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The Effectiveness of Joint Community-Police Partnership in Crystal, Minnesota:

A Case Study of Stakeholders Experiences

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE OPUS COLLEGE OF BUSINESS,

ORGANIZATION DEVELOPMENT AND CHANGE, UNIVERSITY OF ST. THOMAS

By Mwemezi S. Mutasa

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE OF


DOCTOR OF EDUCATION

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UNIVERSITY OF ST. THOMAS

We certify that we have read this dissertation and approved it as adequate in scope and quality. We have found that it is complete and satisfactory in all respects, and that any and all revisions required by the final examining committee have been made.

Dissertation Committee



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Dedication

I dedicate this research study to my children, Alinda and Micah, the light of my life, for their unconditional love, support, and encouragement but, most notably, for being my greatest accomplishment. My wife, Ninsima, for her love, and unfailing support of my desire to learn more, do more and be more every day of our shared life. Finally, my father, Samuel, my late mother, Himelda, and all my siblings have always been and will always be my role models.

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Finally, I would like to thank Crystal Police Department (CPD) and Crystal Community Members for their willingness to participate in the study. I appreciate their living experiences shared in answering my research questions. In addition, I feel honored to have met all the participants in this study.

Abstract

This qualitative research study primarily explored the lived experiences of police officers and community members at Crystal, Minnesota. The primary purpose was to evaluate and assess the role of the Joint Community-Police Partnership (JCPP) program in the effective building of communication, understanding of cultures, and mutual trust between law enforcement officers and multi-cultural communities. The researcher conducted the study on a wide range of participants from different cultural backgrounds who work, live, worship, or study in Crystal. The research question focused on how police officers and citizens perceive the impact of JCPP strategies in enhancing communication, understanding cultures, and mutual trust. The data collected used a combination of convenience and a purposive sample of eight police officers and ten residents/community members who participated in a qualitative survey and virtual (zoom) interviews. Data were inductively coded and subjected to thematic analysis. Key findings revealed police officers and community members believe JCPP strategies have increased police visibility, improved the level of engagement in a meaningful dialogue, and created awareness of cultures between police and residents. In addition, it has improved community trust and public support with crime, safety, transparency, and accountability. Also, findings revealed that participants believe JCPP has achieved removing barriers to community collaboration with law enforcement. Finally, the participants proposed developing a strategy or goal in the JCPP program to focus on community representation. Meaning participants would like to see more community members are getting represented, which they believe can increase the level of trust between police officers and community members. The results of this study contribute to a positive social change by offering practical strategies for stakeholders in Crystal, Minnesota, to foster collaborative relationships between police officers and community members.

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Chapter 1

Introduction

Positive engagement between police officers and community members is a critical issue in the United States today. Recognizing this within the police practice is significant to improving the relationship between the police and racial and ethnic minority communities. Police officers must become more responsive to all community members, which in turn, should make officers less likely to be abusive toward marginalized groups (Schlosser, 2011, p. 1).

One of the most critical issues in police training is preparing police officers to successfully work in racially and ethnically diverse communities and creating a positive relationship between police officers and the citizens they serve. For the most part, police officers want this positive relationship. Most police officers strive for this support of the public to be more effective social control agents. It seems more beneficial to create this positive relationship so that officers become more responsive to all community members (Schlosser, 2011, p. 3).

The importance of streamlining communication, understanding cultures, and trust between police officers and community members is critical. For example, through two-way training, police officers train on information about cultural groups residing in their cities and teaching community members about police procedures and laws to improve community members' knowledge.

An increase in the population of diverse communities (minority communities) around Minneapolis suburbs has created a lot of miscommunication, misunderstandings, and mistrust between law enforcement officers and multicultural residents of those cities. In response, Hennepin County sought to enhance communication, understanding, and trust between law

enforcement officers and diverse communities. It acted, which led to the creation of the Joint Community Police Partnership program (JCPP).

The JCPP is a Hennepin County program that works collaboratively to enhance relationships between police and the community, specifically immigrants, people of color, indigenous people, and faith communities. Each city within Hennepin County tailors this program to their specific community, and each town has a community liaison. In the City of Crystal, the JCCP's mission is to enhance communication and understanding between law enforcement officers and multicultural residents by building trust and communication between the police and community members, which can ultimately improve the safety and livability of their communities (Ferris, 2017, p. 1).

In Crystal City, the core component of JCPP is a Multicultural Advisory Committee (MAC). MAC is an engaged group of volunteers who advise the Police Department on better serving, communicating with, and understanding the many cultures that reside in, work in, or visit the community. The MAC meets monthly with Police personnel to discuss important topics to their communities, build mutual trust, and open up two-way communication. (Ferris, 2017, p. 1). Not only that but also the JCPP organizes community forums and workshops, organizes and facilitates training for police and community, partner with various community organizations, meet with community members through MAC to listen, learn and build relationships and act as the bridge between community and police.

Therefore, in this study, I was interested in exploring the experiences of police personnel and city residents regarding the JCPP program and MAC on how it has influenced the relationship (communication, understanding, and trust) between the parties. This study examined if JCPP in the City of Crystal bridges the gap between law enforcement and residents

and improves the rapport in the communities. There were interviews that I conducted with police officers and residents via convenience and purposive sampling. The focus of these interviews was to understand and learn about their experiences and expectations of one another. The data allowed me to identify areas that work well and areas that still need improvement in police and the community. In the end, it gave me a chance to deliver recommendations to both parties. This study provided an opportunity for law enforcement and the community to build a stronger foundation on their relationships, which would create an implication of my research for a positive social change.

Researcher Interest

In 2017, the Crystal Police department joined the Joint Community Police Partnership (JCPP) program. The mission of this program is to enhance the relationship (communication, understanding, and trust) between law enforcement officers and multicultural residents of Crystal City. One of the essential elements of JCCP is the establishment of a Multicultural Advisory Committee (MAC) that meets monthly with representatives of the police department to discuss issues important to the police department and the community.

I am fortunate to be part of the MAC. Our group comprises diverse racial, ethnic, and religious communities that live, work, worship, or learn within Crystal. I have been in several meetings in defining priorities and planning outreach events between law enforcement officers and the community. The focus is to bridge the two parties' gap and create more collaboration, positive community interactions, transparency, and accountability for both citizens and officers.

I like the Crystal police department's initiative to join the JCPP program, even though other programs within the department are more focused on community relations, such as

Community Policing. One day, my curiosity came into place when I asked myself how this program (JCPP) has effectively enhanced the relationship between Crystal Police Department and Crystal residents. This inner self-question drove me to the point of coming up with the reason for doing this research study. Hopefully, this research study would be good feedback to the Crystal police department and community. I am sure it will help one way or another reflect where they come from, where they are, and where they want to go in terms of building the best communication skills, best multicultural understanding skills, and best mutual trust.

Background of the Study & Problem Statement

Policing is a controversial issue in diverse societies where cultures, religions, and competing national identities challenge the existing order. The police have yet to develop the capabilities to engage with diversity and overcome their own biases and prejudices. The discussion of policing in a multicultural society is embedded in a broader context of political responses to diversity (Ben-Porat, 2008, p. 411).

However, policing is silent because of the nature of police work and the type of engagement it entails. Minority groups are alienated from the police they perceive as enforcing unjust and discriminating policies or because of language and cultural barriers. On the one hand, these perceptions can undermine police work and, on the other hand, prevent minority groups from receiving the police services they need. These difficulties are especially acute where police and minorities have a history of violence that underscores high levels of mutual mistrust. The tense relation observed in different countries between police and minorities is a public policy dilemma where police debate its effectiveness against its legitimacy and its organizational structure and culture against the changes of a multicultural society that press for reform (Ben-Porat, 2008, p. 411).

Cultural diversity and ethno-national politics are common to most contemporary states who, contrary to their image of homogeneity, must contend with a multicultural and, at times, multinational reality. Different perceptions of government, police, the law, appropriate social order, justice, child-rearing, and various religious and cultural practices common to multicultural societies present significant challenges for state institutions in general and police in particular (Ben-Porat, 2008, pp. 412-413). Joint community-police partnership forms a foundation of positive engagement between police officers and citizens (predominantly immigrant communities). Building a healthy relationship between the two sides carries a valuable means for facilitating the attainment of communication, understanding of cultures, and mutual trust.

According to the 2010 Census, approximately 40 million foreign-born people now live in the United States, and seven million have arrived within the past eight years alone. Fostering positive police-immigrant relations has never been more critical to the success of community policing. Law enforcement faces many challenges in reaching new immigrant communities, including language barriers, cultural differences, distrust of police, and reluctance to report the crime for fear of deportation (Yasso & Shah, 2012, p. 1).

Therefore, in this study, I reviewed the effectiveness of the JCPP program and its core component MAC. I focused on providing an opportunity to build a healthy relationship (best communication, understanding of cultures, and mutual trust) between law enforcement officers and diverse communities. Also, add to the literature on how police officers and the community can create a stronger foundation of their relationships. I used a case study approach in my research to explore the real-life experiences of law enforcement officers and immigrants' communities regarding engagement and rapport of police and community and learn how to improve from case results.

Purpose of the study

This study aimed to evaluate and assess the role of JCPP and its core component MAC in the effective building of communication, understanding of cultures, and mutual trust between law enforcement officers and multi-cultural communities. In addition, the study focused on gaining a better understanding of law enforcement officers' and multicultural residents' insights of the JCPP program and how it enhances the relationship among police and community members, which can ultimately improve the safety and livability of the city.

Research Question

How has the Joint Community Police Partnership program enhanced communication, understanding of cultures, and mutual trust between Police Officers and Community members in Crystal, MN?

Nature of the Study

In this qualitative research, I used the case study approach to explore police and citizens' perceptions. This gave me a chance to understand the participants' personal lived experiences with JCPP. Also, I was able to reflect on my own experiences while at the same time focusing on participants' comprehension of issues through unstructured interviews and observations. To ensure the excellent collection of data, the study participants were the police personnel with at least two years of experience and up and community members who are part of the multicultural advisory committee. And Other community members who work, live or worship Crystal, Minnesota.

Significance of the Study

To Police Department

The findings and recommendations from this study were of great value to Law Enforcement. The results identified assisted police department in enhancing the relationship within the communities they serve by creating a better community engagement structure.

To other researchers

The study was helpful and contributed to filling the gap in the literature for other researchers who may wish to undergo the same research or related topic because the findings of this research can be the source of their groundwork and may reach them through the research publication.

To Crystal residents

This study was a great source of information to community members about the JCPP program and its influence on the relationship between law enforcement officers and the community. In addition, it provided an opportunity for community members to volunteer and participate in community events that the police department or community group hosts.

Limitations

This research study obtained data from only Crystal police officers and Crystal community members. The data were limited to their life experiences and perceptions of Crystal city. The research did not include neighboring towns, which narrows the data in the city of Crystal. Also, the unique experiences of 18 participants did not cover all police officers and community members. While there may be similarities with other police officers and community members, the

experiences may vary. Every individual has unique experiences based on their interactions with police officers and community members.

Conclusion

In this first chapter, an overview of the study begins with an introduction to the study. It continues with the researcher's experience of the study, describing why this topic is worth exploring. Then, it went on to the background of the study, problem statement, and purpose of the study. This chapter also provided the research question that the study was hoping to answer. Finally, this chapter also introduces how the literature review examines previous studies that inform the research questions for this study.

Chapter 2: Review of the Literature

Introduction

This study aimed to evaluate and assess the Joint Community- Police Partnership (JCPP) role and its core component Multicultural Advisory Committee (MAC) in the effective building of communication, understanding of cultures, and mutual trust between law enforcement officers and multi-cultural communities in Crystal, Minnesota. This case study produced lessons and recommendations to assist law enforcement agencies and communities across Hennepin County in creating outreach and engagement initiatives.

Safety and livability are the primary concern of many residents in every single city within the US. Therefore, it is pivotal for Law enforcement agencies and communities to build safer communities through a strong partnership between two parties. Hennepin County in Minnesota saw the importance of this partnership which led it to create a program called Joint Community Police Partnership (JCPP).

Joint Community Police Partnership (JCPP) is a program that works collaboratively to enhance relationships between police and the community, specifically with immigrants, people of color, indigenous people, and faith communities. Each participating city tailors programming to their specific community. “The JCPP's mission is to; enhance communication and understanding between law enforcement officers and multicultural residents of these cities” (Ferris, 2017, p. 1).

In the past, the community's involvement in law enforcement efforts has been limited. However, many policing agencies learn that community members can be valuable sources of support and information. Citizens can provide the police with insight into the specific crime

problems occurring within their neighborhoods and aid officers in their investigations. The collaborations are beneficial to both the police and the community. To reduce crime more effectively and efficiently, many law enforcement agencies establish collaborative partnerships within their communities. These relationships help facilitate good communication, understanding of cultures, and building trust between community members and police organizations.

Partnerships may include police officers, business owners, community leaders, social service and healthcare providers, and other community members (Lindberg, 2011, p. 3).

Strong relationships of mutual trust between police agencies and the communities they serve are critical to maintaining public safety and effective policing. Police officials rely on the cooperation of community members to provide information about crime in their neighborhoods and work with the police to devise solutions to crime and disorder problems. Similarly, community members' willingness to trust the police depends on whether they believe that police actions reflect community values and incorporate the principles of procedural justice and legitimacy (US Department of Justice, 2015, p. 1).

There are many reasons why the police have complex interactions with the communities they are supposed to "serve and protect." Many of these stem from the fact that overall, police departments have contrast "perspectives, poor communications, and concerns about the nature of social control in a free society" (Radelet & Carter, 1994, p. 7). The police deal with the community on several levels: individually, as a group/organization, and as political actors. When it appears that law enforcement represents the interests of the communities in which they police, there is general harmony. When police are out of sync with these sentiments, there is discontent and dissent. Also, keep in mind that "Different community groups view police differently and

have varying notions of the priorities and objectives of law enforcement and criminal justice” (Cordner & Scarborough, 2010, p. 10).

To better understand the Joint Community Police Partnership (JCPP) role, this study researched and reviewed literature that shows different types of collaborations between local police officers and community members. The objective was to learn how JCPP can enhance communication, understand cultures, and build mutual trust between law enforcement officers and city residents.

Crystal Police Department

Police Chief Stephanie K. Revering pointed out what they have done in Crystal in the 2018 Annual report “It is my pleasure to report the accomplishments of the Crystal Police Department. As you may be aware, 2018 was a busy year for the police department: Our officers responded to more than 32,000 calls for service. The men and women of the Crystal Police Department continued to deliver service with compassion, integrity, and professionalism. Several new faces joined the Crystal Police Department in 2018. The department was fortunate when Brian Hubbard joined our team as deputy chief. We also hired three new police officers: Officers Issa, Wilkerson, and Martin. CSO Tahying Yang joined our Community Service Officer Unit, and Officer Storz was promoted to sergeant. It has been an exciting time of hiring and promoting great employees. In 2018, the Crystal Police Department continued its tradition of working closely with the community. The department hosted its popular “Coffee with a Cop” events throughout the year, participated in many Joint Community Police Partnership (JCPP) events and educational opportunities that reached more than 3,500 community members. A few highlights include participating in a career day with fifth graders and the well-received and competitive Kickball with Cops, in partnership with Cedarwood Apartments. In addition to these planned

events, our officers continued to build a trusting relationship with members of our community each day. On behalf of the women and men of the department, we look forward to working in partnership with you, our elected officials, and the community as we continue to provide quality service. Thank you for your continued support” (Police Department Crystal, 2018, p. 3).

Joint Community Police Partnership in Crystal City

The Joint Community Police Partnership (JCPP) is a collaborative program among Hennepin County’s seven cities: Brooklyn Center, Brooklyn Park, Crystal, Richfield, St. Louis Park, Bloomington, and Hopkins. Camryn Krause Ferris is the Community Liaison with the Crystal Police Department. Each city tailors the program to meet the specific needs of its police department and community. Still, all cities incorporate these four vital elements of the JCPP: Embed a community liaison in the police department. Community liaisons serve as a bridge between the police department and the community by facilitating community meetings, organizing community events, and providing training to police and the community. Establish a Multicultural Advisory Committee (MAC). The MAC meets monthly with representatives of the police department to discuss issues important to the police department and the community. The group represents the diverse, racial, ethnic, and religious communities that live, work, worship, or learn within the city. The Crystal MAC participated in a wide variety of activities in 2018, including walk-along with officers during the Crystal Frolics, ride-along with officers, and helping to plan and facilitate the first community Iftar dinner in partnership with the police departments of New Hope and Robbinsdale. Create multicultural-oriented cadet and community service officer positions. The Crystal Police Department currently has two cadets. Both will finish their degrees in 2019. Host community programs and training. These activities help build relationships and trust between the Crystal Police Department and the community members they

serve. In 2018, JCPP-related community events and educational opportunities reached more than 3,500 community members. A few highlights include participating in a career day with 5th graders from Robbinsdale Area Schools, hosting a sugar skull inspired coloring station and piñata area for the screening of *Coco* outdoors at North Lions Park, Kickball with Cops in partnership with the Cedarwood Apartments, hosting a bike safety informational booth and bike raffle at Forest Elementary's wellness fair, and a community meeting at Northport Elementary School. In addition to these events, continued partnerships with the Adult Academic Program in the Crystal Learning Center, FAIR School Crystal, and Cedarwood Apartments have provided many opportunities for consistent engagement with community members of diverse ages, races, ethnicities, faith affiliations, linguistic backgrounds, and national origins (Police Department Crystal, 2018, p. 4).

