underreporting as well as hate crime prevention.

Responding to Hate Crime: A Multidisciplinary Curriculum for Law Enforcement and Victim Assistance Professionals
https://www.ncjrs.gov/ovc_archives/reports/responding/welcome.html

This six-session training program is intended for an integrated audience of law enforcement and victim assistance professionals to address a range of issues relevant to bias crime.

Response to Hate Crimes
http://www.nij.gov/topics/crime/hate-crime/pages/research-findings.aspx

This report details various findings of the National Institute of Justice (NIJ) in assessing the myriad criminal justice responses to hate crimes and in evaluating new trends in hate crimes. The NIJ has identified key gaps in hate crime research, including estimations of the prevalence of hate crime, the impact of hate crime investigation, and the effectiveness of programs designed to prevent hate crime or assist hate crime victims.

Outreach and hate crime response in immigrant communities

Building Strong Police-Immigrant Community Relations: Lessons from a New York City Project

http://ric-zai-inc.com/ric.php?page=detail&id=COPS-W0017

This publication describes a COPS Office-funded project with the Vera Institute of Justice, which worked in conjunction with the New York City Police Department to strengthen relations between police and new immigrant communities. Police officials met with members of three immigrant communities in a series of forums to discuss barriers to trust, strategies for building better police-community relations, and broader policy concerns affecting the police-community relationship. The publication will assist police departments, local-level government officials, and community groups interested in building good relations between the police and immigrant communities.

The COPS Office Partners with "Not In Our Town: Light In The Darkness" Community Engagement Campaign

http://cops.usdoj.gov/html/dispatch/08-2011/COPS-Partners-with-Not-In-Our-Town.asp

This article discusses the release of the NIOT film *Not In Our Town: Light In The Darkness*, which tells the story of a town that joined together to take action after the hate crime killing of a local immigrant devastates the community of Patchogue, New York. The article also identifies some ways law enforcement leaders can participate in community engagement.

Critical Issues in Policing Series: Police Chiefs and Sheriffs Speak Out on Local Immigration Enforcement

http://www.policeforum.org/assets/docs/Free_Online_Documents/Immigration/police%20chiefs%20and%20sheriffs%20speak%20out%20on%20local%20immigration%20enforcement%202008.pdf

This report by the Police Executive Research Forum (PERF) summarizes the results of an immigration survey of its members and findings reached at a summit PERF convened in November 2007, in which police chiefs, sheriffs, mayors, federal officials, and others participated to compare information about how the hot-button immigration issue is playing out in their jurisdictions and what they are doing to shape the direction of policies in their communities.

Engaging Police in Immigrant Communities

http://ric-zai-inc.com/ric.php?page=detail&id=COPS-P251

Law enforcement faces many barriers to policing new immigrant communities and cultivating partnerships with these groups. Language barriers, immigrants' reluctance to report crime for fear of deportation, fear of police, federal immigration enforcement, and cultural differences can lead to misunderstandings between law enforcement and community members. The Engaging Police in Immigrant Communities (EPIC) project highlights promising practices that law enforcement agencies nationwide are using to build effective police-immigrant relations. This guide is accompanied by podcasts on the same topic and a website with additional materials and resources available through http://www.vera.org/epic.

Enhancing Community Policing with Immigrant Populations

http://ric-zai-inc.com/ric.php?page=detail&id=COPS-P185

The National Sheriffs' Association and the COPS Office partnered to host a national roundtable discussion between law enforcement leaders and immigration advocates that developed recommendations for enhancing community policing and ensuring equity in the delivery of law enforcement services to immigrant populations. This report documents this roundtable and provides practitioners and law enforcement agencies with information gained from the roundtable as well as other pertinent research. This report also provides recommendations for enhancing community policing to immigrant populations.

Light in the Darkness: Discussion Guide for Community Screenings

http://www.niot.org/sites/default/files/Discussion_Guide.pdf

This guide, which is a companion piece to the documentary *Not In Our Town: Light in the Darkness*, is intended for diverse community groups, law enforcement officials, faith communities, and others as a tool to process the film in a productive and mutually supportive way. The ultimate goal is to inspire action to prevent hate crime and ensure safety and respect for all. Topics include logistical preparation, a suggested discussion agenda, and tips for leading difficult conversations.

Not In Our Town: Light in the Darkness

http://www.niot.org/lightinthedarkness

This one-hour PBS documentary is about a town taking action after anti-immigrant violence devastates their community and thrusts them into the international media spotlight. While starkly revealing the trauma of hate, the film provides a blueprint for people who want to do something before intolerance turns to violence.

To purchase a DVD of the one-hour version or 30-minute abbreviated version of this film, or to request a loaner DVD for a planned screening, please visit the Not In Our Town website at http://www.niot.org/lightinthedarkness/screenings. The one-hour version of the film can be previewed on PBS's website at http://video.pbs.org/video/2137348207.

