Uniting Communities Post-9/11

Tactics for Cultivating Community Policing Partnerships with Arab, Middle Eastern, Muslim, and South Asian Communities

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

VERA
INSTITUTE OF JUSTICE

Uniting Communities Post-9/11

Tactics for Cultivating Community Policing Partnerships with Arab, Middle Eastern, Muslim, and South Asian Communities

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Letter from the Director

Dear colleagues,

Community policing has been a dominant approach to public safety in the United States for at least two decades. The number of police agencies adopting community policing across our nation has grown steadily during that time, and the philosophy has been adapted for use across the globe. As a philosophy and framework for civic engagement, community policing has proven to be adaptable to addressing a wide array of public safety and civic engagement issues experienced across our nation's communities.

In the wake of the tragic events of September 11, 2001, community policing was instrumental in a variety of ways. Community policing was essential, for instance, in helping shape how individual jurisdictions responded effectively and responsibly to unprecedented public fears. Community policing was critical for helping quiet amplified public discourse and quell the heightened potential for hate crimes and backlash, particularly against Arab, Middle Eastern, Muslim, and South Asian communities, in the immediate aftermath of the tragic events. Across local, state, tribal, and federal jurisdictions, law enforcement agencies responding to this new threat applied foundational community policing principles to address novel challenges—principles that had been developed by police leaders over decades to build bridges of trust and cooperation with and across their various communities. Although the landscape of policing has changed dramatically in the post-9/11 era—and will continue to change in an increasingly global and interconnected world—the foundational elements of community policing endure. Community policing remains essential for building and maintaining relationships of trust and establishing the police legitimacy so necessary for achieving partnerships and collaboration with the diverse communities we serve.

In furtherance of this important mission, I am pleased to present *Uniting Communities Post 9/11: Tactics for Cultivating Community Policing Partnerships with Arab, Middle Eastern, Muslim, and South Asian Communities*, a publication by the Vera Institute of Justice, which highlights the critical role of community policing in building meaningful, successful relationships of trust across diverse communities. In very practical terms, this publication highlights the benefits as well as the challenges of building and sustaining cooperative relations around sensitive topics, all while maintaining the utmost respect for civil and constitutional rights. The COPS Office is grateful to the Vera Institute of Justice as well as to the police agencies and community groups with whom they cooperated in providing another crucial and insightful resource to assist law enforcement to engage fairly, respectfully, cooperatively, and effectively with diverse communities in an increasingly dynamic environment.

Sincerely,

Ronald L. Davis, Director
Office of Community Oriented Policing Services

Letter from Vera's Director

Dear colleagues,

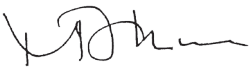
The events of September 11, 2001 woke Americans to the notion that our communities were vulnerable in a way we had rarely contemplated. No longer was terrorism a foreign issue; it was here in our own back yard. What has since become known as homeland security became a top priority, leading to policy changes and new responsibilities for local enforcement agencies in a new policing landscape.

Key to the role of law enforcement post-9/11 is the long-standing philosophy of community oriented policing: building relationships at the local level to foster an environment of trust between officers and residents. That trust is particularly necessary between law enforcement and our Arab, Middle Eastern, Muslim, and South Asian (AMEMSA) communities, which in the post-9/11 era have been both targets in need of protection and potential sources of information. Law enforcement agencies, however, have received little guidance on how to operationally engage this diverse population in community policing initiatives.

Negotiating the cultural, religious, ethnic, racial, and language barriers that exist between AMEMSA communities and law enforcement can yield significant benefits to these communities and to homeland security, yet these groups are often the target of suspicion, harassment, and bigotry, leading to a lack of trust between AMEMSA community members and the law enforcement agencies increasingly tasked with homeland security responsibilities.

The Vera Institute of Justice (Vera) has a long history of developing and encouraging new and promising ways to strengthen police and community alignment. We are pleased to bring this experience to bear on this important and timely project—aptly named United Communities—with the U.S. Department of Justice's Office of Community Oriented Policing Services (COPS Office). This field guide draws on direct experiences of sworn officers and community members in three communities with AMEMSA populations—Piscataway, New Jersey; Anaheim, California; and Cleveland, Ohio—and an exploration of how, and to what extent, community oriented policing strategies could be enhanced in these communities and elsewhere. It aims to provide law enforcement with practical information and advice to ensure that agencies are able to draw on the best of community policing practices to protect AMEMSA communities and further strengthen our homeland security.

Sincerely,



Nicholas Turner, President
Vera Institute of Justice

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THE AUTHORS WOULD LIKE TO THANK the COPS Office for the opportunity to explore the topic of ensuring homeland security through local community policing efforts. We focused on local law enforcement partnerships with AMEMSA communities, and we appreciate the COPS Office's support for our approach. We hope that this report, together with other publications developed by Vera and the COPS Office on the topic of police-community relations, will enable agencies to serve multicultural communities effectively with research-informed, practical tactics.

We thank our two COPS Office program managers. For the first year and a half of our project, Nicole Messmer was attentive and helpful in ensuring that our project aligned with both federal and related community policing initiatives. For the remainder of our grant period, John Markovic has been consistently supportive and knowledgeable as he guided us through the project's final implementation activities, including publishing this report.

The authors recognize the many Vera staff and interns that contributed to this project, including Noelle Yasso, Stacey Strongarone, Talia Sandwick, Laura Simich, Qudsiya Naqui, Justin Tullius, Rika Gorn, Aneesha Gandhi, John Matt Butler, and S. Mayumi Grigsby. In the development of this guide, we acknowledge the editorial efforts of Vera's Communications Department, specifically Patricia Connelly and Chris Munzing.

Of course, this project would never have been possible if we did not have the commitment and participation of our law enforcement and community partners in the three project sites.

- From the Anaheim (California) Police Department, we thank retired Chief John Welter, Chief Raul Quezada, Deputy Chief of Police Julian Harvey, and several other personnel who shared their perspectives. We also thank James Armendaris, Seema Bhakta, and Alison Edwards from Orange County Human Relations and Ameera Basmadji, Nahla Kayali, Taher Herzallah, and Nadia Afredi from Access California Services.
- From the Cleveland (Ohio) Division of Police, we thank Chief Michael McGrath, Deputy Chief Timothy Hennessy, and several other personnel who shared their perspectives. We also thank Julia Shearson from the Cleveland chapter of the Council on American-Islamic Relations (CAIR); Ruth Standiford, Raj Roberson, and Khalid Samad from Coalition for a Better Life; Imam Yusef Ali from Masjid Warith Deen; Aiesha Siddiq and Imam Abbas from First Cleveland Mosque; Geneen Abdelkarim and Shehadeh Abdelkarim from Islamic Center of Cleveland; Isam Zaiem and Imam Ramez Islambouli from Uqbah Mosque Foundation; and Abdinoor Abdullahi from Masjid Rasoul Allah.
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Executive Summary

COMMUNITY ORIENTED POLICING, or community policing, is a long-standing philosophy that builds on traditional policing practices by emphasizing crime prevention and lasting solutions to public safety problems. In post-9/11 America, where homeland security is an increasingly local issue, community oriented policing encourages local law enforcement agencies to actively pursue and develop meaningful relationships with the people they serve. These interactions help cultivate trust, understanding, and collaboration between the police and the community, which in turn help community members feel comfortable in participating in public safety initiatives. Perhaps nowhere is this cooperation more needed than with Arab, Muslim, Middle Eastern, or South Asian (AMEMSA) communities.

In the United States following 9/11, homeland security soon became a mission shared by local and federal law enforcement agencies. While the federal laws and policies enacted to support our nation's homeland security mission have successfully ensured public safety, many observers believe that they have sometimes done so at the expense of civil liberties. In particular, members of the country's AMEMSA communities have been disproportionately affected. With their trustworthiness openly questioned by some, they have been subjected to suspicion, bigotry, and even bias crimes. These crimes have often gone unreported and, therefore, unaddressed by law enforcement and the public at large.

Researchers have found that, like other groups, AMEMSA communities can be valuable partners in ensuring public safety and homeland security. But many local law enforcement agencies are not yet sure how to connect with, or overcome perceived challenges to, developing community policing partnerships with these diverse, growing communities. In 2011, in recognition of this critical gap in local law enforcement knowledge and practice, the U.S. Department of Justice's Office of Community Oriented Policing Services (COPS Office) partnered with the Vera Institute of Justice (Vera) to launch the United Communities project to investigate the challenges and opportunities that exist in relations between local law enforcement and AMEMSA communities.

This report is a field-informed guide for local law enforcement agencies that are looking to begin or build upon their collaborative work with AMEMSA groups. This report distills lessons learned in three project sites—Piscataway, New Jersey; Anaheim, California; and Cleveland, Ohio—that were selected because of their similarity to many jurisdictions across the country and their demographic representation of the diversity of the country's AMEMSA population, from Somali immigrants to Indian Americans, American-born Muslims, and many other groups. Community members seeking greater involvement in crime prevention and public safety initiatives may also use this guide as a primer on community oriented policing, and other justice practitioners may glean ideas for cultivating mutually beneficial collaborations with members of AMEMSA communities. While the report is the product of participatory action research activities conducted in the three project sites, including community and law enforcement interviews and focus groups, this is not a research report. As the tactics offered in this report are more often utilized appropriately with members of AMEMSA communities, there is a future opportunity for evaluation activities to identify evidence-based best practices.

In close partnership with law enforcement and community partners in each of these three jurisdictions, Vera conducted a range of information gathering, technical assistance, and training activities to unearth the opportunities and challenges underlying community policing partnerships with AMEMSA communities, as well as to engage project partners in identifying practical recommendations for improving partnerships and problem solving efforts between these groups. The recommendations seek to overcome three major barriers that were found in the three project jurisdictions: the lack of a liaison between the police and the community, the underreporting of crime, and

underdeveloped organizational capacity in local law enforcement agencies. Each of these barriers, including its causes and consequences, is fully described in this report.

Vera and its project partners identified nine practical recommendations in the form of tactics that can be implemented by local law enforcement seeking to overcome challenges to serving and partnering with AMEMSA communities. All of these tactics, and their potential benefits to law enforcement, are detailed in the guide, and a summary is provided on page 28.

1. Create a police-community liaison position.
2. Partner with AMEMSA faith leaders.
3. Set up community advisory councils or working groups.
4. Educate AMEMSA communities about local laws and the roles of police.
5. Investigate every incident that might be a bias or hate crime, and publicize this effort.
6. Provide and promote law enforcement language services to AMEMSA communities.
7. Seek out information about agency personnel's cultural, linguistic, and religious backgrounds.
8. Equip all officers with community policing information and resources.
9. Task Terrorism Liaison Officers with an "all crimes" focus.

This report seeks to fill a gap in the policing field and guide local law enforcement in integrating homeland security and community oriented policing, with the understanding that community policing efforts best flow from pre-existing relationships and mutual engagement of both police and the communities they serve. It is likely that the three main barriers do not manifest the same way in any two jurisdictions and that all nine tactics will not apply in every municipality. Nonetheless, this guide can aid any local law enforcement official in taking proactive and systematic steps to improve engagement with, and prevent alienation of, their local AMEMSA communities.

Introduction

POLICING IN AMERICA has experienced profound change in the last decade in response to an increasingly diverse population and greater responsibilities since 9/11. U.S. Census data show that 13 percent of U.S. residents are foreign born, 21 percent speak a language other than English at home, and nearly nine percent qualify as limited English proficient (LEP).[1] Likewise, an increasing number of immigrants are settling outside of traditional gateway cities and into suburbs, small towns, and rural areas previously unaccustomed to such diversity. The American population has also become more religiously pluralistic, due only in part to immigration. Among other religions, the practice of Islam has undergone considerable growth, and the U.S. Muslim population is projected to more than double in the next two decades, rising from 2.6 million in 2010 to 6.2 million in 2030.[2] Of the 36 percent of U.S. Muslims who were born in the United States, slightly more than half are African Americans.

Many law enforcement agencies—particularly those at the local level—have faced challenges on how to deal effectively with diverse cultures, languages, and religions while continuing to ensure public safety. In a 2011 national review of nearly 200 law enforcement agencies that claimed to have effective police-immigrant relations, the Vera Institute of Justice (Vera) identified only 19 agencies that had programs focusing on cultivating and maintaining positive relations with non-Latino immigrant communities and only nine agencies that claimed to work actively with Arab, Middle Eastern, Muslim, or South Asian (AMEMSA) communities.[3]

AMEMSA communities were largely unknown to law enforcement before 2001 but became increasingly visible as suspects of terrorism as well as victims of hate crimes and ethnic and religious profiling.[4–6] The laws and policies enacted in the wake of 9/11 to protect Americans from experiencing a similar tragedy have unquestionably helped to thwart terrorist attacks and save lives, yet their implementation has also impinged upon the civil liberties of certain groups and complicated their relations with law enforcement. In particular, researchers and advocates have found that post-9/11 reforms, surveillance of student groups, and mapping of community spaces and clubs have disproportionately affected AMEMSA communities. (See the sidebar on page 5 for a snapshot of the federal policies and practices that specifically impacted AMEMSA communities.)

Following the 9/11 attacks, the homeland security responsibilities of local law enforcement agencies expanded. They have had to simultaneously respond to security threats and protect the rights and freedoms of individuals. Community oriented policing, or community policing, philosophy is integral to this increased responsibility, because it puts officers out in the community where they can quickly learn about suspicious activity, address public safety challenges, and protect potential targets of crime.[7] Further, there is a growing recognition among law enforcement that community oriented policing enhances local intelligence-gathering activities and that having the community's trust helps law enforcement solve problems pertaining to national security threats.[8] As part of this approach, local law enforcement must prioritize gaining the trust of communities that may be disengaged (or perceived to be disengaged) due to cultural, ethnic, racial, language, or religious factors.[9]

Research indicates that AMEMSA communities are willing to participate in these efforts, though they are more optimistic about interactions with—and more willing to cooperate with—local police agencies than with federal law enforcement.[10] In only a handful of jurisdictions, however, are AMEMSA populations actively involved in local law enforcement efforts to prevent crime or counter violent extremism in their communities.[11] Few local police agencies have received guidance on how to work effectively with AMEMSA communities, and they need help.

To address this national need, the U.S. Department of Justice's Office of Community Oriented Policing Services (COPS Office) funded Vera to develop and launch the United Communities project. The goals of this initiative are to

- investigate opportunities and challenges involved in developing local law enforcement partnerships with AMEMSA communities;
- build law enforcement's capacity to engage with AMEMSA communities, prevent crime, and protect against bias crimes;
- generate information and resources to foster better practices for community policing activities throughout the country.

Vera partnered with the local police agency and community organizations in Anaheim, California; Cleveland, Ohio; and Piscataway, New Jersey. Vera selected these localities because they practice community policing, have sizable AMEMSA communities that collectively represent the diversity found nationally among their foreign and U.S.-born members, and have experienced tension with these communities around the application of homeland security policies. Working intensively with its partners in each site, Vera conducted four types of activities:

1. Interviews with police and community members
2. Review of relevant police programs and policies
3. Review and analysis of the interviews
4. Presentation of findings at a day-long police-community briefing workshop

The product of a close review and technical assistance conducted over more than two years, this guide distills the lessons Vera learned through these activities, with a particular focus on the causes, consequences, and potential solutions to key challenges to effective police relations with AMEMSA communities. Vera recognizes, however, that the work underlying this guide is limited to three localities and the community partners that were selected. Each community has its own unique circumstances and different (and at times, competing)

Who are the AMEMSA communities?

