



2010

Building Trust

Working with Muslim communities in Australia: a review of the Community Policing Partnership Project



Australian
Human Rights
Commission

everyone, everywhere, everyday



AUSTRALIAN
multicultural
foundation



ARC Centre of Excellence
in Policing and Security

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Foreword

Australia is a culturally diverse society. It is a nation culturally, socially and economically formed by the unique combination of its Indigenous peoples, its early settlers, and the many waves of later migration. Australians today are a mixture of peoples who over time have developed a layered and complex culture that draws on many ancestries – often without awareness of their contribution. Cultures interact and produce new perspectives, sensibilities and capacities. Much of Australia’s creativity and energy come from these interactions. Such contributions enhance the social fabric of our nation as well as increase economic development.

At the end of 2009, Australia’s population reached 22 million.¹ Current projections show that our population will grow by 65%, to reach more than 35 million people in 2049.² Statistics are also telling us that in the future the majority of this population growth will come from net overseas migration. Australia’s demographic future will inevitably be more racially, culturally and religiously diverse.

As such, negotiating diversity and respecting people of all faiths, races, cultures and identities has evolved into an important characteristic of being a member of Australian society.

As with our society, the nature of police forces and what is required of them has evolved and changed over time and will continue to change as they face new challenges. Police serve an important role in maintaining law and order in our society. The respect and trust of the community is vital if police legitimacy is to be maintained. Police legitimacy relies on how police treat victims, witnesses, bystanders, people reporting crime, and those suspected of committing or who have committed crimes. Mutual trust and respect between communities and police is imperative, particularly as police are afforded powers to take actions that if conducted by a member of the public would amount to a violation of human rights and potentially a breach of the law; for example, the use of coercive force, deprivation of liberty, deception, and intrusive surveillance. With such powers come additional responsibilities and the need for safeguards to ensure that these powers are not misused or abused. When police adhere to the rules, maintain their neutrality and treat people with dignity and respect, police legitimacy increases.³ Legitimacy failure, on the other hand, happens when police act on the basis of personal ideologies and stereotypes, which leads to claims of discrimination, abuse of power and even unlawful detainment and arrest.⁴

Police have an important role to play in building community relationships. Community liaison teams and similar functions across police departments in Australia have been established to help build positive, trusting and cohesive relationships with communities. An awareness of cultural differences can improve relations between police and the communities they serve as well as relations between police officers themselves.

The Community Policing Partnership Project has sought to build on and improve these relationships. It has been a partnership program between police services, the community, the Australian Human Rights Commission and the Australian Multicultural Foundation.



Graeme Innes AM
Race Discrimination Commissioner
Australian Human Rights Commission

The Community Policing Partnership Project aimed to address issues raised by Muslim communities in earlier Commission projects, including the *Ismael Listen* report and *Unlocking Doors* report. These reports revealed that Muslim communities are concerned about the fear of victimisation if incidents of discrimination are reported, and a general lack of trust in law enforcement agencies. The Community Policing Partnership Project was an initiative to build positive relationships and a sense of trust between communities and police in multiple locations around Australia. Police and communities have worked together to plan and manage the projects. As such, many of the projects have responded to contemporary issues and have had a youth focus identified and agreed on between communities and their local policing services.

The Community Policing Partnership Project has added value to cultural diversity in community life and shown positive responses to community policing. This report is a culmination of 38 diverse projects from across Australia. The aims of this report are to showcase the program as an example of best practice in community policing and to provide a framework that other police agencies and community organisations can follow.

This report shows the strong value of community policing, and I hope that it will serve as a useful guide for future community policing initiatives.



Graeme Innes AM

Race Discrimination Commissioner
Australian Human Rights Commission

December 2010

Foreword

The Community Policing Partnership Project was an initiative between the Australian Human Rights Commission, the Australian Multicultural Foundation, Australian police services, and the community.

Under the Community Policing Partnership Project, funding was provided by the Australian Government to facilitate partnerships between police services, the community, the Australian Human Rights Commission and the Australian Multicultural Foundation to promote social cohesion and counteract discriminatory views and intolerance towards Muslim Australians. Building trust, establishing local networks and facilitating a stronger sense of social participation, respect and inclusion within communities were all key aims of these partnerships. The program provided funding and strategic support for police and community groups to respond to issues identified and agreed on between them.

This initiative responded to the findings of the *Ismael Listen* report and *Unlocking Doors* report as well as the Department of Immigration and Citizenship's Muslim Youth Summits organised by the Australian Multicultural Foundation. The Muslim Youth Summits saw young Australian Muslims expressing their wish to develop closer relationships with their local police. Summit participants highlighted the need for more opportunities for positive engagement and increased cultural awareness on the part of police. It was proposed that social and recreational activities (in particular sport) and discussion forums were needed to build community bridges between young people, police and the wider community.⁵

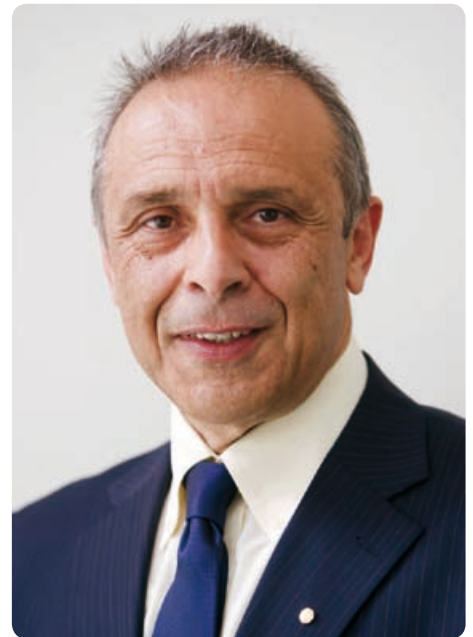
The focus was on building trust between community and police, and the projects developed saw police and community together planning and managing projects that often responded to contemporary youth issues. The 38 projects funded throughout the course of the Community Policing Partnership Project involved 40 different non-government organisations, local police services and the Australian Federal Police across Australia.

The independent review by the Australian Research Council Centre of Excellence in Policing and Security, Griffith University, provides us with the learnings, challenges, limitations and successes. It clearly outlines the benefits of community policing programs such as the Community Policing Partnership Project.

In the analysis, four broad program categories were identified: community capacity building projects, sport and recreational activities, cross-cultural information exchange and police–community consultations, and targeted or at-risk youth development and outreach programs.

The report reveals that although the projects were local, small-scale and limited by the resources at their disposal, they could become sustainable when organisations integrated them into their ongoing activities. Furthermore, the experiences and learning will consistently inform their approach in these areas to give longer-term perspectives on issues.

The report also highlights the positive contribution of such initiatives in building a more socially cohesive Australian society by building trust and relationships at every level.



Dr Hass Dellal OAM
Executive Director
Australian Multicultural Foundation

It is only through commitment and a willingness to work together that we can address issues of concern to communities and police. The Community Policing Partnership Project developed a culture of understanding and respect that is essential for minimising the risk of misunderstanding and ensuring healthy environments that can nurture the relationship between diverse communities and police.

The key learning from many of the projects was the need to primarily establish trust and to have a sustainable activity. The lessons learned from the various projects will provide further cultural knowledge for police training and recruitment opportunities (some projects resulted in young Australian Muslims deciding to join police services) and the importance of partnerships in developing sustainable outcomes.



Dr Hass Dellal OAM

Executive Director
Australian Multicultural Foundation

December 2010

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Executive summary

The Community Policing Partnerships Project (CPPP) was one of eight projects implemented under the Australian Human Rights Commission’s Community Partnerships for Human Rights (CPHR) program. The CPHR’s central goal was to increase social inclusion and to counter discrimination and intolerance towards Australia’s Muslim and culturally and linguistically diverse communities.⁶

Under the CPPP, police and communities worked together to plan and administer 38 projects across Australia. This report provides a review of the outcomes of these projects and provides some key findings and learnings for future community policing initiatives.

Evidence from the CPPP projects suggests that the individual experiences of many police and community participants were positive and beneficial. Establishing trust and building relationships between Muslim young people and local police officers was a key focus of many of the projects under the CPPP. Often this was achieved by providing opportunities for positive interaction between police and young people from culturally and linguistically diverse backgrounds and by providing information regarding the support available to young people (Office of Multicultural Interests, 2009, p. 26). Many of the CPPP projects broke down stereotypes, improving previously tense relationships.

However, projects such as those under the CPPP will need to reach deep into police organisations and communities involved to bring about significant and lasting change in the nature of police–community relationships. This report discusses some of the key learnings from the CPPP and other community policing initiatives. This report finds that in addressing social inclusion, countering discrimination and intolerance, and building mutual trust and respect, community policing initiatives need to address the:

- complex underlying social conditions when tackling core issues such as social inclusion, to optimise relationships between police and communities
- adversity faced by young people from culturally and linguistically diverse backgrounds by increasing the factors that mitigate risks they face, and so facilitate their ability to contribute to the local economy in the future
- danger of defining problems in terms of communication and awareness, which can at times gloss over real, deep-seated, underlying conflicts and sources of tension

- potentially adverse practical consequences that may flow from using the concept of ‘community’ in the context of community policing initiatives. There is a risk that community policing initiatives may perpetuate or exacerbate the very problem they are attempting to defuse by the manner in which they define or name the problem. The most effective approaches will focus more directly on the dynamics of police–youth relationships rather than on overemphasising ethnic or religious background.

Community policing initiatives must also:

- avoid overemphasising the formal education of minority community members about their rights and responsibilities. For community members, these may be articulated as concerns about informal belonging, respect, recognition, fair treatment and dignity
- acknowledge that the concept of ‘community’ is often not inclusive of those most affected by policing. The consensual overtones of community can hide the fact that a few select voices and interests—often those of the most respectable and powerful—can often come to represent the whole community
- be realistic about the possibilities, limitations, challenges and pitfalls of community policing programs, which can be affected by the priority, resources and planning they receive.

It is important that projects such as those implemented under the CPPP are integrated into other ongoing police and community activities and are guided by a long-term view of the issues. This necessarily involves evidence-based planning, policy and research that takes a long-term view and is informed by how immigration shapes the dynamics of social and community change and the implications of such change for social cohesion and policing issues.

This report finds that in the absence of a broad, long-term view police services and other criminal justice agencies may be left to deal, reactively, with failings in other areas of public policy; that, if ignored, complex social problems may translate into problems of law and order; and that simplistic causal explanations may prove ineffective and counterproductive.

This report demonstrates the need for a more concerted government response and a strategic research, policy and planning framework if maximum benefit is to be derived from community policing initiatives such as the CPPP.

1. Introduction

In 2006 the Ministerial Council on Immigration and Multicultural Affairs (MCIMA), after a request from the Council of Australian Governments (COAG), developed *A National Action Plan to Build on Social Cohesion, Harmony and Security (NAP)*. The NAP was intended to respond to the pressures Australian communities face as a result of increased intolerance and promotion of violence linked to terrorist events around the world since September 2001.

The NAP was to build on the principles agreed to at a COAG meeting with Islamic community leaders in August 2005, and it aimed to provide a coordinated government and community approach to addressing issues that contribute to the potential for extremism to develop in Australia (MCIMA, 2006, p. 9). The initiatives listed in the NAP were to:

- reduce the vulnerability of Australians to extremist recruiters through targeted education, mentoring and employment programs and initiatives
- support educational and community programs and projects encouraging loyalty and commitment by all Australians to their country, especially its parliamentary democracy and legal structures, and the promotion of Australian values

The Community Policing Partnership Project has been running since 2007 to promote social cohesion and to counteract discriminatory views and intolerance towards Muslim Australians.

The aim was to build relationships and a sense of trust between communities and police in multiple locations around Australia.

- build leadership capacity in communities, members of which might be susceptible to radicalisation, so that all leaders can be proactive in addressing the potential for extremism within their own communities
- promote and build closer collaboration, liaison, information-sharing and trust between governments and communities and encourage increased participation in mainstream Australia by those communities currently feeling disengaged or marginalised (MCIMA 2006, pp. 9–10).

The NAP acknowledges that many of these initiatives require a long-term and whole-of-government approach that includes partnerships between government, commercial and not-for-profit sectors. The NAP aims to address marginalisation, and to promote understanding and dialogue among all Australians by building on existing government programs and focusing on the key areas of education, employment, integration and security. Funding was given to develop and implement a range of projects to address the NAP priorities. The projects were to focus on enhancing leadership and connectedness, particularly among young people, by increasing opportunities for participation in social and cultural programs.

The Australian Human Rights Commission⁷ (the Commission) was one of seven Commonwealth agencies that received funding under the NAP. The Commission established the Community Partnerships for Human Rights Program, which had a central goal: to increase social inclusion and to counter discrimination and intolerance towards Australia's Muslim communities. The program consisted of eight projects spanning a range of activities, including research, education, community participation and resource development. The projects were developed and/or delivered in consultation with Muslim communities and in partnership (often co-funded) with peak bodies and other groups. The projects were:

- a human rights e-forum
- the Community Policing Partnership Project
- *It's Your Right!* ESL education resource
- *Being Me: Knowing You* education resource
- an arts initiative with Muslim Australians
- *In our own words—African Australians: A review of human rights and social inclusion issues*
- Freedom of religion and belief in the 21st century
- Intersections between the law, religion and human rights: a national roundtable dialogue.

.....

This report is focused on the Community Policing Partnership Project (CPPP), which has been delivered in conjunction with the Australian Multicultural Foundation (AMF). The CPPP has been running since 2007 to promote social cohesion and to counteract discriminatory views and intolerance towards Muslim Australians. The CPPP's aim was to build relationships and a sense of trust between communities and police in multiple locations around Australia. Police and communities worked together to plan and manage 38 projects, many of which responded to contemporary issues with a youth focus.

This report begins by describing the nature and scope of the CPPP and outlining the range of projects that have been funded and supported as a result of it. Using various sources of information—funding applications, acquittal reports, evaluations (where available), media releases and scholarly research—this report reviews the outcomes of these projects in relation to their identified goals. It concludes with a discussion of how these projects contribute to social cohesion, harmony and security.

At the time of writing, some projects were yet to be finalised; 27 of 38 acquittal reports had been received and a small number of projects had conducted evaluations. Macarthur Diversity Services Inc. included an evaluation in their *Building Bridges* project. Results from a client satisfaction survey of 13 women who took part in a 'Safety at Home and in Public' open dialogue session at Campbelltown Public School were provided, along with results from an evaluation form filled out by 12 participants (community members and police) who attended a cultural tour of Minto Mosque. The other organisations that provided evaluative information were Multicultural Youth South Australia, which developed a best-practice report designed to provide advice for the community sector and police when working with Muslim young people, and the Australian Federal Police, which conducted pre (n=25) and post (n=26) surveys of participants who attended the women's camp part of their Diversity in Policing Mentoring Project. The provision of evaluation reports was not an expectation of the grant acquittal process given the level of funding involved (\$5000–\$10 000) and the short-term nature of the projects. Moreover, some projects are ongoing, and the collection of such data at this stage would be premature. The available documentary information about the projects was supplemented with interviews conducted by the AMF and the Commission with eight service providers involved in program delivery across a range of projects. (See Appendix B for a complete list of projects.)

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2. The Community Policing Partnership Project

The genesis of the CPPP is set out above. In some ways, the CPPP is a response to issues raised through the Commission's *Ismaḡ·Listen* report (2004) and *Unlocking Doors* project (2007), which involved a series of consultations, workshops and forums with Muslim and Arab Australians. Key recommendations in the *Ismaḡ·Listen* report included adopting measures to reduce the risk of marginalisation within these communities, particularly of women. Consultations as part of the *Unlocking Doors* project found there was a need to address the diverse impact on different Muslim communities of racial and religious hatred; to improve community knowledge of how to report an incident to police, the Commission and other agencies; and to improve police understanding of the serious impact of racial hatred.

