



ARCHIVED - Archiving Content

Archived Content

Information identified as archived is provided for reference, research or recordkeeping purposes. It is not subject to the Government of Canada Web Standards and has not been altered or updated since it was archived. Please contact us to request a format other than those available.

ARCHIVÉE - Contenu archivé

Contenu archivé

L'information dont il est indiqué qu'elle est archivée est fournie à des fins de référence, de recherche ou de tenue de documents. Elle n'est pas assujettie aux normes Web du gouvernement du Canada et elle n'a pas été modifiée ou mise à jour depuis son archivage. Pour obtenir cette information dans un autre format, veuillez communiquer avec nous.

This document is archival in nature and is intended for those who wish to consult archival documents made available from the collection of Public Safety Canada.

Some of these documents are available in only one official language. Translation, to be provided by Public Safety Canada, is available upon request.

Le présent document a une valeur archivistique et fait partie des documents d'archives rendus disponibles par Sécurité publique Canada à ceux qui souhaitent consulter ces documents issus de sa collection.

Certains de ces documents ne sont disponibles que dans une langue officielle. Sécurité publique Canada fournira une traduction sur demande.

CULTURAL COMPETENCE AND CANADA'S SECURITY

*Can being culturally competent assist police and security officers
in ensuring Canada's security?*

Myrna Lashley^a
Ghayda Hassan^b
Sadeq Rahimi^c
Sara Thompson^d
Michael Chartrand^e
Serge Touzin^f
Raissa Graumans^g
Atif Akhtar^h

April 2014

^a Lady Davis Institute and McGill university (lead author)

^b Université du Québec à Montréal (UQAM)

^c University of Saskatchewan

^d Ryerson university

^e Service de police de la Ville de Montréal (SPVM)

^f Lady Davis Institute

^g University of Saskatchewan

^h Ryerson university

Table of Contents

Executive Summary.....	5
Objectives	5
Sample	5
Recruitment	5
Instrument.....	6
Analysis	6
Results	6
Chapter 1	8
Introduction	9
The challenges of globalisation	9
Perception of terrorist threats in Canada.....	9
Cultural competence	10
Rationale for the study.....	11
Objectives	11
Method.....	12
Sample.	12
Recruitment.	12
Instrument.....	12
Validation.	12
Procedure.....	12
Analysis	13
Results	13
Representativity of the sample.....	13

Socio-demographics	14
Overall perception of all participants relative to the view of police cultural competence	16
Community life.....	17
Participant's opinion of police.	33
Participants views of police behaviours.....	39
Conditions under which respondents would seek police assistance.....	51
Perceptions of community safety.....	59
Direct experience with police.	61
Safety and national security.....	77
Respondents' views of the role of local police and RCMP in national security.	84
Possibility of violent extremism in the neighbourhood.	96
Focus groups.....	100
Income and job discrepancies.....	100
Police-citizen interactions.....	100
Police-community relations	100
Perceived cultural competency training of police.....	101
Likelihood of calling police for domestic and national security issues	102
Who is at risk of radicalization?	104
Focus groups' suggestions for police.....	104
Discussion	105
Conclusion.....	107
References	108

This study represents part 1 of a study to examine the role of cultural competency as a response to radicalization leading to violence. Part 2 will examine how police and security officers view their training in terms of whether it provides them with what they need to be culturally competent and interact appropriately with Canadians.

Some highlights from the current study

- There is a more pessimistic view amongst most cultural/religious groups in Montreal, as compared to the other 2 cities, concerning the importance of the role of local police, and confidence in them, to help protect the country from extremist or terrorist activities, most notably among South Asians. This pessimistic view disappears when the same questions are posed concerning the RCMP;
- Likelihood of contacting police in the eventuality of learning of possible extremist or terrorist activities in the neighbourhood is also lower in Montreal amongst most cultural/religious groups, most notably South Asians. Again, the same question asked about the RCMP does not show these unusual responses;
- A relatively high percentage of respondents, most notably amongst Caucasians in all 3 cities, and more generally in Toronto, could not say whether or not the police was properly trained to understand people from different ethnic or religious backgrounds. The same phenomenon, i.e. a relatively high percentage of respondents answering "cannot say", is seen when they are asked whether the police use too much force to deal with issues in their community. This is most notable amongst Asians in Toronto.
- Although most people believe the police keep watch on certain individuals in their community, they themselves do not believe they are subjected to surveillance;
- Positive perception of police interaction seem to go in concert with a more positive view of police behaviours, except with Montreal South Asians, where this relationship is reversed. The reasons behind this unusual relationship is still under investigation.