Among the fastest growing ethnic, religious, cultural, and linguistic groups in the United States, AMEMSA communities include:[12]

- **Arab:** *Arab* is a cultural and linguistic term. Arabs are identified as speaking a common language, Arabic, though there are many different dialects. Arabs are defined by a shared cultural history—they are not a race—and practice a variety of religions including Islam, Christianity, Judaism, and others. While several countries designate Arabic as a national language, Arab identity is often a personal decision. The Arab-American population is estimated to be nearly two million by the U.S. Census, but other organizations estimate the population to be closer to four million.
- **Middle Eastern:** *Middle Eastern* refers to people who were born in, or have ancestry from, the geographic region known as the Middle East. The boundaries of the Middle East can vary depending on individual perspective and can change over time. While there are Middle Eastern countries where Arabic is the official language, individuals may choose whether to identify as Middle Eastern, as Arab, or as neither.
- **Muslim:** *Muslims* are followers of the religion of Islam. Muslims can vary in their religious practices, political views, cultures, races, and languages spoken. While many Muslims read and understand Quranic Arabic (also known as Classical Arabic, the language often used in Islamic religious texts), not all Muslims speak Arabic. The American Muslim population is estimated to be 2.5 million, with members who are, from greatest to least proportion, African American, white, Asian, and "other."
- **South Asian:** *South Asian* refers to people whose origins are from the geographic region that includes the countries of India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan, and the Maldives. This diverse population has a large diaspora worldwide. South Asians practice a variety of religions, including Buddhism, Christianity, Hinduism, Islam, Judaism, and others. The South Asian-American population is estimated to be more than 3.4 million.

While the definitions above present these groups as being cohesive, AMEMSA groups are just as likely as other communities to have multiple sub-groups and identities.

voices that need to be identified and fully understood. A detailed description of Vera's project methodology appears in appendix B on page 39.

The material in this field-informed guide is framed within the three components of community-oriented policing—partnerships, problem solving, and organizational transformation. (See the sidebar on page 6 for an overview of the community policing philosophy.) The discussion of each component includes details about prevalent challenges and a selection of suggested tactics to address them. In practical applications, many of the challenges and tactics are interrelated and not confined to a single component of community policing. But the format of this guide intends to present the information simply and succinctly. When coming up with an action plan that implements the suggestions in the guide, law enforcement should aim to implement at least one tactic under each of the components of community policing. This approach will ensure that an agency's internal and external practices are united in effectively engaging AMEMSA communities.

Ideally, community oriented policing efforts should flow from pre-existing relationships, joint problem solving, and other mutual civic engagement activities with the diverse communities they serve. Implementing community policing in response to concerns about violent extremism sends the wrong message, can "securitize" the relationship between police and communities, and potentially mislabels or stigmatizes AMEMSA groups.

This guide is tailored to the needs and realities of local law enforcement, particularly those deeply embedded in a community policing framework. It contains two sections, a glossary, and appendixes. The first section describes the three project sites and the local partners. The second section presents barriers and tactics related to each component of community policing. The appendixes include a list of informational resources, a description of the project methodology, demographic information about the police and community interviewees, and copies of the interview guides and consent forms.

Selection of federal policies and practices specifically impacting AMEMSA communities[13]

- **October 2001:** USA Patriot Act is passed by Congress
- **November 2001:** Voluntary interviews ordered by Attorney General and FBI for 5,000 Arab and Muslim immigrant men
- **January 2002:** Absconder Apprehension Initiative
- **March 2002:** Second round of voluntary interviews ordered by Attorney General and FBI for 3,000 Arab and Muslim immigrant men
- **September 2002:** U.S. Immigration and Customs Enforcement (ICE) enters into first statewide Memorandum of Understanding (MOU) with Florida's state and local police to enforce immigration violations
- **November 2002:** Special registration program—National Security Entry-Exit Registration System (NSEERS)—begins
- **March 2003:** FBI is granted expanded immigration enforcement powers; voluntary interviews with 11,000 Iraqi Americans and Iraqi nationals
- **December 2003:** Special registration (NSEERS) program is suspended
- **March 2006:** USA Patriot Act is renewed
- **February 2007:** Traveler Redress Inquiry Program (TRIP)
- **December 2008:** DOJ issues FBI's Domestic Investigative Operative Guide (DIOG)
- **March–July 2011:** Congressional hearings on Islamist radicalization

Are you new to community policing?

Annual National Night Out celebration where the community enjoys a family friendly night of entertainment, vendors, and information booths, organized largely by the local police and fire departments, August 2012.

Source: Piscataway (New Jersey) Police Department

Community policing in the United States began in the 1980s and was seen as a way to re-engage with the community in the face of rising crime rates and strained relationships between citizens and police. However, many scholars trace the underpinnings of community policing to Robert Peel, who, in 1829 as the British Home Secretary, outlined nine principles of policing, including the principle that the police are the public and that the public are the police.

The COPS Office, which was created in 1994 with the passage of the Violent Crime Control and Law Enforcement Act to institutionalize community policing nationwide, identifies community partnerships, problem-solving, and organizational transformation as the three essential components of modern community policing that together "proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime."

For more information about community policing, visit www.cops.usdoj.gov.

Community policing and homeland security: What's the relationship?

Ensuring homeland security begins in local communities across the nation, where local police agencies are responsible for public safety. Local police departments that partner with their communities and develop a relationship of mutual trust and understanding to solve problems are better positioned to respond to a broad array of public safety concerns ranging from public disorder and traffic to serious violent crime and homeland security threats.[14]

Section 1: Project Sites and Local Partners

Table 1. Jurisdictions at a glance (accurate as of January 2014)

Jurisdiction (City, County, State)	Description	Total Population[1]	Predominant AMEMSA Ethnic and Racial Groups
Anaheim, Orange County, California	Anaheim is the most populous city in Orange County, California. Anaheim's AMEMSA communities are predominantly Arab, Middle Eastern, and South Asian. These communities either reside in the city and/or own businesses that support the tourism industry.	343,248	Egyptian Indian Iranian Jordanian Lebanese Pakistani Palestinian Syrian
Cleveland, Cuyahoga County, Ohio	Cleveland is the second largest city in Ohio. Cleveland has a large Muslim population, which includes refugees from Somalia and a long-established African-American community. There are more than 15 mosques serving the diverse cultural, linguistic, and religious needs of Cleveland's Muslim community.	390,928	African American Egyptian Indian Iranian Lebanese Somali
Piscataway, Middlesex County, New Jersey	Piscataway is located in central New Jersey. Middlesex County has the largest population of Asian Indians of all the counties in New Jersey. Piscataway's South Asian community practices various religious faiths, predominantly Hinduism and Islam.	56,878	Bangladeshi Indian Pakistani Palestinian

1. These figures are from U.S. Census Bureau 2012 population estimates for Anaheim, CA (quickfacts.census.gov/qfd/states/06/0602000.html), Cleveland, OH (quickfacts.census.gov/qfd/states/39/3916000.html) and Piscataway, NJ (factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=ACS_13_3YR_DP02&prodType=table).

Table 2. About the United Communities Police and Community Partners (as of January 2014)

POLICE PARTNERS

	Anaheim, CA	Cleveland, OH	Piscataway, NJ
Agency name and leadership	Anaheim Police Department Chief Raul Quezada	Cleveland Division of Police Chief Michael McGrath	Piscataway Police Department Chief Rick Ivone
Agency size (sworn officers and civilian staff)	623	2,086	104
Relevant community policing initiatives	P.A.C.E.: Public Awareness through Citizen Education; Cops 4 Kids Program; Crime Prevention Specialists; Community Liaisons	Citizen's Police Academy; Pizza with a Cop; Domestic Violence Coordinating Council	Citizen's Police Academy; D.A.R.E.® (Drug Abuse Resistance Education); Domestic Violence Response Team

Tables 1 and 2 are snapshots of the police and community partners in the three jurisdictions selected for this project.

Although most of the community partners listed in table 2 had a pre-existing relationship with the police department, the organizations and police agencies were all interested in a greater level of partnership and collaboration. Additional information about the community partner selection process can be found in the methods detailed in appendix B on page 39.

Table 2. About the United Communities Police and Community Partners (as of January 2014) *cont'd.*

COMMUNITY PARTNERS

	Anaheim, CA		Cleveland, OH		Piscataway, NJ	
Agency name	Access California Services	Orange County Human Relations	CAIR-Cleveland (Cleveland chapter of the Council on American-Islamic Relations)	Coalition for a Better Life, First Cleveland Mosque, Islamic Center of Cleveland, Masjid Rasoul Allah, the Uqbah Mosque Foundation, and Masjid Warith Deen	Manavi	Muslim Center of Middlesex County
Agency type	Community-based organization	Nonprofit agency	Community-based organization	Community- and faith-based organizations	Community-based organization	Faith-based organization
Services provided	Culturally oriented organization that is devoted to empowering underserved Arab-American and Muslim-American communities.	Mission is to foster mutual understanding among residents and eliminate prejudice, intolerance, and discrimination in order to make Orange County a better place for all people to live, work, and do business.	Enhances understanding of Islam, encourages dialogue, protects civil liberties, empowers American Muslims, and builds coalitions that promote justice and mutual understanding.	These organizations offer religious, cultural, and social services to the Muslim and other communities. Coalition for a Better Life also runs the Peace In The Hood initiative, which is a youth violence, prevention, intervention, and education program.	Statewide organization that aims to end violence in the lives of South Asian women.	Offers religious and social services, an Islamic school, and other programs for youth and adults.

Section 2: Barriers to Community Oriented Policing in AMEMSA Communities and Tactics for Overcoming Them

COMMUNITY POLICING is a philosophy that has three components: partnerships, problem solving, and organizational transformation.[15] The United Communities project revealed three barriers, common to all three project sites, to effective community policing in AMEMSA communities: the lack of a liaison between the police and AMEMSA communities, underreporting of crime, and underdeveloped capacity. The project also identified tactics that can help overcome these barriers. Though these barriers are interrelated, each is presented here within the context of the community policing component it most affects in order to clearly explain its causes and consequences.

Barrier to community partnerships: Lack of a liaison

Police can rarely solve community problems on their own. Community policing encourages the use of partnerships with diverse stakeholders—ranging from community members, organizations, and institutions to government agencies, private businesses, and the media—to guide law enforcement responses to public safety problems and increase trust in police. The success of partnerships depends on whether, and to what extent, the parties can come together to collaborate. Any obstacle to collaboration can prevent police-community partnerships from forming and reaching their true potential.

To foster and sustain community partnerships, police departments need to have one or more individuals who serve as liaisons or "go-to" people between the department and the community and who can provide important insights about the community, identify community-based resources, and broker alliances. A liaison does not necessarily have to be located in a police department, though having a sworn or civilian law enforcement liaison gives an agency greater control in ensuring appropriate follow through. Local police agencies often lack a liaison to AMEMSA communities.

Partnerships: Causes of lacking a liaison

Limited knowledge about local AMEMSA communities

Most police officers know very little about the demographic composition of local AMEMSA communities and the various cultures, religions, practices, and perceptions of police common among them. Two factors most often contribute to this limited knowledge: infrequent contact between local law enforcement and AMEMSA individuals and a lack of police training and law enforcement information available about these topics. Moreover, when diversity trainings are offered, they tend to focus on general trends rather than specific information about local AMEMSA groups.

Minimal AMEMSA involvement in community policing programs

AMEMSA individuals seldom participate in community policing programs such as National Night Out, citizens' police academies, or Explorers programs. While this lack of participation indicates that some AMEMSA individuals are not interested in participating, it also suggests that local law enforcement outreach for these programs is not getting through to AMEMSA communities. When community members do not participate in police programs, they have fewer opportunities for

voluntary, non-emergency interactions with police—which are at the heart of effective community policing.

Partnerships: Consequences of lacking a liaison

Missed partnership opportunities

All partnerships begin with some level of interaction and information sharing. When there is no one to broker initial interactions and communications, partnership opportunities may never get off the ground. The police will not learn about those in the community willing to collaborate with them or about what assets these individuals might bring to the partnership. Without a reliable and knowledgeable source to identify and meet with the potential partners, officers may prematurely dismiss collaboration with AMEMSA communities because they appear to be closed off.

Group of AMEMSA professionals at the Orange County Human Relations annual gala, 2013

Source: Orange County Human Relations.

Reliance on stereotypes

When police officers do not have access to accurate information about a group, they will often turn to whatever is available. This may even include incorrect or distorted information circulating on the Internet or in the media generated by biased sources. Since 9/11, some members of AMEMSA communities have been stereotyped as criminals and terrorists; much of the stereotyping has happened online or through media reporting. In solely relying on second-hand information about AMEMSA communities, police run the risk of making inaccurate assumptions about AMEMSA individuals and groups and their role as either perpetrator or victim in a particular case.

Strained outreach resources

While community outreach is a core responsibility for anyone tasked with developing community policing programs, there is rarely enough time to knock on doors to individually recruit community members for an agency's programs. Often, community policing practitioners have to rely on publicizing programs through those channels that have a wide reach to a variety of communities. If they cannot access community-specific channels because they do not have a contact person, police will have to dedicate additional time and effort to reaching community members.

Partnerships: Tactics for developing liaisons

Create a police-community liaison position

A police-community liaison is someone who serves as a bridge between the police and community. This person is trusted by both groups and understands both groups' needs, interests, and concerns. As noted earlier, the liaison does not necessarily have to be located in a police department. Any vetted community member who has participated in community policing initiatives or a respected community leader or business owner who

Notes from the field: Partnering with a faith leader in Piscataway

In Piscataway, officers perceived the requirement to remove shoes before entering South Asian homes and houses of worship as a barrier to getting their jobs done. For law enforcement, their uniform, including their footwear, is critical to their effectiveness in protecting public safety. When the imam of the local mosque learned of the police's concerns with the "no shoe rule," he was able to explain that this rule can be waived to accommodate law enforcement needs because effective police response to emergencies is everyone's greatest priority. In other instances, when police enter the mosque in non-emergency situations, the mosque provided disposable shoe covers.

has passed a police background check can also serve in this role or connect the department to qualified community members or other viable candidates. Moreover, police-community liaisons do not need to be fluent in Arabic or another AMEMSA language in order to be effective. The most critical quality of a successful liaison is having the trust of both groups. For this reason, finding the right person may take some time and effort; not every person is well suited for this role. Once the position is filled, its roles and responsibilities should be codified in a written policy so that reassignments or vacancies in the role do not hinder subsequent partnership efforts.