Both the 60- and 30-minute versions of this film come with a screening guide, discussion guide, and 10 supplemental web videos.

Not In Our Town: Light in the Darkness—A Guide for Law Enforcement

http://www.niot.org/cops/resources/guide-light-darkness-guide-law-enforcement

This guide identifies discussion questions and community policing best practices for law enforcement representatives organizing internal agency screenings or community screenings of the documentary *Not In Our Town: Light in the Darkness*, which profiles a town taking action after anti-immigrant violence devastates the community. The guide also addresses challenges to hate crime reporting and outlines additional resources available to law enforcement for screenings.

Police and Immigration: How Chiefs are Leading their Communities through the Challenges

http://www.policeforum.org/assets/docs/Free_Online_Documents/Immigration/police%20and%20immigration%20-%20how%20chiefs%20are%20leading%20their%20communities%20through%20the%20challenges%202010.pdf

As local police and sheriffs' departments are increasingly being drawn into a national debate about how to enforce federal immigration laws and, in some communities, are being pressured to take significantly larger roles in what has traditionally been a Federal Government responsibility, this report by the Police Executive Research Forum highlights several case studies of law enforcement navigating these challenges in various communities across the country.

Policing in New Immigrant Communities

http://ric-zai-inc.com/ric.php?page=detail&id=COPS-P162

The common challenges that law enforcement agencies face when working with immigrant communities include language barriers, fear of police, and cultural differences. To address these challenges and discuss promising practices for cultivating, maintaining, and restoring partnerships to keep communities safe, the COPS Office, in partnership with the Vera Institute of Justice, sponsored a focus group comprising law enforcement leaders, experts, and community leaders from five jurisdictions in the United States. This report is based on that discussion.

About the COPS Office

The Office of Community Oriented Policing Services (COPS Office) is the component of the U.S. Department of Justice responsible for advancing the practice of community policing by the nation's state, local, territory, and tribal law enforcement agencies through information and grant resources.

Community policing is a philosophy that promotes organizational strategies that support the systematic use of partnerships and problem-solving techniques, to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime.

Rather than simply responding to crimes once they have been committed, community policing concentrates on preventing crime and eliminating the atmosphere of fear it creates. Earning the trust of the community and making those individuals stakeholders in their own safety enables law enforcement to better understand and address both the needs of the community and the factors that contribute to crime.

The COPS Office awards grants to state, local, territory, and tribal law enforcement agencies to hire and train community policing professionals, acquire and deploy cutting-edge crime fighting technologies, and develop and test innovative policing strategies. COPS Office funding also provides training and technical assistance to community members and local government leaders and all levels of law enforcement. The COPS Office has produced and compiled a broad range of information resources that can help law enforcement better address specific crime and operational issues, and help community leaders better understand how to work cooperatively with their law enforcement agency to reduce crime.

- To date, the COPS Office has invested more than $14 billion to add community policing officers to the nation's streets, enhance crime fighting technology, support crime prevention initiatives, and provide training and technical assistance to help advance community policing.
- To date, the COPS Office has funded approximately 125,000 additional officers to more than 13,000 of the nation's 18,000 law enforcement agencies across the country in small and large jurisdictions alike.
- Nearly 700,000 law enforcement personnel, community members, and government leaders have been trained through COPS Office-funded training organizations.
- As of 2013, the COPS Office has distributed more than 8.57 million topic-specific publications, training curricula, white papers, and resource CDs.

COPS Office resources, covering a wide breadth of community policing topics—from school and campus safety to gang violence—are available, at no cost, through its online Resource Center at www.cops.usdoj.gov. This easy-to-navigate website is also the grant application portal, providing access to online application forms.

This guide is designed to help law enforcement representatives facilitate discussions and training sessions in conjunction with screenings of the 35-minute Not In Our Town film *Waking in Oak Creek*. Produced in collaboration with the COPS Office, the film profiles a suburban community and local law enforcement attempting to heal after their town is rocked by deadly hate crime shootings at a Sikh temple in Wisconsin, killing six Sikh worshippers. In the following year, community leaders, family members, and police, including an officer shot 15 times by the assailant, join forces to address underlying issues of hate and intolerance. This guide provides discussion questions for use in internal agency trainings and external community screenings, as well as a hate crimes fact sheet and a list of supplemental resources. Used together, the film and guide can help agencies work to prevent hate crimes, improve law enforcement-community relations, improve hate crime reporting, enhance investigations and prosecutions, and support victims.

U.S. Department of Justice
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To obtain details on COPS Office programs,
call the COPS Office Response Center at 800-421-6770.

Visit the COPS Office online at **www.cops.usdoj.gov.**

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