The specific objectives of the CPPP were to:

- improve relationships and increase trust between Muslim communities, police and support services

- promote awareness among Muslim communities of their rights, responsibilities and avenues of complaint
- demonstrate good-practice examples of partnerships that improve relationships between police and Australian Muslim communities, and can be used as models that may be replicated in other communities and in other locations
- improve awareness of the diversity of Muslim communities, an understanding of Islam and issues relevant to Australian Muslim communities across the general ranks of police through education, consultation and other activities
- provide a two-way flow of experience, information and direction for police and Muslim communities to identify emerging issues and address common questions and challenges, to break down stereotyping on both sides
- develop training and resources for law enforcement agencies to assist in responding to complaints of discrimination and abuse (Commission, 2010, p. 2).

Police services and community groups were invited to form partnerships and propose projects that would address these objectives. The Australian Government provided funding of up to \$10 000 for partnerships between police services, the community, the Commission and the AMF to promote social cohesion and counteract discriminatory views and intolerance towards Muslim Australians. Building trust, establishing local networks and facilitating a stronger sense of social participation, respect and inclusion within communities were all key aims of these partnerships.

While the objective of the CPPP was to work with Muslim Australians, eligibility for funding extended to partnerships with 'issues relating to cultural, religious and social harmony, and which include both police and Australian Muslim communities and, if relevant, other local communities'. (Commission, 2010, p. 3) As such, some of the projects funded under the CPPP included culturally and linguistically diverse communities that are not exclusively Muslim.

2.1 The funding process

Two separate funding rounds were held. The first round was conducted in November 2007 and the second in October 2008. Proposals were assessed according to whether they would:

- meet a community need or needs identified after community consultations

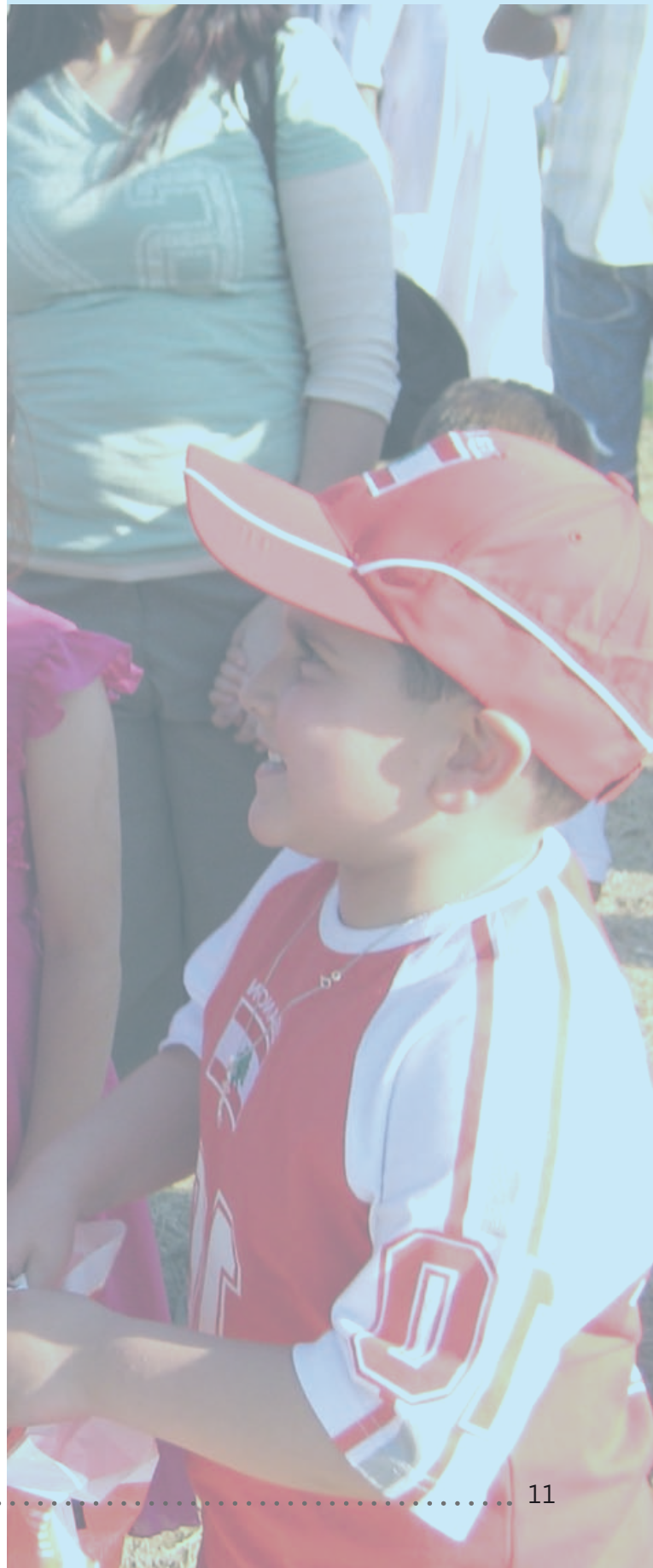
Police services and community groups were invited to form partnerships and propose projects ...

Building trust, establishing local networks and facilitating a stronger sense of social participation, respect and inclusion within communities were all key aims of these partnerships.

- serve as a model or innovation that could be adopted by others to address similar or comparable issues
- result in the production of resources that could be used to further CPPP objectives
- be capable of replication
- address contemporary issues or challenges for police
- demonstrate a partnership arrangement that met the CPPP objectives
- be able to attract other funding or support
- involve the community throughout all stages of the project
- be ongoing or able to establish sustainable activities.

Priority was given to proposals that were adequately documented, that built upon existing networks and that had the capacity to expand the partnership to include government, community, business or other relevant sectors. A steering committee including representatives from police, Muslim communities, the Commission and the AMF was established to consider the applications. A total of 23 applications were received for the first round, of which 19 were funded. For the second round, 39 applications were received, and a further 19 projects were funded (Commission, 2010, p. 2). Many of the applicants asked for the highest amount of funding available under the CPPP (\$10 000), but many received only a proportion of the amount sought. For example, the Ethnic Council of Shepparton and District was granted \$10 000 for the *Shepparton Police and Community Project*; however, the Campsie Police Local Area Command asked for \$5000 for their project *Busting the myths Habibi*, but \$4500 was approved.

Some projects were able to use the CPPP grant to leverage more funding from other sources to support larger projects. Melbourne Citymission's Project 3019, for example, secured \$6000 under the CPPP, but it also attracted funds from other sources, which together contributed to a total budget of \$66 000 for their 12-month project. The Granville Multicultural Community Centre secured a further \$5000 in funding, which allowed the project *Muslim and African People in Harmony (MaAP in Harmony)* to continue beyond the life of the original funding cycle. The provision of in-kind support was common across the projects. In-kind support took the form of staff time and expertise, vehicles and venues, and was given by a range of organisations, including local councils, federal and state governments, various state police organisations, and community centres.



For example, Victoria Police provided transport costs and staff to support the project *Attarwon*, while local government provided the venue at no cost. The Liverpool City Council greatly helped the *Police and Arabic Speaking Support Group* by providing staff, including community development officers, cleaners and security staff.

2.2 Programs

(a) Jurisdictional overview

Of the funded projects, 17 were in NSW (45% of all projects) with five in the Bankstown area (NSW) and three in Flemington (NSW). Ten projects (26%) were funded in Victoria, with two in the Flemington (Vic) area. Three out of the five projects funded in Queensland (13%) were conducted in association with the Queensland Police Metropolitan South Region. One project had a national scope. The distribution of these projects by jurisdiction roughly corresponds with the geographical spread of the Muslim population in Australia. Data from the Australian 2006 Census shows that 49.6% of the Muslim population in Australia lives in NSW, 32% in Victoria and 6% in Queensland (Department of Immigration and Citizenship, 2007). Many of the projects focused on local government areas with strong Muslim population profiles.

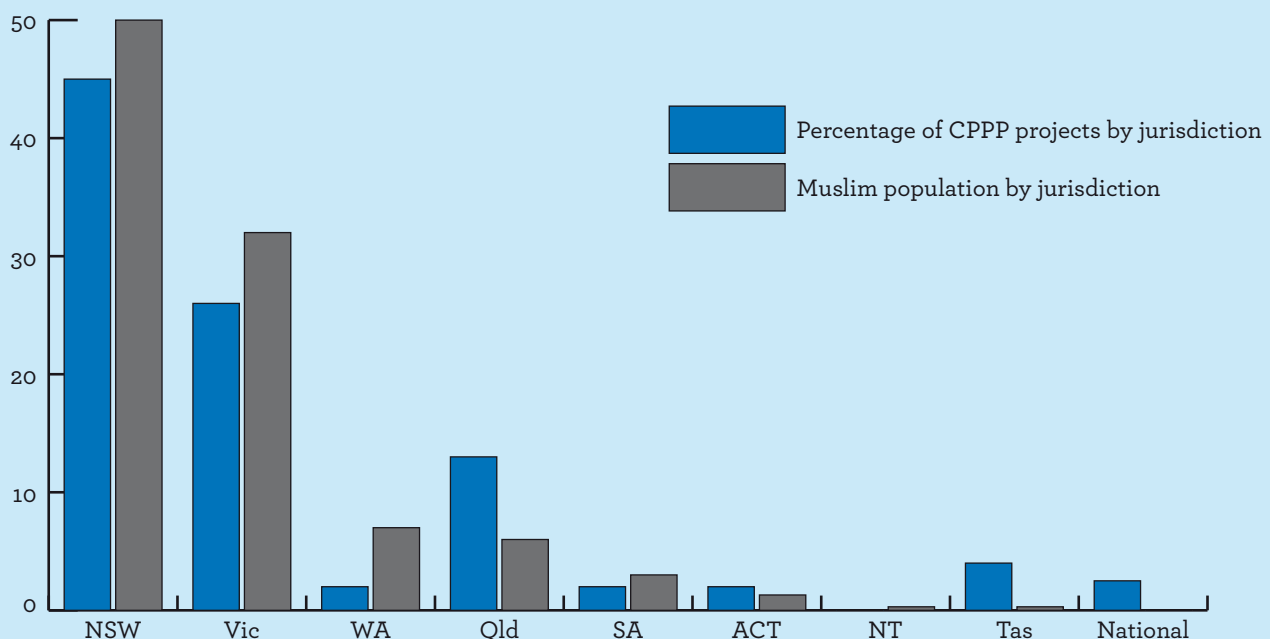
(b) Organisations

The 38 projects funded during the course of the CPPP involved 40 non-government organisations (NGOs) as well as four national umbrella organisations. These organisations partnered with police to conduct the activities. (For a complete list of projects, see Appendix B). Six of the projects consisted of partnerships involving more than one NGO. For example, *Muslim Youth and WA Police Connect* was conducted by Muslim Youth WA and the Muslim Women’s Support Centre; three NGOs (SydWest Multicultural Services, Migrant Resource Centre Tasmania, and Victorian Arabic Social Services) received funding to conduct different programs in both funding rounds.⁸ All of the NGOs partnered with local police, apart from the *Diversity in Policing Mentoring Project*, which was a national program coordinated by the Australian Federal Police (AFP).

Police and citizens youth clubs (PCYCs) in Hobart, St George, Bankstown and Canberra were involved in the Community Policing Partnership Project. A total of six migrant resource centres received project funding: five in NSW, and the Migrant Resource Centre in Tasmania, which received funding for two different projects.⁹

Other organisations to attract funding under the CPPP included four women’s groups, including the Islamic Women’s Association of Queensland and the Sudanese

Figure 1: CPPP projects and Australian Muslim population by jurisdiction



Women's Group, who implemented initiatives addressing issues faced by Muslim women in their communities. Eight youth centres and associations also received funding to deliver projects targeting young Australian Muslims.

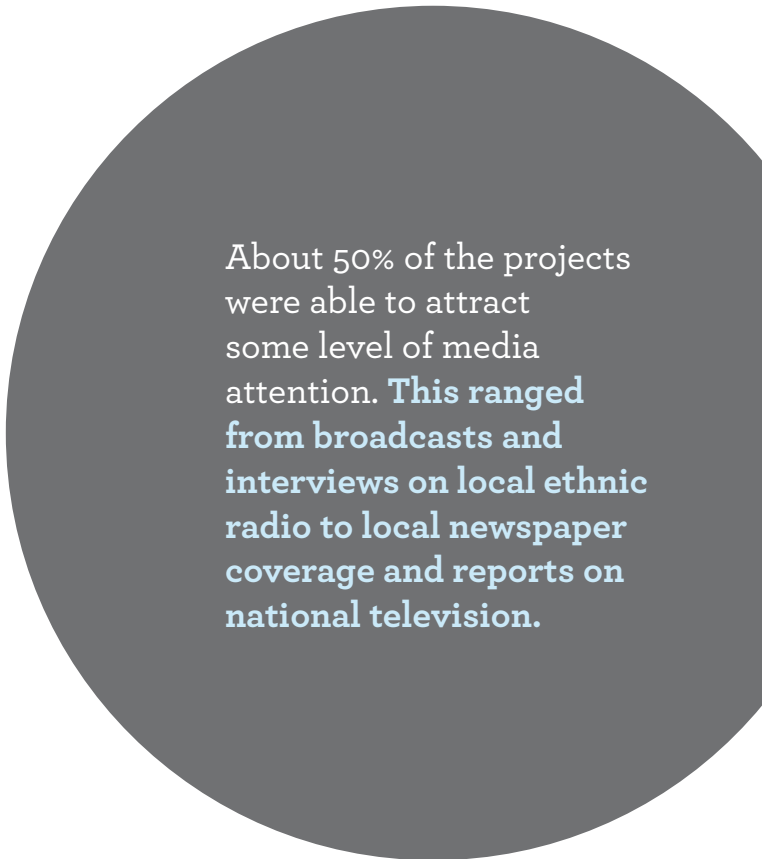
A number of local police agencies received grants to establish partnerships with community groups to conduct programs under the CPPP. Ten programs were run primarily by local police regions in collaboration with appropriate local NGOs. The *Diversity in Policing Mentoring Project* was coordinated by the AFP in collaboration with national bodies (including Islamic councils, women's groups and youth groups) representing the interests of people of culturally and linguistically diverse backgrounds.

(c) Media coverage

Acquittal reports sent upon project completion described relevant media coverage of the projects. About 50% of the projects were able to attract some level of media attention. This ranged from broadcasts and interviews on local ethnic radio to local newspaper coverage and reports on national television. Radio coverage was predominantly in forums broadcasting in languages other than English, such as SBS Arabic radio and Voice of Islam radio.

Some projects, such as *Tie the Knot* and *Attarwon*, were the subjects of articles in local newspapers (see Appendix A for an example from *Tie the Knot*), while others, such as *MaAP in Harmony*, repeatedly invited local media to attend events and circulated press-releases without success. A similar issue was faced by the project *In my boots* conducted by the Queensland Police Service, which commented:

'...various forms of media were invited to attend; however, as discovered from previous occurrences, gatherings of Muslims and non-Muslims is [sic] not always "newsworthy".'



About 50% of the projects were able to attract some level of media attention. **This ranged from broadcasts and interviews on local ethnic radio to local newspaper coverage and reports on national television.**

3. Program typology

All of the CPPP projects aimed to improve relationships between local police and the Australian Muslim communities, to facilitate dialogue, to increase trust and to eliminate negative perceptions and misconceptions (Commission, 2010, p. 3). The projects, which used varied activities to achieve these goals, can be grouped under four broad and often overlapping headings:

1. community capacity building programs
2. sporting and recreational activities
3. cross-cultural information exchange and police-community consultations
4. targeted or at-risk youth development and outreach projects.

Using these categories, the following sections contain a brief overview of the range of projects funded under the CPPP. More detailed information is provided in Appendix B which, based upon acquittal reports, describes the number and types of projects funded, the target demographics, the aims and objectives, and the strategies used to achieve these.

In accordance with the funding criteria, some projects began activities that have extended beyond the life of the funding agreement; these have also been noted.