Benefits of creating a liaison position include the following:

- Increases police knowledge about the demographic composition of local AMEMSA communities and these groups' cultures, religions, practices, and perceptions of police
- Creates a direct outreach channel to AMEMSA communities
- Provides a resource for training curricula about local AMEMSA communities and their public safety needs
- Ensures that community concerns are being directed to the parts of a department that are best able to respond

Partner with AMEMSA faith leaders

Because many religions are practiced in AMEMSA communities, local faith leaders may include Muslim imams, Hindu priests, and Christian ministers, among others. In addition to being a rich resource for cultural and religious information, they often serve as gatekeepers to the larger community. Partnering with leaders of multiple faiths provides access to many different segments of AMEMSA communities and reduces reliance upon any single leader. In order to gain their trust, law enforcement should expect to meet with AMEMSA faith leaders on numerous occasions. This process will take time and involve some cross-education about each group's experiences and priorities. AMEMSA faith leader partners can be integrated into an agency's existing chaplaincy program. These programs often have structured roles for faith leader partners.

Benefits of partnering with faith leaders include the following:

- Identifies and engages religious leaders who are willing to help their communities form public safety partnerships with police
- Increases law enforcement knowledge about local AMEMSA communities' religious beliefs and practices
- Minimizes misunderstandings about AMEMSA groups and their religious beliefs and practices

Set up community advisory councils or working groups

A community advisory council or working group provides a formal role for community members who seek to collaborate with police leadership in addressing the community's public safety concerns. Police agency executives, in close consultation with a community liaison or other community partners, can choose between setting up a dedicated AMEMSA advisory council or working group and adding AMEMSA members to existing groups. This decision should be based on the size and composition of the local AMEMSA communities compared to other ethnic and religious communities in the jurisdiction, agency priorities, and available resources. The success of an advisory body in making sound decisions often hinges on having members that are truly representative of the community. It is important to remember that these communities are diverse, and different subgroups or individuals may have divergent or even conflicting views. Thus, members should come from various community stakeholder groups (e.g., faith communities, social and legal service providers, professionals, local business owners, educators, and parents) and be able to demonstrate their ability to effectively represent those

Imam delivering a presentation on Islam at an interfaith Iftar, 2010

Source: Muslim Center of Middlesex County (New Jersey)

Techniques for initial contact with faith leaders

Techniques for identifying and making the initial contact with faith leaders in AMEMSA communities:

- Speak with AMEMSA business owners and service providers to learn about places of worship and other faith-based organizations.
- Ask current faith-based partners for assistance in contacting leaders of other denominations, as they may already be involved in interfaith partnerships.
- Contact the local or regional chapter AMEMSA advocacy organizations such as ACCESS and its National Network for Arab American Communities (NNAAC), Council on American-Islamic Relations (CAIR), Muslim Public Affairs Council (MPAC), Sikh American Education and Legal Defense Fund (SALDEF), and South Asian Americans Leading Together (SAALT) for information about local faith organizations. (Websites for these organizations can be found in the appendix A.)
- Search online directories such as www.islamicfinder.org, www.hindutemples.us, and www.gurdwara.us for a listing of local mosques and Hindu and Sikh temples.
- Visit local churches, mosques, temples, and gurdwaras and speak to the leadership. Do not visit during peak prayer times or worship services when a large number of members are present. Be prepared to leave behind a business card and an agency community policing brochure in the event someone is not available immediately. Follow up as needed.
- Attend public festivals that take place in houses of worship—for example, Eid celebrations at the end of the Islamic month of Ramadan or Diwali celebrations in the Hindu community—and introduce the police department at these events. Some of these institutions will seek additional traffic assistance or coverage by off-duty police officers for the big events. Do not let this opportunity to make contact and learn more about the event slip by.

different groups. Additionally, members must also be committed to working collaboratively with other members for the betterment of their community as a whole.[16]

Benefits of setting up community advisory councils include the following:

- Creates a formal opportunity for voluntary contact between local law enforcement and AMEMSA individuals
- Provides police with ready access to AMEMSA individuals who represent different countries, cultures, religions, and beliefs
- Creates a formal, ongoing role for engaged AMEMSA community members in shaping an agency's community policing activities
- Creates community buy-in and a sense of co-ownership of police programs and activities with the community

Table 3 on page 16 summarizes the content in this section by listing each challenge and the tactical solutions described.

Six topics to cover in advisory council or working group meetings

1. Overview of the police department's community policing activities and programs.
2. Updates about recent police activity, crime trends, or public safety threats in AMEMSA communities.
3. Residents' views of public safety concerns and any recent incidents of crime impacting their specific community.
4. Review of police protocols and resources for communicating with limited English proficient (LEP) victims, witnesses, and suspects.
5. Police hiring announcements for sworn or civilian positions.
6. Upcoming community or police events that can offer additional networking opportunities.

10 tasks for entities serving as a "go-to" (could be community liaison, faith leader partners, or advisory councils)

1. Learn about the demographics, cultures, religions, practices, and public safety needs of local AMEMSA communities. Share this information with members of the department's leadership and community policing team.
2. Plan police-community dialogues and invite appropriate participants from both groups.
3. Locate appropriate community-based venues (faith or secular) for police-community meetings.
4. Review drafts of community policing materials and recruitment announcements to ensure they are linguistically and culturally appropriate for local AMEMSA communities.
5. Guide how, and to whom in the AMEMSA communities, community policing materials should be disseminated.
6. Identify reliable and reputable community-based media outlets for discussing and promoting police-community initiatives.
7. Survey local community members about what prevents crime reporting and craft culturally accessible solutions to increase it.
8. Speak to local AMEMSA advocates to learn of any unintended consequences of police policies that harm local communities, and proactively work with agency leadership to modify policies.
9. Create and regularly update a police department resource list of AMEMSA community leaders and institutions that can assist police in serving AMEMSA communities.
10. Develop a calendar of religious and cultural holidays, festivals, and community events as a reference for the police agency and to identify potential collaboration opportunities.

Table 3. Synopsis of partnership challenges and tactical solutions for overcoming the barriers

Barrier	Causes	Consequences	Tactic	Benefits
Lack of a liaison	Limited knowledge about local AMEMSA communities Minimal AMEMSA involvement in community policing programs	Missed partnership opportunities Reliance on stereotypes Strained outreach resources	Create a police-community liaison position	Increases police knowledge about the demographic composition of local AMEMSA communities and these groups' cultures, religions, practices, and perceptions of police. Creates a direct outreach channel to AMEMSA communities. Provides a resource for training curricula about local AMEMSA communities and their public safety needs. Ensures that community concerns are being directed to the parts of a department that are best able to respond.
			Partner with AMEMSA faith leaders	Identifies and engages religious leaders who are willing to help their communities form public safety partnerships with police. Increases law enforcement knowledge about local AMEMSA communities' religious beliefs and practices. Minimizes misunderstandings about AMEMSA groups and their religious beliefs and practices.
			Set up community advisory councils or working groups	Creates a formal opportunity for voluntary contact between local law enforcement and AMEMSA individuals. Provides police with ready access to AMEMSA individuals who represent different countries, cultures, religions, and beliefs. Creates a formal, ongoing role for engaged AMEMSA community members in shaping an agency's community policing activities. Creates community buy-in and ownership of police programs and activities in the community.

Barrier to problem solving: Underreporting of crime

Local law enforcement seeks to solve public safety problems in the communities it serves. In order to do this, police must understand the underlying causes of each problem and work with the affected communities to find solutions. Any obstacle to this two-part proactive approach can inhibit the problem-solving capacity of the police.

Problem solving begins with proactively and systematically identifying problems. Communities, while not the only source of information about crime, play an important role in helping police identify the types of issues or problems that require a strategic police response. Community members often have direct access to environments or domestic settings, where public safety concerns may arise that police are not privy to until they are invited or called.

Problem solving: Causes of underreporting

Lack of knowledge about the functions, priorities, and processes of police

Many AMEMSA individuals do not know the functions, priorities, and processes of local police. This lack of knowledge could be due to recent immigration to the United States or a lack of access to this information. Both recent and long-term immigrant residents often do not know about or understand local laws. In addition, large segments of these communities do not know how to make complaints to the police or if their input about these situations is desired by law enforcement.

Language barriers

Police often do not fully understand the language access needs of the AMEMSA communities. Many presume that long-term AMEMSA residents speak English, and that language barriers, if any, are experienced only by recently-arrived immigrants. In fact, some long-term AMEMSA residents are not fluent in English, and others only feel comfortable reporting crimes in their native languages. Even those with higher levels of English proficiency may be reluctant to communicate with the police in English because they fear that they will not be understood due to their accent. Language barriers and cultural barriers can also exist between AMEMSA groups and cause inter-group conflict or disorder that requires police intervention.

Targeting of AMEMSA communities

In the wake of 9/11, AMEMSA communities—Muslims in particular—have experienced a heightened level of law enforcement attention. Community members believe they are being unnecessarily profiled and monitored by police in community or religious settings, such as mosques. Negative media reports of the counter-terrorism and community mapping and surveillance activities of the New York City Police Department and other large local law enforcement agencies have only reinforced this belief.[17] Muslim women and others who wear Islamic clothing or religious symbols also feel they are more frequently stopped and harassed by police—often during traffic stops—because they can be readily identified as being Muslim. Likewise, while not Muslim, Sikh men who wear a turban also report experiencing harassment from law enforcement and other community members.

Low traditional civic engagement

Some segments of AMEMSA communities, particularly immigrants, are not currently participating in local government. This may be because they do not value or prioritize traditional demonstrations of civic engagement. Instead, some people are staying connected to institutions and socio-political affairs in their countries of origin. Among both U.S.-born and foreign-born AMEMSA community members, volunteerism in the local faith-based community is more likely than participation in local governance.

Avoidance of police

Among many AMEMSA communities, a fear and mistrust of law enforcement is pervasive. This trend stems from various interrelated factors, possibly including, but not limited to, a lack of knowledge of

Notes from the field:
Underreporting of domestic violence from an Anaheim officer's perspective

We've always known that domestic violence is highly underreported—only about 50 percent of cases are reported in the community at large. Even less is reported in the Hispanic community and it is almost never reported in the Arab-American community, particularly the Muslim community. There are lots of reasons for why this is happening. For example, it is believed that family problems should be resolved in the mosque. Or, they believe that involving the police will lead to more family problems.

—Captain, Anaheim Police Department

Group of participants in annual Piscataway Police Youth Week, 2013

Source: Piscataway (New Jersey) Police Department

police procedure and culture; prior experiences with law enforcement; language barriers; or federal anti-terrorism policies and practices. Likewise, among AMEMSA immigrants and immigrant families, the fear and mistrust is often compounded by prior abusive experiences with law enforcement in their home countries or negative experiences with immigration enforcement, detention, and deportation initiatives. Regardless of the contributing factors, feelings of fear and mistrust lead communities to avoid any voluntary contact with police, which includes calling 911 for emergency service.

Problem solving: Consequences of underreporting

Impaired crime response

Police explain that it is difficult to resolve or proactively address public safety issues in communities that are not reporting crimes. This difficulty exists because underreporting directly affects one core police function: responding to calls for service. In those cases when police do learn about potential public safety problems, AMEMSA victims or witnesses are often unwilling to voluntarily come forward and share information. Thus, local law enforcement may not be able to proceed with an investigation or other response.

Low satisfaction with local policing efforts

Impaired crime responses lead to unaddressed public safety threats and a potential rise in crime. AMEMSA communities that feel that the police are not protecting them become dissatisfied with local law enforcement.

Self-policing in AMEMSA communities

In many situations, AMEMSA individuals do not see any benefits in bringing crimes to the attention of local police and only report crime or public safety concerns to family members or others in their cultural or faith communities. This is particularly common with crimes that are believed to be of a personal nature, such as domestic violence. Likewise, AMEMSA individuals are often unaware of collaborations between law enforcement and social service organizations that provide holistic and culturally-sensitive services to crime victims.

Problem solving: Tactics to increase reporting

Educate AMEMSA communities about local laws and the roles of police

A local law enforcement agency typically has one or more established ways of educating community members about laws, police roles, and public safety priorities. Some agencies have an Explorers program or School Resource Officers (SROs) to educate young people about crime prevention and the role of police and to reach parents of school-age children. Others have

citizens' police academies or use social media channels to educate adult community members. With some fine tuning and targeted outreach, these methods could help educate AMEMSA communities. Police should work with community partners on an ongoing basis to see how current initiatives could be modified or expanded to reach AMEMSA communities. Once the educational resources are adapted and available, they should be well publicized through AMEMSA community- or faith-based organizations, media outlets, and businesses.

Benefits of educating community members about police roles include the following:

- Raises community awareness of local laws and the functions, priorities, and processes of police
- Increases community access to existing police department educational resources
- Demonstrates that police want to and can be trusted to protect AMEMSA communities

Teach the community what they need to know

Here is a list of commonly asked questions from AMEMSA communities.

- What should someone do when stopped by a police officer?
- Why do police officers sometimes act in an intimidating manner?
- What is community policing and how does it happen here?
- Can a non-English speaker call 911 to report a crime?
- What happens after a complaint about officer misconduct is made?
- How do the local police work with federal law enforcement?

Educating the community: what community partners can do

- Identify common policing activities that are not well understood. These might include traffic stop protocol, call response protocol, tactics for controlling a scene, and the procedure for taking and responding to a resident's complaint.
- Explain any underlying misunderstandings or misconceptions of the role of police.
- Identify the languages that are commonly read and spoken by community members, and locate qualified translators and interpreters to make training content more accessible.
- Develop culturally appropriate outreach materials for law enforcement community education initiatives.
- Connect law enforcement to service providers in the AMEMSA communities who can host or publicize community trainings.

Officer teaching participants about police procedure as part of the Public Awareness through Citizen Education (PACE) program, 2013

Source: Anaheim (California) Police Department

Investigate every incident that might be a bias or hate crime and publicize this effort

Local law enforcement needs to better understand when AMEMSA communities are being harassed or victimized and whether Islamophobia or other types of bias or hate precipitated the crime. In serving AMEMSA populations, investigating every incident and collecting information related to the victim's race, gender, ethnicity, and religion enable the police to get a better understanding of the root causes and motives of the perpetrators to ultimately prevent future problems. At the same time, police should publicize their investigations and ongoing progress to AMEMSA communities to build confidence and encourage further crime reporting and cooperation with police.

Benefits of investigating potential bias or hate crimes and publicizing the effort include the following:

- Shifts the focus away from discussing whether AMEMSA communities are appropriate targets of investigation and instead focuses on addressing issues of victimization in those communities
- Sets up a proactive and data-driven approach for addressing crime victimization in AMEMSA communities
- Communicates a clear message to AMEMSA communities that the police are on their side and want to protect them

Provide and promote law enforcement language services to AMEMSA communities

Community policing hinges on effective communication between law enforcement community members. Local police need to consider AMEMSA communities when developing language access policies and deploying language resources. When drafting a language access policy, law enforcement should review community demographics and ask AMEMSA partners to identify which crimes or law enforcement complaints are not being reported due to language barriers and which public safety issues are not being addressed. It is important to realize that concerns might not be limited to crime or complaints about law enforcement but may also relate to broader public safety and service issues.