Law Enforcement, Communication, and Community

Police organizations, like other public service bureaucracies, engage in a great deal of boundary-spanning behavior. Line-level police officers are among a class of workers that Lipsky (1980) describes as street-level bureaucrats. A notable characteristic of such workers is that they spend a great deal of their time engaging in communications and other transactions with clients or constituents outside the organization. Thus, police officers span the boundary between the organization and its environment. While this boundary-spanning behavior differs according to the individual worker's hierarchical position in the organization, most police officials must engage in behaviors at the boundary. For instance, although the work of police chiefs involves the expression of leadership within the organization, much of their work consists of symbolic gestures to those in the external environment (Mastrofski, 2001). These communications occur at multiple levels with varying degrees of complexity and formality, from individual-level

communication between a police officer and a citizen to complex symbolic impression management efforts undertaken by public relations offices within the organization (Giles, 2002, p. 40).

External communications are expected to play a central role in community policing. Thus, we focus on how organizations manage the transfer of information with their environments (Sutcliffe, 2001). Despite the lack of attention from organizational theories to the transmission of information between organizations and their environments (Sutcliffe, 2001), a predominant theoretical framework for understanding organizational communications can be found in public relations, a field concerned mainly with the outward flow of information and with relationships between organizations and their publics (Giles, 2002, p. 40).

Like many other young disciplines, public relations has struggled to define itself and to establish guiding theories. According to Grunig and Hunt (1984, p. 7), public relations can be understood as “the management of communication between an organization and its publics.” It is concerned with management “that establishes and maintains mutually beneficial relationships between an organization and the public on whom its success or failure depends” (Cutlip, Center and Broom, 1994, p. 6). This relational perspective of public relations focuses attention on the importance of establishing and maintaining relationships between organizations and their publics rather than simply manipulating public opinion (Bruning & Ledingham, 1999). According to Ledingham and Bruning (1998), desirable relationships between organizations and their publics demonstrate mutual respect and benefit all parties involved.

Furthermore, a primary purpose of public relations is to enable communication, acceptance, and cooperation between organizations and their publics, factors essential to the organization’s survival (Bruning & Ledingham, 1999).

Many police personnel serves in a boundary-spanning role in which they frequently interact with the public. As liaisons between the organization and external groups, they are implicit agents of public relations (Grunig & Hunt, 1984). Therefore, public relations theory provides a valuable perspective for viewing both the way police communicate with citizens and the purposes and effects of that communication (Giles, 2002, p. 41).

Table 1: Public relations models

One-Way Asymmetric	Two- Way Asymmetric
One-Way Symmetric	Two- Way Symmetric

One-way communication disseminates information like a monologue, from sender to receiver, while two-way communication involves information exchange, more like a dialogue. A defining element of two-way communication is the opportunity it presents for mutual change to occur. One-way communication, on the other hand, allows an organization to control and dominate the public. Grunig and Hunt (1984, p. 23) explain that feedback is not synonymous with two-way communication because feedback can be used by a source “to control a receiver’s behavior.” Research is another feature that distinguishes two-way communication from one-way communication; research plays a more significant role in two-way communication (Grunig & Hunt, 1984). As part of two-way communication, research can be used to accomplish a variety of goals: to determine what the public will embrace, to gauge how the public reacted to messages that the organization has sent, and to understand how the organization and its environment perceive and affect one another. This latter type of research can ultimately formulate policies and practices that improve the organization and help serve its publics (Giles, 2002, p. 42).

The symmetry of communication is essential because it concerns the degree to which the organization adapts to or cooperates with its environment (Grunig, 1984). The goal of asymmetrical communication is to change the environment while leaving the organization unchanged. On the other hand, symmetrical communication aims to modify the relationship between the organization and its environment. With symmetric communication, the public can change organizations, and organizations can change the public. This form of external communication can build and enhance relationships because it entails “creating a sense of openness, trust, and understanding between the organization and the key public, as well as a willingness to negotiate, collaborate, and mediate solutions to issues of concern to both the organization and critical publics” (Bruning & Ledingham, 1999, p.158). The process of symmetric communication appears to be in congruence with the goals of community policing (Giles, 2002, p. 42).

Two-way symmetric communication is often prescribed as the most effective model of external communication because of both organization and its public benefit. The purpose of this model is to establish mutual understandings between an organization and its environment. Communication takes the form of a dialogue with the possibility that both the organization and its publics will change. Successful communication in this model does not necessarily require mutual change because the communication process constitutes an end in itself (Kent & Taylor, 1998). Using dialogue, the organization can enhance its legitimacy and autonomy through interactions with its publics, including those that pose threats and opportunities to the organization (Sutcliffe, 2001). The language used by public relations theorists to describe two-way symmetric communication and the rhetoric used by community policing reformers is strikingly similar. The public relations process of mutual recognition and dialogue is a central

component of community policing. For instance, according to Skolnick and Bayley (1986, p.212), “police-community reciprocity means that police must genuinely feel, and genuinely communicate a feeling, that the public they are serving has something to contribute to the enterprise of policing.”

Community policing is basing on the premise that the community will be interested in forming a relationship with its police. Similarly, the two-way symmetric model of communication assumes that members of the public, or interest groups to which they belong, have the ability and motivation to engage in a dialogue with an organization. Police officers are sometimes frustrated when they cannot solicit the input and participation of citizens in crime prevention and other community policing activities. These citizens are known as “inactive publics” (Giles, 2002, p. 43). Hallahan (2000) argues that public relations theory has tended to ignore groups who, despite their importance to the organization, possess a low degree of knowledge about or involvement in organizations and their services. These inactive publics might lack the motivation, ability, or opportunity to engage in activities that affect the organization. Hallahan (2000) claims that members of the public who possess this knowledge, ability, and motivation are the most likely to engage in collaborative relationships with an organization.

Recognizing the variation of publics in terms of motivation and ability forces organizations to tailor their communications according to the nature of the public with whom they are attempting to maintain or build relationships. Furthermore, understanding that an organization practices a limited range of communication strategies might explain why attempts to establish external relationships with the public sometimes fail. Organizations must identify and locate inactive publics to develop positive relationships for the sake of the relationship itself,

not necessarily because they will succeed in activating inactive members. The burden to engage in this communication process often falls on the organization (Hallahan, 2000).

Grunig and Grunig (1992) conclude that most organizations do not practice the model that would best serve them; organizations sometimes mix the communication models that they practice. Given the nature of their work, police organizations operate within a hazardous environment, making it difficult for those within the organization who wish to move toward the development of two-way symmetric communications. In addition, Giles (2002) concludes that the parallels between two-way symmetric communications and community policing are substantial. Building strong and mutually beneficial relationships with community members and community groups is a core element of community policing. Two-way symmetric communication helps to facilitate the practice of community policing where police organizations and the public, both active and inactive, engage in meaningful dialogue and change. Nevertheless, the practical challenges associated with such communications in policing will have to be carefully considered for those efforts to be successful.

Law Enforcement, Understanding of Cultures, and Community

The complexity of culture can be explained by comparing it to an iceberg. The tip of the iceberg represents the outer or conscious part of culture-language, customs, food, etc. The portion that lies beneath the water's surface, which makes up by far the more significant part of the iceberg, corresponds to the internal or subconscious aspects of culture. It includes the beliefs, thought patterns, and world views shared by all people in the same social group. Furthermore, internal culture determines behavior. It is important to appreciate their internal culture to realize what motivates other peoples' behavior and explain their behavior. When internal cultures come

together, it is as if a collision occurs at the base of the two icebergs. The effects of this impact depend on the understanding between the two cultures (Weaver, 1992, p. 2).

While we all know that people from other cultures eat different types of food and speak different languages, we often fail to realize that they also have different values, beliefs, and thought patterns. More importantly, we seldom recognize that our own cultures also program us with a set of values, beliefs, and thought patterns. People hold several assumptions about those from cultures other than their own. Because of naive assumptions, the criminal justice community seldom views cross-cultural awareness and training as vital. Yes, as a society and the law enforcement workforce become more diverse, managing cultural diversity becomes essential. Those agencies that do not proactively develop cultural knowledge and skills fail to serve the needs of their communities. More importantly, however, they lose the opportunity to increase the effectiveness of their officers (Weaver, 1992, pp. 2-6).

Unfortunately, cross-cultural training in law enforcement often occurs after an incident involving cross-cultural conflicts takes place. If provided, this training can be characterized as a quick fix, a once-in-a-lifetime happening, when it should be an ongoing process of developing awareness, knowledge, and skills. At the very least, officers should know what terms are the least offensive when referring to ethnic or racial groups in their communities. For example, most Asians prefer not to be called Orientals. It is more appropriate to refer to their nationality of origin, such as Korean American. Likewise, very few Spanish speakers would refer to themselves as Hispanics. Instead, the term “Chicano” is usually used by Mexican Americans, while those from Central America prefer the term “Latino.” Some would instead be identified by their nationality of origin, such as Guatemalan or Salvadoran. Many American Indians resent the term “Native American” because the U.S. Government invented it. They would prefer being

called American Indian or known by their tribal ancestries, such as Crow, Menominee, or Winnebago. The term “black American” and “African American” can usually be used interchangeably. However, African American is more commonly used among younger people (Weaver, 1992, p. 6).

The criminal justice community needs to weave cross-cultural awareness into all aspects of law enforcement training. Law enforcement executives must realize that it is not enough to bring in a “gender” expert after someone files sexual harassment charges or a “race” expert after a racial incident occurs. Three-hour workshops on a specific topic do not solve problems. Cross-cultural issues are interrelated; they cannot be disconnected (Weaver, 1992, p. 6). However, community opinions towards law enforcement are changing (Hudson, 2014). Law enforcement officers are experiencing more significant challenges within their communities due to the growth of multiculturalism. De-escalation of events may be achieved if officers are educated to relate to the diverse members of their communities effectively. With the growing multicultural population in the United States, substantive training is not enough (Massinger & Wood, 2016, p. 258).

Societal changes have increased the need for training for Law enforcement in “soft” skill competencies. As the roles of police organizations evolve from the singular part of agencies of law enforcement to include community partners and advocates, law enforcement requires the new skills and educational opportunities to develop these competencies. Such soft skills needed in community policing include interpersonal communications, decision-making skills, and problem-solving approaches. Besides upholding social order, law enforcement is asked to be proactive, build community relationships, effectively address problems, and access resources by utilizing a problem-solving process (McDermott & Hulse, 2012). Education in critical thinking

interpersonal communication skills will allow officers to de-escalate and improve decision-making by challenging officers to question their assumptions and biases (Safi & Burrell, 2007).

In an effort to create bonds within the community, concentration has given to the development of relationships with diverse members of the community and their law enforcement agents. Law enforcement officers are assigned long-term to an area of the community to develop connections and relationships through consistent interactions (Chappell, 2008). Police visibility is increased through less formal interactions, such as officers engaging in an informal conversations with homeowners or storekeepers. These informal interactions help in changing negative views of police (Chappell, 2008). One-on-one relationship building has provided opportunities for more personalized relationships and, therefore, cultural differences lessen (Connell, Miggans, & McGloin, 2008).

Even when officers are off duty, several agencies encourage strong communication with the jurisdictions to which they are assigned. This geographic accountability affects the crime rate and assists in reducing community conflicts. The open communication between the members of the community and law enforcement agents lends to positively affecting the community's safety. This effort to build trust with minority members of the community has been somewhat successful (Connell, Miggans, & McGloin, 2008). However, our communities are rapidly changing as communities become more and more diverse (Massinger & Wood, 2016, p. 259).

Researchers opine that the more citizens are willing to share with law enforcement, the safer the community will become (Wells, Schafer, & Varano, 2006). The research shows that agencies that invest time in diversity education and become familiar with cultural differences are more apt to resolve conflicts and prevent crime (Massinger & Wood, 2016, p. 259). The educational community can provide training opportunities in critical thinking and interpersonal

communication skills for officers to have the needed decision-making skill set and de-escalation techniques (Safi & Burrell, 2007).

The Criminal justice community cannot afford to ignore the diversity of American society or within its profession. Maintaining traditional expectations and norms only broadens the chasm between law enforcement agencies and the citizens they serve. Police professionals need to understand the cultural aspects of communication. They need to realize that the issue centers not on eliminating diversity but rather on how to manage it, and more importantly, on how to learn from it (Weaver, 1992, p. 7).

Law Enforcement, Trust, and Community

“Every kind of peaceful cooperation among men is primarily based on mutual trust and only secondarily on institutions such as courts of justice and police.”

-ALBERT EINSTEIN

Trust is not a new idea. There is compelling anthropological evidence that trust has been a part of the human experience for as long as survival has depended on our living in the safety of groups-one hundred thousand years or more. We know the feeling of trust; it resides in the deep recesses of awareness, part of our genetic heritage, and is central to our relationships. The pivotal role of trust in human societies is reflected in the world’s major religions. Trust is the “golden rule” made manifest. The concerns of others are important. Treat others as you wish to be treated. Love your neighbor as yourself. When you see so many people reaching for this ideal, it suggests something deep within us wants to rise to the surface. Today, as in the distant past, trust is a simple idea with profound implications. Living and working well together in an interactive society requires trust- the alignment of interests and shared purpose; knowing that we

are on the same side, in the same fight, with the same goals and each of us is competent to do our part (McCarthy, 2012, pp. 10-11).

Law enforcement executives are constantly striving to preserve a positive, ethical image of their departments to the public they are sworn to serve and protect. A community's perception of its local police department, however, is influenced by many variables. Every day, tens of thousands of law enforcement personnel throughout the United States perform honorable and conscientious police work, but irreparable damage may be done to the entire profession from even one remote story of police misconduct or corruption. How each community perceives law enforcement depends on each police department. How the department interacts with its citizens, how accessible it is to the community, and how it manages Internal Affairs issues are integral to the profession overall. It is for these reasons that building and maintaining community trust is the hallmark of effective policing. Law enforcement officers have accepted a position of visible authority within their communities and are held to a tremendously high standard of honesty, integrity, equity, and professionalism. Public trust in law enforcement may be fleeting if police executives do not continually reinforce sound, ethical policies, and procedures to agency personnel and the public. Law enforcement executives, therefore, bear the responsibility for demonstrating proper behavior, informing the community about their department's role in maintaining honor and integrity within the organization, and building and sustaining a trusting working relationship between the public and the police (U.S. Department of Justice, 2007, p. 5).

Community trust is an established and highly honored relationship between an agency and the citizens it serves. It is the key to effective policing, and law enforcement executives bear the primary responsibility for their departments' honesty, integrity, legitimacy, and competence (Police Integrity, 1997). To build community trust, it is incumbent on the chiefs of police and

managing supervisors to foster an environment within their departments in which ethical behavior is expected, and everyone is responsible for meeting those expectations. Police chiefs who are transparent (i.e., clear, concise, and open about their department's Internal Affairs process) with their constituencies, acknowledge misconduct, appropriately deal with misconduct when it occurs, and include the public in response to misconduct will not only obtain, but also sustain, the respect and confidence of the citizens in their jurisdictions (U.S. Department of Justice, 2007, p. 7).

Police departments must adhere to the principles of integrity and professionalism as cornerstones of community trust-building. Because officers occupy a position of trust and confidence in their communities and are afforded awesome authority to carry out their duties, any excessive use of that authority, abuse of power, or failure to fulfill their duties can erode public trust and reduce or destroy their credibility within the communities they serve. Every member of a police department must understand that he or she represents the entire agency, that personal conduct is his or her own responsibility, and that he or she will be held accountable for all conduct, whether positive or negative (U.S. Department of Justice, 2007, p. 7).