3.1 Community capacity building programs

A total of eight funded projects fall under the category of community capacity building (CCB) programs (see Table 1). Within this category, a number of different activities

focusing on different parts of the Muslim community were conducted across the various jurisdictions. The types of projects under this category include:

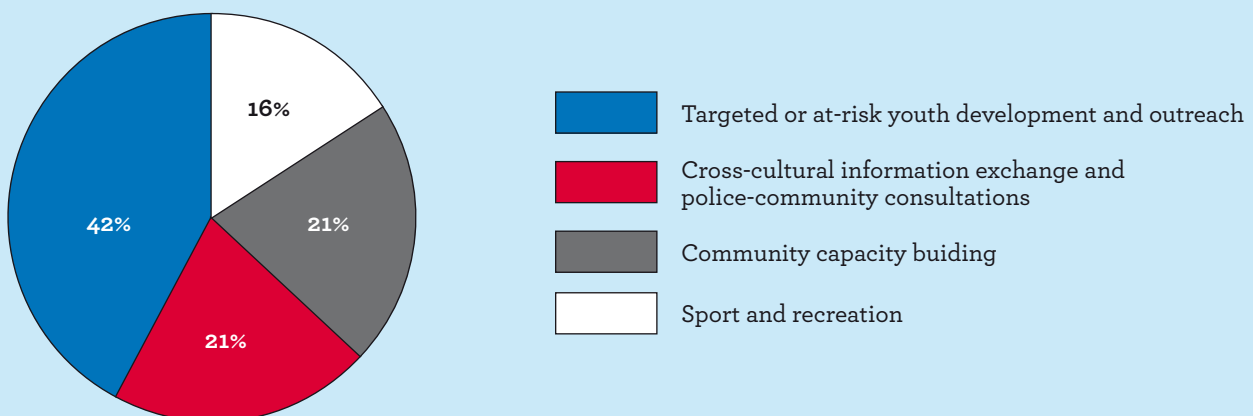
- community barbecues and cultural festivals
- youth camps attended by police
- self-defence sessions for Muslim women
- cultural tours of mosques
- police-led information sessions addressing different groups within Muslim communities on a range of crime prevention issues
- women’s support groups and information sessions conducted by police
- a bush survival skills session.

Some projects were directed to specific groups within Muslim communities; for example, the *Police and African Muslims Partnership Program* was primarily directed to the Darfur community, while the *Diversity in Policing Mentoring Project* aimed to enhance dialogue specifically between Muslim women and law enforcement authorities.

(a) Objectives and benefits

The final acquittal reports provided by each of the funding recipients for the CCB programs explicitly stated that all of the project’s objectives had been met. The reports highlighted many benefits. Although some acquittal reports simply stated that ‘the aims of the project have been met’ (eg Islamic Women’s Association of Queensland), other reports gave empirical details supporting their claims. These included various forms of documentation evaluating or describing what was learned about the processes of delivery.

Figure 2: CPPP project typography



One evaluation provided pre- and post-measures to show how objectives had been met. They addressed:

- increased and ongoing participation
- involvement of African Muslim communities in planning, organising and managing the project
- increased engagement and interaction between the target populations and police
- greater mutual understanding between the stakeholders
- increased levels of confidence in seeking support, and reduced fear of police
- the dissemination of a youth-specific resource that outlined emerging issues for Australian Muslim communities.

(b) Participant perceptions

As mentioned in Section 1 (page 9 above), evaluation was not an expectation of the funding process, and given the small size of the grants, it is understandable that project partners dedicated the funds to delivering the programs, not to preparing evaluations.

The *AFP Diversity in Policing Mentoring Project* included an evaluative process with qualitative and quantitative parts to measure changes in the perceptions and attitudes of participants after completing the project. Results of the questionnaire distributed to 26 participants after the project found that 96% of people who attended the camp either agreed or strongly agreed that the camp helped to improve relationships between Muslim communities and police; 96% either agreed or strongly agreed that they were now more likely to report future problems to police, while 96% either agreed or strongly agreed that the information sessions were relevant to them. Follow-up telephone interviews conducted at the conclusion of the project provided useful evaluation information. For example, Muslim women felt that:

‘The camp was great – really appreciated the realness of the AFP staff. The stories that were shared and also the human rights part was extremely beneficial.’

and

‘The camp was a good experience, as it provided an opportunity to mix with such a broad group of people of the same faith and see how individuals had different perspectives on how they were perceived in the community.’

Although positive developments appear to have been achieved at a personal level, at the completion of



the *Diversity in Policing Mentoring Project* only 58% of participants agreed or strongly agreed that law enforcement authorities, such as police, treat their community fairly (up from 44% before the camp).

AFP participants also provided positive feedback, including the following comments:

‘Overall, I think the camp was a great success and I would be happy to participate in future camps.’

‘...we had a great session... that gave the AFP members a great insight into the Muslim religion and gave us a chance to ask them questions.’

‘I gained invaluable personal insight and understanding of others and particularly those of Muslim faith.’

‘I learnt that the Muslim women are very normal everyday women facing similar issues to women all over the world.’

Table 1: Community capacity building programs

Project	Project providers	Target demographic	Jurisdiction
Police and Arabic Speaking Support Group	NSW Police Green Valley Local Area Command; Liverpool City Council; Community Planning Team; Liverpool Migrant Resource Centre	Arabic-speaking communities	New South Wales
Building Bridges	Macarthur Diversity Services Inc.; Campbelltown Police; Macquarie Fields Police	Broad target area: some programs targeted specific groups, such as the women’s support group, young people from Islamic backgrounds and refugees	New South Wales
Police and African Muslims Partnership Program	SydWest Multicultural Services; Blacktown Police	Primarily the Darfur community, but also Muslim communities from other African countries	New South Wales
Hands across Hobart	Hobart PCYC; Tasmania Police; Migrant Resource Centre (Southern Tasmania)	Muslim women, adult migrants from Muslim backgrounds, and newly arrived Afghan migrants	Tasmania
Survival Skills in the Bush	Migrant Resource Centre (Southern Tasmania); State Community Policing Service, Hobart	Members of the Muslim community and of the wider community, including migrants and refugees	Tasmania
Bridging the Communication Gap	Islamic Women’s Association of Queensland; Metro South Region Queensland Police Service	Separate programs for Muslim women, Muslim young people, and the elderly	Queensland
Building Bridges with Muslim Youth	Multicultural Youth South Australia; Adelaide Local Service Area, South Australia Police	Muslim young people	South Australia
Diversity in Policing Mentoring Project	Australian Federal Police; Islamic councils; women’s groups; youth groups; community service providers	Muslim women	National

3.2 Sport and recreational activities

The CPPP funded a total of six essentially sport and recreation projects (see Table 2), which focused primarily on Muslim young people. The projects aimed to enhance the relationship between police and Muslim communities through a range of recreational activities, including dance lessons, informal basketball and soccer games, and a rugby league match between members of Muslim communities and the Queensland Police Service rugby league team.

(a) Objectives and benefits

Aside from the overarching aims of the CPPP, some specific aims and objectives of the sport and recreation projects included:

- increasing the knowledge of bush survival skills among members of Muslim communities (*Survival Skills in the Bush*)

- fostering family cohesion by providing relevant educational information for safe family outings (*Survival Skills in the Bush*)
- encouraging active participation in all activities to afford an opportunity to challenge values and beliefs in a way that results in greater understanding (*Busting the myths Habibi*)
- supporting the local communities in their efforts to provide soccer and other sports programs (*Summer Youth*).

The acquittal reports submitted by the funding recipients give evidence that program objectives were met. For example, Jesuit Social Services Flemington described how *Summer Youth* delivered on the objective to support the local communities in their efforts to provide soccer and other sports programs. A total of 101 people attended their Saturday night sports programs, which encouraged the participation of African staff and volunteers from local communities.

Table 2: Sport and recreational activities

Project	Project providers	Target demographic	Jurisdiction
Muslim Women's Recreational Project	ACT Policing; Canberra PCYC	Muslim women	Australian Capital Territory
Summer Youth	Jesuit Social Services Flemington; Victoria Police Region 2 Division 3 Flemington	African Muslims attending secondary and post-secondary schooling from Flemington, North Melbourne and Kensington	Victoria
Muslim Youth and WA Police Connect	Muslim Youth WA; Muslim Women's Support Centre WA	Students at the Australian Islamic College aged 6-12; Year 10 boys at the Australian Islamic College; the broader Muslim community	Western Australia
Kicking with Cops	Care Association; Metro South Mt Gravatt Police	Young Muslim people	Queensland
Attarwon	Hobsons Bay Police Service Area; Newport Islamic Society	Primarily young Muslim people in Hobsons Bay; some activities also targeting the general local Muslim community	Victoria
Busting the myths Habibi	Campsie Police Local Area Command; Canterbury Bankstown Migrant Resource Centre; Riverwood Community Centre	All sections of the Islamic community, eg Egyptian, Lebanese, Sudanese, and Indonesian: young people, adults, males, females	New South Wales

Participants have been educated on issues such as how to seek assistance and/or when to report a crime. **These factors have created long-term benefits for all community members with a positive ripple effect throughout the ACT community.**

ACT Police, *Muslim Women's Recreational Project*

Other sport and recreation projects also reported that the aims and objectives of the project were met. For example, as part of the program *Muslim Youth and WA Police Connect*, the Muslim Women's Support Centre WA explained:

'...the aims and objectives set out have been met. We found that we had an overwhelming response from the community and that the police and state security went out of their way to ensure that the project's aims and objectives were met.'

(b) Participant perceptions

Organisations delivering sport and recreation programs did not report in detail on changes in participant perceptions. The ACT Police, in relation to the *Muslim Women's Recreational Project*, reported that:

'Participants have been educated on issues such as how to seek assistance and/or when to report a crime. These factors have created long-term benefits for all community members with a positive ripple effect throughout the ACT community.'

3.3 Targeted or at-risk youth development and outreach programs

A total of 16 projects funded under the CPPP described themselves as targeted or at-risk youth development and outreach programs; however, two of these projects did not go ahead (see Table 3). Within this broad category, a range of different projects and activities were established

by various NGOs in NSW, Victoria, Queensland and South Australia. The activities included:

- a three-day leadership and advocacy camp for 17 marginalised young men from Arab backgrounds (*Youth Arabic and Islamic Crime Prevention Program*)
- a six-month pilot program aiming to reduce negative risky behaviour and attitudes among vulnerable young people from Muslim and Arab backgrounds (*AMAL Street Outreach*)
- domestic violence awareness-raising sessions for young Australian Muslims (*Tie the Knot*)
- a 12-week program featuring excursions for police and marginalised Muslim young people aged 15–22 years from Lebanese and Afghan backgrounds (*Out of Bounds: Police Youth Mentoring Project*)
- police recruitment information sessions and crime prevention seminars for young Australian Muslims (*In my boots*).

Many of these projects targeted a specific demographic: for example, people from Somali and Sudanese backgrounds (*Project 3019*), and Muslim young people in the Auburn area (*A Day in the Life*). Other projects had a broader target group: for example, disengaged and marginalised Muslim and Arab young people (*Youth Arabic and Islamic Crime Prevention Program*) and at-risk young Australian Muslims (*STAND TALL Be Counted, Be Proud*).

(a) Objectives and benefits

Some of the specific objectives of the youth development and outreach programs were to:

- refer young people of African and Muslim backgrounds who are participating in or have the potential to become involved in at-risk and antisocial behaviour to services, programs and activities that can address their needs and issues (*MaAP in Harmony*)
- familiarise African Muslims with the Australian legal system and the roles of police and community in crime prevention (*Police and African Muslims Partnership Program*)
- improve relations and understanding between at-risk communities and police through a designated mentoring program for Muslim young people from Lebanese and Afghan communities (*Out of Bounds: Police Youth Mentoring Project*).

NGOs delivering these programs described enhanced relationships between young Muslim people and police, as well as increased understanding of their rights and responsibilities under the law.

In relation to the *Out of Bounds: Police Youth Mentoring Project*, the Forum on Australia's Islamic Relations reported that:

'...there was undoubtedly an increase in respect between police and youth. The bonds formed were very strong. There was an increase in understanding by youth about the role of police and procedures and practices. We improved relations and attitudes about police and youth from both perspectives leading to more co-operation and willingness to work together.'

Youth outreach and development programs also delivered positive outcomes for the Multicultural Youth South Australia project *Building Bridges with Muslim Youth*. This project provided an opportunity to address the concerns of young Muslim women who had earlier approached South Australia Police about recruitment and were told that the hijab (headscarf) could not be worn by police officers. This issue was raised at the forum organised by Multicultural Youth South Australia; it was later investigated by the attending officer who provided written confirmation that the hijab was permitted as part of police uniform. As a result, one young woman expressed her intention to lodge a formal application to join the police force.

The Islamic Council of Victoria reported that as a result of the *Youth Arabic and Islamic Crime Prevention Program* some participants had joined mainstream sporting, employment and personal development organisations. Four participants had joined a local futsal league, four were engaging in formal training in logistics and warehousing, and ten young males were developing their public speaking through involvement with Free Debate Inc.

The Whittlesea Community Connections program *Police and New Australians Together* demonstrated the beginnings of trust, respect and friendship when participants organised a day at the beach—including food and activities—and invited the police youth resource officer and the Whittlesea Community Connections settlement youth worker.

The St George Youth Services Inc. project *Muslim Youth and Police Harmony* reported that its objectives were met by improving young people's ability to deal with and manage personal issues relating to alcohol and drug use, anger, conflict and self-esteem. The report suggested that police involvement in the program led to an increase in respect for police services of more than 50% among the young people involved.

(b) Participant perceptions

The acquittal report from the Multicultural Youth South Australia program *Building Bridges with Muslim Youth* contains participant perceptions. Comments that demonstrate how the program enhanced relationships include the view of a 16-year-old Afghan male who said:

'...the police are just normal people that enjoy the same things that I do',

and an 18-year-old female who explained:

'...in my home country, the police are not good people. Here they are different. I think that they help people and try to make this place good and safe'.

Other positive comments from participants in youth outreach and development programs include:

'...that police are fantastic and are not what they have been stereotyped', (Tie the Knot)

and

'I did freak out when I found out that some participants are from the Muslim community, then through the day, I found out they are like me, "a normal teenager"' (Multicultural Youth Inclusive Project).

Some interviews conducted with police after the completion of one program also provide useful insights. A senior constable who was involved with the Melbourne Citymission's *Project 3019* observed:

'I attended a 3 day camp with approx 10 African males and thought that was going to be an interesting experience. And was pleasantly surprised to see how bright and talented some of these young men were. It opened my eyes up to my own attitudes. Also I had concerns when the idea of drama was introduced to the boys at the camp, but was very surprised at how well they bought into the activities. I mean... giving people appropriate resources and time to get involved in engaging activities – who'd have thought that would work, but a good strong process always does and most people will choose a good path if they are given the opportunity...This was a very worthwhile project and like anything of good value it was structured, well planned, disciplined and resourced – so it got good results.'