Members of AMEMSA communities have the same concerns about the protection and safety of children or seniors as other members of the community. However, they may not be as informed as others in the community about how to access the police department's Amber Alerts for children or TRIAD program for senior citizens. Policies should list the language resources that are available for communicating with specific linguistic groups and indicate which resources are appropriate for each type of police contact (e.g., traffic stops, calls to 911, interrogations, and community meetings). The policy should also prohibit the use of children or other untrained individuals as interpreters except in emergencies. Once implemented, agencies should actively promote their language access policy to every member of the agency and to AMEMSA communities.

Benefits of providing language services include the following:

- Facilitates a consistent and equitable agency response to limited English proficient (LEP) individuals
- Encourages crime reporting and engagement among LEP AMEMSA victims and witnesses
- Ensures that the information exchanged between law enforcement and the community is accurate and leads to correct suspect identifications and effective investigations

Table 4 on page 22 summarizes the content in this section by listing each challenge and the tactical solutions described.

Language access policy considerations

What to consider when drafting a language access policy:

- **Demographics:** Which segments of local AMEMSA communities are likely to be limited English proficient (LEP)? What proportion of each ethnic group is LEP? (Local sources of this data include departments of education or schools, city departments of health, municipal and state courts, and community-based service providers.)
- **Agency Data:** What data is available to accurately measure contacts with LEP individuals? Can current data management systems collect this data from police reports? What modifications need to be made to data management systems to collect this information? What quality control measures can be instituted to ensure accurate reporting and data entry?
- **Resources:** What language resources are currently available within the agency? What resources can be borrowed or shared with other law enforcement or government agencies? Are there any local academic or community-based resources that can be adapted for use by law enforcement? How will resource utilization be tracked and analyzed to identify any gaps and underused resources?

Law enforcement language access resources, including sample agency plans, can be found at www.lep.gov/resources/resources.html#LawE.

Table 4. Synopsis of problem-solving challenges and tactical solutions for overcoming the barriers

Barrier	Causes	Consequences	Tactic	Benefits
Under-reporting of crime	Lack of knowledge about the functions, priorities, and processes of police Language barriers Targeting of AMEMSA communities Low traditional civic engagement Avoidance of police	Impaired crime response Low satisfaction with local policing efforts Self-policing in AMEMSA communities	Educate AMEMSA communities about local laws and the roles of police	Raises community awareness of local laws and the functions, priorities, and processes of police. Increases community access to existing police department educational resources. Demonstrates that police want to and can be trusted to protect AMEMSA communities.
			Investigate every incident that might be a bias or hate crime and publicize this effort	Shifts the focus away from discussing whether AMEMSA communities are appropriate targets of investigation and instead focuses on addressing issues of victimization in those communities. Sets up a proactive and data-driven approach for addressing crime victimization in AMEMSA communities. Communicates a clear message to AMEMSA communities that the police are on their side and want to protect them.
			Provide and promote law enforcement language services to AMEMSA communities	Facilitates a consistent and equitable agency response to limited English proficient (LEP) individuals. Encourages crime reporting and engagement among LEP AMEMSA victims and witnesses. Ensures that the information exchanged between law enforcement and the community is accurate and leads to correct suspect identifications and effective investigations.

Barrier to organizational transformation: Underdeveloped organizational capacity

As the traditional policing approaches of focusing on crime response and suppression have increasingly given way to that of community policing, a number of police departments and sheriff's offices have had to re-align their organizational management structure, policies and procedures, personnel, and information systems to support community partnerships and proactive problem solving.

An effective realignment depends on each law enforcement component reaching its full potential in supporting community policing goals. This requires an ongoing review of internal capacity and identifying new resources that could be leveraged to connect with communities and engage them in public safety efforts. Recognizing that significant segments of AMEMSA populations and institutions are relative newcomers to many communities, there is an opportunity for local law enforcement to analyze and further develop their ability to serve AMEMSA communities.

Organizational transformation: Causes of underdeveloped organizational capacity

Lack of knowledge and integration of agency personnel's background and skills

Law enforcement executives recognize the value of leading agencies that reflect the communities they serve, but they may not be fully aware of the connections department members may have within their jurisdiction's varied linguistic, cultural, and religious communities. Many local law enforcement agencies collect only the most basic demographic data on their personnel and are often unaware of a department member's fluency in a second language. This could lead to missed opportunities to build relationships with community members. For example, a dispatcher may attend the same mosque as Muslim community members, or a new recruit may speak a language that is common to South Asian business owners, but they may not be assigned to work with these groups. A better understanding of their personnel's background and skills can provide police leadership with greater internal assets that can be leveraged for partnership and problem-solving activities with AMEMSA communities.

Narrowly defined personnel roles

In an effort to prevent future attacks of terrorism post-9/11, local law enforcement was tasked with new homeland security roles and responsibilities. The Terrorism Liaison Officers (TLOs) program was one development that created a specific role within local law enforcement and other agencies. While the role of TLOs can vary by jurisdiction, their tasks center on gathering and disseminating information on terrorism. Officers selected to serve as TLOs in the three project sites reported feeling underutilized in the role. Their specialized training and resources limit them to addressing national terrorism threats rather than a broader set of crimes and public safety threats. In addition, while TLOs often conduct community outreach that closely mirrors a key community policing tactic, the TLO program is often not integrated into a local agency's community policing framework.

Notes from the field:
Underdeveloped capacity in Cleveland

The Cleveland Division of Police (CDP) has practicing Muslim officers in the department who have become informal bridges between the police and Muslim community, answering questions and facilitating greater understanding of each group's practices and customs. In recognition of the value of these interactions, the CDP is looking to incorporate these officers' perspectives of the Muslim community's public safety questions into an agency-wide training and community esource guide for the entire department.

Organizational transformation: Consequences of underdeveloped organizational capacity

Fragmented police contacts with AMEMSA communities

When officers responding to individuals who are in crisis mode (e.g., victims or suspects) are the only source of contact for the community member, these officers become the "face" of the department, regardless of their designated role or assignments. If community members have negative experiences with such officers, the department's image as a whole can become tarnished. Conversely, positive interactions with these officers can greatly enhance the department's image and capacity to collaborate with community members. However, any beneficial impact resulting from the actions of individual officers is certain to get diluted or completely lost unless the department replicates and promotes their promising practices agency wide. This is especially important when an informal police agency "face" in the community changes or leaves his or her position.

Marginally useful cultural trainings

Local law enforcement officers generally lack knowledge about the diverse cultural and religious practices of AMEMSA communities. To fill this need, agencies often hire a consultant or expert in those practices. This expert may have little or no law enforcement experience or training in proper situational awareness or how to avoid misreading certain cultural behaviors or AMEMSA religious practices. In some cases, agencies may select trainers who have not been vetted as credible and trustworthy sources. As a result, cultural competency or awareness trainings risk being too academic, abstract, or unreliable for officers to effectively apply the knowledge to local policing situations. Agencies often overlook their own personnel when planning cultural or religious trainings. Local agencies often have some officers that have useful knowledge or experience with AMEMSA religious or cultural practices and might provide additional context to training provided by outside consultants. Incorporating the knowledge of these personnel would enhance the training provided

What are the typical roles and responsibilities of TLOs?

The TLOs are the principal points of contact for a public safety agency (including police and fire departments) in the collection and dissemination of information regarding domestic and international terrorism. TLO roles can include

- attending meetings and receiving terrorism training and information from the local Fusion Center, or other local entities engaged in terrorism intelligence or investigations;
- educating others within the agency, or within a designated area of responsibility, about current terrorist tactics, techniques, and practices;
- receiving and forwarding Suspicious Activity Reports (SARs) to local police, Fusion Centers, or a Joint Terrorism Task Force (JTTF);
- conducting, coordinating, or facilitating community meetings, conferences, and other information sharing activities.

For more information about the national TLO program, visit www.TLO.org.

by outside consultants who may not possess specific knowledge of local police culture and practices or the local AMEMSA groups' religious and cultural practices.

Lack of local return on investment for involvement in federal homeland security initiatives

When national security initiatives like the TLO program do not appear to have actual, everyday applications for local law enforcement, police may lose interest or remain minimally engaged. In addition, when outreach to AMEMSA communities is being undertaken as part of a counterterrorism strategy by TLOs, and the outreach is not guided by community policing principles, community members may begin to question the motives of other community policing efforts. Any resulting confusion or mistrust between law enforcement and community members could result in a lack of return on the significant cost of homeland security initiatives or potentially damage previously achieved community policing gains.

Organizational transformation: Tactics to develop organizational capacity

Seek out information about agency personnel's cultural, linguistic, and religious backgrounds

Police management should encourage personnel to voluntarily disclose information about their cultural, linguistic, and religious backgrounds. This should be presented as part of a larger effort to promote an organizational culture that treats these characteristics as community policing assets. Individual staff should not be forced to share this information, nor should they be regarded as the sole authorities on specific communities' beliefs and practices. Personnel who choose to share this information can provide a more nuanced understanding of both the police and community perspective in situations when there are few other sources of information and contacts.

Officer and community member following a police training on immigrant victims of domestic violence, 2006

Source: Council on American-Islamic Relations (CAIR) Cleveland chapter

Benefits to seeking information about personnel's backgrounds include the following:

- Increases a department's knowledge of its personnel's cultural, linguistic, and religious competencies
- Communicates an agency's recognition of individual officers' personal capital
- Integrates officers' personal knowledge and connections within a larger community policing framework
- Identifies internal knowledge and expertise that can be shared through peer-to-peer training

Equip all officers with community policing information and resources

To undertake a community policing mission, an agency must have a team approach to collaborative problem solving and community partnerships. While some tasks may be best performed by members of a designated community policing or other specialized unit, relationship building and proactive problem identification should be undertaken by all members of a police force. Table 5 on page 26 summarizes the content in this section by listing each challenge and the tactical solutions described.

Table 5. Synopsis of problem-solving challenges and tactical solutions for overcoming the barriers

Barrier	Causes	Consequences	Tactic	Benefits
Underdeveloped organizational capacity	Lack of knowledge and integration of agency personnel's background and skills Narrowly defined personnel roles	Fragmented police contacts with AMEMSA communities Marginally useful cultural trainings Lack of local return on investment for involvement in federal homeland security initiatives	Collect information about agency personnel's cultural, linguistic, and religious backgrounds	Increases an agency's knowledge of its personnel's cultural, linguistic, and religious competencies. Communicates an agency's recognition of individual officers' personal capital. Integrates officers' personal knowledge and connections within a larger community policing framework. Identifies internal knowledge and expertise that can be shared through peer-to-peer training.
			Equip all officers with community policing information and resources	Increases the number of officers who are having positive interactions with AMEMSA individuals, thereby advancing community policing goals. Facilitates proactive police responses to AMEMSA communities' public safety concerns. Ensures that community policing principles underlie all personnel actions, rather than just those performed by personnel with formal community policing designations.
			Task Terrorism Liaison Officers with an "all crimes" focus	Leverages a larger information sharing and intelligence gathering infrastructure to address the crimes that are most plaguing local communities. Ensures that homeland security initiatives undertaken locally do not impede community policing efforts. Increases the engagement of law enforcement personnel trained as TLOs with the community.

When all personnel are armed with community policing information and resources, any individuals who are sought out by AMEMSA groups are able to respond proactively and connect the groups to other departmental resources. Over time, a positive and well-informed initial contact can lay the foundation for deeper agency collaborations with AMEMSA communities.

Community policing officer meeting with Arab and Muslim community members about diversity recruitment within law enforcement, 2006

Source: Council on American-Islamic Relations (CAIR) Cleveland chapter

Benefits to equipping all officers with community policing information and resources include the following:

- Increases the number of officers who are having positive interactions with AMEMSA individuals, thereby advancing community policing goals
- Facilitates proactive police responses to AMEMSA communities' public safety concerns
- Ensures that community policing principles underlie all personnel actions, rather than just those performed by personnel with formal community policing designations

Task Terrorism Liaison Officers with an "all crimes" focus

If TLO roles and responsibilities are understood to focus broadly on all crimes, officers will be more likely to stay engaged in the program because their roles are integrated into their primary responsibilities in ensuring their communities' public safety. This includes preventing and responding to hate crimes that are perpetrated against AMEMSA communities. Simultaneously, any community outreach activities of TLOs can be integrated within an agency's larger community policing framework, so that their focus is on developing and sustaining partnerships and problem solving collaborations.

Benefits of having TLOs focus on all crimes include the following:

- Leverages a larger information sharing and intelligence-gathering infrastructure to address the crimes that are most plaguing local communities
- Ensures that homeland security initiatives undertaken locally do not impede community policing efforts
- Increases the engagement of law enforcement personnel trained as TLOs with the community

Snapshot of tactics

Local law enforcement should adopt at least one tactic under each component of community policing as shown in table 6, which summarizes the content in the three main sections of this report by listing each challenge and the tactical solutions described. This ensures that an agency's internal and external practices are united in effectively engaging AMEMSA communities.

Table 6. Summary of effective tactics and benefits to law enforcement

Community Policing Component	Barriers	Tactics
Community partnerships	Lack of a liaison	Create a police-community liaison position.
		Partner with AMEMSA faith leaders.
		Set up community advisory councils or working groups.
Problem solving	Underreporting of crime	Educate AMEMSA communities about local laws and the roles of police.
		Investigate every incident that might be a bias or hate crime and publicize this effort.
		Provide and promote law enforcement language services to AMEMSA communities.
Organizational transformation	Underdeveloped organizational capacity	Seek out information about agency personnel's cultural, linguistic, and religious backgrounds.
		Equip all officers with community policing information and resources.
		Task Terrorism Liaison Officers with an "all crimes" focus.

Conclusion

EFFECTIVE COMMUNITY POLICING is essential to protecting the public from crime, victimization, and acts of terrorism, yet relations between local police and AMEMSA communities are often not well developed. The benefits of developing and carefully sustaining positive relationships between this population and law enforcement cannot be overstated. Building a foundation of trust and cooperation with local communities helps to ensure that there are no weak links in an agency's ability to protect the public.

This guide seeks to fill a gap in the policing field concerning the challenges local police face in forming partnerships and problem-solving collaborations with the AMEMSA communities they serve. The tactics, notes from the field, and recommendations included in this guide are designed to facilitate communications and foster trust between police and AMEMSA community members, increase agency and officer effectiveness, and create safer neighborhoods. Implementing and institutionalizing these tactics may not lead to changes overnight, but they are instrumental in seeding change.

Likewise, although exact replications of the tactics and recommendations contained within this guide may not be applicable or feasible in all agencies, it is essential that each agency take proactive and systematic steps to better understand, protect, and engage their local AMEMSA communities.

Appendixes

Appendix A. Additional resources

Informational guides and reports

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Useful websites

Engaging Police in Immigrant Communities (EPIC) online toolkit

http://www.vera.org/epic

The Engaging Police in Immigrant Communities (EPIC) project is a national effort to identify and assess promising law enforcement practices that cultivate trust and collaboration with immigrant communities.

Everyday Democracy

http://www.everyday-democracy.org/en/Resource.26.aspx

Step-by-step instructions for implementing a series of police-community dialogues produced by Everyday Democracy. You must register to have access, but registration is free.