Executive Summary

Globalisation and responsibilities of states to each other, relative to the ‘war on terror’ has resulted in what Richards (2012) has coined the ‘policing of globalisation’. This is an important concept since, as Richards points out, increased security concerns due to major global socio-political events of the last decade (ex. 9/11, terrorist threats, radicalization leading to violent extremism), have been linked to each other. For example, Ransley and Mazerolle (2009) have opined that acts of terrorism; high international mobility of individuals, as well as social issues, often create crime-control situations and uncertainties, which are beyond the parameters of those usually associated with traditional policing. They further suggest that as a result of these new realities, government and their security agencies have moved towards including communities and their organizations in participating in their own safety. This is especially true as police and other security agents must now include threats to social cohesion in their calculations and action plans. Although Ransley and Mazerolle are specifically referring to Australia, there is no reason to suppose that their observations do not obtain for Canada since, as two of the five eyes, the two countries cooperate on many issues of national security.

Given the foregoing, it can be argued that it is necessary for police officers to actively promote relationships of trust with communities given that trust is an essential component of any security related intervention,

One way in which police can build and maintain such trust is through the demonstration of behaviours which denote cultural competence. However, ethno-cultural communities have often identified their relationship with police and security officers as a difficult one which makes trust problematic. Obviously, police-citizen trust is paramount if they are to work cooperatively to ensure the safety of Canada.

Objectives

This study focused on objectives 3 and 4 of the full protocol, namely:

- To demonstrate how cultural competency training could lead to increased experience of trust from communities towards security officers; and,
- To identify how, in the view of diverse communities, cultural competency is exercised during security officers’ interactions with them.

Sample

700 participants in both Toronto and Montreal and 500 in Saskatoon (n=1900) acted as our base group. Our ethnic subgroup oversampling (Muslims, Blacks, and Asians/South Asians) was composed of 100 of each group in Toronto and Montreal, and 50 of each in Saskatoon (n=750). Grand total sample size N= 3387. Age of the participants ranged from 18 – 93 with an average of 44; 1741 were females and 1646 males. Of the participants 2317 were born in Canada, 1053 elsewhere and 17 declined to answer.

Recruitment

Participants were recruited from a bank of individuals, 18 years and over, registered with the company Ethnic Voice which is a professional provider of survey panel samples, from which

Environics procures its participants. As is common with several polling firms, Ethnic Voice paid the participants a modest incentive.

Instrument

In order to explore the views of the communities concerning their interactions with security officials, Environics Institute, in concert with the researchers on this project, constructed an on-line, primarily quantitative, survey which focused on such aspects as: community quality of life; community relations and discrimination; perceptions of local police; experience with local police; police surveillance and profiling; and, circumstances under which one would involve police. The survey, which took approximately 15 – 20 minutes to complete, consisted of 41 Likert type scaled items and 10 additional ones which focused on demographics. Qualitative elements of the survey were those which asked for further explanations of answers provided.

Analysis

Data were analyzed using Statistical Package for the Social Sciences (SPSS) which allowed for in depth pattern analyses and identification of issues related to cultural competency at both the macro and micro levels. In order to perform correlation analysis, we used Spearman's Rho for ordinal data. After conducting our analysis of the data, we held 3 official focus groups (one in each city) which were representative of the sample. The reasons for the group meetings were threefold: 1) present our data; 2) request their assistance in its interpretation; and, 3) seek their ideas concerning what should appear in the questionnaires aimed at the police for the upcoming second part of the study.

Results

We ascertained that our sample was representative of the population and that the behavioral items which we used to measure cultural competency were valid (Cronbach's alpha value of .840). We found that while the behaviours were very important to respondents, the concept of cultural competence itself was not. This was also confirmed by focus group members.

Communities, for the most part, are comprised of different ethnic groups and although citizens seem to be getting along well with each other, there is a perception that some groups are more singled out for observation by the authorities than others. However, most respondents had no experience of personal incidents of racism.

In terms of national security, some individuals were unsure of whom they would call to report an incident. After some discussion, it was decided that they would most likely contact RCMP. In other words, we found that ascertaining that the population is apprised of the responsibilities of the different levels of policing in national security could be beneficial. Furthermore, such appraisal should also include the existence of INSETS and their functions.