Table 3: Targeted or at-risk youth development and outreach programs

Project	Project providers	Target demographic	Jurisdiction
Tie the Knot	South West Metropolitan Bankstown NSW, the NSW Police Force Bankstown Local Area Command	Australian Muslim Year 11 students and adults	New South Wales
AMAL Street Outreach	Mission Hope Lakemba; Bankstown Police	Young people of Arab and Muslim backgrounds who may be unemployed, truanting from school and/or have mental health issues, etc.	New South Wales
Muslim Youth and Police Harmony Project	St George Youth Services Inc; St George PCYC; Hurstville Police; St George Police	Young Muslim males	New South Wales
NSW Police and Afghan Youth Partnership	Metro West Parramatta Police; Parramatta Migrant Resource Centre	Afghan young people	New South Wales
Out of Bounds: Police Youth Mentoring Project	Forum on Australia's Islamic Relations; Auburn Police	Marginalised Muslim young people aged 15-22 years from Lebanese and Afghan backgrounds in the Auburn/central west Sydney area	New South Wales
Rush Hour	ICRA Youth Centre Inc.; Flemington Local Area Command, NSW Police Force	Muslim young people from the local community	New South Wales
STAND TALL Be Counted, Be Proud	Bankstown Police Local Area Command; Bankstown Multicultural Youth Services; Creating Links; Bankstown Council; Bankstown PCYC	Male and female young people at risk	New South Wales
Friends	Miller Technology High School; Auburn Police Local Area Command School Liaison, NSW	Muslim students from Miller Technology High School	New South Wales
A Day in the Life	Auburn Youth Centre; Auburn Police Flemington Local Area Command; Auburn Council	Muslim young people in the Auburn area	New South Wales
Multicultural Youth Inclusive Project	Loddon Campaspe Multicultural Services; Bendigo Police	Newly arrived young members of ethnic communities, and the general public	Victoria

Project	Project providers	Target demographic	Jurisdiction
MaAP in Harmony	Granville Multicultural Community Centre; Rosehill Police Local Area Command	At-risk young people of African and Muslim backgrounds, but incorporating a ‘whole-of-community’ approach in certain activities	New South Wales
Police and New Australians Together	Whittlesea Community Connections; Epping Police	Newly arrived male and female Muslims aged 12-18 years; police officers	Victoria
Youth Arabic and Islamic Crime Prevention Program	Islamic Council of Victoria; multicultural and counter-terrorism units of Victoria Police	Disengaged and marginalised Arab and Muslim young people	Victoria
Project 3019	Melbourne Citymission; Braybrook Proactive Policing Unit	Young people aged 15-22 years from Somali and Sudanese backgrounds in the Maidstone/Braybrook area	Victoria
In my boots	Sudanese Women’s Group; Islamic Society of Darra; Metropolitan South Region Mt Gravatt Police	Muslim young people and the wider Muslim community	Queensland
Building bridges between Muslim youth and our police	Al-Nisa Youth Group; Metropolitan South Region Qld Police	Muslim young people	Queensland

3.4 Cross-cultural information exchange and police–community consultations

The CPPP funded eight programs that were essentially cross-cultural information exchange for police and members of Australian Muslim communities or the establishment of ongoing police–community consultative groups (PCCGs) (see Table 4). Some of the specific activities included:

- the establishment of an interfaith–intercultural network group to initiate projects to strengthen community cohesion and celebrate diversity (*Banyule Interfaith–Intercultural Network Project*)
- a number of ‘learning circles’ for various parts of Muslim communities and local police to improve relationships, trust and understandings (*Police – African Islamic Communities Learning Circle; Police – Afghan Hazara Communities Learning Circle*)
- workshops and an interactive dinner for the imams of Queensland and the Queensland Police Service to raise awareness of the role of police in relation to addressing problems faced by the Muslim clergy while conducting their religious duties and tending pastoral care of their parishioners (*Engaging the Imams*).

The *Police as Partners* project worked to increase service access, and to be inclusive of and responsive to the needs of young women from Muslim communities in Blacktown by advocating for a women-only swimming time in Seven Hills.

Some of these projects, such as the *Banyule Interfaith–Intercultural Network Project* and the *Police and Muslim Youth Council* also aimed to establish ongoing reference groups featuring members of Muslim communities and police.

(a) Objectives and benefits

Objectives of these programs included:

- promoting the awareness of members of Muslim communities and police through training for police and youth council representatives (*Police and Muslim Youth Council*)
- identifying key issues affecting imams and the Queensland Police Service and the development of strategies to address these (*Engaging the Imams*)
- increasing the Afghan Hazara community’s knowledge and awareness of their rights, responsibilities and avenues of complaint (*Police – Afghan Hazara Communities Learning Circle*)
- developing an ongoing productive partnership between African Islamic communities and local police to ensure that any future policing issues are identified and addressed early through joint initiatives (*Police – African Communities Learning Circle*).

Anecdotal results described by the SydWest Multicultural Service’s *Police as Partners* report included enhanced relations between police and the Australian Islamic College and the Rooty Hill Islamic Mosque, as well as improved access for young women from Muslim communities to the SydWest Multicultural Services Centre. The project worked to increase service access, and to be inclusive of and responsive to the needs of young women from Muslim communities in Blacktown by advocating for a women-only swimming time in Seven Hills.

(b) Participant perceptions

Programs in this category did not report on participant perceptions.

Table 4: Cross-cultural information exchange and police–community consultations

Project	Project providers	Target demographic	Jurisdiction
Police as Partners	SydWest Multicultural Service (formerly Blacktown Migrant Resource Centre); Bankstown Police	Students aged 12–18 years from the Australian Islamic College; young Muslim women and young Muslim men from African communities	New South Wales
Police – Afghan Hazara Communities Learning Circle	Friend of STARTTS (NSW Service for the Treatment and Rehabilitation of Torture and Trauma Survivors); Flemington Local Area Command; Australian Afghan Hassanian Youth Association	Afghan Hazara community	New South Wales
Police – African Communities Learning Circle	Blacktown Police Local Area Command; African Australian Islamic Association	African Islamic communities	New South Wales
Steppin’ In	Southern Illawarra Police; Illawarra Muslim Women’s Association	Muslim people living in Wollongong and surrounding areas	New South Wales
Shepparton Police and Community Project	Ethnic Council of Shepparton; Uniting Care Cutting Edge; Victoria Police Region 3, Shepparton	Newly arrived Muslim communities	Victoria
Police and Muslim Youth Council	Police Region 5 Multicultural Liaison Unit, Dandenong; Islamic Council of Victoria	Young Muslim people in southeast Victoria	Victoria
Banyule Interfaith–Intercultural Network Project	Heidelberg West Police, Four Division 1; Banyule City Council	Muslim communities of Banyule, and other faith leaders	Victoria
Engaging the Imams	Crescents of Brisbane; Metropolitan South Region, Queensland Police Service	The imam community of Brisbane	Queensland

4. Literature review and discussion

The previous sections of this report outlined the range of projects funded under the CPPP. They broadly described the types of organisations involved, the nature of projects delivered, the level of funding allocated to service providers and the range of objectives that projects sought to achieve. CPPP project providers used various methods to assess where the objectives had been met.

In most cases, undertaking a methodologically rigorous evaluation was beyond the scope provided by the available resources, which raises the question of how to determine whether projects have achieved the objectives and benefits claimed. Aside from considering anecdotal evidence, one way to assess this is to consider relevant research focused on community partnerships and policing. The following section reviews literature addressing the four types of projects described above. It highlights factors that have been identified as either assisting or hindering the delivery of these types of initiatives, and it notes where activities funded under the CPPP reported similar outcomes.

A successful project is one that empowers people throughout the community, particularly women and children to become advocates for their community to identify their needs and to identify projects and strategies that will address those needs.

(a) Community capacity building programs

Community capacity building programs are intended to be a collaborative and empowering process designed to produce an environment where the voices of diverse communities can be heard without having to respond to the demands of mainstream media or issues raised in public debate (Nahlous in Dreher, 2006, p. 17). Potapchuk et al. (2005, pp. 133–34) argue that capacity building strategies should allow communities to develop and implement programs that give their members greater control over physical, economic, social and cultural priorities. As Gow (in Dreher, 2006, p. 21) describes:

‘Community capacity building is about enabling people to develop their individual and collective potential as contributing members of society... The aim is to develop the skills and capabilities of community members so they are better able to identify, and help meet their needs. Ideally, service providers play the roles of facilitators and catalysts who support community-driven efforts to build capacity. In this way community capacity building is about multi-layered and integrated partnerships.’

Furthermore, community capacity building programs should emphasise skill transfer and the development of capabilities for self-determination and complete participation in all aspects of social life (Dreher, 2008, p. 25).

Little research has been published demonstrating the effectiveness of community capacity building programs, which is partly due to the goals of such programs. As Nahlous (in Dreher, 2006, p. 20) asks: ‘How do we measure self-esteem or a collective sense of autonomy and power?’

The project *In my Boots*, which involved elements of capacity building, reported similar findings when asked to assess if objectives of the project had been achieved. The acquittal report provided by the Metropolitan South Region of the Queensland Police Service explained:

‘Results of personal safety and crime prevention dialogues are difficult to measure; however, it is apparent that those aware of personal safety strategies are making use of them and even encouraging others by passing the message around.’

In trying to address these issues, the recently decommissioned peak body for community arts and community cultural development in New South Wales, Community Cultural Development NSW, produced a

resource kit on evaluating community capacity building programs.¹⁰ Its guidelines suggest that such programs should:

- consider all people in the community as a way to increase skills, knowledge, contacts and networks and make the program directly relevant and accessible
- research the particular issue that the program is seeking to address as an important first step
- map community partners and stakeholders who might be involved and identify opportunities for people to participate. These partners may then be able to provide further links to the community, venues and resources.

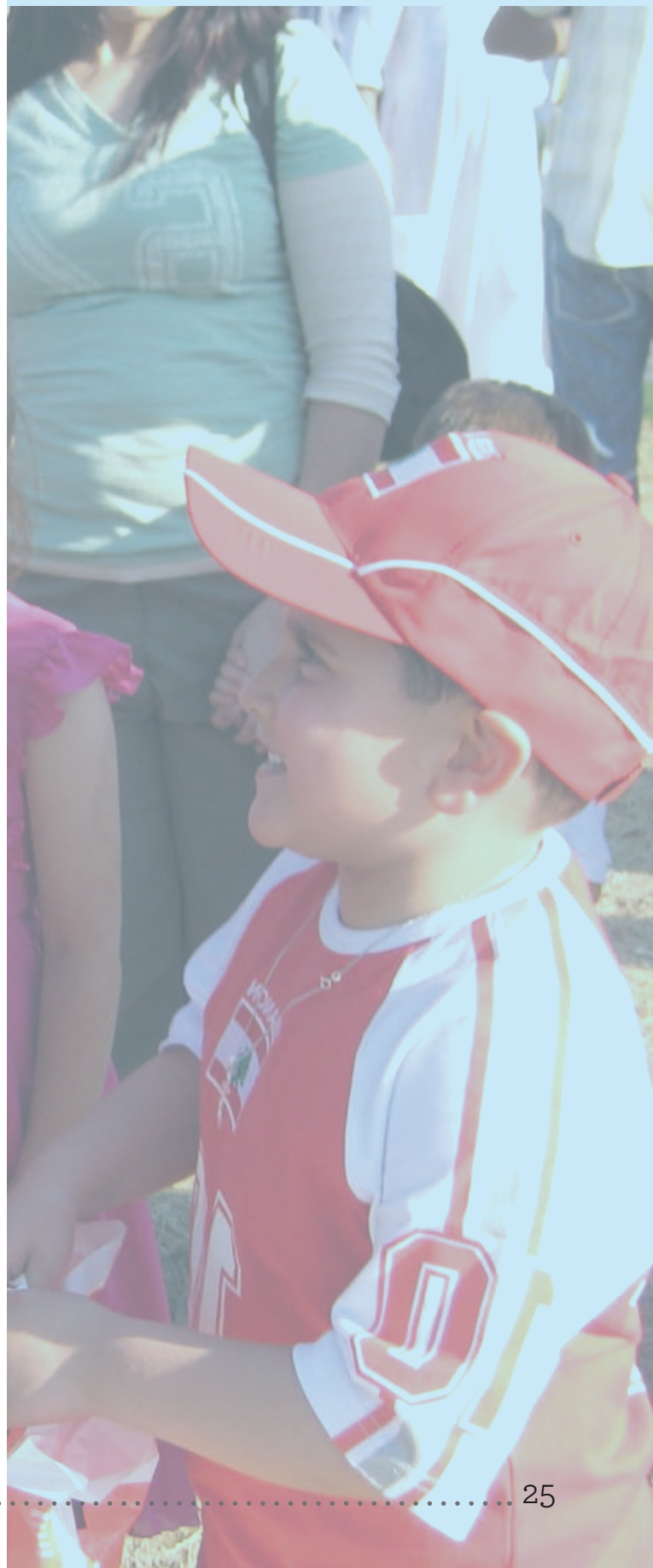
The literature suggests that community projects that foster links between people and community organisations are positive; however, it is very important that links are maintained (Dreher, 2008). Consultations conducted by Dreher (2008) also suggest that the use of existing partnerships is seen as beneficial, as these facilitated timely and effective responses to crises in community relations. These findings are consistent with the priority allocated to existing networks in the award process for the allocation of CPPP funds (described above, see pages 10–11).

Long-term funding arrangements and commitment, rather than short-term sponsorship, are important in producing positive outcomes and benefits. One participant consulted as part of Dreher's (2008, p. 28) research commented on the value of long-term benefits of capacity building programs:

'A successful project can be measured by long-term outcomes. A successful project is one that empowers people throughout the community, particularly women and children to become advocates for their community to identify their needs and to identify projects and strategies that will address those needs.'

When it comes to evaluating the strengths of a program, Potapchuk et al. (2005, pp. 133–34) highlight the importance of:

- recognising that there are diverse ways of understanding, including storytelling, long-time community members' views, and quantitative data from multiple sources
- avoiding ethnocentric evaluation models
- allowing community members to maintain the balance of power in evaluation methods rather than privileging institutions



- using evaluation to set reasonable expectations about change in community capacity, taking into account considerations such as difficulty, timing and sustainability.

The success of community capacity building programs tends to be measured by participant feedback, by holding seminars to measure the increased understanding of the program participants, and by simply looking at the number of people who choose to take part in any particular program. However, the last of these has its limitations, because as one respondent interviewed in Dreher (2008, p. 28) commented:

‘...we measure [success] as a sense of what people got out of the project, not as a quantitative thing. You can’t measure the success of a project by statistics – it’s not about the number of hits on a website.’

The *Diversity in Policing Mentoring Project* capacity building program is one of the few that did seek participant feedback in order to evaluate outcomes. It is worth noting that it was delivered by the AFP—a large and well resourced organisation. Selected findings of this evaluative strategy have been described earlier (see Section 3.1).

Despite this, many of the CPPP projects provided participant numbers as evidence that stated outcomes had been achieved. Some projects were able to attract large numbers. For example, the *Police and African Muslims Partnership Program* attracted 287 adults across four different events. The *Bridging the Communication Gap* dinner hosted by the Islamic Women’s Association of Queensland was attended by about 100 people in addition to police liaison officers and other police officers. Other examples include *Hands Across Hobart*, which consistently drew between 18 and 23 attendees across its ten-week swimming program for women; *Building Bridges with Muslim Youth* attracted 20 participants for a Muslim young people’s leadership round table and 13 for consultation workshops with Muslim young people. The *Police and Arabic Speaking Support Group* barbecue meet-and-greet was attended by a total of 41 Arabic-speaking community members, police officers and other service providers. These numbers may provide an indication of support for the programs by local communities. However, consistent with the sentiments expressed above, they provide no information about the impact—positive or negative—of the programs on community–police relations. To assess immediate or long-term program outcomes, further analysis is required.

(b) Sport and recreational activities

The Ministerial Council on Immigration and Multicultural Affairs’ *A National Action Plan to Build on Social Cohesion, Harmony and Security* (MCIMA, 2006) recommended that sporting programs be designed to encourage more active participation in mainstream sporting, social and cultural activities to reduce isolation and marginalisation among some Muslim young people. Sport and recreation programs can benefit young people by providing opportunities for social interaction with the wider community for building networks for social wellbeing and for promoting understanding and respect (Office of Multicultural Interests (OMI), 2009, p. 29).

Light (2008, p. 1) and Kell (2000, p. 23) explain that the rationale for engaging diverse communities in organised sporting activities can be understood in the context of the importance of sport to Australian culture.

A number of authors (Oliff, 2007; Oliver, 2006) argue that participation in mainstream sport increases ethnic and cultural harmony. Larkin (2008, p. 12) enthusiastically suggests that sporting activities break down cultural barriers between different ethnic groups and can be a particularly effective way to promote the participation of refugees in Australian society and introduce them to Australian culture. As detailed in Section 3.2 above, a number of CPPP projects harnessed sport and recreation as a mechanism for building relationships of trust and understanding.