Lessons Learned Information Sharing

https://www.llis.dhs.gov

LLIS.gov serves as the national, online network of lessons learned, best practices, and innovative ideas for the emergency response and homeland security communities, providing federal, state, and local responders with a wealth of information and front-line expertise on effective planning, training, and operational practices across homeland security functional areas.

Office of Justice Programs

http://www.ojp.usdoj.gov/about/about.htm

This site provides a multitude of resources concerned with law enforcement intelligence operations and practices and acts as a clearinghouse for counter-terrorism-related information for local law enforcement, including training and technical assistance available from the federal government, private, and nonprofit organizations.

Resources for enhanced coordination and information sharing

Information-Sharing Environment (ISE)

http://www.ise.gov

The ISE website includes resources related to policies, procedures, guidelines, and standards related to the information-sharing environment and protecting privacy and civil liberties.

Federal Law Enforcement Training Centers

http://www.fletc.gov/training

This site provides information about introductory and advanced training programs developed with the advice, assistance, and support of law enforcement agencies.

National Criminal Intelligence Resource Center (NCIRC)

https://www.ncirc.gov

The NCIRC website provides information about programs that emphasize enhanced coordination and cooperation of local, state, and federal efforts.

Ready.Gov

http://www.Ready.gov

A website of the Department of Homeland Security designed to help citizens learn about preparedness in the case of a national emergency—including a possible terrorist attack.

Regional Information Sharing Systems (RISS)

http://www.riss.net

RISS offers secure information sharing and communications capabilities, critical analytical and investigative support services, and event de-confliction to enhance officer safety.

State and Local Anti-Terrorism Training (SLATT) program

https://www.slatt.org/

SLATT is funded by the U.S. Department of Justice, Bureau of Justice Assistance to provide specialized multiagency anti-terrorism detection, investigation, and interdiction training and related services to state, local, and tribal law enforcement and prosecution authorities.

Training videos

The First Three to Five Seconds

http://www.justice.gov/crs/training_video/3to5_300k/Intro.htm

The training video provides useful cultural and religious information to the law enforcement community about Arab-American and Muslim communities they might encounter.

On Common Ground—law enforcement training video on Sikhism

http://www.justice.gov/crs/video/ocg-video.htm

The training film educates law enforcement officials, airport personnel, and various communities across United States on cultural and religious practices associated with Sikhism.

Not In Our Town (NIOT)

http://www.NIOT.org

http://www.niot.org/niot-video/oak-creek-gathers-after-hate-crime-killings-sikh-temple-wisconsin

NIOT features more than 50 school films (Not In Our School; see www.niot.org/nios) with accompanying lesson plans, activity guides, and sample materials (see www.niot.org/action-hub/kit) from towns that have stood up and worked to prevent hate and intolerance from taking a hold in their communities. This brief video shows a large gathering, including the mayor and the police chief, in the center of town to support the Sikh community in the aftermath of the August 5, 2012 hate crime killing at the Sikh Temple of Wisconsin in Oak Creek, a suburb of Milwaukee.

National Arab, Middle Eastern, Muslim, and South Asian advocacy organizations

ACCESS
http://www.accesscommunity.org

Council on American-Islamic Relations
http://www.cair.com

Muslim Public Affairs Council (MPAC)
http://www.mpac.org

National Network for Arab American Communities (NNAAC)
http://nnaac.org

Sikh American Education and Legal Defense Fund (SALDEF)
http://www.saldef.org

South Asian Americans Leading Together (SAALT)
http://saalt.org

Appendix B. United Communities methodology

Overview

The United Communities project, rooted in the principles of community policing, sought to assist local law enforcement in cultivating and sustaining better relations with their Arab, Middle Eastern, Muslim, and South Asian (AMEMSA) communities. United Communities had three goals:

1. Investigate opportunities and challenges involved in developing local law enforcement partnerships with AMEMSA communities.
2. Build law enforcement's capacity to engage with AMEMSA communities, to prevent crime, and to protect against bias crimes.
3. Generate information and resources to foster better practices for community policing activities throughout the country.

To achieve these goals, the following activities were undertaken:

- Review of previous research and initiatives. Vera staff conducted an extensive review of the research and reports about the post-9/11 federal laws, policies, and programs that have impacted AMEMSA communities, local law enforcement roles in ensuring homeland security, and police-community relations initiatives with AMEMSA communities.
- Site and partner selection. Staff selected each jurisdiction and partnered with the local police agency and community organizations.
- Data collection. Staff conducted interviews and focus groups with police personnel and AMEMSA community members and collected relevant law enforcement agency data and policies.
- Data analysis. Staff reviewed data and identified and distilled themes from interview and focus group notes.
- Briefing workshops. Staff presented findings to police departments and community partners and other local stakeholders and engaged these groups in identifying resources and tactics for improving police relations with local AMEMSA communities.

Site and partner selection

In selecting the three project sites, Vera developed selection criteria for each component described here. The criteria reflect considerations of the project's local impact and the national lessons that could be drawn from the work in the three selected sites. To inform the selections, Vera staff reviewed jurisdiction data and the activities of potential police department and community partners, as well as interviewing experts in local universities, government, legal services, and advocacy organizations.

- Jurisdiction criteria. Vera staff selected geographic areas that
  - have a significant AMEMSA population, both immigrant and U.S. born;
  - mirror other U.S. municipalities;
  - experienced the impact of tensions between law enforcement and AMEMSA communities.
- Police partner criteria. At minimum, police partners had to
  - have a community policing mission or culture, which includes dedicated community policing officers and a focus on community partnerships and problem solving;

- run a citizens' police academy, Explorers program, or other programs that seek to educate the community about the role of police;
- commit to provide Vera staff with access to relevant policies, data, and police personnel for interviews and focus groups;
- agree to participate fully in the project from start to finish.

- Community partner criteria. Community partners had to
  - provide educational, support, or religious services to a significant portion of the local AMEMSA communities;
  - have staff or volunteer time and linguistic capacity to conduct community interviews and focus groups in a timely and effective manner;
  - agree to participate fully in the project from start to finish;
  - be well positioned to continue trust-building work with the police department after the conclusion of the project.

Data collection, informed consent, and confidentiality

The project collected data from interviews with the local police partner and local community partners and consultations with stakeholders and experts. All individuals who participated in the interviews or focus groups did so voluntarily and gave informed consent in their preferred language.

Obtaining informed consent involved presenting participants with a consent form in their preferred language and providing the participant time to read the form, a summary of the form, and a summary of the project to ensure that the participants understood all aspects of the project and their rights when participating, particularly the assurance of confidentiality and the voluntary nature of their participation. Participants were allowed to sign consent forms with an "x" or an alias, so long as the participant understood their rights as a participant. This protocol for obtaining informed consent was carried out with all prospective participants. In the case of community interviews conducted by community partners, who therefore were not employed by Vera, Vera staff trained all interviewers on the protocol for obtaining informed consent and the measures to be taken to ensure participant confidentiality.

Vera staff stripped all data of identifying information and did not collect or store the names of interview or focus group participants. To ensure the confidentiality of all participants, Vera collected copies of all notes, electronic and written, and required that community partners delete any electronic copies of notes from their computers. All notes received a numeric code, so the names of the participants did not appear in the same document as the notes. Below is a description of the various types of data that were collected.

- Data collection from police partner. The police partner granted Vera staff access to police personnel, as well as police policies, practices, and data related to law enforcement interactions with AMEMSA communities. Across the three project sites, Vera staff interviewed 57 police personnel of varying ranks and positions and from various units about their perceptions of the department's relations with local AMEMSA communities. Policies dealing with immigration, language access, victim or witness services,

suspicious activity reporting, U visa certification, human trafficking, and the arrest of foreign nationals were collected and reviewed. Vera also collected data on crime reporting, usage data for telephonic interpreter services (also known as language lines), and police personnel language capacity.

- Data collection from community partner. Recognizing the sensitivity of the subject matter for some AMEMSA individuals, Vera partnered with community partners who were best positioned to gather accurate, in-depth information about community perceptions. Vera staff trained all the community partners on the project protocol for recruiting interviewees and conducting interviews and focus groups. Through its community partners, a total of 92 AMEMSA community members were interviewed through 40 semi-structured individual interviews and eight focus groups. All interviewees were least 18 years old and had either resided or worked in the jurisdiction for longer than one year in the past five years.
- Consultation with stakeholders and experts. To gain additional contextual information, Vera staff spoke with local and regional stakeholders and experts who were knowledgeable about various aspects of the project (e.g., the public safety needs of AMEMSA communities, police-community relations, law enforcement training, or homeland security policies and practices). These individuals included representatives from law enforcement, faith-based organizations, civil rights groups, academia, and social services organizations.

Data analysis

Data analysis was conducted through an iterative process of theme identification and synthesis. The data was initially categorized into broad content themes by multiple reviewers. A master list of themes was generated, reviewed, and synthesized by the project team. The data was then re-categorized under these themes and further organized under several subthemes. Prevailing themes, subthemes, and anomalies were identified for each project site. When the analysis was complete, Vera presented the findings to each police and community partner to solicit feedback and identify any gaps in the data. Vera staff then reviewed the data once again and generated a final list of project findings.

Briefing workshops

Vera staff convened a day-long briefing workshop in each project site to

- share project findings;
- provide a forum for the police-community discussion of the findings;
- facilitate the generation of ideas for how to improve police relations with local AMEMSA communities.

Local police and community partners assisted Vera staff in coordinating the meeting. Following the meeting, Vera staff prepared and distributed a follow-up letter to all of the workshop participants to memorialize the discussions, recommendations, and next steps that were discussed in the workshop. Vera staff also provided additional written and oral guidance to the chief of each partner police agency.

Appendix C. Demographic profile of community and police interviewees

Following is a summary of selected demographic information about the police and community interviewees across all three sites. Interviewees are individuals who voluntarily participated in either an individual interview or a focus group. These interviewee groups are best described as an opportunity sample. Their opinions neither statistically represent nor convey the multiple perceptions or experiences of all members of their groups. However, through these opportunity samples, project staff members were able to identify some key issues and common perceptions among members of the police agencies and segments of the diverse AMEMSA communities.

Police interviewees

Police interviewees are civilians or sworn personnel that worked for the agency at the time they participated in an interview or focus group. Police personnel were asked to identify their rank and describe their position in the department.

Figure C1. Total police interviewees in the three project sites (N=54)

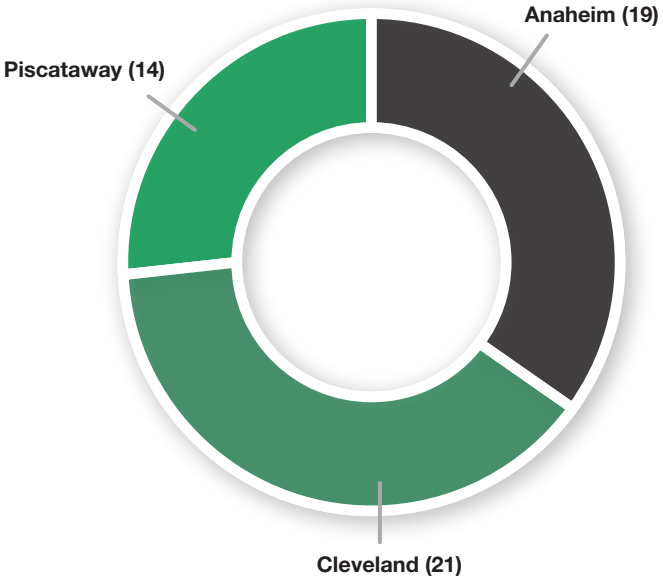
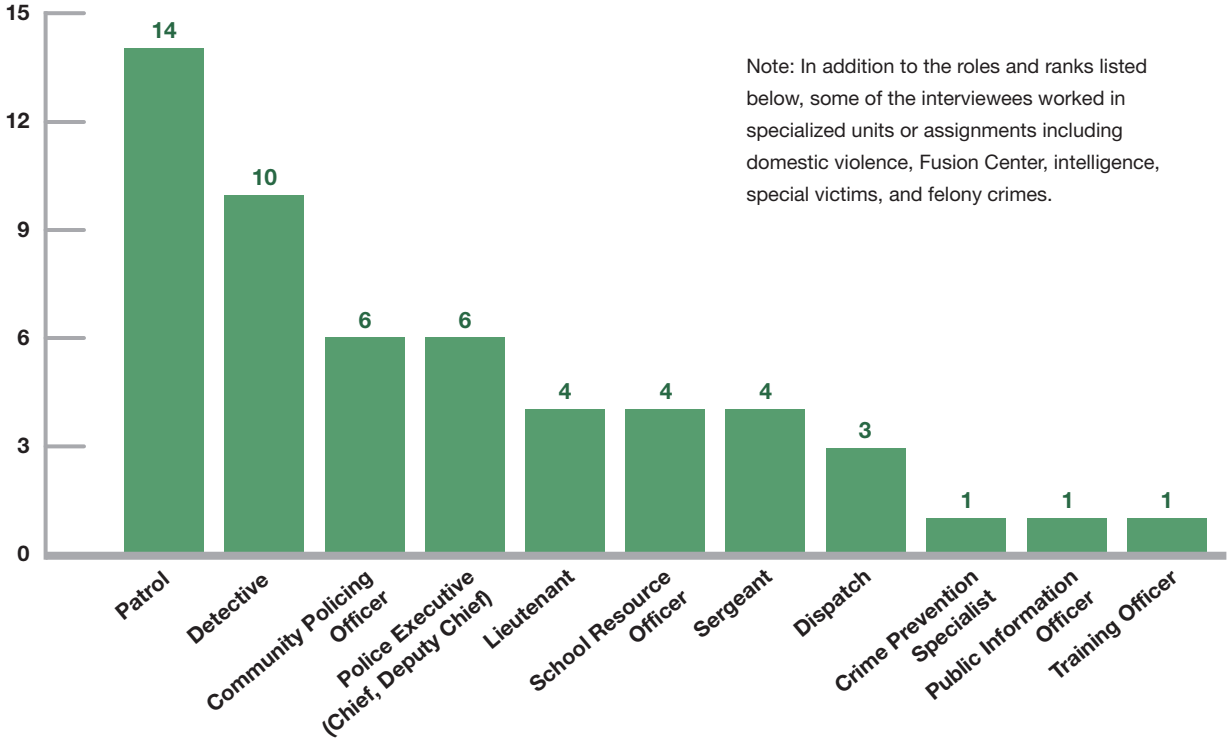


Figure C2. Number of police interviewees by role (N=54)



Note: In addition to the roles and ranks listed below, some of the interviewees worked in specialized units or assignments including domestic violence, Fusion Center, intelligence, special victims, and felony crimes.