Although critically important to any agency, Transparent Internal Affairs processes are only one building block in maintaining community trust. A department's Internal Affairs practices should always be part of a larger culture of integrity and ethical conduct. If command staff properly supervise officers, the necessity to use the Internal Affairs function should be rare. Culture-changing policies, programs, and training are meaningful and effective in preventing misconduct and corruption in the department and demonstrating the agency's values and principles. Moreover, the police executive must ensure that the agency's core "values and principles are expressed, communicated, and reinforced throughout all aspects of the

department's operations, administration, and service" (Police Integrity, 1997). It can be achieved by adopting a clear, precise mission statement that directs the department's actions. Departmental policies and procedures must support the agency's mission, and must be written, clearly defined, and enforced. These ethical standards and guiding principles should be outlined in a manual for all personnel and should not only define acceptable standards of conduct but identify unacceptable conduct. These values and regulations must be understood and embraced by all executives, supervisors, officers, and civilian employees within the department (Police Integrity, 1997).

Table 2: Internal & External Affairs in the Context of Community Trust- Building

Internal Strategies	External Strategies
Recruiting and Hiring	Community Oriented Policing
Ethics Training and Education	Citizen Police Academies
Evaluation and Early Intervention Systems	The Media
	Seminars, Publications, and Surveys
	Citizens Involvement

Creating a culture of integrity within a department is crucial to building and sustaining community trust, effective policing, and safe communities. A clearly defined standard that guides all actions of every department member lays the groundwork for a trusting relationship with the community. The chief must model the values and behaviors inherent in a culture of integrity, both internally (through hiring, training, and evaluation) and externally (through

community outreach and dialog), as demonstrated in table 2 (U.S. Department of Justice, 2007, p. 8).

Events in recent months, including deaths of citizens due to police use of force and targeted killing of police officers in the line of duty, have focused national attention on the relationship between the police and the public they serve. While many communities enjoy a solid and productive relationship between police and the community, in others, profound fractures exist, especially between law enforcement and minority or economically disadvantaged communities. The challenges we face today did not originate in the tragic events of the past few months. Our history includes events and behaviors in which the public can find a good reason to believe that police will not treat them fairly, but law enforcement officers can also find a reason to not trust members of the public out of safety and other concerns. This dichotomy has echoed through the rhetoric used by law enforcement and its critics in recent months. The apparent chasm creates increasing the temperature of public discussion and making it more difficult to identify a path forward. The path is partly about the public trusting police, but also about the police trusting the public. To trust and respect each other is a two-way street, and it is unlikely that the problems we face today can be solved without some distance traveled on both sides (Jackson, 2015, p. 1).

In the wake of Ferguson and the events that have followed, discussions regarding the implications for policing in the United States have been wide-ranging. Concerns have been raised about the effectiveness of policing and the safety of police officers in today's environment and on the fairness and appropriateness of actions police have taken, including lethal actions involving members of the public. Though often framed as opposing sides of the argument, considering police-public trust and the relationship between police departments and the citizens

they serve breaks that apparent opposition. Suppose the goal is trust, which is fundamental for police organizations in a democracy. In that case, we cannot view these goals as separate positions that are pro- and anti-police or view them as unconnected to one another. Trust is a two-way street, and building respect is a mutual effort. While police agencies and the public might have different priorities and views about how much of each is enough, both get a vote on the appropriateness of the end state, and when we are talking about trust, it has to be a vote for yes on both sides (Jackson, 2015, p. 9).

As a result, what steps should be taken to build police-community relations and trust is an issue that the country needs and deserves a robust and well-informed policy debate—both now, in the situation we face today, and continuing in the future. Developing strategies to increase the transparency of policing can provide the public with more information to educate that debate and inform their judgments about incidents of concern that will invariably arise in the course of even the best-implemented policing strategies. More transparency could also help police agencies by providing a stronger foundation for building relationships with communities that, in turn, could help them police more effectively and more safely. However, transparency does not come without costs and complications, and national efforts to navigate or mitigate them can help the U.S. criminal justice system more effectively address both the present and the future (Jackson, 2015, p. 10).

Community Building

Police and community residents share a common concern for maintaining safe, quality neighborhoods. Practitioners and researchers assume that the police and groups in the communities in which the police work can jointly produce certain public safety outcomes, such as feelings of safety or fear, levels of disorder and crime, levels of trust and cooperation. There

is sufficient research on policing impacts to suggest that the police, even working alone, can affect crime, disorder, fear, and satisfaction with the police for limited periods. This same research indicates that police alone cannot maintain those temporary improvements in communities unless something else occurs in the neighborhood. The ultimate goal in police-community collaboration is getting that “something else” to occur (Duffee, Renauer, Scott, Chermak, & McGarrell, 2006, p. 3)

That something else that sustains a community over the long term is known as “community capacity.” The extent to which members of a community can work together effectively, including their ability to develop and sustain strong relationships, solve problems, make group decisions, and collaborate effectively to identify goals and get work done. Another way of thinking about community capacity is the old saying about the hungry peasant “give him a fish, and he is full today but hungry again tomorrow; teach him to fish, and he need never be hungry again.” A neighbor observing the police reduce crime is not the same as a neighbor gaining experience controlling crime with the police. Some things that police do to reduce or prevent crime may promote dependency of the citizenry on the police and thereby reduce the strength of civic institutions, even if they have short-term positive effects on crime. Other things the police may do to reduce or prevent crime may promote neighborhood resident experience in civic engagement that strengthens civic institutions and allows residents to solve other problems in the future. When police make this contribution to civic engagement, we can talk about police-community building. Community building processes are community activities that build community capacity (Duffee, Renauer, Scott, Chermak, & McGarrell, 2006, pp. 3-4).

Community Partnership

Community partnerships are critical for community policing efforts to be effective. The mantra of community involvement permeates almost every aspect of a department. In police departments that have demonstrated a strong commitment to the philosophy of community policing, police officers and community partners jointly prioritize and tackle public safety issues that are most important to the community. Successful partnerships are more than just frequent contact or simply sharing information. They involve ongoing efforts to work together in a meaningful way to address the problem facing a neighborhood (Lawrence & McCarthy, 2013, p. 7).

In addition to individual residents, the term “community partners” encompasses a range of groups such as neighborhood associations, faith-based organizations, tenant councils, business groups, local government agencies, social service providers, schools (including elementary and secondary public and private schools, community colleges, vocational schools, and universities), and local businesses. These entities typically enjoy several qualities that facilitate effective partnerships, including well-developed organizational structures, physical meeting spaces, social, political, and commercial networks, material and human resources, experienced leaders, and existing community participation. This makes them natural vehicles through which the police can engage with local constituents to address neighborhood concerns (Lawrence & McCarthy, 2013, p. 8).

Improving the accessibility of police and community services can also be an effective catalyst for community engagement and facilitate community partnership. One example of enhanced accessibility is increasing the number of locations where police services are provided or co-locating them with other civic services. Successful cities have also utilized information

technology to improve citizen communication and make public safety information timelier and more accessible. For community partnerships to be effective, some degree of trust and mutual respect between the police and the community is necessary. In cities across the country, trust and respect are often lacking. Many cities have experienced long histories of high crime, racial profiling, and police misconduct, contributing to low levels of citizen trust in law enforcement. Rebuilding this trust is a critical precursor to establishing effective and authentic partnerships between communities and police. (Lawrence & McCarthy, 2013, p. 8).

Community Governance

Community governance is a philosophical approach to local governance in which municipal agencies, city leaders, and the community (e.g., nonprofit and community-based organizations, individuals, and businesses) view themselves as partners and collaborate to address community problems and improve the overall quality of life. Community governance, still a relatively new concept, is being adopted in many cities and towns across the United States. These cities believe that there is a need for a holistic, collaborative approach to providing municipal services and addressing community problems. They recognize that city departments need to work with each other and the communities they serve to effectively manage the complex, multidisciplinary challenges that face cities and towns today. Additionally, these jurisdictions understand that their agencies and the community can contribute part of the answer to seemingly intractable community problems. Therefore, they regularly use the resources and expertise of both groups (Diamond & Weiss, 2004, p. 3).

Some of community governance's strongest advocates today include police chiefs, city managers and administrators, and mayors who have embraced the community governance concept for its ability to bring municipal agencies, community organizations, businesses, and

individuals together and engage them to address local problems, improve community quality of life, and plan for the future. For many local leaders, especially police chiefs, community governance is the natural extension of community policing. It applies the community policing philosophy and its elements at the citywide level. For other local leaders, community governance has emerged from their understanding that both municipal agencies and the community have roles and responsibilities to fill. They include working together to share the responsibility for public safety and community quality of life. Municipal agency coordination and responsiveness are essential to these efforts but, unfortunately, generally have been lacking in matters requiring action across municipal agencies and with community organizations. Still, other municipal leaders have begun to shift their approach from the government (an institution) to governance (a process). These leaders often point to the need for civil servants to have new skill sets that allow them to act as facilitators, consensus builders, collaborators, and community builders who engage the public in decision-making processes. These ideas are also embraced by proponents of community policing, who stress that the police and the community share the responsibility for community safety and often act as facilitators and collaborators when engaging the community in problem-solving efforts around crime and disorder issues (Diamond & Weiss, 2004, p. 3).

Community Policing

Community policing is a collaboration between the police and the community that identifies and solves community problems. With the police no longer the sole guardians of law and order, all community members become active allies in the effort to enhance the safety and quality of neighborhoods. Community policing has far-reaching implications. The expanded outlook on crime control and prevention, the new emphasis on making community members active participants in problem-solving, and the patrol officers' pivotal role in community

policing require profound changes within the police organization. The neighborhood patrol officer, backed by the police organization, helps community members mobilize support and resources to solve problems and enhance their quality of life. Community members voice their concerns, contribute advice, and take action to address these concerns. Creating a constructive partnership will require the energy, creativity, understanding, and patience of all involved (Bureau of Justice, 1994, p. 1).

Community policing philosophy encourages law enforcement agencies to pursue actively and develop meaningful relationships with the people they serve. These relationships help cultivate trust and understanding between the police and the community, making possible more effective law enforcement responses to crime and other public safety concerns. Community policing is effective when agencies work in partnership with the people whose neighborhoods they work (Yasso & Shah, 2012, p. 1).

Recently, community policing presents an answer to tense community-police relationships across the country due to excessive use of force by police, which has led to the death of countless young black men across the country. Two high-profile investigations of the use of force by police (one by the Department of Justice and the other by a Police Accountability Task Force) in Ferguson, Missouri, and Chicago suggest the implementation of community policing as a way of rebuilding trust among uniformed officers and residents. However, neither investigative report offers clear guidelines about the necessary amount of community involvement or decision-making power, nor does either report suggest who would be funding and leading these changes to rebuilding cooperation on the ground. Municipalities may lack the money and leadership capacity to undertake these initiatives without significant support (Cossyleon, 2019, p. 4).

Research and practice need to place a greater emphasis on studying and implementing police oversight, which is a less often practiced component of community policing. Further studies should incorporate research methods that include the valuable input of community members regarding their experiences, needs, and concerns pertaining to contact with police. One way police departments can reach the community is through building connections with grassroots community organizing groups that are comprised of residents and have meaningful and sustained relationships with other community members (Cossyleon, 2019, p. 4).

In an effort to reduce crime more effectively and efficiently, many law enforcement agencies are establishing collaborative partnerships within their communities. These relationships help facilitate trust between community members and police organizations (Skogan, 2002, p. 10). A partnership may include police officers, business owners, community leaders, social service and healthcare providers, and other community members (Portland State University. Criminology and Criminal Justice Senior Capstone, 2011, p. 3).

In the past, the community's involvement in law enforcement efforts has been limited. However, many policing agencies are learning that community members can be a valuable source of support and information. Citizens can provide the police with insight into the specific crime problems occurring within their neighborhoods and aid officers in their investigations. The collaborations are beneficial to both the police and the community (Portland State University. Criminology and Criminal Justice Senior Capstone, 2011, p. 3).

There are variety of motives for forming partnerships between police and the community. One of the most important reasons for law enforcement agencies to form alliances with community organizations is to attempt to reduce crime and improve the quality of life for community members. For example, Community Oriented Policing is being practiced in many

jurisdictions (Portland State University. Criminology and Criminal Justice Senior Capstone, 2011, pp. 4-5).

Due to the rapid population growth of certain minority groups, it is critical for criminal justice agencies to learn ways to overcome corruption and distrust perceptions and find ways to connect with members of these communities (Skogan, 2002, p. 3). As a result, many communities have implemented partnerships between minority residents and law enforcement to strengthen minority confidence in the police and increase their willingness to participate in crime prevention activities. In Chicago, the police have formed an alliance with members of the Latino community. The affiliation educates citizens about the law in an attempt to help them avoid involvement in criminal activity (Skogan, 2002, p. 12). These types of alliances connect minority communities with law enforcement and create beneficial relationships between officers and citizens (Portland State University. Criminology and Criminal Justice Senior Capstone, 2011, p. 5).

Hunter (2010) pointed out that the term “police-community relations” has often been ambiguously defined in empirical research, yet it is frequently used in the literature. When referring to police-community relations, scholars have also interchangeably used the term “community policing.” Though community policing is a strategy used to promote positive police-community relations, it is not enough to accurately or comprehensively capture the broader concept of “police-community relations.” One working definition identified two important features of police-community relations as those that are (a) continuous and not constant and (b) multifaceted, including both the positive and negative aspects of policing (Headley, 2018, p. 39).

It is also essential to understand the bidirectional relationship between the police and the community in order to offer effective suggestions for reform. In a report on police-community relations, the International Association of Chiefs of Police (IACP, 2015) acknowledged the need to address the shared perspective of both the police and the community, noting that it is often a tale of two diverse perspectives (Headley, 2018, p. 39).

Evaluating these distinct perspectives has often been conducted by measuring perceptions, trust, and/or satisfaction. Such measurements are important for understanding how the service recipients (i.e., the community) evaluate service provision and delivery and the challenges service providers (i.e., the police) may be facing. Despite this need, there is no standardized way to capture perceptions of the public or law enforcement on a national level across jurisdictions. The lack of such standardization poses difficulties for comparing police departments and their respective communities across the country. Further, measuring perceptions may not accurately capture the actual behavior during police-citizen interactions (Headley, 2018, p. 40).

An alternative way to operationalize police-community relations has been to identify the factors that impact perceptions, satisfaction levels, or trust between community members and the police. One of the impacting factors of such perceptions is negative interactions between the police and the community. Weitzer used “police-citizen conflict” levels within communities as a proxy for measuring negative interactions and gauging police-community relations. There is little agreement in the literature about police-citizen conflict as an overarching term or concerning its correlates. Despite the importance of this work, few attempts have been made to-date to develop larger theoretical or conceptual understandings on comparative indicators of police-citizen conflict (Headley, 2018, p. 40).

Broken Window Theory

Wilson and Kelling (1982) discussed an initiative in New Jersey in the mid-1970s in which the Safe and Clean Neighborhoods Program, designed to improve community living, provided funds to specific cities in New Jersey. As part of the program, the finding suggested taking police officers out of their patrol cars and on foot patrol, referred to as walking beats, to reduce crime. Wilson and Kelling reported that the program did not necessarily reduce crime rates, but it did provide the community a semblance of increased safety, increased order, and improved police and community relations. Overall, findings indicated that the foot patrol elevated the level of public order in the neighborhoods. However, this program was not without its critics, especially because the crime rates were not necessarily reduced. According to Wilson and Kelling, disorderly neighborhoods are often viewed, especially by criminals, as areas in which no one cares, including the police; thus, these areas are more susceptible to crime. As such, when one window is broken, it will lead to an image that essentially no one cares, and more windows will subsequently become broken. This is symbolic of urban neighborhoods and referred to as urban decay. This conceptualization of disorder leading to crime is referred to as broken window theory, developed by Wilson and Kelling. Weisburd, Hinkle, Braga, and Wooditch (2015) posited the following mechanism to explain the broken window theory: police presence reduces social and physical disorder, which in turn reduces residents' fear of crime, thereby increasing the community's social control and ultimately reducing crime. According to Harcourt (1998), this theory has been called the bible of policing and the blueprint for community policing (Catanzariti, 2018, pp. 20-21).