Although there was some disagreement with the definition of "terrorism" as defined by government and its agents, such as RCMP, it was pointed out that Muslims have a religious duty to protect the country from "danger" elements in the community. However, in order to fully engage in the performance of this function, the community needs to feel that it has the trust of those in authority who should avoid indulging in negative stereotypes.

There are some groups who do not have a very high opinion of police. Nonetheless, most respondents stated that relationships between citizens and police are acceptable. However, according to focus groups, this result reflects the fact that survey respondents were thinking about local police and not RCMP when asked about their perceptions of 'the police'. As a matter

of fact, while participants were *somewhat* understanding about municipal police and viewed them as “trying to do a decent job”, there were very few positive remarks directed towards the RCMP who are viewed as pushing a political agenda, untrustworthy, and culturally incompetent. This does not mean that there were no criticisms for local police however. It was suggested that they should become more involved in the celebratory activities of communities and to establish relationships with religious and community leaders. It was also suggested that they should learn more about the customs of the populations they serve. Although most people felt that their interactions with police have been positive, those who did not have such an experience, were of the opinion that it was likely due to their ethnicity or religion.

In terms of seeking help for domestic issues within the neighbourhood (ex. *To report stolen property from your household; To report illegal activities in your neighbourhood*), both survey and focus group respondents indicated that it is more acceptable for Asians and South Asians to seek police assistance for their own problems than it is to call for the behaviours of others, as making these reports could have major ramifications for those calling. With cultural variations and exceptions by city, most people would contact the police in the event of potential extremist activities. Similarly, and with the same exceptions, most people believe that local police have an important role to play in protecting the country although, as previously stated, the preponderance of such faith is placed in the RCMP.

Most focus group members were surprised that survey responses, especially those of Muslims, were as positive as they were. We hypothesize two major possible reasons for this discrepancy: Firstly, surveys mostly “force” answers and explanatory replies are only solicited in very select situations. In focus groups, however, there is ample time and full expectation that participants would provide anecdotal explanations and expansions on their responses. Secondly, the respondents may represent two different populations, that is to say, those who participate in focus groups may have a greater ‘hands-on’ participative bent than those who respond to on-line surveys. However, having access to both types of responses provides a fuller overall perspective than either would separately. It should, however, be noted that although focus groups allow researchers an opportunity to gain a fuller understanding of data, the inherent interpersonal dynamics of these groups (such as personal issues, stereotypes, personality conflicts, etc.) can, if allowed to, shape and influence outcomes.

The focus group in Saskatoon pointed out that their ethno-cultural communities are relatively new. However, they are rapidly growing and the consensus is that not enough attention is being focused on their issues. To that end, the group provided several suggestions which may be employed to assist police to become more culturally competent. In addition, while members understand why the emphasis thus far has been placed on police-First Nations relationships, there is a concern that police are ignoring the needs of newcomer communities.

Finally, it should be noted that there is a strong correlation between the perception of police as being culturally competent and the quality of the interaction which people have had with police. In other words, the greater the quality of the interaction, the more elevated the perception of cultural competence.

Chapter 1

This chapter presents a first level descriptive analysis of the data gained from an on-line survey of citizens' perception of the behaviours relevant for police cultural competence, as well as the interpretation of focus groups in the three cities in which the survey was conducted. Data regarding the role of police officers and RCMP in national security are also presented.

We first introduce the reader to the concept of cultural competence and the necessity for police officers to be cognizant of, and trained in, skills to interact with the population in a manner which leads to trust and promotes public assistance in deterring radicalization leading to violence in Canadian settings.

We then provide the rationale and the objectives for the study. This is followed by a section on the methodology used including sample, instrument and procedure. We also explain the steps taken to validate the questionnaire. Several charts are included in the section presenting the data in order to provide a visual image of the results.

We then provide a section on the results of focus groups held in Montreal, Toronto and Saskatoon.

We conclude with a discussion of our findings and a brief explanation of the contents of up-coming chapters.