Oliff proposes that sport and recreation can be used to explore real-life issues and challenges, such as dislocation and tensions inherent in the settlement process faced by newly arrived refugees and migrants. If appropriate skilled workers who have the trust and respect of participants are involved, sport and recreational activities can help in the personal development of these people. Moreover, these activities can provide an entrance into broader community engagement by building confidence, developing life skills, promoting social and psychological benefits and providing links between and within communities. Alternatively, according to Oliff, sport and recreation can be diversion strategies that may help some young people avoid risk-taking behaviour, if the programs are structured and coordinated with local services (Oliff, 2008, p. 54).

In contrast to these views on the value of sport and recreation as community building measures, Northcote and Casimiro (2009, p. 178) argue that such claims lack any evidence to support them, and that the idea that sport is an equalising institution encompassing

Australian values of fair play, egalitarianism and social unity is not necessarily an intrinsic feature of organised sporting activities. They point to evidence that suggests that racism, alcohol misuse and chauvinism are present within Australian sport (Northcote and Casimiro, 2008, p. 179). These authors claim that Muslim young people are less predisposed to participate in community sporting clubs, and that children from these backgrounds would do better to concentrate on their schooling as a means of having the opportunity to attend university and gain entry to professional occupations where they will be exposed to wider aspects of Australian culture. Northcote and Casimiro (2008, p. 179) conclude:

‘...on the basis of existing evidence the policy of encouraging Muslim children to be involved in community sports for the purposes of moulding them into better citizens would seem to be without foundation.’

Some of these issues have been recognised by other contributors to the literature (see Hutchins, 2007). Oliff (2008, p. 56) acknowledges that the inherent competitiveness of sport and the ‘them’ and ‘us’ mentality can have a negative impact on fraternity, friendship and mutual acceptance, and needs to be carefully managed.

Other research has taken a more pragmatic approach, cataloguing the practical dimensions that need to be considered when developing sport and recreation programs for people from migrant backgrounds. A review of community building through sport and recreational activities by the NSW Department of the Arts, Sport and Recreation in 2008 identified a number of key dimensions that should inform the planning and delivery of sporting events that aim to promote community building (Larkin, 2008, p. 3). These included:

- targeting specific groups
- being culturally specific, as there are considerable differences in perceptions of and the role of sport across different cultures
- building social networks at a local neighbourhood level
- fostering partnerships between local organisations, and strengthening local networks
- allowing participants to develop new social norms, and allowing personal and group development to foster greater community engagement (Larkin, 2008, pp. 3-4).

The Ethnic Youth Advisory Group in Western Australia suggests other initiatives that might be adopted. For example:

Sport and recreation is still one of the most effective ways to engage with a diverse group of young people.

Building Bridges with Muslim Youth

- encouraging community events involving families rather than young people only
- introducing the concept of sport at a young age (eg through physical education classes at school)
- promoting physical activity in terms of fitness rather than sport
- holding ‘fun days’ to reach young people who may be deterred by the competitive nature of formal sport
- providing female-only activities to encourage participation (OMI, 2009, p. 31).

If these factors are taken into account when assessing the outcomes of CPPP projects, a number of issues become apparent. The project *Hands Across Hobart* met planning issues when it used sporting activities as a way to increase confidence and feelings of acceptance among Muslim women. The organisers of this program described how:

‘...being able to provide a facility where they were not able to be viewed by males and where they felt comfortable ...to go swimming, having regard to their traditional clothing was a planning issue’.

The literature consistently identifies barriers to the effectiveness of sport and recreational activities as community building and integration measures. Some of the barriers impeding people from culturally and linguistically diverse backgrounds engaging with community sport and recreation include problems with access to transport, cost, time, unfamiliarity with

Adolescent energy has the potential to be harnessed in creative and prosocial ways that utilise it for positive ends.

Ignoring or marginalising this energy in contemporary communities has often contributed to the aimlessness, restlessness, boredom and delinquency so often associated with modern adolescents.

rules, and women-specific privacy issues including inappropriate dress codes and open change rooms (Hancock, Copper and Bahn, 2009, pp. 164–65). Other barriers identified by the Centre for Multicultural Youth Issues through consultation with refugee and migrant young people include a lack of inclusive and accessible programs for migrant populations, cultural appropriateness, language, and access to enough public space and facilities (Oloff, 2008, p. 57). At a broader level, difficulty in securing funding for ongoing activities rather than for unsustainable one-off programs is an oft-reported problem (Oloff, 2008, p. 57).

Despite these barriers, the project *Building Bridges with Muslim Youth* conducted by Multicultural Youth South Australia found:

‘Sport and recreation is still one of the most effective ways to engage with a diverse group of young people.’

Multicultural Youth South Australia argued that this was particularly true for young Muslim men who are reluctant to engage in activities or programs on a problem/issues basis. Multicultural Youth South Australia suggested that this group prefers to develop trust and rapport through sporting activities rather than ask for help.

Further support for sporting programs conducted under the CPPP came from parents involved in the *MaAP in Harmony* project conducted by the Granville Multicultural Community Centre and Rosehill Police Local Area Command in NSW. They reported:

‘...the need for more sporting and athletics programs to attract and engage disengaged young people, even the ones in their early 20s. The parents [believe] that if young people and young men were active in a sporting program they would be less inclined to be participating in anti-social behaviour.’

The issues of unfamiliarity with game rules and culturally appropriate activities were evident in some of the CPPP projects. For example, *MaAP in Harmony* had been organising successful monthly soccer games between police and vulnerable African and Middle-Eastern young people; however, after three months the sporting event was changed to touch football to expose ‘the participants to other sports played in Australia’. The acquittal report states that as a result:

‘The participants voted with their feet and left the sporting program. Our target communities... prefer soccer. When the participants were informed that we would be playing touch football they left. Workers and police thought that exposing the participants to other sports played in Australia might be an ‘eye opening’ experience for our participants but it was not meant to be. The correct engagement tool needs to be used if one wants young people to participate in a program – we learnt that lesson at this event. The opportunity was lost this month to build on the relationships between the police and young people that the sporting program brings.’

The organisers pursued a touch football game successfully two months later. On this occasion, its success may have been due to the recruitment of a Parramatta Eels rugby league player to help conduct the event.

(c) Targeted or at-risk youth development and outreach programs

When considering the implementation of youth development programs, research suggests that it is important to consider the backgrounds of the people that these programs are targeting. Many Muslim refugees and migrants have come from countries where authorities, such as police, have abused their trust and are feared. As a result, young Australian Muslims often have a fear of police and the justice system (Kara-Ali, 2009, p. 20). These factors might contribute to their identification as at-risk or being likely to engage in problem or antisocial behaviours, such as drug and alcohol abuse, violence, school delinquency and other potentially detrimental activities (OMI, 2009, p. 5).

Policy makers are increasingly recognising that the likelihood of young people participating in risky behaviour is linked to a complex mix of economic, social and cultural factors. Research shows that economic inequality, education issues, child abuse, dysfunctional family life, unemployment and community breakdown are all key contributing factors that affect outcomes for culturally and linguistically diverse young people (OMI, 2009, p. 6).

Being from a culturally and linguistically diverse background is not a risk factor in itself; however, some of these young people experience many factors that might place them at greater risk of social and economic disadvantage. These factors include:¹¹

- intergenerational conflict with immediate family members in the home environment
- discrimination and prejudice within the broader community
- shortage of appropriate public facilities for recreational purposes
- reluctance to use public health services related to mental health, sexual health, and substance abuse
- educational and language challenges
- lack of access to and/or awareness of post-schooling education
- lack of access to and/or awareness of employment services and information
- employer discrimination due to English language skills
- lack of local work experience, and increased exposure to workplace exploitation (OMI, 2009, p. 3).

These factors may place vulnerable young people from culturally and linguistically diverse backgrounds at risk, and they may require practical assistance to improve their inclusion in the broader society, such as language support, family support, assistance with accessing education and employment opportunities, and advocacy (OMI, 2009, p. 6). The *Ismae* and *Unlocking Doors* reports found that Arab and Muslim Australians who experience prejudice and discrimination find it harder to 'negotiate the already difficult process of settling into a new country'. (*Ismae*, p. 3; *Unlocking Doors*, pp.16-17)

The Office of Multicultural Interests(OMI) suggests that strategies addressing risky behaviour (such as antisocial conduct and criminal activity) designed for culturally and linguistically diverse young people ignore the range of complex underlying factors they are facing, and therefore have little long-term benefit.

Instead, the OMI suggests that preventative measures should be implemented that seek to counteract the risk factors preventing positive community engagement.¹² In achieving this, service providers have recognised the importance of empowering culturally and linguistically diverse young people by involving them in planning, developing and implementing youth programs and services (OMI, 2009, p. 6).

It is evident from the final reports of the CPPP projects that a number of projects actively sought to incorporate the views of the target populations and local communities when devising their programs. Examples of this include the AFP *Diversity in Policing Mentoring Project*. The AFP held eight meetings with the community to help inform the project. These meetings were attended by 14 people from diverse organisations, including student Islamic organisations, women's groups, and multicultural youth services. Stakeholder consultations canvassing the likelihood of success, ideas for project content, strengths of the project and anticipated shortcomings were undertaken before some activities.

The *Police and African Muslims Partnership Program* conducted by SydWest Multicultural Services and Blacktown Police in NSW held community consultations to identify needs and issues affecting African Muslim people in the Blacktown local government area. A steering committee was established to identify needs and to implement and monitor the project. The Macarthur Diversity Services Inc. project *Building Bridges* included young people throughout the planning and delivery phases of a sporting tournament. The young people refereed games, coached, and provided leadership to encourage and support the teams to play at their best.

There is some debate about whether young people under the age of 18 are best served by direct delivery of services that focus on their welfare, or by making them active participants in decision making that affects them. Beinart (2005, p. 95) argues:

'Adolescent energy has the potential to be harnessed in creative and prosocial ways that utilise it for positive ends. Ignoring or marginalising this energy in contemporary communities has often contributed to the aimlessness, restlessness, boredom and delinquency so often associated with modern adolescents.'

Consistent with international human rights principles, the Australian Human Rights Commission promotes the use of a participatory approach to program development

and delivery. This requires actively engaging those who are intended to be affected by the particular project or program and recognising that they are best placed to identify what needs to be done.¹³

Strategies addressing the needs of socially disengaged young people have been identified through research and consultation with a range of different population groups (OMI, 2009; Andrews and Sibbel, 2003; Tan-Quigley, 2004). Suggested engagement strategies include:

- fostering a strong sense of ethnic identity and spaces where young people can make friends and form social support networks free from racism and discrimination
- ensuring that culturally appropriate counselling services are available for culturally and linguistically diverse young people who may be experiencing difficulties such as clinical depression and suicidal thoughts as a result of long-term disengagement
- employing people from culturally and linguistically diverse backgrounds as medical professionals to address the perception that doctors in Australia are 'afraid' of other cultures and do not have the skills or understanding to treat culturally and linguistically diverse young people effectively.

Establishing trust and building relationships between Muslim young people and local police officers was the focus of many of the CPPP projects. A number of different forums, including the National Muslim Youth Summit, the Cultural and Indigenous Research Centre Australia and the Australian Asian Association Workshop, have identified strategies to foster more harmonious relationships between these groups. Some of these strategies include setting annual quotas for the employment of people from different backgrounds, providing opportunities for positive interaction between culturally and linguistically diverse young people and police to raise awareness of issues affecting each group, and providing information about the support available to young people (OMI, 2009, p. 26). Many of the initiatives funded under the CPPP have put these strategies into practice.

(d) Cross-cultural information exchange and police–community consultations

Information and consultation sessions have become commonplace in contemporary policing. They have been inspired by concerns that relationships between police and minority communities are mutually hostile. Weatheritt (1993, p. 154) suggests that police–community consultative groups (PCCGs) are one way to improve communication between local police and the community

they serve. Nevertheless, there are challenges to establishing community participation, including identifying exactly whose interests should be represented and finding appropriate community members to represent those interests (Crawford 1997, Bull 2007).

The extent to which these groups can inform the policy-making process is another issue that needs consideration when assessing the implementation and effectiveness of such strategies. Findings from the UK suggest that community consultation has no significant effect on local policing priorities and that advice from the community does not necessarily result in police accountability because decision-making power remains with formal agencies and not with local police (Weatheritt, 1993). Weatheritt (1993, p. 193) concludes that when considering the relationship between police–community consultation and intelligence gathering:

'...there are real questions about how community engagement can be reconciled with intelligence gathering. Working closely with communities while at the same time observing members of these communities as potential objects of suspicion arguably produces dissonance in frontline policing.'

Recent reports from the Victorian Equal Opportunity and Human Rights Commission (2008) and the Victorian Council of Legal Services (Smith and Reside, 2010) also highlight this dilemma, describing how it undermines attempts to develop trusting cooperative relationships.

Despite these challenges, research has identified avenues that might strengthen the work of PCCGs. Casey and Pike (2008, p. 200) suggest that the contribution made by PCCGs could be enhanced by incorporating the following elements:

- local flexibility: decisions to create, continue or discontinue a PCCG should be made with reference to the views and needs of the relevant local community
- clearly defined rights and responsibilities of members as well as clear guidelines outlining the program's principles, goals, objectives and performance measures
- central coordination and sufficient resources
- dissemination of information about consultative processes and good practices
- integrated performance reporting, skills training and varied engagement processes.

Potapchuk, et al. (2005) also suggest that community residents who are most affected by the issue(s)

being addressed should make up the majority in the governance structure of the group and that the mechanisms through which local control is created should be sustained in a way that can be passed down to future generations. These authors also highlight the tension between short-term projects and the actual time required to build durable consultative processes and mutual trust (Potapchuk et al., 2005; Bull, 2010).

Finally, when considering the role of cultural awareness training and education, Cully (1996, p. 566) suggests that cultural sensitivity requires agency leadership, institutional change, and responses to systemic biases and inequalities—at least as much as challenges to personal preconceptions.

4.1 Implementation

The literature on community policing partnerships identifies a number of common issues that should be addressed when seeking to implement programs designed to improve relationships between culturally and linguistically diverse populations and local police. These issues include:

- the availability of sufficient resources to deliver the programs and the importance of ongoing funding for sustainable activities that can deliver long-term outcomes
- providing culturally relevant and appropriate activities
- the importance of cultural and geographical accessibility of programs.

Similar issues surfaced for organisations and participants involved in the CPPP projects. These are discussed below.

(a) Availability of resources

For some of the projects, the availability of time and other resources was a challenge. Arranging child-minding facilities for participants, accessing appropriate police and community leaders for program delivery, along with the demands of school and university commitments were some of the barriers organisations faced. For example, a tour of the police academy planned as a part of Multicultural Youth South Australia's *Building Bridges with Muslim Youth* was cancelled because of conflicting school and university commitments.

Budget constraints challenged the sustainability of a number of programs, such as the Loddon Multicultural Services' *Multicultural Youth Inclusive Project*. The

To have anywhere from 6–12 police officers and other staff participating in the event is a huge allocation of police resources to this project. This once a month event has now become a regular part of their duty.

Granville Multicultural Community Centre

project *In my boots* commented that the allocated budget was unlikely to be enough to conduct the proposed activities, and without generous donations from other sources the events would not have gone ahead.

Leadership, dedication and prioritisation of police resources were essential to the success of initiatives funded under the CPPP. Despite this, at least one project (*NSW Police and Afghan Youth Partnership*) had difficulty attracting the required police support and resources. Al-Nisa Youth Group's project *Building bridges between Muslim youth and our police* did not go ahead because the project officer responsible for delivering the program was made redundant and was not replaced. In Victoria, the *Attarwon* project conducted by Hobsons Bay Police Service Area and the Newport Islamic Society Victoria also suffered a resource setback. Due to staff cutbacks, police recruits were not able to attend and participate in the *Attarwon* project's high-challenge camps, although other police attended to ensure the delivery of the program.