Wilson and Kelling (1982) derived this theory from one of Zimbardo's (1969) social experiments on human behavior, comparing the behaviors of community members in an urban

setting versus those in a more affluent, suburban setting. The results showed that although urban community members were initially more likely to vandalize an abandoned car in the street than were those living in a suburban setting. However, after the researcher vandalized the vehicle in the street in the suburban community, even suburban community members took part in secondary vandalism. From this Zimbardo experiment, Wilson and Kelling posited that the appearance of a disorderly neighborhood often leads to petty crimes, leading to more severe crimes due to the perception within the community that no one cares. For example, Wilson and Kelling described a panhandler as disorderly and metaphorically the first broken window in the community, and they asserted that this can lead to the appearance that no one cares, which in turn can make the neighborhood more disordered and more vulnerable to crime. According to these authors, police officers in patrol vehicles cannot maintain orders as effectively as on foot because the vehicle serves as a barrier between police officers and community members. That is, community members are more likely to engage with police officers on foot than approaching a police officer's car. As such, foot patrol officers maintain order in the community and facilitate greater interactions between the police community, leading to an increased sense of safety within the community, even when statistics of crime remain high. The authors stressed the importance of police presence in the community to maintain order and prevent disorder in the community (Catanzariti, 2018, pp. 21-22).

Yet, although police foot patrol appears as a potential solution to facilitating positive interactions between police officers and those in urban communities, this is not necessarily the case. Wilson and Kelling (1982) warned the order maintenance function of foot patrol can lead to unjust, biased determinations of disorderly conduct. For example, Wilson and Kelling discussed how a harmless individual intoxicated in the streets might be viewed as the first broken window

in a community. Moreover, the community may call on police officers to take action regarding potential crimes, such as gang recruitment; however, police officers cannot simply make arrests on the basis of such a call unless specific illegal action takes place. This often leads to the community viewing the police as indifferent and useless. Overall, Wilson and Kelling asserted that policing based on the broken windows theory is useful in improving order but not necessarily reducing crime. The authors emphasized that different policing approaches impact relationships with community members and the community members' perceptions of police (Catanzariti, 2018, p. 22).

Recent Incident in Minneapolis Police Department

The horrific death of Mr. George Floyd has caused police departments around the country to take a closer look at police policies, procedures, practices, and community policing philosophies. A campaign called 8 Can't-Wait has identified eight practices that can lead to 72 percent fewer police killings. The first one is Ban Chokeholds: Our officers will not intentionally use airway choke holds to subdue or control individuals. Neck restraints can only be used when deadly force is legally justified. The second one is Require De-escalation: Our officers will use de-escalation techniques and other alternatives to higher levels of force consistent with their training whenever possible and appropriate before resorting to force and reducing the need for force. All our officers attend de-escalation training annually. The third one is Require warning before shooting: A verbal warning should precede the use of deadly force where feasible. The fourth one is to Require exhausting all alternatives before shooting: Our officers should use advisements, warnings, verbal persuasion, and other tactics and alternatives to higher levels of force whenever possible. The fifth one is Duty to Intervene: Our officers have a duty to intervene to prevent the use of excessive force. Any officer present and observing another officer using

force that is clearly unreasonable under the circumstances must prevent the use of excessive force whenever possible. The sixth one is Ban Shooting at a Moving Vehicle: Only when the use of deadly force is legally justified. The seventh one is Use of Force Continuum: Our use of force continuum is in our policy manual. Our officers shall limit their use of force to the least amount of force reasonably necessary to overcome the resistance encountered and protect the safety of others. The eighth one is Require Comprehensive Reporting: Any use of force that occurs by a member of our police department is documented promptly, completely, and accurately in their report. The supervisor shall review the use of force report to ensure compliance with our policy and address training issues if applicable. With that said, we need to expand the scope of the data we collect and develop a comprehensive method to distribute this information (Revering, 2020, pp. 1-2).

Conclusion

This chapter reviewed different literature that focused on several topics regarding police and community relations. The chapter begins with an overview of JCPP and its core component MAC discussing their role and how it works collaboratively to enhance communication, understanding of cultures, and mutual trust between police and community. Also, this chapter has shown what Crystal city has done to continuing bridge the gap between law enforcement officers and community members. Not only that but also this chapter reviewed other research studies and key variables which are related to this study.

My takeaway from this chapter is that; despite all the initiatives which different police departments have taken, there are still limited interactions of community members with police. There is still a need to bridge the gap and create a healthy relationship between the two parties. The literature has shown that this friction in police and community relationships has been there

for years and years. Different approaches or programs have been applied to help create a strong relationship that somehow helped smoothen the tension among law enforcement officers and community members.

One of the programs which intrigued me to do this study was JCPP. I was curious to see how this program has helped Crystal Police Department and Community Members around Crystal City. Also, to see if this program would be sustainable and create a comprehensive solution for both parties in building a healthy relationship.

Chapter 3: Methodology

Introduction

Many philosophical paradigms exist today due to advancements in the human way of thinking and diverse forms of explaining the occurrence and implications of the phenomena existing in the world. The two paramount theories, normally referred to as the traditional philosophical paradigms, “namely positivism and interpretivism, have given birth to numerous other philosophical paradigms. All of them have roots in one of the traditional ways of philosophizing (Akwasi & Attah, 2016, p. 1). A research paradigm I used in this study is constructivists or interpretivism. The aim was to understand the phenomenon from participants’ perceptions. The approach was the case study approach, which explored the lived experience of law enforcement personnel and community members in Crystal.

This qualitative case study contributes to a great knowledge of how JCPP in the city of Crystal has been effective in creating better communication, understanding of cultures, and mutual trust between law enforcement officers and community members. I used case study methodology to develop a holistic and in-depth understanding of the stakeholder’s experiences on the relationship between police officers and citizens. In this study, I looked to determine whether engagement initiatives that are being done with JCPP have created better skills and resources to enhance the city’s quality of life for both police officers and citizens. In addition, I examined participants’ perceptions of JCPP as a whole and its impact on the lives of law enforcement officers and Crystal residents. This chapter describes the research design, participants, measures, interviews, data analysis and address issue of validity, confidentiality, and researcher reflexivity.

Research Design

Research cannot be separated from the paradigm in which it is embedded, particularly qualitative research, in which the researcher is often the instrument of data collection and analysis. In this research design, participant's experiences are embedded in social relationships, and their subjective experience of themselves and the world is construed within the context of others' subjective experiences. (Catanzariti, 2018, p. 41). The Crystal Police Officers' and city residents' perceptions about JCPP and its core component MAC were essential in this study. The aim was to understand the phenomenon from participants' perceptions. The approach used was the case study approach, which explored the lived experience of law enforcement personnel and community members. This approach was the best in collecting data, creating the study's quality and credibility. This research design allowed me to study subjective perceptions that produce themes and patterns into interpretive descriptions and answering the questions of "what is happening?" and what is researcher learning?" (Bertero, 2015, p. 1). I created a JCPP survey and conducted qualitative interviews with the study participants; these were the tools to answer the research question "How the Joint Community Police Partnership program has enhanced communication, understanding of cultures and mutual trust between Police Officers and Community members in Crystal, MN?"

Participants

I utilized a combination of convenience sampling and purposive sampling. The process aids me in determining the sample which was applicable to the nature and purpose of the study. This is because when subjects are selected because of the proximity to a researcher, that is, the

ones that are easier for the researcher to access, the researcher is making a convenience sampling. But for purposive sampling, a researcher has something in mind, and participants that suit the purpose of the study are included (Sulaiman & Rukayya, 2016, p. 1). My research got approval from the Institutional Review Board. I sent out letters of solicitation to all participants I had relationships with to assist with disseminating information to those in their areas with whom I did not have a prior relationship. In addition, letters of solicitation were sent to city residents as well. The letters described the purpose of the research and instructed those interested to contact the researcher directly. Each of the interested participants got a chance to be interviewed. I interviewed eight police officers and ten community members.

To obtain participation in the study and ensure the environment is comfortable and safe, informed consent was sent out to each participant with the option of opting out any time without any negative consequences (Square-Smith, 2017, p. 67). I informed Participants about the study, the type of research required, and the risk involved in assisting them in determining their participation. This informed consent was necessary because it laid out the foundation of protection and trust between I (the researcher) and the participants throughout the study, ensuring that a person understands the nature, purpose, and risks involved with study participation.

Methods of Data Collection

Interviews

I conducted both face-to-face and online (via zoom) interviews. The interviews were one of the instruments for data collection. The questions were open-ended, and shared answers were recorded. The data collected were transcribed manually. The focus was on the objectivity of the study setting aside biases and allowing newness of the experience. It is called Epoche “it is the

process of setting aside biases and allowing newness of an experience into the conscious with the fresh lens to understanding a phenomenon without the interference of past explanations” (Square-Smith, 2017, p. 70). I used the Epoche process in my interviews. The process included an interpretive style of interviewing with open-ended questioning to obtain the study participants' perceptions. Study participants could reflect and speak freely about their experiences in a relaxed atmosphere (Square-Smith, 2017, p. 70). Detailed notes from each interview for further analysis of major themes were taken and transcribed to keep discussions on track and provide consistency to ensure the influence of any biases kept at a minimum; the open-ended questions were well worded and sequenced (Square-Smith, 2017, p. 71). This form of the interview process was suitable for the case study as it created an environment to understand participants' experiences and behaviors better. Also, it encouraged participants to provide helpful information for the research and ensure flexibility with the question order and clarification if needed.

Research study survey (JCPP survey)

JCPP survey was another instrument of data collection. The survey had twenty-seven questions. The survey focused on understanding participants' demographics, participants' viewpoints regarding community-police relationships in Crystal, Minnesota, focused on police services, community engagement, community-police communication, community-police trust, and community-police diversity.

Method of Data Analysis

Moustakas (1994) said the organization of data begins when the researcher reads the transcriptions of interviews and studies the contents through methods and procedures of phenomenal analysis. The procedural steps lead the researcher to describe the meanings and

essences of the phenomenon under investigation (Schulz, 2006, p. 82). After collecting the data through the JCPP survey and qualitative interviews, I organized and prepared the data for analysis. The interviews were manually transcribed for each participant by listing each relevant statement of experience (a process called horizontalization) and determining the invariant constituents by testing each expression for two requirements (a reduction and an elimination process). Also, I obtained a complete description of the experience of the phenomenon by; considering each statement with respect to significance in describing the experience, recording all relevant statements, list each non-repetitive, non-overlapping statement, and reflecting on my own textural description (Moustakas, 1994, pp. 120-122). These data were coded into significant themes: police and community members interactions, communication between police officers and community members, understanding of cultures between police officers and community members, and mutual trust between police officers and community members. I used a thematic analysis to identify themes by closely examining the data to identify common themes and patterns of the meaning repeatedly. The thematic analysis allowed me to pay close attention to the data, have flexibility in interpreting the data and approach large data sets more easily by sorting them into broad themes.

The expected outcome of this case study was to “reveal and unravel the structures, logic and interrelationships” obtained in the data collection, and data analysis “that yields “a description of the essential features of that experience” (Polkinghorne, 1989, p. 50). The underlying concept was to immerse myself in the data, engage with it reflectively, and generate a detailed description that enlightened the reader to the deeper essential structures embedded in that experience.

Confidentiality

The priority of this study was not to harm. I believe that the relationship between law enforcement and citizens is an emotional topic for those who experience it, so it is possible that the participants in this study would share sensitive and private thoughts about their experiences. For that reason, I was particularly sensitive to the confidentiality of participants. To ensure participant confidentiality, the names of candidates who expressed interest in participating in this study were kept on a password-protected spreadsheet on my University of St. Thomas (UST) one-drive account. I was the only one who had access to the account and its password. Participants were assured that their identities and interview records would be confidential, and recordings will be destroyed following one year after completing the project. Therefore, none of the actual names of the participants were revealed in this study. Before the interview, I asked all the participants to sign a consent form. I conducted the study in accordance with Institutional Review Board policies at the University of St. Thomas.

Validity

There are different criteria for judging the validity or quality of a qualitative research study based on the paradigm that guides the study. I used (Catanzariti, 2018) four domains to ensure the quality of this study. The first was sensitivity to context. The attention to context was particularly relevant for this study, which tried to understand police officers' experiences of the public perception and their relationship with communities, with an awareness of the larger current cultural context of Black Lives Matter and Blue Lives Matter movements. Another domain related to quality was commitment and rigor, defined as the degree of attentiveness during the data collection and thoroughness of the study. This was especially important since the data were collected via semi-structured interviews; thus, being attentive and present during the

interviews was very important to ensure an in-depth account of the participants and develop a comfortable interaction for the participants to feel safe to discuss the topics at hand. Not only that but also another important domain was transparency and coherence. This meant; clearly, carefully, and coherently writing about each step of the research process. Also, I took notes during all stages of the research, which aided in clearly writing the study. Lastly, the study's impact and importance served as a measure of validity to guide the readers of the research to find the findings interesting or important. Given the paucity of research in police and citizens' perceptions and experiences, I hoped that the results of this study would impact readers' understanding of police and citizens' experiences.

Conclusion

Chapter three described how the study was conducted, what sort of data were collected for the study, how the data were collected, how the data were analyzed, and which methodological approach the study applied. In this chapter, I concluded using the Qualitative Case Study approach to understand the phenomenon from participants' perceptions. This method allowed me to examine lived experience of law enforcement officers and community members of Crystal city. Also, this approach was the best in collecting data, creating the study's quality and credibility. This methodology enabled me to conduct interviews with the study participants, collect survey data, and analyze data. It was a tool to answer the research question. Results from the JCPP survey and qualitative interviews are outlined in chapter four.

Chapter 4: Results

Introduction

The purpose of this qualitative study was to evaluate and assess the role of the Joint Community-Police Partnership (JCPP) and its core component Multicultural Advisory Committee (MAC), in the effective building of communication, understanding of cultures, and mutual trust between law enforcement officers and multicultural communities in Crystal, Minnesota using a case study of stakeholders' experiences. The central guiding research question is: How has the Joint Community Police Partnership program enhance communication, understanding of cultures, and mutual trust between Police Officers and Community members in Crystal, MN? This chapter will analyze the research data collected and provide explanations for my guiding research question.

Settings

To achieve this research objective, I collected data through the Joint Community-Police Partnership survey and Qualitative interview questions with eighteen (18) study participants, ten (10) of whom were residents and eight (8) of whom were police officers. I utilized a combination of convenience sampling and purposive sampling. My study got approval from the Institutional Review Board on January 3rd, 2021. Recruitment of participants began on January 5th, 2021. Out of eighteen study participants, six appeared in a focus group setting of the interview, and the other twelve participated via one-on-one zoom call.

This study aimed to evaluate and assess the role of JCPP and its core component MAC in the effective building of communication, understanding of culture, and mutual trust between law enforcement officers and multi-cultural communities. The study focused on understanding law

enforcement officers' and multicultural residents' insights of the JCPP program and MAC and how it has enhanced the relationship among police and community members, which can ultimately improve the safety and livability of the city.

Demographics

Study participant's ages ranged from 35 years of age and older. Participants included Crystal residents (six women and four men) and Crystal Police officers (two women and six men). Each participant had knowledge and awareness of the JCPP program. The overall sample included seven African Americans (black), ten Caucasians (white), and one Asian.

Data Collection

Joint Community-Police Partnership survey and Qualitative interview data were the instruments for data collection.

Joint Community-Police Partnership survey

The survey had twenty-seven questions. The survey focused on understanding participants' demographics and participants' viewpoints regarding community-police relationships in Crystal, Minnesota, focused on police services, community engagement, community-police communication, community-police trust, and community-police diversity.

Qualitative interview

The qualitative interview had twelve interview questions. The interviews were conducted individually via zoom, and one interview was conducted in a focus group setting face to face. The focus of qualitative interviews was to study participants' perceptions and experiences regarding Joint Community Police Partnership program, specifically; their interactions with law

enforcement/citizens, effective JCPP strategies in enhancing communication, understanding of cultures, and mutual trust between law enforcement and citizens.

I conducted interviews based on participant's availability. Interviews ranged from 20 to 45 minutes. Interview times included time for providing instructions and answering any questions before the recorded responses. I collected data via zoom recorded transcripts as well as handwritten notes.

Participants and survey results from each participant

It is always important to disclose the purpose of the study to the participants. I see confidentiality as one of the significant ethical and moral considerations when conducting a research project. One of those considerations is the consent form. This form indicates that the study is voluntary and would not place the participants at undue risk (Creswell, 2007). With that in mind, I assigned participants of this study pseudo names during the data collection process. Consequently, I labeled participants in the study by the letter as "A0001" through "A0020" to protect their confidentiality as required by the Institutional Review Board (IRB) procedures.

I was aware of potential issues in the data collection process, mainly participants' lived experiences concerning law enforcement and citizens. Therefore, I was mindful of protecting the participants' privacy through name masking by assigning a pseudonym to each participant. As a result, the participants were introduced as A0001, A0002, through A0018.