Figure C3. Total community interviewees in the three project sites (N=92)

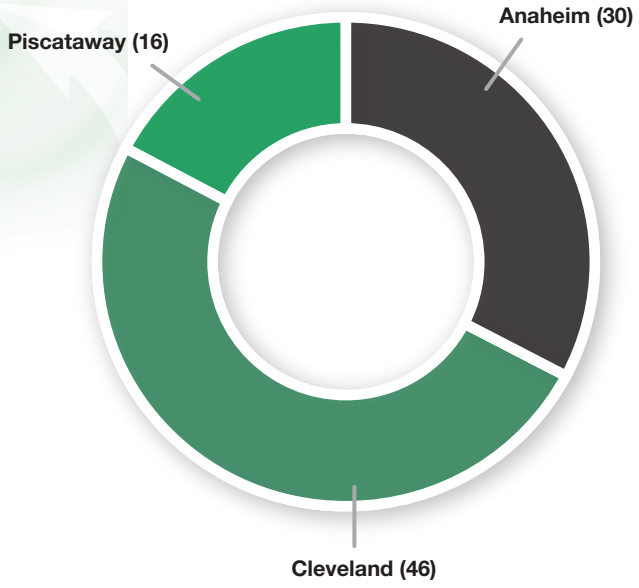
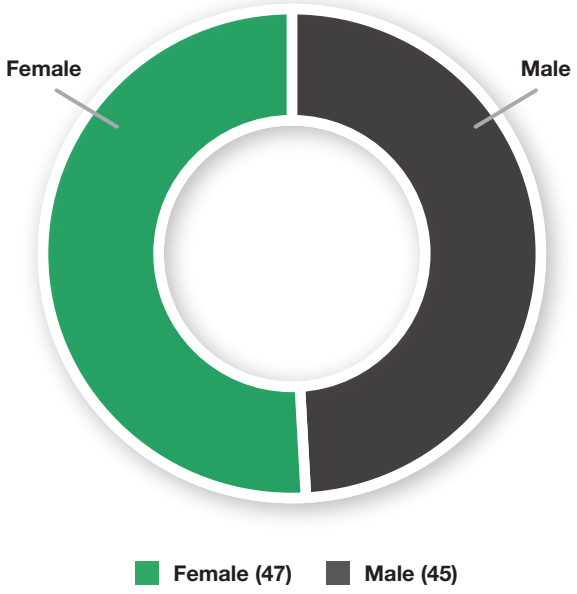


Figure C4. Gender of community interviewees (N=92)



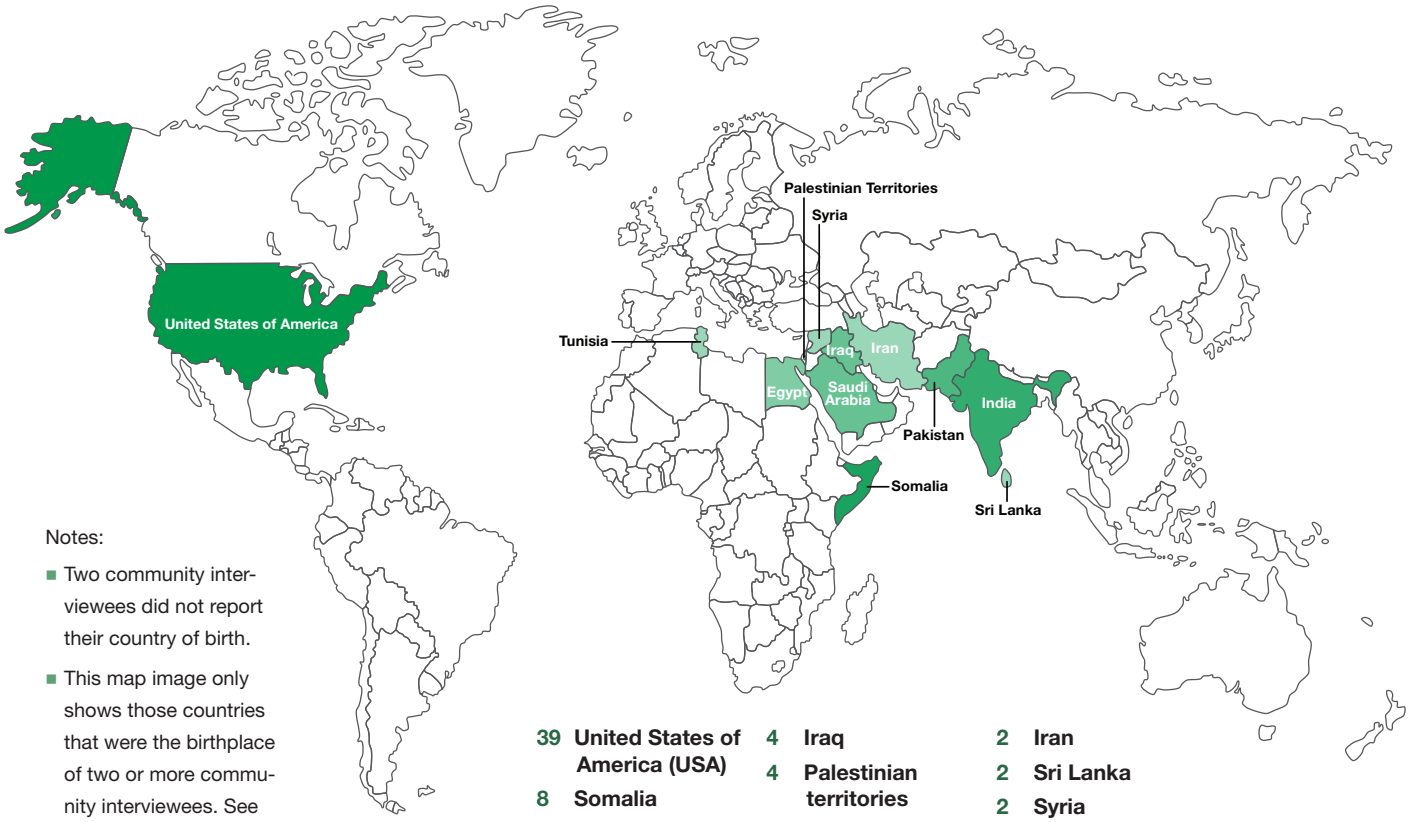
Community interviewees

To participate in an interview or focus group, each community member had to 1) self-identify as Arab, Middle Eastern, Muslim, or South Asian (AMEMSA) and 2) have lived or worked in the jurisdiction for at least one year. Recruitment of community interviewees was informed by a number of factors including the AMEMSA communities present in the jurisdiction, the reach of the community partner that would be conducting the interviews, and generalizability to other jurisdictions. As with the police interviewees, the groups of community representatives reflect an opportunity sample and are not intended to be statistically representative of the AMEMSA communities within the jurisdictions studied.

Figure C5. Countries of birth of community interviewees (N=90)

39	United States of America (USA)
8	Somalia
7	India
5	Pakistan
4	Iraq
4	Palestinian territories
4	Saudi Arabia
3	Egypt
2	Iran
2	Sri Lanka
2	Syria
2	Tunisia
1	Israel
1	Jamaica
1	Jordan
1	Kuwait
1	Lebanon
1	Nepal
1	United Arab Emirates (UAE)
1	Zambia

Figure C6. Countries of birth of community interviewees for countries with at least two interviewees (N=82)

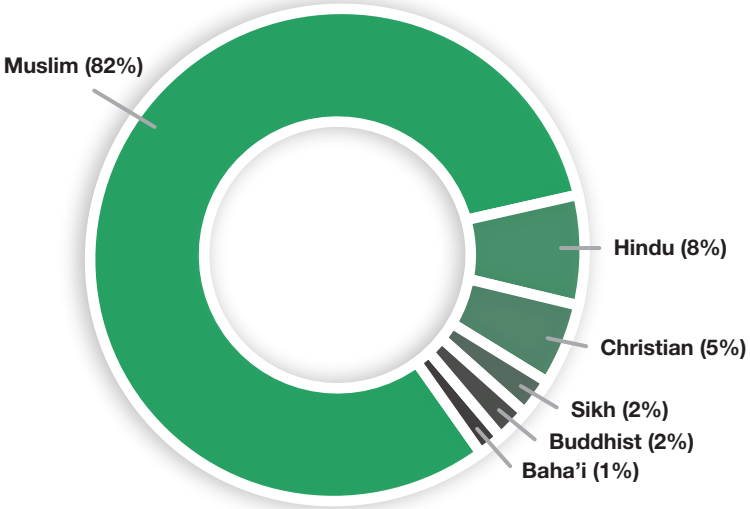


Notes:

- Two community interviewees did not report their country of birth.
- This map image only shows those countries that were the birthplace of two or more community interviewees. See figure 5 for a complete list of countries of birth.

39	United States of America (USA)	4	Iraq	2	Iran
8	Somalia	4	Palestinian territories	2	Sri Lanka
7	India	4	Saudi Arabia	2	Syria
5	Pakistan	3	Egypt	2	Tunisia

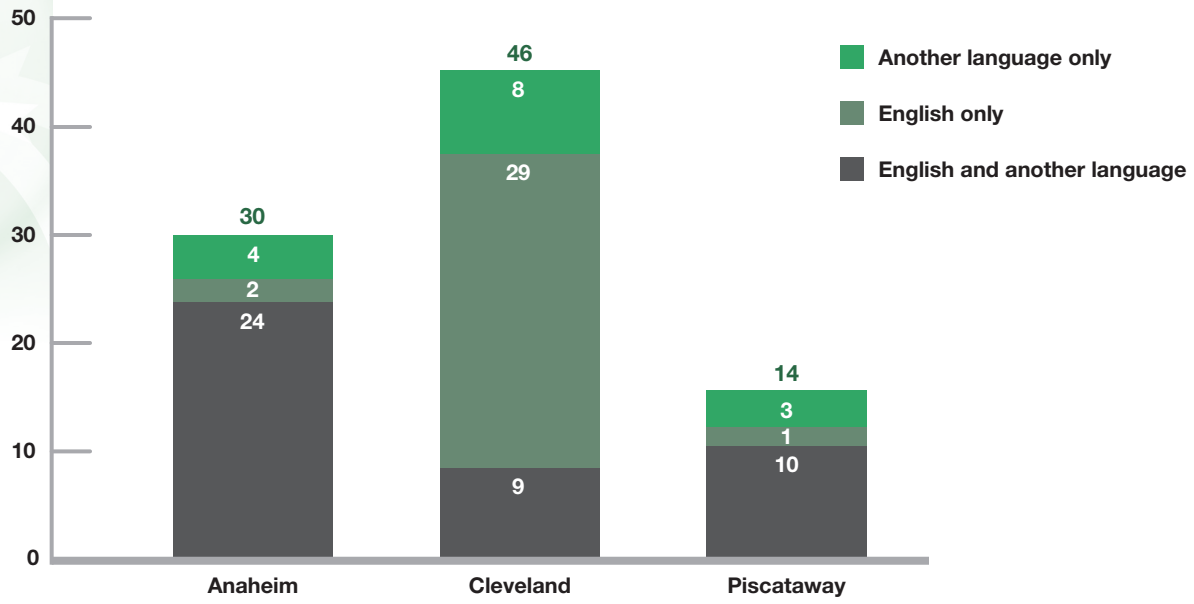
Figure C7. Religious affiliations of community interviewees (N=92)



Notes: At each site, at least 50 percent of interviewees identified as Muslim.

- City of Anaheim: Interviewee recruitment was focused on the city's large Arab and Middle Eastern communities, which include Muslims, Hindus, Christians, Sikhs, Buddhists, and Baha'is.
- City of Cleveland: The city has a large, diverse Muslim community that is both U.S. born and foreign born, with large African-American and Arab-American populations. The recruitment was focused on the pan-Muslim community.
- Piscataway Township: Interviewee recruitment focused on the township's South Asian community, which includes Muslims, Buddhists, Christians, and Hindus.

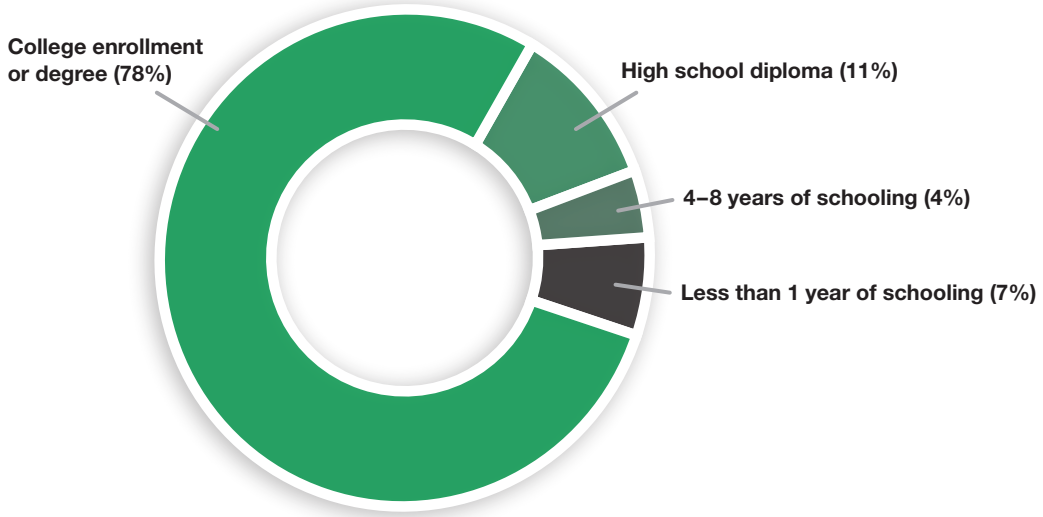
Figure C8. Language proficiency in the three project sites (N=90)



Notes:

- Two interviewees in Piscataway did not report their language abilities.
- Among Piscataway interviewees, Urdu and Gujarati were the most frequently spoken languages in the home.
- Among Anaheim interviewees, Arabic was most frequently spoken in the home.
- Other languages spoken by the community interviewees included Bengali, Farsi, Hindi, Marathi, May May, Nepali, Sindhi, Sinhalese, Spanish, Tamil, Telugu, and Turkish.

Figure C9. Education level of community interviewees (N=92)



Appendix D. Interview guides used in the United Communities project

Vera Institute of Justice United Communities Community Member Interview Guide

Interviewer instructions are italicized.

Remember that the goal of this interview, and of qualitative research in general, is to understand not just the "what," but the "how." If interviewees give a one-word answer, we encourage you to use prompts, rephrase the question, or ask follow-up questions to get as much detail as possible.

Part 1: Introduction

1. Goals of the project
2. Purpose of the interview
3. Name and title of Vera staff interviewer(s)
4. Confidentiality (administer two copies of consent form)

Part 2: Definitions

Before we begin, I'm going to explain a couple of terms for you that I might bring up throughout the interview.

1. Community policing: A philosophy that promotes 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.
2. Community: A group of people who share a common characteristic, whether it be ethnicity, country of origin, place of residence, religion, a shared hobby, etc.
3. AMEMSA: This is an umbrella term for the various community groups we are focusing on for the project. AMEMSA stands for Arab, Middle Eastern, Muslim, South Asian.
   a. Arab: Someone may be called "Arab" if they have origins in an Arabic-speaking country or are from the region extending from parts of Central Asia to Northern Africa.
   b. Middle Eastern: Someone may be called "Middle Eastern" if they have origins in parts of Central Asia (such as Iran) to Northern Africa (such as Egypt).
   c. Muslim: Someone who practices Islam.
   d. South Asian: Someone may be called "South Asian" if they have origins in the South Asian subcontinent, which includes India, Pakistan, Bangladesh, Sri Lanka, Nepal, and a few other countries.