On the other hand, there was evidence of a high level of dedication by many officers involved in the CPPP. The Granville Multicultural Community Centre recognised the

strong support of local police officers and the contribution they made to a successful program. They stated:

‘To have anywhere from 6–12 police officers and other staff participating in the event is a huge allocation of police resources to this project. This once a month event has now become a regular part of their duty.’

(b) Managing expectations and competing priorities

Stakeholders and partners often worked within different organisational structures, with different priorities, knowledge bases, institutional, professional, and/or cultural norms, practices and expectations. Some organisations were more democratic with devolved decision making, and others more centralised and hierarchical. Managing organisational, professional, and logistical difference at times tested the resilience of partnerships and projects.

The program *Hands Across Hobart* reported difficulty achieving consensus when organising programs. Likewise, Jesuit Social Services faced challenges with the weekly sporting activities planned as part of their Ramadan program. They explain in their acquittal report:

‘The Ramadan program almost came off the rails because of differences in approach to the issues of risk management between the community leaders and the agencies.’

The *Attarwon* project was challenged by tension between participant groups. This made it difficult to coordinate the delivery of an element of the program—a soccer match between police and a team made up of members of different groups within the Islamic communities. After some setbacks the issues were ultimately resolved, and as the acquittal report states, this

‘.did not prevent it from being a very successful day with 200 spectators in attendance’.

The *Police and Muslim Youth Council* project was to be conducted by the Dandenong Multicultural Liaison Unit of Victoria Police and Victorian Arabic Social Services. To meet the project’s original intent to engage with a diverse group of young Muslim Australians, the project was later conducted with the assistance of the Islamic Council of Victoria.

In the course of CPPP delivery, relationships developed and changed. Tensions and challenges were negotiated, and at times flexibility was necessary in relation to delivery and project expectations.

(c) Cultural awareness

A number of projects required careful planning to ensure inclusivity. The participation of Muslim girls in some projects raised a range of gender-related cultural and religious considerations. For example, the traditional swimming clothing requirements for Muslim women challenged the Hobart PCYC project planning and delivery of a swimming initiative.

The Multicultural Youth South Australia *Building Bridges with Muslim Youth* best-practice report explained that the majority of young people from new and emerging communities are not familiar with the terms ‘youth participation’ and ‘youth consultation’ or the activities associated with these terms. Pre-migration experiences also serve as a barrier to community engagement. Personal histories of witnessing or experiencing traumatic events can have negative impacts on confidence, self-esteem, and communication skills.

Many project providers documented the importance of providing culturally appropriate activities. *Hands Across Hobart* identified a potential source of conflict when organising a cultural event for all the Muslim communities. Given the heterogeneity of Muslim



communities, it was thought more appropriate to conduct a series of smaller events for the different groups within Muslim communities and to work alongside other agencies in order to achieve successful outcomes. Issues highlighted elsewhere in this report about the provision of culturally appropriate sporting programs familiar to the target group also highlight the importance of recognising cultural differences (see Section 3.2).

(d) Transport issues

Across the spectrum of projects, issues with transport were the most common obstacle to the effective delivery of programs. Newly arrived refugees and migrants and those with limited finances often had difficulties accessing transport. Some CPPP programs highlighted the importance of careful planning to overcome access issues. For example, in the Islamic Women’s Association of Queensland’s *Bridging the Communication Gap* project, issues relating to transport for newly arrived people were resolved by borrowing buses and recruiting volunteers to transport the participants. As the report sent by Multicultural Youth South Australia explains, many young refugees do not take part in activities or access services because of transport issues, which include not owning a car and not having the finances or the understanding to make use of public transport. *Hands Across Hobart* similarly faced problems with transport affordability and access as barriers to participation for newly arrived participants.

(e) Organisational characteristics

The structure of organisations and changes in staff can affect service delivery. Police services in Australia are large dynamic organisations, with staff often moving within them. The community services sector often relies on a flexible workforce of part-time workers, people employed on short-term funding-dependent contracts and volunteers, which can sometimes make implementation of programs challenging.

Such mobility and change can have negative effects on relationship building and the promotion of trust within local communities (Bull, 2010). A number of examples of how mobility affected the CPPP projects are evident. For example, the Attarwon project, which was run by the Hobsons Bay Police Service Area and Newport Islamic Society, described how the funding application was originally submitted by a senior sergeant who was the officer-in-charge of the police station and who held the community engagement portfolio. It was envisaged that the senior sergeant, the community liaison officer and the

youth resource officer would run the project. However, the senior sergeant was transferred and the community liaison officer resigned, which left only one person (the youth resource officer) to take on the project and manage it along with other professional responsibilities. Similarly, the Granville Multicultural Community Centre report described how:

‘... changes of workers affected the program. The change of youth liaison officer meant that a new officer needed to familiarise themselves with the program. Coupled with the influx of nine new officers to the Local Area Command, this has also meant familiarisation with the program and the young people needs to be rebuilt.’

Dedicated community liaison officers play an important role in developing relationships with culturally and linguistically diverse populations. These officers are commonly deployed as a means to break down cultural barriers for police, reverse negative stereotypes, promote community collaboration, and encourage involvement in the identification and resolution of local problems (Cherney and Chui, 2009). However, this approach carries some risks. While good relationships can be built with community liaison officers, this can lead to a distinction between people in these roles as ‘good’ and all other police as ‘bad’ (Bull, 2010). Some evidence of this is suggested by the limited reach of positive relationships described in the AFP *Diversity in Policing Mentoring Project* (see page 15–16, above). While participants perceived an improved relationship between themselves and police they met in the project, they did not think this improvement extended to the way law enforcement authorities generally treated their communities as a whole.

In contrast, during the *Shepparton Police and Community Project*, a serious crime was committed that negatively affected the Afghan community. The links and relationships forged through the project provided the basis for a series of community meetings with senior police. These meetings helped clarify the criminal justice process and assisted with delivering support to the victim, the offender, their families, and the broader Afghan community.

5. Conclusion

There have been some worthwhile outcomes across the projects in relation to the CPPP's original aims. For example, breaking down stereotyping on both sides was evident in the feedback from police and Muslim women participating in the AFP Diversity in Policing Mentoring Project (see pages 15–16, above), and in the Multicultural Youth South Australia Building Bridges with Muslim Youth programs.

Comments from participants reflect improvements in previously tense relationships (see page 19, above):

'...the police are just normal people, and 'police ... here are different, they help people and try to make this place good and safe' (p. 19 above)

and from police:

'I learnt that Muslim women are very normal everyday women facing similar issues to women all over the world' (p. 16 above)

The lesson in the unambiguous message sent by the exodus of participants from the *MaAP in Harmony* project when a successful soccer program was replaced with touch football to expose 'the participants to other sports played in Australia' (see page 28, above) was clear. The organisers admitted they had learned the lesson about cultural relevance—a lesson clearly spelled out in the above discussion of the literature (Section 4).

Aside from a local-level analysis of the benefits and utility of such programs, there is also scope to consider these initiatives through a much broader structural lens. To optimise the potential for relationships between police and these groups, and to tackle some of the core issues these types of programs seek to address, attention needs to be paid to broader complex underlying social conditions.

The CPPP is a recent example of a trend that stretches back some decades in Australia and other Western countries (including the UK, USA and Canada). The various specialised community policing programs, initiatives and strategies adopted since at least the 1980s usually stemmed from a growing concern (or often an intermittent flaring of concern) about the difficult state of relations between police and particular minority communities. Media interest and public concern often stemmed from a particular event: a riot, an unusually heinous crime or spate of crimes committed against or associated with a particular community, allegations of police discrimination or harassment, or a similar event. Such events demanded an official response. Special

initiatives, such as consultations, liaison, training and awareness programs and outreach activities, were employed to rebuild police–community relations. Usually the community in question had been defined and named in ethnic or racial terms ('the Aboriginal community', 'the Lebanese community', 'the Vietnamese community'); although similar initiatives have been undertaken with respect to minority communities defined in other terms, including the gay and lesbian community, young people and, of course most recently, the Muslim community.

It is important to consider the CPPP in this wider context to assess what lessons might be drawn. These types of programs now have quite a long history, and many of the issues we survey here and in the literature review have been repeatedly canvassed in the past, and yet when new programs are devised it is often as if they are being undertaken for the first time. The purpose is not to be unduly critical or dismissive, but to be realistic as to the possibilities, limitations, challenges and pitfalls of community policing programs.

5.1 Community as 'solution'

The popularity of the community idea has a long history. Some of the anxieties associated with the community idea stretch back at least to urbanisation and industrialisation in the nineteenth century. Critics argue that naïve use of the term 'community' glosses over problems posed by conditions of life in modern societies: issues of power, conflict, inequality, difference and mobility. Critics suggest that it is no coincidence that the concept of community tends to be revived at precisely those times of disruptive social and economic change when many people feel that the community they know and cherish is breaking down. Paradoxically, community resonates as both the source of the problem and the solution to the problem (Lacey and Zedner, 1995).

More important than the ideological debate (although related to it) are some of the potentially adverse practical results that may flow from uncritical uses of the concept of community in the context of community policing initiatives. These have been noted repeatedly in the literature. First, such usage has the potential to be counterproductive. There is a long history in Australia of linking criminality to foreign or alien status (Collins, et al., 2000), thereby amplifying threats and imputing responsibility to entire communities for the real (or sometimes imagined) crimes of a few persons. There is always a risk that community policing initiatives may perpetuate or exacerbate the problem they are aiming to defuse by the way in which they define or name

the problem, by in some sense imputing community responsibility for the acts of one person or small groups of people.

Second, it was suggested some years ago that community policing strategies adopted in Australia to address perceived problems in police relations with ethnic minority communities rarely make a difference, because the problems had less to do with ethnicity than with youthfulness and police interaction with young people, particularly for marginal young people (Chan, 1994, pp. 180–81; also see Collins et al., 2000). There is, of course, nothing new about these problems, and while the changing historical and social context may introduce new dimensions that need consideration, the most effective approaches will focus more directly on the dynamics of police–youth relationships rather than overstating the role of ethnic background or religion.

Third, the identification of problematic communities according to ethnicity or religion can divert attention from the economic and socio-spatial factors shaping the life chances of their members, particularly for young people. These are the factors that influence involvement in crime, visibility in public space, and patterns of interaction with police. It has long been noted that the factors determining where migrants settle in Australian cities have more to do with jobs, the housing market, and local support networks where opportunities are limited than with ethnicity or religion. For example, it has long been the case that Arab Australian communities have suffered exceptionally high unemployment rates and are concentrated in high unemployment localities. According to the Australian Bureau of Statistics reporting in 2008, the proportion of the Lebanese Australian population (who make up the majority of both the Middle-Eastern born and the Muslim populations of Australia) in full-time employment was less than 25%, compared with 40% for the Australian population as a whole. Their unemployment rate was over 12%, compared with a national average of fewer than 5% (ABS, 2008). The figures are similarly dismal for other Middle-Eastern groups. It is these factors as much as any cultural factors that foster deficits in inclusion and bring people—particularly young people—into conflict with police.

In contrast to these points, a final problem is that the concept of community is often not inclusive enough for those most affected by policing. The consensual overtones of community can hide how a select few voices and interests—often those of the most respected and powerful—can come to represent the community as a whole (Crawford, 1999). Therefore, rather than providing a framework for addressing real tensions and conflicts



around how problems are to be defined and what kind of policing and other responses are needed, community policing strategies can submerge them (Chan, 1994, pp. 185–89). Young people are likely to be the big losers here, being those who are often seen to be both the chief source of the problem but the least entitled to speak about it.

5.2 Beyond misunderstandings and misconceptions

A prominent emphasis of the CPPP and many of the specific projects was on overcoming misunderstandings and misconceptions between police and minority communities. However, there is the danger that defining problems in terms of communication and awareness glosses over real, underlying conflicts and sources of tension, albeit ones over which participants may often have little control. Some of these—crime, disorder, youth visibility in public places—are likely to be the product of social and economic problems, and necessarily run up against policing mandates on law enforcement and public order maintenance. In other words, the problems and tensions may not be on the surface, but deep-seated. To change relationships in meaningful and enduring ways would require more diverse strategies than are usually contemplated.

The emphasis on educating minority community members about their rights and responsibilities is also a dimension of overcoming misunderstanding. Insistence on one’s rights often generates police hostility if it is seen to reflect an unwillingness to cooperate. For community members the issue is often conceptualised in terms of informal belonging, respect, recognition, fair treatment and dignity; that is, of the concrete relational contexts in which formal rights may be accessed and exercised (Hage, 2002). It has been argued that such factors may critically affect the legitimacy of, and therefore voluntary compliance with, the law (Tyler, 2006). These problems are also both causes and results of wider community attitudes of suspicion and hostility towards certain groups, which condition the relational contexts in which police interact with community members (see the evidence summarised in Markus, et al., 2009, pp. 120–22, 128).

The real depth and complexity of such problems needs to be acknowledged (and better understood) before they can be effectively tackled, although the network and relationship building undertaken in many of the projects can only be regarded as highly desirable. Evidence from the CPPP projects suggests that the experiences of many police and community participants were positive

and beneficial. However, there remains a need for considerable work and effort to bring about a significant and lasting change in the fabric of police–community relationships. Significant change will depend on how deeply the projects reach into police organisations and the communities involved. It is quite revealing that the Muslim women participants in the AFP Diversity in Policing Mentoring Project reported significant positive shifts in their own personal attitudes to police after the project, but their views on whether police treat their communities with fairness changed only slightly in a positive direction.

5.3 Reach and impact of community policing initiatives

Studies of community policing initiatives have repeatedly posed the question of their reach and impact on operational policing (Weatheritt, 1993; James, 1994). Community policing has largely evolved as a specialised branch of contemporary police organisations: the concern of liaison officers, police community relations bureaux, and the like. Attempts to more comprehensively reform policing organisations, roles, responsibilities and priorities in accordance with the community policing philosophy have been limited and subject to the vagaries of politics. Former NSW police commissioner, John Avery, recast the NSW Police Force as the ‘Police Service’, but many of his reforms were short-lived. So there has always been the question of how far community policing initiatives permeate the mainstream organisation and culture of police organisations, particularly when the initiatives are project-oriented and/or managed by police divorced from day-to-day front-line policing. This is not to question the commitment of officers involved in such programs; but it has commonly been found that such initiatives have little impact on those police (the great majority) who undertake (as they see it) the ‘real’ police work.

There are also ever-present risks: of raising false expectations in communities, of police liaison officers being pushed into little more than a public relations role, and of confusing different police mandates where community policing becomes a means not for empowering communities but for extending police surveillance and intelligence gathering.

If we are to learn from past experiences and the substantial research literature, we should not allow positive connotations to cloud a clear understanding of the limitations and pitfalls, as well as the possibilities, of community policing initiatives. Such initiatives remain beneficial, if limited, in their effects.

5.4 Taking a longer-term view

The CPPP was a program limited in the resources at its disposal and in its aims in supporting short-term, small-scale local projects. However, there is also evidence of organisations seeking to integrate the projects into their other ongoing activities and of an approach guided by a longer-term view of the issues.

From a government point of view, the best chance of promoting more sustainable change lies in coordinating community policing partnership projects with a framework of planning, policy and research that takes a long-term view and provides a meaningful evidence base. The most striking feature of the substantial literature on community policing, now stretching back some decades, is how repetitious it has been. The same issues, problems and pitfalls are identified. This provides governments and police with an opportunity to learn from past experiences; it speaks to the need for a strategic long-term framework. Such a framework must be concerned with the dynamics of social and community change as shaped by migration and the implications such change carries for social cohesion and policing issues.

It is clear from the analysis above that the factors that most often bring young Muslim people living in Australia into contact with police do not arise essentially from a particular religious or cultural identity, but from other social factors. This is not to deny that social exclusion can be, and often is, mediated in particular ways through cultural identity, but rather to highlight the need to respond to the other economic and socio-spatial dimensions shaping the life chances and experiences of different communities within Australia.