A0001 was a black female Crystal resident with an age range of 35-44 years old. She has lived in Crystal for more than three years, full-time employed, extremely satisfied with police services and community engagement in the area. According to her, the law enforcement officers in Crystal are always fair in dealing with people, and she believes there is an excellent

relationship and trust between Crystal Police officers and the community. She is also feeling safe living in Crystal. She recommended the best way for the community and police to communicate and exchange information through social media and open discussion through community forums. She also believed that Crystal city is more diverse, and every person feels welcomed to live, work or worship around the area.

A0002 was a white female Crystal resident with an age range of 35-44 years old. She has lived in Crystal for less than a year, full-time employed, extremely satisfied with police services, but moderately satisfied with community engagement in the area. According to her, the law enforcement officers in Crystal are mostly fair in their dealing with people. She believes there is a good relationship and trust between Crystal Police officers and the community. She is not sure if it is safe to live in Crystal. She is concerned with the increase in the number of theft and robbery around the area. She has no idea what the best way for police officers and the community to interact and exchange information.

A0003 was a black female Crystal resident with an age range of 25-34 years old. She has lived in Crystal for more than five years, unemployed, moderately satisfied with police services and community engagement in the area. She is thinking that Crystal police officers are always fair in dealing with people in the city. She believes there is a good relationship between Crystal police and the community. She mentioned a fear she has with the police because of her race. She would like to participate in a social gathering with police officers to continue building a good relationship.

A0004 was a white male Crystal Police officer with an age range of 45-54 years old. He has lived in Crystal for more than 15 years. He is moderately satisfied with police services and community engagement in the area. He believes there is a good relationship between Crystal

Police and the community. However, he wants to see more interactions with community members through community forums.

A0005 was a white male Crystal Police officer with an age range of 45-54 years old. He has served in the community for more than ten years. He is extremely satisfied with police services in the area. He believes that Crystal city is safe, and residents feel safe living in the area. He is concerned with the increase in the level of crimes in the city. He would like to see more community members coming out in the social event to voice their opinions about the police services to build a good relationship between law enforcement and residents.

A0006 was a white male Crystal Police officer with an age range of 45-54 years old. He has lived in Crystal for more than ten years. He is extremely satisfied with police services and community engagement in the area. He believes there is a good relationship between Crystal Police and the community. However, he also wants to see more Crystal Police in the streets patrolling to ensure the area is safe and everyone around feels safe. In addition, he would like to see both police officers and community members participate in police-community events.

A0007 was a white male Crystal resident with an age range of 65-74 years old, who has lived in the area for more than 15 years. He is extremely satisfied with police services and community engagement. He believes Crystal Police officers are mostly fair in their dealings with people, creating a good relationship among both parties (police officers and residents).

A0008 was a white female Crystal resident with an age range of 55-64 years old, who has lived in the area for 15 years. She is extremely satisfied with police services in Crystal but moderately satisfied with community engagement. She believes police officers in the area are

mostly fair in their dealings with people, and there is a good relationship and mutual trust between Crystal police and the community.

A0009 was a black male Crystal resident with an age range of 35-44 years old, who has lived in the area for more than five years. He is moderately satisfied with police service and community engagement in the area. However, he has not interacted with law enforcement for quite some time, and he is wondering if there is a good relationship between the police and the community. He believes Crystal is the best place to live, but he is concerned about the recently increasing number of robberies and theft in the area. He wants to see more engagement and communication between the police and the community.

A0010 was a black male Crystal police officer with an age range of 45-54, working in the area for about three years. He is extremely satisfied with police services and community engagement in the area. He believes there is a good relationship between Crystal police and the community. However, he wants to see more interactions with community members through community-organized events or police-organized events. He believes that interactions can create more trust within the city.

A0011 was an Asian female Crystal resident with an age range of 35-44 years old, who has lived in the area for more than five years. She is neither satisfied nor dissatisfied with the police services and community engagement in Crystal. She is also unsure if Crystal police are fair in their dealings with people in the community, which drives her to believe there is a poor relationship and communication between police officers and the community. She would like to see more interaction and communication between law enforcement and police through social media and community forums which she believes can increase trust for both parties.

A0012 was a black male Crystal resident with an age range of 35-44 years old, who has lived in the area for more than three years. He is slightly satisfied with police services and community engagement in the area. However, despite his satisfaction, he believes there is a good relationship between both parties. He looks forward to attending police-community events where he will have a chance to voice out his opinions.

A0013 was a black male Crystal resident with an age range of 45-54 years old, who has been a church pastor in the area for more than four years. Based on his experience, he is moderately satisfied with police services and community engagement. He has seen the interaction between police and community has increased in the past twelve months, and he believes this will, in turn, increase the level of trust and create an excellent relationship between law enforcement and community members.

A00014 was a white male Crystal police officer with an age range of 45-54 years old. He is extremely satisfied with police services and community engagement in the area. He believes that Crystal police officers are always fair in their dealings with people in the area. Also, he believes there is excellent communication between the police and the community. However, he would like to see the presence of more residents in the police-community-organized events.

A0015 was a white female Crystal police officer with an age range of 35-44 years old. She is extremely satisfied with police services and community engagement in the area. She believes Crystal police officers are mostly fair in their dealings with people, and there is a good relationship between Crystal Police and the community. She believes Crystal is a safe area to live in. The best way for the police officers and community to build mutual trust is by participating in police-community events.

A0016 was a white female Crystal resident with an age range of 35-44 years old. She is moderately satisfied with police services and community engagement in the area. She believes there is average but not good trust between police officers and the community. She is unsure of the best way for the Crystal police and community to communicate or exchange information. But she is hoping the police department does work in progress to build mutual trust with the community.

A0017 was a black male Crystal police officer with an age range of 35-44 years old. He is moderately satisfied with police services and community engagement in the area. He believes Crystal police are mostly fair in their dealings with people in the area, which has created a good relationship between police officers and the community. His primary concern around the area is the level of crimes, and he would like to see the level of crimes goes down to zero. He believes the only way this can be achieved is through police and community interaction daily to create mutual trust instead of engagement when the crime happens.

A0018 was a white female Crystal police officer with an age range of 35-44 years old. She is extremely satisfied with police services and community engagement in the area. She believes Crystal police officers are mostly fair in their dealings with people, and there is a good relationship between Crystal Police and the community. She also believes that the best way for the Crystal police and community to build mutual trust, understanding, and communication is to have many police-community committees to create a safe environment for discussion on any issue facing the police community.

Table 3: (Survey results)-Table 3:1 (Satisfaction with the police services in Crystal)

	Extremely Satisfied	Moderately Satisfied	Slightly Satisfied	Neither Satisfied nor Dissatisfied	Slightly Dissatisfied	Moderately Dissatisfied	Extremely Dissatisfied
A0001	✓						
A0002	✓						
A0003		✓					
A0004		✓					
A0005	✓						
A0006	✓						
A0007	✓						
A0008	✓						
A0009		✓					
A0010	✓						
A0011				✓			
A0012			✓				
A0013		✓					
A0014	✓						
A0015	✓						
A0016		✓					
A0017		✓					
A0018	✓						

Based on the table results above, most participants are extremely satisfied with the police services in Crystal, Minnesota.

Table 3:2 (Satisfaction with the community engagement in Crystal)

	Extremely Satisfied	Moderately Satisfied	Slightly Satisfied	Neither Satisfied nor Dissatisfied	Slightly Dissatisfied	Moderately Dissatisfied	Extremely Dissatisfied
A0001	✓						
A0002		✓					
A0003		✓					
A0004		✓					
A0005		✓					
A0006	✓						
A0007	✓						
A0008		✓					
A0009		✓					
A0010	✓						
A0011				✓			
A0012			✓				
A0013		✓					
A0014	✓						
A0015	✓						
A0016		✓					
A0017		✓					
A0018	✓						

Based on the table results above, most participants are moderately satisfied with the community engagement in Crystal.

Table 3:3 (Relationship between Crystal Police and Community members)

	Excellent	Good	Average	Poor	Not sure/No opinion
A0001	✓				
A0002		✓			
A0003		✓			
A0004		✓			
A0005		✓			
A0006		✓			
A0007		✓			
A0008		✓			
A0009					✓
A0010		✓			
A0011					✓
A0012		✓			
A0013		✓			
A0014	✓				
A0015		✓			
A0016			✓		
A0017		✓			
A0018		✓			

Based on the results from the table above, the majority of the participants believe there is a good relationship between police officers and community members in Crystal, Minnesota.

Table 3:4 (Communication between Crystal Police and Community members)

	Excellent	Good	Average	Poor	Not sure/No opinion
A0001	✓				
A0002					✓
A0003			✓		
A0004		✓			
A0005		✓			
A0006		✓			
A0007			✓		
A0008		✓			
A0009					✓
A0010			✓		
A0011					✓
A0012			✓		
A0013		✓			
A0014	✓				
A0015		✓			
A0016			✓		
A0017			✓		
A0018		✓			

Based on the table results above, most participants believe there is good communication between police officers and community members in Crystal, Minnesota.

Table 3:5 (Trust between Crystal Police and Community members)

	Excellent	Good	Average	Poor	Not sure/No opinion
A0001	✓				
A0002					✓
A0003			✓		
A0004			✓		
A0005			✓		
A0006		✓			
A0007		✓			
A0008		✓			
A0009					✓
A0010			✓		
A0011					✓
A0012			✓		
A0013			✓		
A0014	✓				
A0015		✓			
A0016			✓		
A0017			✓		

A0018		✓			
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Based on the results from the table above, the majority of the participants believe there is average/fair trust between police officers and community members in Crystal, Minnesota.

Identification of Themes and Analysis

I was very mindful of distinguishing between code, category, and theme. A code is a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute to a portion of data. On the other hand, categories are groupings of codes that represent some segments of the data that are relatively discrete variables. Whereas a theme is a declarative phrase or sentence that describes a process, connection, or an insight (Rossman & Rallis, 2017, p. 240).

Based on the Joint Community-Police Partnership survey and Qualitative interviews with participants, seven themes emerged regarding how they perceive the Joint Community- Police Partnership program and how it has enhanced communication, understanding of cultures, and mutual trust between Police Officers and Community Members in Crystal, Minnesota. I observed and noted all 18 participants providing their lived experiences on each theme. As people who work, live, worship in Crystal, they all come across the different experiences with interaction with community members and law enforcement that constituted all the themes I developed during the data collection activities. The following themes were created out of the data collected from the Joint Community-Police Partnership survey and Qualitative interview with the participants:

Theme one: Interaction with community members in Crystal, Minnesota

Participants were asked to share their experiences interacting with their cultural group or other cultural groups within the city throughout the data collection process. All participants expressed a positive experience. In addition, many participants indicated that they feel welcomed in the community, and most community members are willing to help if there is a need.

A0001, who was a Crystal resident, mentioned: “My experience it has been positive. When I am out in the community, I feel like everyone is so welcoming and helpful. Still, if I interact with other cultural groups like Hispanic, there is a struggle in the language barrier, but they do an awesome job to engage as well”.

A0002, a Crystal resident, mentioned, “I would say my experience has been good interacting with my cultural group. However, for the other cultural group apart from my own, I found that because of different culture, both myself and the person I’m communicating with some time we have to change the style of communication because we do not understand each other”.

A0004, who was a Crystal police officer, also asserted the following: “part of what drew me to this area was having grown up here and knowing that it was a pretty close-knit community, it is not a big city. I find myself living here because the people who live, work, and visit here seem to be just good; you know they are just good people at heart. It is a good community with open-minded people who you would like to be around, and they do value each other”.

A0010, a Crystal police officer, asked about experience with community members in the area. He mentioned, “I have not had any poor interactions with general community members in

Crystal. I say the interaction has been positive for both my cultural group and other groups; everyone is very friendly and easy to engage in the conversation”.

A0008, who was a Crystal resident, also mentioned, “ my experience varies, just like everyone, people are different, but overall I would say the interaction has been okay, but I don’t get involved with things unless people are crappy about something, but again generally in every cultural group I have interacted people are somewhat okay.”

Nearly all the participants mentioned having a good experience interacting with their cultural groups and other cultural groups in Crystal.

Theme two: Interaction with police officers in Crystal, Minnesota

Participants shared the experiences they have in interaction with police officers in the city. Several participants indicated having a good interaction with law enforcement with no fear. The following descriptions depict how each participant dealt with the theme while living, work or worship in Crystal as part of their lived experiences.

A0003 was a Crystal resident; when asked about the experience with interaction with police officers, the participant asserted the following: “I am fairly a new member to the Crystal community, moved here from Duluth in 2017. So far, I am enjoying the work Crystal Police Department is doing, specifically trying to connect with community members. I like the police chief. I met her once when I was applying for a job for the chamber of commerce for Crystal, and the Chief asked me to apply for the multicultural advisory committee (MAC) in the police department. So, I would say my experience has been great interacting with police officers”.

A0005 was a Crystal police officer; he asserted the following about the interaction he is having with his fellow law enforcement officers; “the interaction is okay, but it has been a little

tougher since the death of George Floyd. People have a lot of anger against us right now; they distrust us and the service that we provide. It is an obligation to us to build that trust back, but at the same time, I believe it is a little bit of the obligation of the community to understand that all police officers are different as human despite having the guiding principles to their job, for example, am not Minneapolis police officer, I am a Crystal police officer with a completely different name and different background. So, interaction with my fellow police officers has been the discussion on how we can build the trust back to the community we serve”.

A0013 was a Crystal resident, the participant expresses the following sentiments when asked about the experience he had interacting with police officers; “my experiences have been good, despite my first encounter was a traffic stop where the police officer gave me a warning due to my speed but other than that, I would say Crystal police officers are very friendly, and they are trying to serve the community with high integrity and build that trust with the community members.”

A0009 was a Crystal resident, when asked, she mentioned the following; “I had a chance to work with police officers in the same building, I would say, they have all been super professional and explains things to me when I have questions, they are awesome, and I have a positive professional relationship with police officers, I wish other community members to see that side of police instead of just following on what is shown in the news or displayed in social media.”

A0015 was a Crystal police officer, the participant also got a chance to share the experience she had with her fellow police officers, mentioned the following; “I grew up here, so I had interaction with police officers before even I became a police officer, would say the interaction has been positive. I have dealt with a police officer back in the day. We are talking

about 20 or 24 years back, the interaction with a police officer other than him being mad at me for not stopping when he wanted me to stop my car. Still, I tried to find a safe place to stop my car, but he was outraged once I stopped. Still, he explained to me the situation, and I did understand, he had the right to yell at me since I did not stop, but other than that incident, my interaction has been great, which even made me join the police department as an officer as well”.

A0011 was a Crystal resident, the participant expresses the following sentiments when asked about the experience he had interacting with police officers: “The most interaction I had with police officers is when I got a chance to volunteer in the JCPP program. It allowed me to learn about what they do and how they do their work daily. Also, I did attend the citizens' academy class per their recommendation which also gave me a chance to interact with police officers. Generally, I would say my interaction has been positive and without the JCPP program am not sure if I would have gotten that opportunity”.

A0012 was a Crystal resident, the participant also shared his own living experience on interaction with police officers: “I would say it is probably different than everyone else, just because of my role as a city council. But generally, it is positive, I would say they are receptive when I observed something that I think is not right, chief of police is very receptive to observations and feedback”.

A0018 was a Crystal police officer, the participant also got a chance to share the experience she had with her fellow police officers: “We have respect for one another, and we hold each other accountable. Our job is very tough, and we must keep the community safe. At the administration level, there is respect and very good interaction among us. When I am off duty as a citizen, my interaction has been positive as well, maybe because I understand where they

come from, so to me, the interaction has been positive on both sides as a police officer and as a citizen”?

Theme three: Communication between police officers and community members

Participants were asked to share their perspectives or opinions about effective communication between police officers and community members. I asked each participant to define effective communication between police officers and community members and share his/her insight on how the strategies of JCPP and MAC have enhanced the communication between police officers and community members in Crystal, Minnesota. This is what most of the participants mentioned about this theme.

A0006 was a police officer, he provided an interesting view in responding to this theme in the following way; “this is a tough topic, and I will answer it from my definition or my perception, but the reason that it is a difficult topic, I think communication is viewed or muddled by social media and false stories that don’t contain 100% truth. And maybe are for personal agenda which instead of relaying factual, so it is a difficult subject. But I define effective communication as transparency between police officers and the community instead of hiding something. For example, the incident in Minneapolis where the guy shot himself on Nicollet mall, he was surrounded by police officers and this was for armed robbery and he ended up shooting himself, but it ended up blasted in social media that the COP shot this guy, so in a situation like this we need transparency to avoid one side blaming the other side and the situation ending up into chaos, so I think transparency is the key to effective communication between police officers and community members”.