Note for the interviewer

Throughout this interview guide, we include the acronym AMEMSA in interview questions. For example, "What barriers do you think police face when interacting with the AMEMSA community?" In order to tailor the questions to your interviewee, we suggest you replace the acronym with "your community" or with the specific community of your interviewee, such as "African-American Muslim community" or "South Asian Muslim community."

Part 3: AMEMSA attributes and identity

To start, I'd like to ask you a few questions about you and your background.

1. How long have you been living in this city?
   a. *(If not his/her entire life)* Where were you living previously?
   b. *(If not a U.S. citizen)* What is your country of origin/where are you from originally?
2. Which group(s) of people/who do you consider to be your community here?
3. What kinds of activities do you participate in with members of your community?
   a. Volunteer groups? Sports clubs? Religious organizations? Community meetings?
4. What role does religion play in your daily life?
   a. How often do you go to a mosque/church/temple?
   b. How often do you go to events sponsored by your mosque/church/temple?

Part 4: Contacts with Law Enforcement

As I explained, this project is focused on relationships between AMEMSA communities *("your community")* and law enforcement, so I'm going to ask you some questions about your experience interacting with the police.

1. Have you or others in your community ever had direct contact with local law enforcement since you began living in this community? The contact can be both positive and negative and it can have been initiated by you or the police.
   a. *(If yes)* Can you please describe these experiences?
2. How often do you and others in your community have these types of contacts?
3. How did you feel about your prior interactions with the police?
4. Do you think the police treated you fairly? During your interaction with police, do you think they made decisions based on facts (and not personal opinions)? Do you feel like they listened to your side of the story? Do you feel like they considered your side when making decisions?
   a. *(If no to any of the above)* Why/how?
5. Do you think they respected your rights? Do you feel like they treated you with dignity and respect? Do you feel like they respected your culture?
6. Can you describe any differences that you have seen in the way police leadership treats your community as compared to the way police officers on the street treat your community?

7. Has the local police department made any efforts to reach out to your community? If so, can you describe these efforts?
   a. Participation in community-based cultural or religious events?
   b. Sponsorship of community events?
   c. Assignment of police officers to serve as community liaisons?
   d. Asking community members to train police on cultural and religious practices?
   e. Talking to the community when recruiting officers or civilian personnel?
   f. Any other trust-building efforts?

Part 5: Perceptions of Local Law Enforcement

Now I'm going to ask some questions about your opinions of law enforcement in your community.

1. What are your views of your local police?
   a. How confident are you that your local police are doing their jobs well and make decisions that are good for everyone?
2. If you had a problem, do you think you could ask the police for help?
   a. How comfortable are you in reaching out to the police to report a crime or to provide information to the police to help them find a suspect?
3. How do you think police officers on the street view your community?
   a. How do you think these views impact the way that police interact with community members?
   b. How well do you think your local police officers understand your culture(s)? Can you explain?
4. Have you ever felt that someone in local law enforcement has treated you unfairly because of your name or appearance? Can you provide an example?

Part 6: Barriers to Working Together

1. What are your community's opinions about the local police department's role in protecting the community from crime?
   a. Does your community have any concerns about their role?
   b. *(If not already mentioned)* What is your own opinion about the local police department's role in protecting the community from crime?
2. If your community has any concerns, does your community express these concerns to law enforcement?
   a. Is there a formal process to voice concerns? Is it publicized?
   b. *(If they didn't voice them)* Why aren't these concerns communicated to the police?

3. To your knowledge, have the concerns expressed by your community influenced the policies and practices of local police activities impacting your community?
   a. *(If yes)* In what ways?
4. In your opinion, what are the barriers that police experience in building relationships with Muslim communities?
   a. Do you think the police know enough about AMEMSA cultures?
5. In your opinion, what are the barriers that AMEMSA community members experience in building relationships with local police?
   a. Do you think the AMEMSA community knows enough about police and the criminal justice system?
6. *(If not already addressed)* To your knowledge, how have language barriers affected your community's relationship with the local law enforcement agency?
   a. How do people who do not speak English communicate when they call the police or visit the police station?
   b. How aware are people who do not speak English of the police department's language resources?

Part 7: Bias Incidents and Immigration Concerns

1. Have you ever felt that someone in the community has treated you with bias because of your name or appearance? *(alternatively: Have you or has anyone you know been the victim of a bias crime?)* If so, can you tell me a bit more about it?
   a. How do you think the police have handled hate/bias crimes committed against your community?
2. *(Only if interviewee is not a U.S. citizen)* What concerns does your community have related to immigration (e.g., detention, deportation, application denials)?
   a. Do you know how the police handle immigration issues?
   b. Do you have any concerns about how the police handle arrested immigrants or cooperate with ICE?

Part 8: Local Law Enforcement Activities Post 9/11

Now that you've told me about your general opinions about the police in your community, I'm going to ask you some questions about how your interactions with the police may have changed since 9/11.

1. Were you living in this community on 9/11?
   a. *(If yes)* How, if at all, do you think your local police department's attitudes toward your community have been affected by the events?
2. To your knowledge, how has your local police department interacted with members of your community to gather information about crime and other public safety threats, including terrorism? Can you describe these efforts?
   a. How did you find out about this practice?
   b. How well do you think it is working?
   c. Does the community have any concerns around this practice? Can you explain?
   d. Did these practices exist before 9/11?

3. What do you think of these words that are being used to describe problems related to 9/11 and the focus of homeland security efforts?
   a. "terrorism" and "counterterrorism"
   b. "violent extremism"
   c. What other terminology being used for homeland security is problematic to you or others in your community? Why are they problematic?
4. How do you feel about assisting local law enforcement in protecting homeland security?
   a. Would you encourage members of your community to work with law enforcement efforts to protect against terrorism? Why or why not?
   b. Would you be willing to provide information to the police if you suspected someone in your community to be involved in criminal or terrorist activity? Why or why not?
5. *(Going back to bias crimes now)* How did your local police department respond to hate/bias crimes following 9/11?
   a. To your knowledge, what police outreach has there been on this issue?
   b. Do you know of any programs in place to handle these types of crimes? Can you tell me about them?
6. *(Only for immigrant interviewees)* How do international events that are related to terrorism or counterterrorism impact your community's ability to interact with local police?
   a. How have the local police responded to your community after these international events?

Part 9: Local Involvement in Federal Law Enforcement Activities Post 9/11

Since 9/11, there has been an increase in collaborations between local police and federal agencies like the FBI and Homeland Security. I'd like to ask you some questions about any experiences you have with these initiatives in your community.

1. Do you know about the different kinds of federal law enforcement, like FBI or ICE?
   a. Do you know if members of your community can differentiate between the different types of law enforcement (i.e., local police versus FBI and ICE)?
2. Have you had any contact with federal law enforcement, like the FBI and ICE?
   a. *(If yes)* Could you describe those contacts? How often did they occur?
3. Please tell me about your views of federal law enforcement, like the FBI and ICE.
   a. How are your views of federal law enforcement different than your views of local police?
4. To your knowledge, how does your local police department work with federal agencies on counterterrorism efforts?
   a. What do you think about these efforts?

5. How have these collaborations impacted your community?
   a. Do you feel that members of your community report suspicious activity and/or crime more or less often?
   b. Do you think members of your community are able to seek police protection more or less easily?
   c. Do you think members in your community feel targeted or profiled by these activities?
   d. How do you think these homeland security collaborations have impacted the way non-AMEMSA groups treat you or your community?
6. How well do you think your local police department protects people's rights when investigating and prosecuting terrorism?
   a. How much do you think your local police department considers your community's views when making decisions about actions to take to address the threat of terrorism?
7. How much do you think your local police department considers your community's views when dealing with complaints about how antiterrorism tactics affect them?

Part 10: Catchall

1. What else should I know about your or your community's views with regard to police-community relations?
2. What are your suggestions for other programs or services to build strong police-community relations, particularly with AMEMSA communities?
3. What other activities do you think law enforcement should engage in to build trust within your community?

Thank you very much for your time.

Vera Institute of Justice United Communities Law Enforcement Interview Guide

Interviewer instructions are italicized.

Remember that the goal of this interview, and of qualitative research in general, is to understand not just the "what," but the "how." If interviewees give a one-word answer, we encourage you to use prompts, rephrase the question, or ask follow-up questions to get as much detail as possible.

Part 1: Introduction

1. Goals of the project
2. Purpose of the interview
3. Name and title of Vera staff interviewer(s)
4. Confidentiality (administer two copies of consent form)

Part 2: Definitions/Clarifications

Before we begin, I'm going to explain a couple of terms and specify the groups we will be talking about during the interview.

1. Arab, Middle Eastern, Muslim, South Asian (AMEMSA)/Muslim, Arab, South Asian (MASA)
   a. Immigrants and nonimmigrants included in this study
2. Which of these groups are present in this jurisdiction?

Part 3: Law Enforcement Role and Community-Policing Structure

To start, I'd like to ask you a few questions about your role within the agency and how community policing is carried out.

1. Please describe your current role within the police department.
   a. How long have you been in this role?
   b. What was your previous role or assignment?
2. How would you describe your agency's approach to working with communities?
   a. Which officers carry out the bulk of community-oriented policing/community policing within the agency?
   b. How does your agency work with the community to identify problems and implement solutions?
   c. How does your agency focus on making community partnerships?

Part 4: Policing Post 9/11

Since 9/11, the work of some local police departments has changed considerably. I would like to ask you some questions about significant changes since 2001.

1. *(For officers who were serving in the agency at the time)* What was your role with the agency on September 11, 2001?
2. How have your job and the jobs of fellow officers changed since 9/11?
   a. What has changed with regard to relations with AMEMSA communities?
   b. How does your agency obtain intelligence or other crime information from communities?
   c. What are your thoughts about local law enforcement using informants to get intelligence?
   d. What are your thoughts about local law enforcement using surveillance to get intelligence?
3. How does your agency integrate intelligence gathering with community policing with respect to the AMEMSA population?

Since 9/11, there has been an increase in collaborations between local police and federal agencies, like the FBI and Homeland Security. I would like to ask you some questions about your agency's approach.

4. How does your role in task forces or information-sharing collaborations with federal agencies impact your agency's work with the AMEMSA community?
   a. What involvement does your agency have in a JTTF?
   b. What level of collaboration does your agency have with the Fusion Center?
      i. *(Chief/commanders only)* How are you using data that is collected through a Fusion Center?
      ii. *(Chief/commanders only)* How are you assisting them with community outreach?
   c. How is your agency working with FBI agents on specific projects dealing with ensuring homeland security/ countering violent extremism?
      i. *(Chief/commanders only)* How are you sharing information with the FBI?
      ii. *(Chief/commanders only)* What training have you received from the FBI on countering violent extremism or other homeland security topics?
5. How is your agency working with ICE officers? How does this policy impact your agency's work with the AMEMSA community?
   a. *(Chief/commanders only)* What information are you sharing with ICE?
   b. *(Chief/commanders only)* What information from ICE are you using for policing activities?
6. *(Chief/commanders only)* What state or federal guidelines or policies govern your agency's partnerships with federal agencies?
   a. What guidance is being provided?

7. *(Chief/commanders only)* How has information collected from these federal partnerships been applied to your agency policies and priorities?

8. *(Chief/commanders only)* What is your view of how to conduct homeland security activities at the same time as your community policing activities?
   a. What opportunities have you encountered?
   b. What challenges have you encountered?
   c. What feedback have you received from the community?

Part 5: Contacts with the Community

As I explained, this project is focused on relationships between AMEMSA communities and law enforcement, so I'm going to ask you some questions about your experience interacting with these communities.

1. In general, how do you identify various communities' public safety concerns?
   a. Crime data *(appropriate for an officer in a specialized unit, a supervisor, or the head of the agency)*
      i. How does your agency keep track of reports of bias crimes/hate crimes and/or bullying?
   b. Observations of patrol officers
      i. Have other officers shared stories about concerns they have heard in the field?
   c. Community reporting
      i. Which groups underreport crimes?

2. During a work shift, when and how often do you typically come into contact with members of AMEMSA communities relative to other ethnic or religious communities?
   a. Which types of community members are you coming into contact with—business owners, religious leaders, women, youth, etc.?
   b. What are the types of calls for service that the agency receives from the AMEMSA community members?

3. What challenges have you experienced in making contact with members of this community or with certain members of this community? Why do you think this is the case?
   a. Why is this happening? What is causing this lack of contact?
   b. Has this always been the case, even before 9/11?

4. In your opinion, what are the primary public safety concerns of local AMEMSA communities (as victims)?
   a. Do you have concerns that they are not reporting these public safety worries?
   b. Are the communities concerned about bias or hate crimes?

5. In your opinion, what public safety threats are posed by local AMEMSA individuals or communities (as perpetrators)?
   a. How do you find out about these threats?
   b. What are you doing to monitor/control these threats?

Part 6: Community Outreach & Barriers

I would like to know about your agency's efforts to reach the AMEMSA communities and some of the challenges of working with these communities.

1. What outreach has been done with AMEMSA communities specifically?
   a. Participation in community-based cultural or religious events?
   b. Sponsorship of community events?
   c. Assignment of police officers to serve as community liaisons?
   d. Police training on cultural and religious practices?
   e. Recruitment in the community for officers or civilian personnel?
2. What barriers have you experienced in working with AMEMSA communities on issues of crime and public safety?
   a. Have some of the outreach activities you do with other communities not worked with the AMEMSA population?
   b. How have language barriers affected your relationship AMEMSA community members?
   c. How have cultural barriers affected your relationship AMEMSA community members
3. How are such barriers being addressed?

Part 7: Training and Policies—Chief/Commanders Only

1. What training have members of your agency received related to homeland security and/or working with the AMEMSA population?
   a. Crime trends with AMEMSA individuals as perpetrators or victims
   b. Hate/bias crime investigations
   c. Cultural/religious practices of AMEMSA communities
   d. Immigration consequences of criminal justice involvement
   e. Intelligence gathering
   f. Information-sharing protocols
      i. Partnering with the community
      ii Protection against profiling
      iii. Suspicious Activity Report (SAR) training and processing procedures
      iv. Privacy, civil rights and civil liberties procedures regarding CFR 28 Part 23, as well as Functional Standard Version 1.5

Part 8: Resource and Information Needs

Now that we have discussed the challenges, I'd like to ask about the resources that you currently have or would like to help you address those challenges.

1. What training or resources have you received that have helped you in working with AMEMSA communities?
   a. What have you received that has not been helpful?
2. What kinds training or resources would be helpful?
   a. Background information about the cultures/religions?
   b. Tactical information?
   c. What other type of training would be helpful?

Part 9: Catchall

You've provided a lot of useful information, thank you. My next questions are to make sure you have had the opportunity to fully share your experiences.

1. What else comes to mind about your work with AMEMSA communities?
   a. What else needs to be done to better equip community policing officers?
   b. What else needs to be done to better equip officers working in other units?
   c. What else needs to be done to better equip commanders?
2. Is there anything else you would like to add?