Recently, expert commentators have pointed to the paucity of informed national debate about the major contemporary changes affecting global (and more specifically, Australian) patterns of migration and settlement. They have lamented the past rundown of infrastructure and investment in research into these issues, including into the attitudes and experiences of migrants coming to Australia, opinions and responses within the host communities and the implications of change for social cohesion. The Bureau of Immigration, Multicultural and Population Research was abolished by the Howard government and not resurrected in any form by the Rudd government; nor were the issues accorded priority at the Rudd government's 2020 Summit. This attitude and the level of research investment compare unfavourably with other countries, including Canada and the EU countries (Markus et al., 2009, ch. 7). What are needed are a sustained governmental commitment

and the development of a long-term, broad, strategic approach. From this perspective, policing and safety issues would be thoroughly integrated with other social wellbeing objectives.

Along with broad change, reform is also required at the organisational level. Current evidence suggests that some community policing strategies can help to mask tensions and conflict between members of target communities and police services more generally. Studies have revealed that such programs have limited reach and impact on general policing. In Australia, attempts to comprehensively reform policing organisations in accordance with community policing philosophy have not been entirely effective (Fleming and O'Reilly, 2007). Constraints have included conflicting management styles, the lack of a sustained legislative or policy basis, and a professional approach that privileges reactive policing over a philosophy of community policing. Police cultures have proved to be resistant to change. The following solutions might make a difference in altering police culture: training curricula that place more emphasis on proactive work, problem solving and networking generally; internal reward systems that positively value interpersonal skills; working with the community; and prioritising problem solving above citizen-generated calls for service and increased political pressure to demonstrate a safe and secure environment. This should be complemented by a more sympathetic set of performance measures and the formal commitment of resources to encourage the application of community policing principles and its routine inclusion in tasking and coordination activities on a more serious basis (Fleming and O'Reilly, 2007; Bull, 2010).

There is a danger that in the absence of a broader, longer-term view, police and other criminal justice agencies will be left to deal, reactively, with failings in public policy. In other words, there is a risk that complex social problems, if ignored, will translate into problems of law and order and that simplistic causal explanations may not only prove ineffectual but counterproductive.

At the moment, we see a patchwork response to these challenges. If the greatest benefit is to be derived from programs such as the CPPP, in their advocacy work the Australian Human Rights Commission and the Australian Multicultural Foundation should continue to stress the interrelatedness of these questions and the need for a more concerted government response and a framework of strategic research, policy and planning.

Appendix A: Media report



Cops and students join to tie the knot

THE atmosphere was electric at the Tie The Knot Graduation Day at Bankstown PCYC.

The 60 Year 11 Muslim boys and girls from Bass High School, Malek Fahd High School, Punchbowl Boys High School and Bankstown Girls High School were honoured with certificates and many well wishes on completing the worthwhile project.

The police who took part in the project were also honoured with certificates as they too learnt and took away a greater awareness and knowledge that can only heighten their understanding and workplace relations.

Assistant Commissioner Frank Mennilli, Bankstown Commander Superintendent Stuart Wilkins and Senior Constable Danny Micati attended the productive event, recognising the fine work achieved by both the students and the police officers.

The program, funded by the Australian Multicultural Foundation, aimed to break down communication barriers and false attitudes in the local community.

Coordinated by Bankstown Police Ethnic Community Liaison Officers, Chantha Mau and Lisa Sassine, the project involved meetings at Bankstown PCYC, where students and

a selection of police officers from Bankstown, Campsie and St George commands spent one day a month learning from each other and understanding each others needs in the local community.

Focusing on domestic violence, anger management and career enhancement, Chantha Mau believes Tie The Knot has changed the perceptions of both the students and the police officers.

"The perception of the police did change in the students' eyes and the students also felt more understood. I think the project was worthwhile and hope to do other similar projects in the future," Chantha said.

Bankstown Police Ethnic Community Liaison Officer Lisa Sassine was extremely happy with the program.

She said the project was an eye opener for all involved, Lisa hopes that the good work achieved will flow on into the community.

"This program worked as it broke down the barriers of communication and promoted community harmony across cultures. I am very happy with the results and cannot wait to tackle another worthwhile program soon," Lisa said.



Students and police bridged the understanding gap.

Appendix B: CPPP grants program overview

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
Capacity building programs					
Police and Arabic Speaking Support Group NSW	NSW Police Green Valley Local Area Command; Liverpool City Council; Community Planning Team; Liverpool Migrant Resource Centre	Arabic-speaking communities	To increase community harmony and safety for Arabic-speaking communities and police	Monthly meetings, seminars, a safety expo and a barbecue with police and the Muslim and Arabic Speaking Support Group	A group of police officers and Arabic-speaking community leaders was formed, which hopes to be ongoing with no further funding required.
Bridging the Communication Gap Qld	Islamic Women's Association of Queensland (IWAQ); Metro South Region Police	Separate programs for Muslim women, young Muslims, and the elderly	Two programs with separate aims: 1. to inform clients of the IWAQ about the rights of the elderly in regards to reporting abuse 2. to positively reinforce the image of police and law enforcement Also to promote future recruitment of young Muslim people to police services	A police/client/care dinner was organised by the IWAQ. The second project was a youth day camp where Muslim young people and police officers were able to participate in a day of activities at an outdoor education and conference centre. Muslim young people were provided with the opportunity to engage with members of the Queensland Police Service.	It is anticipated that the each of the programs will continue to be an annual event.

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
<p>Diversity in Policing Mentoring Project</p> <p>National</p>	<p>Australian Federal Police; Islamic councils; women's groups; youth groups; community service providers</p>	<p>Muslim women</p>	<p>To enhance dialogue between law enforcement and Muslim communities, to recruit Muslim women to the AFP, and to engage female Muslim Australians in community engagement strategies</p>	<p>Three phases:</p> <ol style="list-style-type: none"> 1. Community consultation/project promotion phase 2. A three-day camp for 35 Muslim women and eight AFP members who participated in workshop and recreational activities <p>Workshops included encouraging the women to consider a career in law enforcement and education of AFP officers about culturally diverse issues.</p> <ol style="list-style-type: none"> 3. Nine women who attended the camp were chosen to travel to Canberra to provide them with greater insight into the AFP working environment. 	
<p>Other comments: Primarily a recruitment strategy for Muslim women, but also incorporating broader goals of community engagement strategies and information sessions.</p>					
<p>Attarwon</p> <p>Vic</p>	<p>Hobsons Bay Police Service Area; Newport Islamic Society</p>	<p>Primarily young Muslim people in Hobsons Bay, with some activities also targeting the general local Muslim community</p>	<p>To promote mutual respect and understanding, and improve relations between police and young Muslim people</p> <p>To expose police to members of the Muslim community and improve knowledge and understanding, and vice versa</p>	<p>This program incorporates a number of activities, including a local Iftar dinner, information evenings about police and crime, high ropes activities for Muslim girls, and a two-day camp for Muslim boys. Mentors and local police and a soccer match featuring members of the community and police</p>	<p>Continued engagement with local mosque at Friday prayers by increased attendance of local police</p>

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
Hands Across Hobart Tas	Hobart PCYC; Tasmania Police; Migrant Resource Centre Tasmania	Different programs targeting different populations, including Muslim women, adult migrants from Muslim backgrounds, and newly arrived Afghan immigrants	To achieve wide-ranging social benefits for young Muslims, including developing networks, increasing confidence, improving interactions with police and feeling accepted into the community To help police officers understand cultural differences and improve their interaction with the Muslim community	Self-defence sessions for Muslim women; cultural diversity training programs for police officers; English-speaking lessons; information sessions about law and order issues; sporting activities; trips to basketball games; tours of the police academy; community barbeques	Police training courses will continue, and police will continue to meet with the Migrant Resource Centre to discuss arising issues, funding opportunities, and developing partnerships.
Building Bridges NSW	Macarthur Diversity Services Inc.; Campbelltown Police; Macquarie Fields Police	Broad target area: some programs targeting specific groups, such as the women's support group, young people from Islamic backgrounds, and refugees	To counteract discriminatory views and intolerance towards Muslim Australians and to promote social cohesion by providing a cultural exchange program, a rock and water program, and open dialogue sessions	A Muslim/cultural religious festival and open dialogue; information session between NSW Police and the Muslim community; cultural tours to mosques; awareness of issues facing refugees; women's support group; information session conducted by police about safety at home and in public	
Other comments: Final acquittal report not yet received.					

Project **Project partners** **Target demographic** **Project aims** **Summary of project** **Ongoing activities**

Police and African Muslims Partnership Program

NSW

SydWest Multicultural Services; Blacktown Police

Primarily targeting the Darfur community, but also Muslim communities from Sierra Leone, Liberia and other African countries

To develop trust and build confidence between African Muslims and police

To help reduce social isolation and strengthen community networks and engagement

Community consultation to identify needs and issues affecting African Muslims in Blacktown local government area

A community barbeque, information sessions, and activities for children and young people to create a positive environment for interaction and trust-building between African Muslims and the wider community

Building Bridges with Muslim Youth

SA

Multicultural Youth South Australia; Adelaide Local Service Area, SA Police

Muslim young people

To develop an educational resource for SA Police outlining issues specific to Muslim young people, eg religious considerations, contact details of culturally appropriate community service organisations, and how to engage effectively with Muslim young people

To promote career opportunities for Muslim young people

To build positive relationships between Muslim communities and SA Police

Four parts:

1. resource development through consultation with Muslim young people
2. roundtable forum to facilitate a two-way transfer of information
3. tour of police academy to promote career opportunities
4. soccer carnival and halal barbeque with three diverse community group soccer teams and one SA Police team

Two practical resources (culturally appropriate information resource for SA Police relating to Muslim young people and a best-practice report documenting the roundtable forum content) to be developed and distributed widely throughout SA Police, community agencies, and wider community groups

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
Targeted or at-risk youth development and outreach programs					
Project 3019 Vic	Melbourne Citymission; Braybrook Proactive Policing Unit	Young people (aged 15-22) from Somali and Sudanese backgrounds in the Maidstone-Braybrook area	To break down stereotyping To build positive relationships between young people from Somali and Sudanese backgrounds in Braybrook and police To educate young people about their legal rights	A range of recreational activities and camps featuring cross-cultural information sessions, team-building activities between young people, police and the broader community. Certain participants from the camp will be paid to develop a DVD featuring real-life stories and information about rights and responsibilities of police and young people.	

Friends NSW	Miller Technology High School; Auburn Police Local Area Command School Liaison	Muslim students from Miller Technology High School	To make a short film, documenting the anticipated change in attitude of students during the course of a series of workshops	The workshops will be co-run by police and a teacher from Miller Technology High School. We aim for highest student engagement, within an open yet challenging forum.	
Other comments: This project did not go ahead.					

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
<p>A Day in the Life NSW</p>	<p>Auburn Youth Centre; Auburn Police Flemington Local Area Command; Auburn Council</p>	<p>Muslim young people in the Auburn area</p>	<p>To develop rapport between Muslim young people, youth workers and police in the Auburn area To gain an understanding of each other to reduce the tension and mistrust that exists between all parties</p>	<p>A short film focusing on 'a day in the life' of police, Muslim young people and youth workers in the Auburn area will be produced. The film will explore fictional situations and scenarios and depict experiences of the three groups to examine how this impacts on their existing relationships. The script will be developed by the three groups, with the young people the main drivers.</p>	<p>The project will be a model of good practice by demonstrating the positive outcomes of a joint project between the community and police and produce a resource for the community to use as a tool to improve relationships in other parts of NSW.</p>
<p>Tie the Knot NSW</p>	<p>South West Metropolitan Bankstown NSW; the NSW Police Force Bankstown Local Area Command</p>	<p>Australian Muslim Year 11 students and adults</p>	<p>To raise awareness of domestic violence affecting Australian Muslim Year 11 school students and parents/guardians</p>	<p>Workshops and information-sharing activities, as well as team-building recreational activities designed to raise awareness of issues of domestic violence</p>	
<p>AMAL Street Outreach NSW</p>	<p>Mission Hope Lakemba; Bankstown Police</p>	<p>At-risk young people of Arab and Muslim backgrounds who might be unemployed, truanting from school, have mental health issues, etc</p>	<p>A six-month pilot program aiming to reduce at-risk behaviour and attitudes, encourage crime prevention, and provide support and accurate information about substance abuse and other antisocial behaviour</p>	<p>The project will train volunteers to provide a mobile service that will liaise with local police. The mobile service will engage young people who do not access community services, provide support and accurate information about substance abuse and other antisocial behaviour.</p>	

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
<p>Youth Arabic and Islamic Crime Prevention Program Vic</p>	<p>Victorian Arabic Social Services; Multicultural and counter-terrorism units of Victoria Police</p>	<p>Disengaged and marginalised Arab and Islamic young people</p> <p>To increase the awareness of young people about the roles and responsibilities within Victoria Police</p> <p>To raise awareness among Victoria Police of the diversity of Arab communities</p>	<p>To strengthen relationships between police and Arab and Islamic young people who are at risk of criminal activity</p> <p>To increase the awareness of young people about the roles and responsibilities within Victoria Police</p> <p>To raise awareness among Victoria Police of the diversity of Arab communities</p>	<ol style="list-style-type: none"> 1. A police cultural training course about issues facing Arab and Islamic young people delivered by emerging youth leaders 2. A high-challenge camp with Victoria Police and Arab and Islamic young males at risk of criminal behaviours and marginalised from mainstream society 3. A three-day leadership and advocacy camp involving 17 marginalised young Arab men 	<p>A number of ongoing benefits from the program, including some young men being involved in formal training with a logistics and warehousing firm, ongoing cross-cultural training with the Victoria Police, and a number of young men being trained in public speaking</p>
<p>Muslim Youth and Police Harmony Project NSW</p>	<p>St George Youth Services Inc.; St George PCYC; Hurstville Police; St George Police</p>	<p>At-risk young Muslim males</p> <p>To promote harmony, strengthen relationships and establish trust between young Muslim men and police in the St George area</p> <p>To increase police awareness of the needs of young Muslim men</p> <p>To improve the positive profile of the relationship between young Muslim men and police in the media and in the community</p>	<ol style="list-style-type: none"> 1. Group work strategies, including developing personal and life skills, outdoor adventure activities, anger management, crime prevention programs, and the appointment of Muslim male mentors to support youth and police relationships 2. Cultural diversity training for police about young Muslim people 	<p>Further funding has been sought to continue the group activities. Cultural diversity training will continue for police annually.</p>	<p>Further funding has been sought to continue the group activities. Cultural diversity training will continue for police annually.</p>
<p>Other comments: Primarily a personal-development program for young Muslim males at risk of coming into contact with police in the St George area, but also police and Muslim community relationship-building aspects incorporated into the program.</p>					

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
NSW Police and Afghan Youth Partnership NSW	Metro West Parramatta Police; Parramatta Migrant Resource Centre	Afghan young people	To provide an opportunity for Afghan young people and police to interact, build relationships and eliminate negative perceptions	After planning sessions, a three-day recreational camp for NSW police and Afghan young people and community workers was held. Activities included rock climbing, archery and swimming. Workshops on crime prevention, drugs and alcohol, and interacting with police were also held.	Information sessions for the Afghan community on the role of police and personal safety will continue. Sporting tournaments for young people are being organised.
Out of Bounds: Police Youth Mentoring Project NSW	Forum on Australia's Islamic Relations; Auburn Police	Marginalised Muslim young people aged 15-22 from Lebanese and Afghan backgrounds in the Auburn-Central West Sydney area	To bring police and young people together in a format that builds strong relationships and humanises each other	A 12-week program featuring a number of outings with police. Activities, including a bridge climb, skirmish, police academy visit, and movie screening on Lebanese youth culture	Ongoing plans for a touch football competition, community forum, and workshops around youth issues
Rush Hour NSW	ICRA Youth Centre Incorporated; Flemington Local Area Command	Muslim young people from the local community	To encourage young Australian Muslims to enter police services To foster mutual respect and understanding To educate young people about their rights and responsibilities as citizens of Australia To educate police about diverse cultural issues relating to young Muslim people and the community	Weekly mentoring sessions and police-station workshops about crime, crime prevention, drug and alcohol issues Cross-cultural training Three-day camp to encourage young people to enter police services Mosque open-day and barbecue with police	

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
In my boots – A Muslim youth leadership and police recruitment camp Qld	Sudanese Women's Group; Islamic Society of Darra; Metropolitan South Region Mt Gravatt Police	Muslim young people and the wider Muslim community	To provide police recruitment information to Muslim young people To educate the Muslim community about personal safety To establish a Queensland Police Service –Muslim youth reference group	This program is a police recruitment effort targeting Muslim young people through information programs at the police academy and a community dinner, and provides Muslim young people and the wider community with strategies to protect their personal safety.	The Queensland Police Service – Muslim Youth Reference Group is in its early stages, but it is anticipated that this will continue beyond the life of the program.
Police and New Australians Together Vic	Whittlesea Community Connections Victoria; Epping Police	Newly arrived male and female Muslim migrants aged 12-18, and police officers	To break down barriers between police and young people	A 12-month program of five coordinated activities, such as a ropes course and eight workshops	A DVD produced by the participants throughout the program, which has been sent out to service providers, young people and communities, could also be adapted for use in schools and sporting clubs.
Building bridges between Muslim youth and our police Qld	Al-Nisa Youth Group; Metropolitan South Region Qld Police	Muslim young people	To bring Muslim young people together with police to tackle misconceptions, promote trust, and improve relationships To educate Muslim young people of their rights, responsibilities and avenues of complaint with the Queensland Police Service		

Other comments: This project did not go ahead as the project officer responsible for the delivery of the program was made redundant and not replaced.