A0007 was a Crystal resident. He expressed the following sentiments when asked about effective communication between police officers and citizens and how he sees the strategies of JCPP and MAC in enhancing effective communication: “well the effective communication has to go both ways so. And that is the purpose of MAC to create a forum for communication. Effective communication comes from having the avenues in which to communicate and the environment in which to communicate. Under the tension of a police situation, that is not going to be a great time to be doing, but in the forums that we have in the MAC and some of the other police events like donuts with cops, holidays with cops and kids, that are a great place, so I guess for effective communication to happen there has to be a supportive environment. JCPP and MAC have created that forum or environment, but the group has to be very diversified and have a representative from every community around the city”.

A0011 was a Crystal resident. She has been a member of MAC in the past. She described effective communication as follows: “I would say when I hear effective communication among community and law enforcement, I would say a mutual understanding and concern for one another. So, it is like the police have a mutual understanding of the community and the things that happen in the specific community. On top of that, they want to keep the community safe, and the community members have to understand the role of the police and obey the laws. In connection to JCPP and MAC, based on what I have experienced as far, I would say communication between police officers and citizens is not quite there yet. There is a lot of conversation and not yet a lot of action. I mean, it is very insignificant. For example, I have volunteered at several events where you know we would go out there, the police would go out into the community and interact, but at the same time, there was no communication. It was like there is something taking place, and police are watching and making sure the place is safe”.

A0012 was a Crystal resident, the participant expressed the following sentiments when asked about effective communication between police officers and community members: “people have different backgrounds and come from different places with different cultures, so for effective communication to happen, there has to be an engagement for both parties. Engagement should be the key for effective communication, meaning people should be outreaching to different ethnicities, groups of people, and religions all the time to have a sense of where these people are coming from and how to talk to them and appreciate their background. So, the key to effective communication is engagement and being open-minded to hear and learn about people’s cultures. About JCPP, I have been lucky enough to go on one of the events that the police department organized. It was in the celebration of Ramadhan with Somali Community so that to me was a perfect engagement, so I can say the JCPP strategy is working well in trying to achieve the effective communication between police officers and community members”.

A0014 was a Crystal Police officer. On the theme of effective communication between police officers and community members, the participant described it in the following way: “if you are asking the administrative level of communication with the people doing the administrative reviews of police reports in that nature effective communication would essentially be just having them come to the table and discuss. But suppose you will have a community discussion, and you will request body camera footage and police reports. In that case, I think the effective communication point is how long it will take to release those documents. So, it is important for police officers, to be honest with folks around the communities on what is expected. The police's job is to make the communities safe and expect the people to obey and follow the laws. About JCPP and MAC, quite frankly, I don’t know that people necessarily know about these organizations, but I feel the difference on the administrative level, especially for

communities that have felt compromised in the past by the police, at least now they have a place to go where they can voice out their grievances and have an open and honest discussion about things that are going on. That is important because there is an education that needs to be done from the police department to the community and vice versa”.

A0001 was a Crystal resident. She expressed the following sentiments when asked about effective communication between police officers and citizens and how she sees the strategies of JCPP and MAC in enhancing effective communication: “For effective communication to occur, people involved in the conversation should be able to understand each other and be aware of what is going on around the area or in the community. I got a chance to attend one of the events in the community, and police officers were present. They presented the JCPP program and explained how it works, from my observation I think, they are on the right track towards achieving effective communication and understanding in Crystal multicultural communities”.

Theme four: Understanding of cultures between police officers and community members

On this theme of understanding of cultures, all the participants affirmed that there were some differences in the cultures in the city. This theme was emphasized by all participants interviewed in the study focusing on the importance of cultural awareness for both police officers and community members, which can help in bridging the gap and create a mutual understanding for both parties.

A0016 was a Crystal resident, she provided an interesting view in responding to the theme of understanding of cultures in the following way: “um I would say understanding of cultures would be taking the time and investing in learning other people background like I hear most of the time police officers saying they treat every person the same, but the trust is they don’t

because for example am white and my experience is a difference from a black person when interacting with police officers. So, I think the biggest thing is just taking time to learn and understand other cultures. About JCPP and MAC strategies, I think they are working towards bringing that awareness to the police department, which is very important in understanding different cultures that reside in Crystal”.

A0017 was a Crystal police officer. The participant described understanding of culture in the following way: “Each person who is involved in the conversation, meaning law enforcement and the resident need to understand where each other is coming from the right, so as not to make assumptions and to make sure we each ask questions if you don’t understand. Through JCPP and MAC, we have been fortunate to hosts various events like the Iftar, which allowed us to understand Somali culture, also we have various community events in which people from the different cultural background were invited to share their experiences with law enforcement, so I think as a police officer we are working towards an understanding of cultures of our community members, and we acknowledge the importance of it and we are a student of it as well”.

A0018 was also a Crystal police officer. Regarding this theme, this is what she pointed out: “I am learning a lot by going to the JCPP and MAC circles. So, I am getting a better understanding of new people to the country and might view things, especially police-related issues. For example, in other countries worldwide, people pay police officers, and off they go. Still, here in the USA, it is different, that is why we are providing free driver education classes. It is an opportunity for us, police officers, to engage with the community members and learn from each other about cultures and what is required by law in this country”.

A0001, who was a Crystal resident, mentioned, “understanding of culture is a deeper question, and I have a lot of training coming from the University of Minnesota on cultural

diversity and racism, and I honestly think that people need to go through some of the training to understand the differences within cultures in America effectively. Even when I say talk about differences that could be language, it also could be how people respond to racism, how they respond to violence, because you know I get loud at times and some people see that as aggressive, whereas that is just the way as a woman of color I sometimes communicate. So, understanding those types of differences will not happen overnight, and I believe there needs to be training for people and apply that training to their daily work and living experiences. Through JCPP and MAC, I think the Crystal police department truly acknowledge the presence of different cultures within the Crystal community, and they are attempting to understand those cultures, and they want to treat people fairly, and I think it is a good start, but to say that they fully understand the differences in the cultures I cannot say that”.

A0002, who was a Crystal resident, mentioned, “I think we have some very discreet cultures that don’t overlap, and I think our challenge is trying to figure out how to get better in our action as community members and be aware of our differences and respect each other. Through MAC and JCPP, I think now we are beginning to get back on track to reach out to different communities, which can help to understand different cultures and create a safe community”.

A0008 was a Crystal resident, the participant had the following to say about this theme: “JCPP and MAC strategies are trying to create that awareness of different cultures in the city, but I think there is still some more work to be done, but I think we are getting there, the only challenge is some community members are not aware of the program, and the police department has not promoted this program enough. I am sure through this program we will be able to understand different cultures in our city”.

A0007 was a Crystal resident. He expressed the following sentiments when asked about the understanding of cultures between police officers and citizens and how he sees the strategies of JCPP and MAC towards cultural awareness: “I think JCPP and MAC strategies have helped to bring cultural awareness to both police officers and community members. I think one thing they could do more is to identify a liaison from each cultural group within Crystal and come in periodically to talk about what is going on in their communities, what are the hot issues, what are people thinking about, what are they concerned about, I think this can help to create awareness and cultural understanding between the police officer and community members”.

Theme five: Mutual trust between police officers and community members

This theme was repeated several times during the interview process by the majority of the participants. Trust has been shown as a significant concern between police officers and community members. During data collection, this subject was brought up as I asked the participant to define mutual trust between police and community and how JCPP and MAC strategies help enhance mutual trust for both parties, which is what participants mentioned.

A0004 was a Crystal police officer. He asserted an interesting view in responding to the theme of mutual trust between police officers and community members. This is what he mentioned: “I think that mutual trust comes means respect and understanding of one another. Police officers have a very powerful position because we can take people’s rights away when we arrest them and take their freedom away. That is not something we take for granted, we know that is a very powerful thing, and it is a very helpless feeling for the people that have been arrested. If we have all this power in this position and are being respectful of that power and other people’s rights and how they feel, trust can happen, so it is coming down to respect and

communication. I think MAC and JCPP have helped to facilitate the trust between police officers and community members, I think the strategies and conversations have benefited both sides”.

A0010 was also a Crystal police officer, when I asked him about mutual trust between a police officer and community members in Crystal, this is what he mentioned: “well, let's be honest that we get paid to enforce the law, but at the same time we get paid to treat people fairly right, we are not looking at enforcing the law differently on one portion of the community than the other when asked to go out there. We serve the community to the best of our abilities while following policy and laws in the constitution regardless of people's color, background, or sexual orientation. The majority of the time, there is always a few situations where people can point out that there is a difference in treatment, but I truly think when you sit down and look at the totality of how the enforcement is done, you would trust the police officers. I think both police officers and the community must be accountable and fair for one another to build trust. I think JCPP and MAC have created an environment where police officers and community members can come together to have a conversation about any topic, I am sure this is helping to rebuild trust in the communities”.

A0008 was a Crystal resident. She also mentioned the issue of trust between police officers and community members. The participant described this theme in the following way: “generally there is a higher level of trust between the law enforcement and community, but I think that is probably stronger in the white communities and not in the communities of color. There is a lot of reasons for distrust in communities of color, but we have to start somewhere to build that trust back, so this is where JCPP and MAC come into place to help rebuild the trust in Crystal by creating a safe environment where police officers and communities' members can come together and discuss the issues around the city and find a solution to build trust. I think

both sides have to walk into situations with open minds, be willing to listen to each other, and not to say, okay, here is the answer”.

A0003 was a Crystal resident, the participant expressed a key and central point that other participants interviewed also articulated: “Trust takes time, and it has to be earned and not forced, there has to be a clear understanding of what both sides are coming from which can help to build trust. The presence of JCPP and MAC is a good step towards building that trust because it creates a platform where both community members and police officers can share information and help each other to understand what is going on around the city, I believe in JCPP and MAC to take us in a right direction of creating a mutual trust between law enforcement and community members”.

A0005 was a Crystal police officer. This participant described the theme of trust in the following way: “ Trust is making sure the citizen feels comfortable enough to call me or someone from my team to be able to talk about a bad experience or a good experience they have had, and the same applies to me. For example, if something happened between one of my officers and a citizen, and I am getting one side of the story, but yet we watched body camera video, and it is a completely different side of the story, I would think that we would be able to trust one another, bring that person in so that we can show them the video, so we are all on the same page, that is what I call to trust, and I believe JCPP and MAC strategies have enhanced the mutual trust between community members and us”.

Theme six: JCPP and MAC impact on daily living, working, or studying in Crystal, MN

During the data collection, the participants shared how JCPP and MAC program has helped them in their daily living or working experience in the city. This what was brought up by

many participants when I asked them to share the living experience in the city. I noted the different experiences which were shared and how the JCPP program has impacted them personally. Here are the experiences which the participants shared.

A0015 was a Crystal police officer. In responding to this theme, she shared her experience in the following way: “When we had unfortunate homicide of the 10-year-old boy Bar Collins back in 2015 who was a Liberian, at that time I recognized quickly that we did not have a relationship with our Liberian population in Crystal, so I reached out to the city of Brooklyn Center who had the JCPP program, and their liaison had a connection with Liberian population. And it was evident to me that we needed to do something different in our community, and because we reached out to someone who had a relationship with that culture, we were able to have a better investigation and solve the crime and bring to justice for that little boy. Then we researched how we could have the JCPP program come to Crystal and since its inception now we are purposeful making sure that we are embedding ourselves in different cultures of the community”.

A0007 was a Crystal resident who has been a member of MAC in the past. One the theme of the impact of the JCPP program and MAC in his daily living experience, the participant, asserted the following: “I am unusual or wasn’t unusual community member the program helped me add in another perspective to my daily work just understanding other community members from different cultures about some of the issues they face, some of the concerns they have and it helped me to be very open-minded and connect to the community in a way that I had not before. Also, when I see a police officer drives down my street and if he or she is driving slowly enough, I will stop and talk to him or her. For example, one day, I had a long conversation with an officer right after the George Floyd incident. He was cursing by, and he had his window down, and I

asked him how it was doing, and he was not doing well as the incident affected him, and we talked for probably 20 minutes, and he shared that he was devastated by what happened and making him question a lot about what it should be done. So, I would not have that conversation if I had not been a member of MAC, now I feel more comfortable to have a conversation with police officers”.

A0013 was a Crystal resident. Responding to the theme, the participant mentioned: “The program led me to have a great appreciation for the work police officers are doing. I can only imagine how difficult their work is, how stressful it is, and the fact that they put their lives out there on the line. I got a chance through this program to do a ride-along with a police officer, which opened my eye to how the police officer handles different issues on the road. On the other hand, the JCPP program showed me how much work still needs to be done to understand the community of color, so I would say it has opened my eye and changed my perspective on how to engage myself with police officers the community members”.

A0006 was a Crystal police officer. The participant shared the following about this theme: “JCPP program has helped us to engage in the community especially for people who were scared to get in contact with police officers. It gave a platform and safe area where citizens and police officers can come together and have a discussion. So, I would say it is a good program that allows us to be available to people when typically, we are not because we are out there on our daily patrols. I would like to see more people attending those meetings”.

Theme seven: Police and Community relationship in Crystal, MN

The participants emphasized this theme. Each participant's primary concern was about having a good relationship between police officers and community members. There were

different perspectives about the initiatives either Crystal police department or community members have taken or should take to strengthen their relationship. This is how participants shared their insights on this theme.

A0011 was a Crystal resident. She asserted this theme in the following way: “ One of the things the police department has done, that I thought was very beneficial to community members was during citizens academy classes. Those classes were very well done and informative. It was a long class that lasted for a week. I was surprised that many community members attended, and police officers got a chance to share what they do in different situations and what is expected from the citizens. I learned a lot from those classes, but I think there is still a need to do more outreach in the community. Police officers and community members must frequently engage in just a casual environment instead of waiting for an incident to happen, and then people gather around with anger. I think the best way to build a relationship is to have transparency on both sides”.

A0012 was a Crystal resident. This participant has been volunteering in community events, and he is working so hard to bring cultural awareness to the city. On this theme of the relationship between police officers and community members, the participant noted the following: “I think Crystal police department has many programs which have partnered with the community to create a learning place for community members to engage and learn about the law enforcement work. Through these programs like driving classes, juvenile classes can create an environment for conversation to happen. A mutual understanding and trust can be formed through it, resulting in a positive relationship between police officers and community members. I always encourage community members to volunteer and engage themselves in the city to get a chance to meet police officers, and I think that is the way to build strong relationships”.

A0014 was a Crystal police officer. He has been in the department for a long time and participated in the different community-organized events. He sees the importance of a positive and strong relationship between police officers and community members. He asserted this theme in the following way: “Several things are in the works right now which are great and probably talked about it at the last MAC meeting. Right now, the Crystal police department has a grant we applied for with the state of Minnesota, it is called the national highway traffic safety advisory. We have been awarded that grant, and it is a pilot program. This grant would be very beneficial for community members in Crystal, this will be a driver’s education program, and there is no cost associated with anybody attending it. Also, I would say JCPP and MAC program has created a space for community members to volunteer and have a conversation with police officers in a very safe way. I think programs like these are good initiatives to build a relationship with the community we serve”.

A0016 was a Crystal resident, when asked about the relationship between police officers and community members, the participant asserted the following: “Well, when I asked police officers if they are doing training about racial equity, they told me, yes and it is one-time training which is required by the state of Minnesota. I don’t think that is enough to enable them to engage well in our multicultural communities. In the communities, I live, people have anger when it comes to policing, and they are not ready to build a relationship with the police department, which is hard. Again, this is just within my small white community. I think both sides need to acknowledge our biases and break down walls of like police are enemy in our mentality and be able to work together, and I think JCPP and MAC is a great start in build a strong and better relationship”.

A0017 was a Crystal police officer asserted the following based on this theme: “I think community members and police officers can strengthen their relationship by getting a chance to understand one another regardless of what side they are currently standing on and be able to acknowledge and appreciate each other work. And, on top of that, educating ourselves as police officers about the communities we serve and on the flip side, the people we serve should educate themselves about us; what we do, how we do it, and why we do it. So, I think JCPP and MAC are bridging that gap as we get community members and police officers to learn and understand each other and give a chance to community members to ask a question. I am hoping this we create a healthy relationship with our communities”.