Thank you very much for your time.

Glossary of terms and abbreviations used in this guide

AMEMSA. Arab, Middle Eastern, Muslim, and South Asian identities have been combined under this term to recognize these groups' common experiences in the aftermath of the attacks on September 11, 2001.[18] Members of these groups may or may not be immigrants. Also, they may identify with one or more of these groups.

community-based organization (CBO). A CBO has an important and relevant role in providing services at the local level, serving community members in neighborhoods within a jurisdiction or across cities. CBOs can work in a variety of different fields, such as education, health, law, and social services, and can provide a broad range of culturally competent services in one of more of those fields.

Eid (pronounced "Eed"). Refers to a Muslim festival. There are two Eid holidays:

- Eid al-Fitr (pronounced "Eed-el-FIT-ter") marks the end of the Islamic holy month of Ramadan, during which Muslims typically fast.
- Eid al-Adha (pronounced "Eed-el-UHD-ha") marks the end of the annual pilgrimage (Hajj) to Mecca.

faith-based organization (FBO). A FBO can provide a variety of religious or social services to members of the faith and the larger community. In this guide, FBOs specifically refer to houses of worship, and in AMEMSA communities, the houses of worship can be for a variety of faiths and ethno-religious sects.[19] Houses of worship in AMEMSA communities might include, but are not limited to

- church, predominantly in the Christian faiths;
- gurdwara (pronounced "GOORD-waar-a"), a house of worship for Sikhs;
- mosque, also referred to as a masjid, a house of worship for Islamic faiths;
- temple, a house of worship for numerous faiths including Hinduism, Buddhism, Jainism, and Bahá'í.

fusion centers. State and metropolitan fusion centers serve as law enforcement focal points to receive, analyze, gather, and share information between the Federal Government and state, tribal, territorial, and private sector partners. Fusion centers are commonly staffed with law enforcement personnel from various state and local agencies and some federal law enforcement personnel from regional offices. Fusion centers can inform decision making at all levels of government.[20]

immigrant. A person who leaves one country to settle in another. Motives for immigration can include economic, religious, political, or social factors. In this report, people are called immigrants if they are foreign-born and are living in the United States with or without legal immigration status.

Islamic clothing terms.[21]

- hijab (pronounced "hee-JAAB" or "hee-JAB"): Clothing that some Muslim women wear in public. It is generally loose fitting and includes a head covering.
- kufi (pronounced "koo-fee"): A small cap that is sometimes worn by Muslim men.
- niqab (pronounced "NEE-cob"): A veil or face covering worn by some Muslim women.

Islamophobia. The fear or hatred of Muslims or of their politics or culture.

language access. A term used to describe an agency or organization's efforts to make its programs and services accessible to LEP individuals.

limited English proficient (LEP). A person is LEP if his or her native language is not English and he or she has a limited ability to speak, read, write, or understand English.

suspicious activity report (SAR). A report that documents any reported or observed activity or any criminal act or attempted criminal act that an officer believes may be connected to foreign or domestic terrorism. The information contained in a SAR may be collected through observations or investigations by police officers or may be reported to them by private parties.

terrorism liaison officer (TLO). An employee of law enforcement or another first responder agency who serves as a principal point of contact in matters related to terrorism information. The TLO, though not necessarily an expert in terrorism, attends meetings, disseminates information, and receives terrorism training and support from a local or state fusion center, the Federal Government, or other entities that are engaged in terrorism intelligence or investigations.

U visa. A temporary visa for immigrant victims of crime who are helpful to law enforcement in the detection, investigation, or prosecution of the criminal activities and meet other federal statutory requirements. Eligible applicants must apply for the visa, and the determination is made by the U.S. Citizenship and Immigration Services.[22]

Endnotes

1 U.S. Census Bureau, "Selected Social Characteristics in the United States: 2013 American Community Survey 1-year estimates," *2013 American Community Survey* (Washington, DC: U.S. Census Bureau, 2013), http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=ACS_13_1YR_DP02&prodType=table.

2 Pew Research Center's Forum on Religion & Public Life, *The Future of the Global Muslim Population: Projections for 2010–2030* (Washington, DC: Pew Research Center, 2011), http://www.pewforum.org/uploadedFiles/Topics/Religious_Affiliation/Muslim/FutureGlobalMuslimPopulation-WebPDF-Feb10.pdf.

3 Pradine Saint-Fort, Susan Shah, and Noelle Yasso, *Engaging Police in Immigrant Communities: Promising Practices from the Field* (Washington, DC: Office of Community Oriented Policing Services, 2012), http://ric-zai-inc.com/ric.php?page=detail&id=COPS-P251.

4 Office of the Inspector General, *The September 11 Detainees: A Review of the Treatment of Aliens Held on Immigration Charges in Connection with the Investigation of the September 11 Attacks* (Washington, DC: Office of the Inspector General, 2003), http://www.justice.gov/oig/special/0306/full.pdf.

5 In 2012, law enforcement agencies reported that there were 7,151 victims of hate crimes. Of the incidents in which victims were targeted because of their perceived religious belief, 12.8 percent were anti-Islamic in nature. Federal Bureau of Investigation, *Hate Crime Statistics, 2012* (Washington, DC: Federal Bureau of Investigation, 2012), http://www.fbi.gov/about-us/cjis/ucr/hate-crime/2012/topic-pages/incidents-and-offenses/incidentsandoffenses_final.pdf.

In the immediate aftermath of 9/11, Arabs and South Asians reported 645 bias incidents and hate crimes. By six months after 9/11, the figure had risen to 1,717. Louise Cainkar and Sunaina Maira, "Targeting Arab/Muslim/South Asian Americans: Criminalization and Cultural Citizenship," *Amerasia Journal* 31.3 (January 2005): 11–12, http://www.academia.edu/2736806/Targeting_Arab_Muslim_South_Asian_Americans_Criminalization_and_Cultural_Citizenship.

6 Cainkar and Maira, "Targeting Arab/Muslim/South Asian AmericansAmericans" (see note 5).

7 Graeme R. Newman and Ronald V. Clarke, *Policing Terrorism: An Executive's Guide* (Washington, DC: U.S. Office of Community Oriented Policing Services, 2008), http://ric-zai-inc.com/ric.php?page=detail&id=COPS-P143. This guide asserts that through community policing, law enforcement can gain the trust of the community, acquire knowledge about targets most at risk, reduce crime and prevent terrorism, and garner deeper knowledge of the community.

The White House issued guidance for local law enforcement to adopt a community-based approach to working with local partners to counter violent extremism and other threats to the United States. White House, *Empowering Local Partners to Prevent Violent Extremism in the United States* (Washington, DC: Government Printing Office, 2011), http://info.publicintelligence.net/WH-HomegrownTerror.pdf.

8 International Association of Chiefs of Police, *Criminal Intelligence Sharing: A National Plan for Intelligence-led Policing at the Local, State and Federal Levels, Recommendations from the IACP Intelligence Summit* (Washington, DC: Office of Community Oriented Policing Services, 2002), http://ric-zai-inc.com/ric.php?page=detail&id=COPS-W0418.

White House, *Strategic Implementation Plan for Empowering Local Partners to Prevent Violent Extremism in the United States* (Washington, DC: Government Printing Office, 2011), http://info.publicintelligence.net/WhiteHouse-DomesticExtremism.pdf. The White House memorandum states that building relationships based on trust between law enforcement and the communities they serve is of critical importance in addressing a range of challenges including protecting rights and public safety.

9 Robert Wasserman, *Guidance for Building Communities of Trust* (Washington, DC: Office of Community Oriented Policing Services, 2010), http://ric-zai-inc.com/ric.php?page=detail&id=COPS-P194. The author asserts that community policing is the most effective policing strategy for addressing crime and building stronger crime-resistant communities. Furthermore, effective community policing demands law enforcement's awareness of community concerns, sensitivity to cultural norms and practices, and an open dialogue about policing tactics.

10 Nicole J. Henderson, Christopher W. Ortiz, Naomi F. Sugie, and Joel Miller, *Law Enforcement and Arab American Community Relations After September 11, 2001: Engagement in a Time of Uncertainty* (New York: Vera Institute of Justice, 2006). http://www.vera.org/sites/default/files/resources/downloads/Arab_American_community_relations.pdf. This study found that Arab Americans have a fair amount of goodwill toward law enforcement in communities where resources have been invested to cultivate those positive relationships.

11 David Schanzer, Charles Kurzman, and Ebrahim Moosa, *Anti-Terror Lessons of Muslim-Americans* (Washington, DC: National Institute of Justice, 2010), http://fds.duke.edu/db/attachment/1255; Deborah A. Ramirez, Sasha Cohen O'Connell, and Rabia Zafar, *Developing Partnerships Between Law Enforcement and American Muslim, Arab, and Sikh Communities: A Promising Practices Guide* (Boston: Northeastern University, 2004), http://iris.lib.neu.edu/cgi/viewcontent.cgi?article=1003&context=pfp_pubs.

Immigration Policy Center, "Balancing Federal, State, and Local Priorities in Police-Immigrant Relations: Lessons from Muslim, Arab, and South Asian Communities Since 9/11," *Immigration Policy Focus 6, no. 3 (June 2008),* http://www.immigrationpolicy.org/sites/default/files/docs/Police-ImmigRelations05-08.pdf.

12 These definitions are derived from a number of sources, including the following: Jack Shafer, "Who You Calling 'Arab'?" in *Arab, Muslim, or Middle Eastern?* TeachMideast: An Educational Initiative of the Middle East Policy Council, February 17, 2004, http://www.teachmideast.org/essays/26-stereotypes/50-arab-muslim-or-middle-eastern. Ihsan Bagby. 2012. "Basic Characteristics of the American Mosque Attitudes of Mosque Leaders," *The American Mosque* 2011 no. 1 (January 2011): 12–20, http://www.cair.com/images/pdf/The-American-Mosque-2011-part-1.pdf.

"Facts about Arabs and the Muslim World," American-Arab Anti-Discrimination Committee (ADC), accessed September 10, 2014, http://www.adc.org/index.php?id=248.

13 For a timeline of selected policies that led to the profiling of the South Asian community in New York City since September 11, 2001, see The New York City Profiling Collaborative, *In our Own Words: Narratives of South Asian New Yorkers Affected by Racial and Religious Profiling* (New York: The New York City Profiling Collaborative, 2012), http://saalt.electricembers.net/wp-content/uploads/2012/09/In-Our-Own-Words-Narratives-of-South-Asian-New-Yorkers-Affected-by-Racial-and-Religious-Profiling.pdf; and Henderson et al., *Law Enforcement and Arab American Community Relations* (see note 10).

For additional discussion of how such policies and practices have impacted community oriented policing at the local level, see Amos N. Guiora, "Legislative and Policy Responses to Terrorism: A Global Perspective," *San Diego Journal of International Law* 7(1) (November/December 2005): 125–172; Edward R. Maguire and William R. King, "Federal-Local Coordination in Homeland Security," in *Criminologists on Terrorism and Homeland Security*, eds. by Brian Forst, Jack R. Greene, and James P. Lynch (New York: Cambridge University Press, 2011), 329.

14 For more information, see Newman and Clarke, *Policing Terrorism: An Executive's Guide*, Brief 28, Make Community Your First Line of Defense (see note 7).

15 The COPS Office's definition of community oriented policing refers to organizational transformation, which is described as the alignment of an organization's structure, agency management, personnel, and information systems. The United Communities project's findings did not delve into this large universe of organizational elements. Rather, they confine themselves to those aspects of organizational alignment that are most connected to the identified tactics.

16 An example of a community liaison program is the Los Angeles County Sheriff's Office's Muslim Community Affairs Unit. This unit runs a young Muslim American leaders group, among other activities. For more information about this unit, see "Muslim Community Affairs Unit: Monterey Park, CA," Los Angeles County Sheriff's Department, accessed February 5, 2015, http://shq.lasdnews.net/pages/patrolstation.aspx?id=MCA.

For examples of other promising programs that have created liaison roles to reach immigrant and refugee communities, see "Engaging Police in Immigrant Communities (EPIC)," Vera Institute of Justice, accessed February 5, 2015, http://www.vera.org/epic.

17 Diala Shamas and Nermeen Arastu, *Mapping Muslims: NYPD Spying and Its Impact on American Muslims* (New York: Creating Law Enforcement Accountability and Responsibility (CLEAR) Project, 2013), http://www.law.cuny.edu/academics/clinics/immigration/clear/Mapping-Muslims.pdf; Henderson et al., *Law Enforcement and Arab American Community Relations* (see note 10).

18 Americans/Pacific Islanders in Philanthropy (AAPIP), *AMEMSA Fact Sheet* (San Francisco: AAPIP, 2011), http://aapip.org/files/incubation/files/amemsa20fact20sheet.pdf.

19 "Ethno-religious sects" includes religious practices that have evolved or been influenced by a particular ethnic culture.

20 For more information about the national network of fusion centers, see "National Network of Fusion Centers Fact Sheet," U.S. Department of Homeland Security, last updated August 6, 2014, http://www.dhs.gov/national-network-fusion-centers-fact-sheet.

21 Council on American-Islamic Relations (CAIR), *Law Enforcement Official's Guide to The Muslim Community* (Southfield, Michigan: CAIR, 2005), http://www.cairmichigan.org/resource/islam_guide_for_cops.html.

22 For more law enforcement-specific information about the U visa, see *U Visa Law Enforcement Certification Resource Guide for Federal, State, Local, Tribal, and Territorial Law Enforcement* (Washington, DC: U.S. Department of Homeland Security, n.d.), http://www.dhs.gov/xlibrary/assets/dhs_u_visa_certification_guide.pdf ; "U-Visa Training for Law Enforcement," Vera Institute of Justice, accessed February 5, 2015, http://www.vera.org/project/immigrant-victims-access.

About Vera

THE VERA INSTITUTE OF JUSTICE (VERA) is an independent, nonpartisan, nonprofit center for justice policy and practice, with offices in New York City, Washington, DC, New Orleans, and Los Angeles. Vera combines expertise in research, demonstration projects, and technical assistance to help leaders in government and civil society improve the systems people rely on for justice and safety. Visit www.vera.org for additional information.

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.

- Since 1994, 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.
- To date, 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.

Since the beginning of this century, policing in the United States has changed profoundly in response to the needs of an increasingly diverse population and to expanded homeland security responsibilities since September 11, 2001. Key to community policing post-9/11 is building relationships of trust between officers and residents—which is particularly necessary with regard to our Arab, Middle Eastern, Muslim, and South Asian (AMEMSA) communities, who have been both targets in need of protection and potential sources of information post-9/11. Law enforcement agencies have received little guidance on how to proactively and practically engage this population. This publication attempts to fill this gap, drawing on the experiences of sworn officers and community members in three jurisdictions with significant AMEMSA populations in New Jersey, California, and Ohio. It aims to explore how community oriented policing strategies could support homeland security initiatives while building stronger, more trustful relationships between communities and police.

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

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To obtain details about COPS Office programs, call the COPS Office Response Center at 800-421-6770.

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