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
STAND TALL Be Counted, Be Proud NSW	Bankstown Police Local Area Command; Bankstown Multicultural Youth Services; Creating Links; Bankstown Council; PCYC	Male and female young people who are at risk	Broad aims relating to personal development and relationship building, including: <ol style="list-style-type: none"> 1. to investigate negative perceptions of police and young people 2. to promote community harmony 3. to break down cultural stereotypes 4. to empower vulnerable people 	A three-day camp will be held for both males and females. Camp activities will include topics on sense of identity, relationships, societal attitudes towards each group, sport, and group discussion and information sessions on domestic violence, career opportunities and safe driving.	Ongoing relationships with schools and community organisations will be maintained, and police will continue to work with the Australian Muslim community by building on their existing relationship.
Other comments: This project aims to further develop the relationships that were established through the Tie the Knot project funded in round one.					

Multicultural Youth Inclusive Project Vic

Loddon Campaspe Multicultural Services; Bendigo Police

Young members of the general public

To promote positive programs to ensure general awareness in breaking down cultural barriers

- Three activities:
1. International World Peace Day luncheon featuring speakers from different religions
 2. Music workshop targeting young members of the ethnic and general community to interact through song/dance and music from Africa
 3. Information session for participants from the music workshop to highlight Muslim cultural heritage

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
MaAP in Harmony Program NSW	Granville Multicultural Community Centre; Rosehill Police Local Area Command	Primarily targeted towards at-risk young people of African and Muslim backgrounds, but also incorporating a 'whole-of-community' approach in certain areas	To engage young people who are already known to police in crime prevention strategies and early intervention work to address potential at-risk and antisocial behaviour To improve understandings between new community groups and police	Monthly social and sporting events between police, youth workers and young Africans and Muslims, with larger events with their families every four months Workshops to be conducted by police, Legal Aid and the Ombudsman to educate and empower the target population Support from caseworkers and youth workers to help emerging African and Muslim communities to integrate into mainstream community	
Sport and recreational activities					
Busting the myths Habibi NSW	Campsie Police Local Area Command; Canterbury Bankstown Migrant Resource Centre; Riverwood Community Centre	All sections of the Islamic community, eg Egyptian Lebanese, Sudanese, Indonesian: young people, adults, males, females	To explore the stereotypes and perceptions held by Muslim communities and police To educate NSW Police on cultural issues affecting these groups and provide information and strategies on ways to promote better relations and harmony with the Islamic community	Outdoor trust- building activities, such as an Oz Tag game combining teams of police and Islamic young people, high ropes course, and quiz show forum	All activities will be documented and compiled into a DVD or other audio presentation to be distributed throughout the community and NSW Police Force.

Other comments: Quiz forum is yet to be held.

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
Survival Skills in the Bush Tas	Migrant Resource Centre Tasmania; State Community Policing Service Hobart	Members of the Muslim community and the wider community, including migrants and refugees	To increase the safety of members of communities, promote social cohesion and counteract discriminatory views while educating participants on survival skills in the bush To provide a two-way flow of information for police and participants	A one-day event including a bushwalk, lunch and sporting activities, featuring talks from police, SES, PCYC and Migrant Resource Centre	
Muslim Women's Recreational Project ACT	ACT Policing; Canberra PCYC	Muslim women of all ages	To enhance the relationship between police and Muslim women	Activities held three times a week included dancing and self-defence classes, cooking, arts and crafts	
Summer Youth Vic	Jesuit Social Services Flemington; Victoria Police Region 2, Division 3 Flemington	About 100 African Muslim boys and girls of secondary and post-secondary school age in Flemington, North Melbourne and Kensington	To improve relationships and increase trust between Muslim young people and their parents, police and support services To provide sports activities for local communities To tell Muslim young people about rights and responsibilities in relation to police	Recreational activities at the Kensington Recreation Centre YMCA, including basketball, soccer, and table tennis Educational sessions for young people about rights and responsibilities in relation to police A family event to celebrate the end of Ramadan for the wider community at the conclusion of the program	Two further programs are being developed by the Jesuit Social Service that will be helped by the relationships developed as a result of this program.

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
Muslim Youth and WA Police Connect WA	Muslim Youth WA; Muslim Women's Support Centre WA	Different programs targeting different demographics, including students at the Australian Islamic College aged 6-12, Year 10 boys at the Australian Islamic College identified as being at-risk, and the broader Muslim community	To create dialogue between young Muslim people and police to increase trust and understanding To create a culture of mutual respect To create awareness about the role of police in the community	Recreational activities, including soccer games, community barbeques, a camp for school students, community forum, police information sessions, and puppet shows about the role of police and bullying	The success of this program has inspired Muslim Youth WA and police to continue to work together. Future sporting events have been organised and more puppet shows, plays and informal dialogue sessions are to occur at the school. Further community consultations are also planned.
Kicking with Cops Qld	Care Association; Metro South Mt Gravatt Police	Young Muslim people	To provide an informal avenue for young Muslim Australians to mix with members of the Qld Police Service at a community event	Rugby league match between members of the Muslim community and the Queensland Police Service rugby league team	
<p>Other comments: This program has been delayed due to the disbanding of the rugby league team. An alternative team is being organised.</p>					

Project **Project partners** **Target demographic** **Project aims** **Summary of project** **Ongoing activities**

Cross-cultural information exchange and police-community consultations

Police as Partners NSW

SydWest Multicultural Service (formerly Blacktown Migrant Resource Centre); Bankstown Police

Students aged 12-18 years from the Australian Islamic College, young Muslim women, and one session for Muslim men from African communities

To increase students' understanding of and access to law enforcement and legal information
 To promote community harmony and an understanding of the needs of Muslim communities
 To increase dialogue and cultural exchange between police and young people

1. Information and skill sessions held for Muslim students about police, conflict resolution, and family harmony
2. A session for men from African Islamic backgrounds focusing on the role of police and youth risk-taking activities
3. A focus group with 70 young people from Muslim communities compiled into a report through information sessions and excursions
4. Muslim community consultation giving Muslim communities the opportunity to provide information on issues, including important issues facing young people

The Cross-cultural Youth Leaders Forum has continued to promote community harmony and engagement among young people. This group is continuing to organise youth holiday activities. The program has also resulted in the establishment of a women-only swimming time in the Blacktown community to accommodate young women from Muslim communities. Partnerships with police have been maintained through the development of the Cross-cultural Youth Leaders Forum and Initiative of Change training programs, which partners young people from different backgrounds (including a large number from Islamic communities) with police and other organisations to promote community harmony and respect in Blacktown.



Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
Banyule Interfaith-Intercultural Network Project Vic	Heidelberg West Police, Four Division 1; Banyule City Council	Muslim communities of Banyule and other faith leaders	To establish and develop a Banyule interfaith-intercultural network group, which will undertake practical projects to strengthen community cohesion and inclusion and celebrate diversity	Some of the activities proposed include community gatherings with meals, cultural performances and storytelling, targeted workshops, opportunities for education about religious and cultural beliefs across all faiths, visits to the local mosque and other places of worship.	It is anticipated that the interfaith/international network group would continue to develop and undertake activities designed to foster community harmony and cross-cultural understanding.
Police-African Communities Learning Circle NSW	Blacktown Police Local Area Command; African Australian Islamic Association	African Islamic communities	To improve the relationship between African Muslim communities and NSW Police. To develop trust, increase mutual understanding and respect, and enable relevant community safety issues to be tackled in early stages using a partnership approach To document and evaluate project processes and outcomes to allow good practices to be identified and replicated	Two workshops: one by NSW Police and one by community leaders, to be followed by seven learning circle meetings conducted over 12 months between African Muslim community leaders, NSW Police and other stakeholders; learning circles will include a discussion of the topic and identification of strategies to be undertaken by police and the community	

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
<p>Police – Afghan Hazara Communities Learning Circle NSW</p>	<p>Friend of STARTTS (NSW Service for the Treatment and Rehabilitation of Torture and Trauma Survivors); Flemington Local Area Command; Australian Afghan Hassainain Youth Association</p>	<p>Afghan Hazara community</p>	<p>To improve understanding, trust and relationships between the Afghan Hazara Islamic community and Flemington Local Area Command To increase knowledge and awareness of rights, responsibilities and avenues of complaint among the Afghan Hazara community To develop an ongoing productive partnership between the Afghan Hazara community and Flemington Local Area Command To document and evaluate the project to develop models of good practice</p>	<p>Two workshops: one by NSW Police and one by community leaders; followed by seven learning circle meetings conducted over 12 months between the Afghan Hazara community leaders, NSW Police and other stakeholders; learning circles will include a discussion of topics such as crime prevention and domestic violence to identify strategies to be undertaken by police and the community</p>	<p>Community members presenting at the learning circle meetings will develop training materials about their community that can be used with other service providers in the future.</p>

Other comments: Project incomplete at the time of report writing.

<p>Steppin' In NSW</p>	<p>Southern Illawarra Police; Illawarra Muslim Women's Association, Wollongong</p>	<p>Muslim Australians living in Wollongong and surrounding areas</p>	<p>To build relationships and increase cultural awareness To provide information on crime prevention</p>	<p>Four phases, including recreational activities; interaction between Muslim young people and police; separate gender-specific events for Muslim men and women with police; a closing forum and barbeque featuring members of police, community and government organisations, local council, and Islamic leaders</p>	
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Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
Engaging the Imams Qld	Crescents of Brisbane; Metropolitan South Region Queensland Police Service	The imam community of Brisbane	To enhance relationships and communication between the imams of Queensland and the Queensland Police Service To create a better awareness of the role of police in relation to problems faced by the Muslim clergy while conducting religious duties (eg youth and family issues, domestic violence, and burial procedures)	A workshop and an interactive dinner forum	
Other comments: The project was not finished when progress report was due.					

Shepparton Police and Community Project Vic	Ethnic Council of Shepparton; Uniting Care Cutting Edge; Victoria Police Region 3, Shepparton	Newly arrived Muslim communities	To provide a two-way flow of information- sharing for police and newly arrived communities, learning about culture, religion, etc for police, and about roles and responsibilities of police for communities To improve relationships and increase trust between Muslim communities, police and support services	A number of programs, including community event at a local soccer club to informally engage community members with the club and build relationships; cultural awareness training for Victoria Police; self-defence training for women; information sessions about drivers licences	
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Other comments: Many activities are still ongoing or unfinished. A meeting is planned with Vic Police to develop future activities.

Project	Project partners	Target demographic	Project aims	Summary of project	Ongoing activities
<p>Police and Muslim Youth Council Vic</p>	<p>Victoria Police Region 5 Multicultural Liaison Unit, Dandenong; Islamic Council of Victoria</p>	<p>Muslim youth communities in southeast Victoria</p>	<p>To establish a regional police and Muslim youth council that will meet regularly to discuss current issues and develop strategies to address them</p>	<p>Two representatives from each of the five most relevant cultural groups (eg Afghan, Lebanese and Bosnian) will be selected to form the council, which will attend a three-day camp with police to bond the team through constructive discussion and team-building recreational activities.</p>	<p>The project is based upon the successful Sudanese Youth Council that formed in 2005. The council will be self-sustaining after the formation, and will be funded by Victoria Police.</p>

Abbreviations and acronyms

ACT	Australian Capital Territory	NAP	A National Action Plan to Build on Social Cohesion, Harmony and Security
AFP	Australian Federal Police	NGO	Non-government organisation
AMF	Australian Multicultural Foundation	NSW	New South Wales
CCB	Community capacity building	OMI	Office of Multicultural Interests
COAG	Council of Australian Governments	PCCG	Police–community consultative group
CPHR	Community Partnerships for Human Rights program	PCYC	Police and Citizens Youth Club
CPPP	Community Policing Partnership Project	SA	South Australia
IWAQ	Islamic Women’s Association of Queensland	SBS	Special Broadcasting Service
MCIMA	Ministerial Council on Immigration and Multicultural Affairs	WA	Western Australia

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Endnotes

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2 W Swan, *The population challenge and Australia's future*, (Speech delivered at the launch of the Australian Institute for Population Ageing Research, Sydney, 18 September 2009). At www.treasurer.gov.au/DisplayDocs.aspx?doc=speeches/2009/025.htm&pageID=005&min=wms&Year=&DocType=1.

3 National Research Council of the National Academies, W Skogan, & K Fryell, (eds) *Fairness and Effectiveness in Policing: The Evidence—Committee to Review Research on Police Policy and Practices*, The National Academic Press, Washington DC, 2004, p. 292.

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5 Department of Immigration and Citizenship, *Muslim Youth Summits, 2007 Report*, National Communication Branch, Department of Immigration and Citizenship, Canberra, 2008.

6 CPPP projects were funded to work with not only Muslim communities but also a diverse range of people from culturally and linguistically diverse backgrounds, such as people from Afghan, Somali, Sudanese, Lebanese, and Iraqi backgrounds. As the vast majority of the funded projects involved Muslim communities, this report focuses on Muslim communities. Accordingly, references to Australia's Muslim communities or Muslim young people are used unless the context requires otherwise.

7 Formerly the Human Rights and Equal Opportunity Commission (HREOC).

8 The Victorian Social Services project was later conducted with the assistance of the Islamic Council of Victoria.

9 Migrant resource centres are located in each state and territory and are primarily funded by the federal Department of Immigration and Citizenship. They actively seek more funds from local and state governments and other organisations to implement specific ongoing or one-off community projects. Migrant resource centres were established after the *Migrant services and programs: report of the Review of Post-arrival Programs and Services for Migrants* ('the Galbally report') recommended that the federal government fund multicultural resource centres in areas with high migrant populations where there were few existing support services (Galbally, 1978; Department of Immigration and Multicultural and Indigenous Affairs, 2003). It was recommended that migrant resource centres provide a range of services for ethnic communities, including help with orientation through information and referral services, and support for community capacity building among small and emerging communities (Department of Immigration and Multicultural and Indigenous Affairs, 2003).

10 Community Cultural Development NSW (2006) *Showcasing Diversity: Evaluating Community Cultural Development Projects*.

11 For a complete overview of these issues and results from wide consultation with community groups into possible strategies to address each of these, see Office of Multicultural Interests (2009) 'Not Drowning, Waving': Cultural and Linguistically Diverse Young People in Western Australia.

12 For a list of risk and protective factors at both the individual and social level see OMI, 2009, p. 8.

13 See, for example, Australian Human Rights Commission, 2010, *In our own words—African Australians: A review of human rights and social inclusion issues*.

Further information

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