Table 4: (Themes and Participants)

	Theme 1	Theme 2	Theme 3	Theme 4	Theme 5	Theme 6	Theme 7
A0001	✓		✓	✓			
A0002	✓			✓			
A0003		✓			✓		
A0004	✓				✓		
A0005		✓			✓		
A0006			✓			✓	
A0007			✓	✓		✓	
A0008	✓			✓	✓		
A0009		✓					
A0010	✓				✓		
A0011		✓	✓				✓
A0012		✓	✓				✓
A0013		✓				✓	
A0014			✓				✓
A0015		✓				✓	
A0016				✓			✓
A0017				✓			✓
A0018		✓		✓			

Analysis of Data from the table above:

- **Theme one:** (Interaction with community members in Crystal, Minnesota) = 5 participants identified with this theme as part of their lived experiences.
- **Theme two:** (Interaction with police officers in Crystal, Minnesota) = 8 participants identified with this theme as part of their lived experiences.
- **Theme three:** (Communication between police officers and community members) = 6 participants identified with this theme as part of their lived experiences.
- **Theme Four:** (Understanding of cultures between police officers and community members) = 7 participants identified with this theme as part of their lived experiences.
- **Theme Five:** (Mutual trust between police officers and community members) = 5 participants identified with this theme as part of their lived experiences.
- **Theme six:** (JCPP and MAC impact on daily living, working, or studying in Crystal, MN) = 4 participants identified with this theme as part of their lived experiences.
- **Theme seven:** (Police and Community relationship in Crystal, MN) = 5 participants identified with this theme as part of their lived experiences.

Conclusion

The participants provided in-depth feelings and opinions about their lived experiences in Crystal as community members and police officers. The result of the study identified each participant stating the Joint Community-Police Partnership (JCPP) strategies in Crystal, Minnesota, are successful. Police officers agree that the strategies are aligned to keep up with the community's needs and wants. Residents agree with the JCPP program and feel that engagement with residents can grow further with more interactions outside of call for service or traffic stops. All

participants appreciate the work of the JCPP program and acknowledge the need for it in the city to help create effective communication, understanding of cultures, and mutual trust between police officers and community members.

As a result of the participants' experiences, seven themes were developed. The themes helped to bring meaning to the lived experiences provided by the participants. Each participant offered suggestions based on the police officer and resident experience with JCPP and MAC strategies and engagements. Suggestions included (a) getting more community members to volunteer in the JCPP program (b) more community and police organized events which can increase the interaction and engagement for both sides (c) have a very diversified JCPP and MAC group where at least each member of the community will be represented. The themes also helped to form a table that indicates how each participant responded to the interview questions. Based on the participants' experiences, Crystal police officers and community members believe they can increase the frequency of their interactions from programs like JCPP, where the environment is safe to have an in-depth discussion of any issues facing either the police department or surrounding communities.

Chapter 5: Discussion and Interpretation of Findings

Introduction

This chapter presents information learned from this research study in two contexts: (a) Joint Community-Police Partnership survey and (b) Qualitative interview data obtained from law enforcement officers and city residents. In addition, this chapter shares key research findings, conclusions, and recommendations for real-world application and future research.

I, the researcher, live in Crystal, Minnesota, and I am a member of MAC (Multicultural Advisory Committee), which is the core component of the JCPP (Joint Community- Police Partnership) program. Therefore the potential bias in this dissertation is based on my current connection to the city of Crystal. Despite this, I confirm any potential biases were appropriately controlled to ensure the integrity of the conclusions drawn from the research.

Joint Community- Police Partnership (JCPP) survey

Findings & Conclusions

I believe the development of the JCPP survey was relevant for use in this study. The survey integrated questions concerning various essential aspects of Joint Community-Police Partnership, including police services, community engagement, community-police communication, community-police trust, and community-police diversity. The research study survey had 27 questions, and all 18 participants answered all the questions. Therefore, I believe the questions were easy to understand and within the cognitive domain of participants aged 35 years and older. Also, there was a significant response rate of Crystal residents than police officers, this made me believe there may be a larger proportion of Crystal residents who wants to

participate and learn about the Joint Community-Police Partnership program and see its impact in the community.

The answers to survey questions provided a clear foundation to understand the participants' demographics better. Questions one through eight focused on demographics asking participants about; current age, zip code, gender, ethnicity, level of education, residency, years lived/work/worship in Crystal, and employment status. The remaining questions, nine through twenty-seven, were necessary to understand participant's viewpoints regarding the community-police relationship in Crystal, Minnesota. Those questions focused on police services, community engagement, community-police communication, community-police trust, and community-police diversity.

Overall, I believe the JCPP survey obtained a significant amount of relevant data to analyze and determine study conclusions within this population accurately.

Recommendations

There are several recommendations for practice and future scholarship resulting from the Joint Community- Police Partnership survey development.

First, the survey was an efficient and effective tool to obtain research data specifically in this study. The demographic survey questions provided adequate foundational information for the population in my research. I was able to familiarize myself with the population and get an in-depth knowledge of participants. For future practice or academic research, those using the JCPP survey may certainly modify the demographic questions to align with one's specific study.

Second, for purposes of this study, I felt that community-police relationship questions provided a breadth of information regarding the participant's opinion of their lived experience in

Crystal, Minnesota. For future practice or academic research, I would recommend adding an essay question where participants could provide examples of lived experiences about community-police engagement.

Third, to better assess the validity and reliability of the study, I would suggest running a JCPP survey with populations in different cities/suburban within the state of Minnesota and/ or across the United States. Increased population diversity will increase the validity and reliability of this study's results.

I frankly hope that a JCPP survey like mine can be utilized in future practice and academic research to help determine the relationship between local police officers and community members. It can be a data source that would create a self-reflection among local police departments and community members/residents.

Qualitative interview data obtained from law enforcement officers and city residents

Findings & Conclusions

This case study research explored the stakeholders' lived experiences of the effectiveness of the Joint Community-Police Partnership in Crystal, Minnesota. Participants interviewed in the study provided in-depth narratives of the experiences consistent with what community members and police officers encountered reported in previous studies. However, I found some gaps in the current study that were not reported in previous studies. Those gaps are part of my recommendations. Some of the key findings and conclusions I can make from qualitative interviews research data collected are:

First, there is a relatively high level of community engagement among Crystal residents. The majority of participants shared having a positive experience with different cultural groups

within the city. When the participants were asked, “how has your experience been interacting with different cultural groups in Crystal?” participants answered by mentioning words like; positive, good, very good, cannot complain, and amazing. I found more consistency in what was reported in previous studies. According to Lawrence & McCarthy, community partnerships are critical for community policing to be effective efforts to be effective. Successful partnerships are more than just frequent contact or simply sharing information. They involve ongoing efforts to work together in a meaningful way to address a problem facing a neighborhood (2013, p.7). In this study, participants emphasized the term community partners, meaning they believed in working together and have neighborhood associations that can help facilitate effective partnership among residents, leading to improved accessibility of police and community services.

Second, qualitative data shows that participants want to see the two-way symmetric communication between police departments and the community where there is mutual understanding between an organization and its environment. This is very consistent with the previous studies. Two-way symmetric communication is often prescribed as the most effective model of external communication because both organizations and their public benefit. The purpose of this model is to establish mutual understandings between an organization and its environment. Communication takes the form of a dialogue with the possibility that both the organization and its publics will change. Successful communication in this model does not necessarily require mutual change because the communication process constitutes an end in itself (Kent & Taylor, 1998). Using dialogue, the organization can enhance its legitimacy and autonomy through interactions with its publics, including those that pose both threats and opportunities to the organization (Sutcliffe, 2001). I asked participants to define effective

communication and share their experiences on how they perceive JCPP strategies in the enhancement of communication between police officers and community members. Participants mentioned for effective communication to happen. There must be a mutual understanding between both parties. The police department (as an organization) should be fully knowledgeable of the community in which it serves. Both police officers and community members should engage in meaningful dialogue and understand where everyone is coming from.

Furthermore, qualitative interviews evidenced a general theme that someone must be willing to learn and develop outside of their cultural group to understand people's cultures. Qualitative responses by participants included phrases such as: "JCPP program has to open the doors for every member of the community and have a very diverse group which can help us to learn from each other cultures," "I would like to see the representation of different communities members in community-police events," "Our police officers should be well trained to understand different cultures in our city," "Everyone should be able to acknowledge their ignorance and be willing to learn, but I think community members and police officers they don't recognize that but based on what is going on right now in the media, I think they are working towards that." This is very consistent with the previous studies as well. While we all know that people from other cultures eat different types of food and speak different languages, we often fail to realize that they also have different values, beliefs, and thought patterns. More importantly, we seldom recognize that our own cultures also program us with a set of values, beliefs, and thought patterns. People hold several assumptions about those from cultures other than their own. Because of naive assumptions, the criminal justice community seldom views cross-cultural awareness and training as vital. Yes, as a society and the law enforcement workforce become more diverse, the ability to manage cultural diversity becomes essential. Those agencies that do

not proactively develop cultural knowledge and skills fail to serve the needs of their communities. More importantly, however, they lose the opportunity to increase the effectiveness of their officers (Weaver, 1992, pp. 2-6). Researchers opine that the more citizens are willing to share with law enforcement, the safer the community will become (Wells, Schafer, & Varano, 2006). The research shows that agencies that invest time in diversity education and that become familiar with cultural differences are more apt to resolve conflicts and prevent crime (Massinger & Wood, 2016, p. 259). The educational community can provide training opportunities in critical thinking and interpersonal communication skills for officers to have the needed decision-making skill set and de-escalation techniques (Safi & Burrell, 2007). Given a majority of participants in this current study sharing the need for cultural awareness in the communities and the police department, it seems there is an imminent opportunity for the JCPP in Crystal to create a platform and strategies to understand cultures.

Finally, qualitative interview data also evidenced a theme of mutual trust between police officers and community members. This is evidenced by the participants responses: “I teach Somali students at Adult Education Center in Crystal and to be honest you can see their fear when I invite a police officer in a class to share about the work they normally do as law enforcement officers, most students tend to be quiet and not willing to engage themselves in the conversation”, “I think that mutual trust has progressed in our surrounding communities and I can speak to other law enforcement agencies, but I think specifically in Crystal that mutual trust has really built upon for two reason (a) we have started having those hard conversation about racism and we are not shying away from it which I think add to trust (b) having JCPP program in our city and inviting community members to engage in all conversation and activities we do here in the police department also add trust”. “mutual trust between police officers and community

members is very important and I think JCPP is working towards achieving that trust even though there is a lot of work which still need to be done because right now they are just building awareness and connection which am sure eventually will result in mutual trust for both parties”. I found more consistency in what was reported in previous studies. Community trust is an established and highly honored relationship between an agency and the citizens it has been entrusted to serve. It is the key to effective policing, and law enforcement executives bear the primary responsibility for their departments’ honesty, integrity, legitimacy, and competence (Police Integrity, 1997). To build community trust, it is incumbent on the chiefs of police and managing supervisors to foster an environment within their departments in which ethical behavior is expected, and everyone is responsible for meeting those expectations. Police chiefs who are transparent (i.e., clear, concise, and open about their department’s Internal Affairs process) with their constituencies, acknowledge misconduct, appropriately deal with misconduct when it occurs, and include the public in the response to misconduct will not only obtain, but also sustain, the respect and confidence of the citizens in their jurisdictions (U.S. Department of Justice, 2007, p. 7). The majority of the participants in this study shared the need for mutual trust between police officers and community members, I think there is an opportunity for the JCPP program to develop strategies in building police-community relations and trust.

Recommendations

There are several recommendations for practice and future scholarship resulting from this study.

First and foremost, I would recommend the Joint Community- Police Partnership (JCPP) program implement a communication strategy that is compatible with the surrounding communities in Crystal, Minnesota. I would suggest having representatives from each cultural

group within the city be part of the Multicultural Advisory Committee (MAC) which is the core component of JCPP. These representatives will be liaisons/ambassadors to their communities and share the communication strategy, which will develop a cohesive soft skillset for use and practice for both police officers and community members; hence a mutual understanding will gradually develop.

Second, I would recommend the Joint Community-Police Partnership (JCPP) program to assess police officers and community members' current level of awareness and understanding of cultures residing in Crystal, Minnesota, using a simple survey or questionnaire in every monthly meeting. This will give police officers and community members a baseline on engaging and interacting with one another. Cultural competency requires consistent personal practice and, assessing one's view of the world numerous times will remind police officers and community members to practice cultural awareness by understanding where people are coming from instead of judging or racial profiling, but it will develop strong interpersonal communication skills.

Third, I would recommend the Crystal Police Department build strong relationships with many organizations (churches, schools, for-profit, non-profit, government entities, and community-organized groups) where community members worship, work, or live. These relationships should be built on a common goal of developing mutual trust. There should be a consistent connection instead of waiting for an incident to happen in the community. Ultimately, it will create an opportunity for Crystal Police Department to share what they do and what they are looking to accomplish in the future. For example, sharing about the JCPP program and its accomplishment can increase the number of community members to volunteer in the program and create a diverse group where each community member gets represented. Also, it would make an opportunity for community members to voice out their opinions, concerns, and areas of

improvement about their community's relations with law enforcement officers. With this consistent connection, mutual trust will be built, and improved accessibility of police officers and community members will gradually develop.

Fourth, I would recommend a community partnership. It is essential for police officers and the community to jointly prioritize and tackle public safety issues that are most important to the community. There should be ongoing efforts to work together in a meaningful way to address a problem facing a neighborhood (Lawrence & McCarthy, 2013, p. 7). Apart from the JCPP program, there should be a range of groups such as neighborhood associations, faith-based organizations, tenant councils, business groups, local government agencies, social services providers, and schools to facilitate effective partnership with the Crystal Police Department (CPD). These groups would act as vehicles through which the police can engage with local constituents to address neighborhood concerns (Lawrence & McCarthy, 2013, p. 8). This community partnership will help build a sustainable, strong relationship between police officers and community members and ultimately create a mutual understanding and trust for both parties to collaborate effectively to identify goals and get work done.

Fifth, I would recommend community capacity building by enabling marginalized community members to have an opportunity to contribute to inclusive local development. Another way of thinking about community capacity building is the old saying about the hungry peasant "give him a fish, and he is full today but hungry again tomorrow; teach him to fish, and he need never be hungry again." A neighbor observing the police reduce crime is not the same as a neighbor gaining experience controlling crime with the police. Crystal Police Department should focus on creating an awareness of the JCPP program. Some community members are not aware of the program (especially people of color), and those who have joined the program

represent a small percentage of all cultural groups in Crystal. Publicizing and talking about the JCPP program regularly will create awareness in the community and have many community members join. Once the JCPP program has a representative from each cultural group in Crystal, it will help create an environment where community members and police officers can work together effectively.

Sixth, I would recommend this study be conducted at a variety of other local cities within Hennepin County in the state of Minnesota. Since the JCPP program was introduced by Hennepin county, it would be great to see the program's impact in other local cities in bridging the gap between police officers and multicultural community members. Additional studies on the effectiveness of the Joint Community-Police Partnership (JCPP) program could help provide stronger, substantiated findings to develop a JCPP program and bring more awareness about police officers and community members' challenges in all counties across the state of Minnesota and the entire United States as well.

Area of improvement and opportunity for future scholars

Area of improvement

The study has revealed, one of the most critical issues in policing is preparing police officers to successfully work in racially and ethnically diverse communities and creating a positive relationship between police officers and the citizens they serve.

Although this study's results show great appreciation of the JCPP program in Crystal, Minnesota, there is still a low level of trust between police officers and community members. Mutual trust is an area that still needs improvement. It requires both law enforcement officers and citizens to pay close attention and develop strategic initiatives to increase the level of trust

for both parties. In addition, it requires both police officers and community members to create more awareness and connection of the JCPP program in the community (multicultural communities), which will eventually establish strong relationships by fostering a sustainable dialogue and discussions between police officers and community members.

Also, the results have shown, there is great importance of streamlining communication, understanding of cultures, and trust between the police officers and community members. This study revealed something new compared to other research. It has shown that despite the appreciation of the community-police partnership program in the Crystal community, there is still tension between police officers and community members. The police officers' misconduct brings up the tension to the marginalized groups in the communities. Therefore, police officers need to treat every member of the community with respect through collaboration and commitment to justice and engage the community in the law enforcement training and develop consistent and strategic expectations of one another for building relationships.

Opportunity for future scholars

JCPP program has been effective in Crystal city, but why it is so difficult in other cities. For example, in Brooklyn Park (neighboring city to Crystal) where despite having a JCPP program, there is a high level of vandalism and police brutalities. A situation like this creates an opportunity for further studies to be conducted and find why the JCPP program can work on one city and fail on the other. Since Hennepin county is running this program, the questions which should be asked for further studies are;

- If the JCPP program is relatively good in Crystal, why is it so difficult in most places?

- Do the cultures hinder creating effective communication, trust, and understanding needed for strong and healthy relationships between law enforcement officers and community members?

This study would be a good foundation for other researchers who want to pursue further studies on the community-police relationship in local cities within the U.S.

Limitations

This study was limited to police officers and community members in a single city in Minnesota. Even though many individuals participated in a study, the results cannot be generalized to the more significant population in Minnesota or across the United States.

The participants' unique experiences in this study might not represent all the experiences available to all local community members and local police officers in the United States to describe the police-community relationship.

Additionally, the sample size of 18 participants is limited to a small number of police officers and community members at Crystal, Minnesota. I did not interview as many police officers and community members; therefore, the findings may not be transferable or generalizable to other situations or cases.

Conclusion

This qualitative research study represents an investigation of the research question: How has the Joint Community-Police Partnership program enhanced communication, understanding of cultures, and mutual trust between police officers and community members in Crystal, Minnesota. The study focused on gaining a better understanding of law enforcement officers' and

multicultural residents' insights of the JCPP program and how it enhances the relationship among police and community members, which can ultimately improve the safety and livability of the city. Due to the nature of the research question, a case study approach was considered and utilized by the researcher.

After completing this qualitative research study, I found that safety and livability are the primary concerns of many residents. Therefore, it is pivotal for law enforcement agencies and communities to work together in building safer communities. I am sure this can be attained through a strong partnership between two parties, and this is what the JCPP program is working on in Crystal, Minnesota.

Joint Community Police Partnership (JCPP) is a program that works collaboratively to enhance relationships between police and the community, specifically with immigrants, people of color, indigenous people, and faith communities. Despite its challenges, the program is appreciated and well acknowledged by police officers and community members for its work in the Crystal community. Both police officers and community members are hoping the JCPP program will be the best initiative in the future to build a strong and reliable relationship for both parties.

I believe the JCPP program and its core component, MAC are critical components for a successful community-police partnership. I believe through this program, there will be an increase in the community's involvement in law enforcement efforts to build safer communities. The collaborations will be beneficial to both the Crystal police department and the community. The JCPP program's relationships will help facilitate good communication, understanding of cultures, and building trust between community members and police officers.

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Appendix A

Qualitative Interview Guide

Topic: The Effectiveness of Joint Community- Police Partnership in Crystal, Minnesota

Date:

Study Participant:

(Name will be changed to a pseudonym)

Position of Participant: Law Enforcement Resident

Hello,

Thank you for taking the time to participate in this interview. This study provides insight on how individuals perceive Joint Community- Police Partnership and how it has enhanced communication, understanding of cultures, and mutual trust between Police Officers and Community Members in Crystal, Minnesota. This recorded interview will take about forty-five minutes unless you feel you want to go longer. This study will consist of ten interview questions. This interview is voluntary, if at any time you feel you want to stop or not answer a question, please let me know, and we can stop the interview. I will provide you with a copy of the notes shortly after the interview, according to your assigned pseudo name. The actual name will not be mentioned, and your identity is protected along with other participants. Do you have any questions?

If not, can we please proceed : Yes No

1. As a citizen, how has your experience been interacting with;
 - a) Your own cultural community members in Crystal, Minnesota?
 - b) Other cultural community members in Crystal, Minnesota?
 - c) Law enforcement in Crystal, Minnesota?

2. As a law enforcement officer, how has your experience been interacting with;
 - a) Various community groups in Crystal, Minnesota?
 - b) Can you share the differences you have experienced in those community groups?

3. How do you define:
 - a) Effective Communication among community and law enforcement?
 - b) Understanding of cultures within the City?
 - c) Mutual trust between law enforcement and citizens?

4. Based on your definitions, how has Crystal Police Department (CPD) Joint Community-Police Partnership (JCPP) program and Multicultural Advisory Committee (MAC) strategies enhanced.
 - a) Communication between police officers and citizens?
 - b) Understanding cultures of various community members?
 - c) Mutual trust between police officers and citizens?

5. Can you please share how JCPP program has helped you in your daily work or in your daily living experience in Crystal city?

6. Can you please share any initiative which you know that Crystal Police Department has taken to strengthen the relationship with community members and what it has accomplished?

7. Can you please share any initiative which you know that community members have taken to strengthen the relationship with Crystal Police Department and how it has worked?

8. What can Crystal Citizens/Residents and Crystal Police Officers do to strengthen their relationship?

9. Can you please share your suggestions, recommendations, or areas of improvement to JCPP program and MAC in Crystal, Minnesota?

10. Is there anything you want to say about Joint Community- Police Partnership that we did not cover?

Appendix B

Joint Community Police Partnership Survey

1691513-1 The Effectiveness of Joint Community-Police Partnership in Crystal, Minnesota: A Case Study of Stakeholders Experiences

The purpose of this study is to explore the experiences of police personnel and city residents regarding the Joint Community-Police Partnership (JCPP) program on how it has influenced the relationship (communication, understanding, and trust) between the two parties. This study will examine and see if JCPP in the City of Crystal is bridging the gap between law enforcement and residents and improving the rapport in the communities. You were selected as a possible participant because you live, work or worship in Crystal, Minnesota.

This study is being conducted by myself, Mwemezi Mutasa, Doctoral Candidate at the University of St. Thomas, Minneapolis, Minnesota, along with my Research Advisor, Dr. David Jamieson, Professor in the Organization Development and Change Program. The Institutional Review Board approved this study at the University of St. Thomas.

If you agree to participate, I will ask you to answer several survey questions focused on your experiences in the city of Crystal. The survey should only take approximately five minutes to complete.

The study has no foreseen risk.

There are no direct benefits to participating in the study.

The records of this survey will be kept confidential. In any sort of report I publish, I will not include information that will make it possible to identify you.

Your participation in this study is entirely voluntary. Your decision whether or not to participate will not affect your current or future relations with the University of St. Thomas. If you decide to participate, you are free to withdraw at any time up to and until the survey is submitted. You may withdraw by closing the survey on your computer. You are also free to skip any questions I ask.

You may ask any questions you have now and any time during or after the survey by contacting the researcher. You may contact me at msmutasa@stthomas.edu. You may also contact the University of St. Thomas Institutional Review Board at (651) 962-6035 or muen0526@stthomas.edu with any questions or concerns.

By clicking "Agree," I consent to participate in the study. I am at least 18 years of age.

- Agree
- Disagree

Q1. Current Age?

- 0-17 years
- 18-24 years
- 25-34 years
- 35-44 years
- 45-54 years
- 55-64 years
- 65 years or older
- Other/Prefer not to say

Q2. What is your ZIP code?

- 55428
- 55429

Q3. What is your sex?

- Male
- Female
- Other/Prefer not to say

Q4. Choose one or more races that you consider yourself to be:

- White
- Black or African American
- Alaska Native
- Native Hawaiian or Other Pacific Islander
- Asian
- Other

Q5. What is the highest level of education you have completed?

- Some high school or less
- High school diploma or GED
- Some college, but no degree
- Associates or technical degree
- Bachelor's degree
- Graduate or professional degree (MA, MS, MBA, Ph.D., JD, MD, EdD)

Q6. Do you own or rent a place in which you reside?

- Own
- Rent
- Live with family/friends (neither own nor rent)
- Other/Prefer not to say

Q7. How long have you lived/work/worship in the city of Crystal?

- Less than 1 year
- 1-2 years
- 3-4 years
- 5-9 years
- 10-14 years
- 15 years or more
- Other/Prefer not to say

Q8. What is your current employment status?

- Employed, part-time
- Employed, full-time
- Unemployed
- Active Military
- Student
- Other/Prefer not to say

Q9. How satisfied are you with the police services in Crystal?

- Extremely satisfied
- Moderately satisfied
- Slightly satisfied
- Neither satisfied nor dissatisfied
- Slightly dissatisfied
- Moderately dissatisfied
- Extremely dissatisfied

Q10. How satisfied are you with the community engagement in Crystal? (Definition: A dynamic relational process that facilitates communication, interaction, involvement and exchange between Crystal police and Crystal community)

- Extremely satisfied
- Moderately satisfied
- Slightly satisfied
- Neither satisfied nor dissatisfied
- Slightly dissatisfied
- Moderately dissatisfied

- Extremely dissatisfied

Q11. How fair do you think the Crystal police officers are in their dealings with people?

- Always fair
- Mostly fair
- Mostly unfair
- Never fair
- Not sure/No opinion

Q12. How would you rate the relationship between the Crystal Police and the community?

- Excellent
- Good
- Average
- Poor
- Not sure/No opinion

Q13. Thinking about your interactions with Crystal Police within the past 12 months, do you feel your experience (s) were worse than, the same as, or better than people of other races/ethnicities?

- Worse than other races/ethnicities
- The same as other races/ethnicities
- Better than other races/ethnicities
- Not sure/No opinion
- I have not interacted with Crystal police in the past 12 months

Q14. Thinking about your interactions with the Crystal community within the past 12 months, do you feel your experience (s) were worse than, the same as, or better than people of other races/ethnicities?

- Worse than other races/ethnicities
- The same as other races/ethnicities
- Better than other races/ethnicities
- Not sure/No opinion
- I have not interacted with Crystal police in the past 12 months

Q15. How satisfied are you with the response time of police officers to a crime in progress?

- Extremely satisfied
- Moderately satisfied
- Slightly satisfied
- Neither satisfied nor dissatisfied
- Slightly dissatisfied
- Moderately dissatisfied

- Extremely dissatisfied
- Not sure/No opinion

Q16. When you see Crystal police officers patrolling your neighborhood (e.g., patrolling on foot, bicycle, or vehicle) when not responding to crime, how does that make you feel?

- It makes me feel safer
- It makes me feel like the police officers care about my neighborhood
- It makes me wonder if a crime has occurred
- It makes me think they are looking to prevent crime from occurring
- It makes me fearful of my neighborhood
- It makes me fearful of police
- Not sure/No opinion
- I do not recall seeing Crystal police officers patrolling my neighborhood unless a crime occurred

Q.17 How safe do you feel in Crystal city during daytime hours?

- Very safe
- Safe
- Unsafe
- Very unsafe
- Not sure/No opinion

Q.18 How safe do you feel in Crystal city during evening hours?

- Very safe
- Safe
- Unsafe
- Very unsafe
- Not sure/No opinion

Q.19 Do you feel the level of crime in Crystal has ____?

- Increased
- Decreased
- Stayed the same
- Not sure/No opinion

Q.20 What concerns you the most in Crystal city? (Check all that apply)

- Safety
- Gang activity
- Drugs
- Gun crime

- Theft/Robbery/Burglary
- Not sure/No opinion

Q21. What was the nature of the contact with the Crystal police?

- I have not had contact with the Crystal police over the past year
- To report a crime
- Traffic stop
- Assisted by an officer
- Social/Conversation
- Involved in an accident
- Witness to a crime

Q22. What was the nature of the contact with the Crystal community or your neighborhood association?

- I have not had contact with the Crystal police over the past year
- To report a crime
- Traffic stop
- Social/Conversation
- Community meetings
- Police- community events
- Not sure/No Opinion

Q23. How would you describe the communication between police and the community in Crystal?

- Excellent
- Good
- Average/Fair
- Poor
- Terrible
- Not sure/No opinion

Q24. What would be the best way for the Crystal police and community to communicate or exchange information?

- Website
- Newsletters
- Social media (Facebook, Twitter, Instagram)
- Community forums
- Not sure/No opinion

Q25. How would you describe trust between police and community in Crystal?

- Excellent

- Good
- Average/Fair
- Poor
- Terrible
- Not sure/No opinion

Q26. What would be the best way for the Crystal police and community to build mutual trust?

- Open discussion through community forums
- Participate in the police-community events
- Having more police academies
- Having more police-community committees
- Not sure/No opinion

Q27. Community diversity refers to people of different ethnic and racial backgrounds, religions, values, and sexual orientations living together in one community. Compared to three years ago, how do you think the people or police officers who live or work in Crystal feel about diversity?

- More accepting
- Same/no change
- Less accepting
- Not sure/ No opinion

Thank you for your participation! If you have any questions or concerns, please contact Mwemezi Mutasa at msmutasa@stthomas.edu

Appendix C

Qualitative Interview informed consent form

Research Participation Key Information

Research Study (1691513-1) The Effectiveness of Joint Community-Police Partnership in Crystal, Minnesota: A Case Study of Stakeholders Experiences

What you will be asked to do:

You are invited to participate in my research study about the role of Joint Community-Police Partnership in the effective building of communication, understanding of cultures, and mutual trust between law enforcement officers and multi-cultural communities in Crystal, Minnesota.

The time commitment is about 30- 45 minutes and I

Participating in this study has risks:

This project focuses on the relationship between the police department and the community; you may become upset if you've had negative interactions with the police department.

Please read this form and ask any questions you may have before agreeing to be in the study.

You are invited to participate in a research study about the role of Joint Community-Police Partnership in the effective building of communication, understanding of cultures, and mutual trust between law enforcement officers and multi-cultural communities in Crystal, Minnesota. The title of this study is the Effectiveness of Joint Community-Police Partnership in Crystal, Minnesota: A Case Study of Stakeholders Experiences. You were selected as a possible participant and eligible to participate in the study because you live, work or worship in Crystal, Minnesota. The following information is provided to help you make an informed decision whether you would like to participate or not.

Procedures

If you agree to participate in this study, I will ask you to do the following things:

- Participate in a voluntary 30-45 minutes qualitative interview via phone, skype, or zoom.
- I will accommodate whatever mode of communication works best for you.
- I will audio record the qualitative interview so that I may type up a transcript for my dissertation.
- Additionally, the recorded interview will ensure I review accurate data collection.
- I will not need to follow-up with you after the interview.

Risks

- You may become upset by some questions if you have had a negative experience with the police department in the Crystal, MN community. You are welcome to skip any questions.

Here is more information about why I am doing this study

This study is being conducted by myself, Mwemezi Mutasa, Doctoral Candidate at the University of St. Thomas, Minneapolis, Minnesota, along with my Research Advisor, Dr. David Jamieson, Professor in the Organization Development and Change Program. This study was reviewed for risks and approved by the Institutional Review Board at the University of St. Thomas.

The purpose of this study is to explore the experiences of police personnel and city residents regarding the Joint Community-Police Partnership (JCPP) program on how it has influenced the relationship (communication, understanding, and trust) between the two parties. This study will examine and see if JCPP in the City of Crystal is bridging the gap between law enforcement and residents and improving the rapport in the communities. There will be interviews which I will conduct with police personnel, liaisons, and residents. The focus of these interviews will be to understand and learn about their experiences and expectations of one another. I am sure this will allow me to identify areas that work well and areas that still need improvement in police and the community. In the end, it will provide a chance to deliver recommendations to both parties. This study will provide an opportunity for law enforcement and the community to build a stronger foundation on their relationships, which in turn will create an implication of my research for a positive social change.

There are no direct benefits to participating in this study.

I believe your privacy and confidentiality is important. Here is how I will protect your personal information

Your privacy will be protected while you participate in this study. All data obtained will be confidential. Your name will not be identified in my dissertation. Your qualitative responses will be used for aggregate data collection and will be used to suggest themes for my research.

I will do everything I can to keep the records of this study confidential. In any reports I publish, I will not include information that will make it possible to identify you. The types of records I will create include audio recordings and subsequent transcripts of the qualitative interviews. These records will be kept on my University of St. Thomas OneDrive account, which requires multi-factor authentication and where I have sole access to such records. All data will be destroyed upon successful completion of my dissertation study. All signed consent forms will be kept for a minimum of three years once the study is completed. Institutional Review Board officials at the University of St. Thomas have the right to inspect all research records for researcher compliance purposes.

This study is voluntary, and you have the right to withdraw from the research with no penalties of any kind

Your participation in this study is entirely voluntary. Your decision to participate will not affect your current or future relations with the Crystal Police Department or the University of St. Thomas. There are no penalties or consequences if you choose not to participate. If you decide to participate, you are free to withdraw at any time without penalty. Should you decide to withdraw, the data collected about you will be destroyed unless it is already de-identified or published, and I can no longer delete your data. You can withdraw by simply stating you do not wish to go any further in the qualitative process. You are also free to skip any questions I may ask.

Contacts and Questions

My name is Mwemezi Mutasa. You may ask any questions you have now and at any time during or after the research procedures. If you have questions before or after we meet, you may contact me at 603-264-4650 or msmutasa@stthomas.edu. Additionally, you may contact my dissertation advisor, Dr. David Jamieson, at 612-757-3373. You may also contact Sarah Muenster-Blakley with the University of St. Thomas Institutional Review Board at 651-962-6035 or muen0526@stthomas.edu with any questions or concerns (project number 1691513-1).

Statement of Consent

I have had a conversation with the researcher about this study and have read the above information. My questions have been answered to my satisfaction, and I consent to participate in the study. I am at least 18 years of age. **I give permission to be audio recorded during this study.**

You will be given a copy of this form to keep for your records.

Signature of Study Participant

Date

Print Name of Study Participant

Signature of Researcher

Date