Introduction

The challenges of globalisation

Globalisation and responsibilities of states to each other, relative to the ‘war on terror’ has resulted in what Richards (2012) has coined the ‘policing of globalisation’. This is an important concept since, as Richards points out, increased security concerns due to major global socio-political events of the last decade (ex. 9/11, terrorist threats, radicalization leading to violent extremism), have been linked to each other. For example, Ransley and Mazerolle (2009) have opined that acts of terrorism; high international mobility of individuals, as well as social issues, often create crime-control situations and uncertainties, which are beyond the parameters of those usually associated with traditional policing. They further suggest that as a result of these new realities, government and their security agencies have moved towards including communities and their organizations in participating in their own safety. This is especially true as police and other security agents must now include threats to social cohesion in their calculations and action plans. Although Ransley and Mazerolle are specifically referring to Australia, there is no reason to suppose that their observations do not obtain for Canada since, as two of the five eyes, the two countries cooperate on many issues of national security. Moreover, this linking (in Canada as well as other western countries), to negative stereotypes, perceived racial profiling and increased scrutiny of all minority groups has been considered as a potential threat, particularly as it pertains to Arab and Muslim groups (Hussain & Bagguley, 2012; Guru, 2012; Pedersen, Dunn, Forrest & McGarty 2012; Rousseau, Hassan, Moreau & Thombs, 2011; Hornkvist, 2004).

Research consistently demonstrates that negative portrayals of targeted communities jeopardize the sense of belonging to the host society and may induce an increase of reactive group cohesion (Rousseau et al., 2011; Witteborn, 2004; Davis & Henderson, 2003). This is also in line with the research of Lashley et al (2005) who showed that Black youth have identified negative interactions with police officers (such as perceived racial profiling) as a major difficulty which they need to confront as they strive to take their place in society. In other words, the students in Lashley’s sample were of the opinion that student/police interaction was a source of major stress and that some of their associates interpreted it as indicative of Canadian society’s attitude towards them. It should be noted that these types of perceptions are in the same vein as those reported by authors such as Tyler (1990), Tyler and Wakslak (2004) and supported by others such as Sprott and Greene (2010).

It does not constitute a major leap to assume that this type of stress (currently under discussion), will affect citizen-police interaction when dealing with issues related to national security or violent extremism, particularly when those citizens hail from vulnerable communities.

Perception of terrorist threats in Canada

According to the 2013 Canadian Security Intelligence Service (CSIS) report: There are at least three main ways in which terrorism threatens the safety and security of Canadians:

- First, terrorists continue to plot direct attacks against Canada and its allies at home and abroad with the aim of causing death and disruption;
- Second, terrorists seek to conduct activities on Canadian territory to support terrorism globally (such as fundraising to support attacks and militant groups);
- Third, terrorist supporters seek to radicalize individuals within Canada, some of whom may travel overseas for terrorist training or to engage in terrorism abroad. These individuals endanger their lives and pose a risk to the countries to which they have

traveled. Further, should they return to Canada, it is uncertain to what ends these individuals may put their training. There is concern it may include attempting to radicalize others, or train individuals in terrorist methods. (p.2)

Clearly, it is in the best interest of Canadians if those who may be inclined to engage in any of the above-mentioned activities be dissuaded from proceeding along that route and attempting to indoctrinate others. Since police often need to rely upon cooperation with, and information provided by, citizens in order to achieve successful outcomes, police-citizen relationships are of the utmost importance. Indeed, police organizations such as Service de police de la Ville de Montréal (SPVM) have fashioned their action plans around the concept of “Approche Citoyens” which, among other things, encourages police and citizens to actively interact and communicate with each other in ways that not only promotes mutual respect and understanding, but encourages individuals, as stated in the seminal work of Trojanowicz (1972), to take responsibility for their communities’ safety and security. In this manner, both the needs of the community and the requirements of public security have a high possibility of being met. This ‘approach’ fits in well with the observation of Davis and Henderson (2003) that with the exponential growth in immigrant numbers in the USA, police became cognizant of the need to solicit citizens’ cooperation in carrying out their functions. It is being posited here that this also applies to Canada.

Governments also have an interest in communities participating in policing themselves and being aware of those who may lead their members, especially youth, to adopt radicalization leading to violence as a way of addressing problems (Guru, 2012). In so doing, it is hoped that community members will not only act as deterrents to those who are demonstrating signs of moving in this direction but, when necessary, will work in partnership with police and other security personnel to identify those who are endangering public safety. It is important to note that it is inherent in the nature of countering violent extremism that police will also have to provide information to communities. Needless to say, if no trust has been established, the bi-directional communication needed to accomplish the tasks, under discussion in this paper, will be very difficult to accomplish. Thus, for these ‘plans’ and expectations to fully materialize, the quality of police-citizen interaction must be such that trust and respect be mutually established.

One way for this to occur is for members of police and security services to display behaviours which are indicative of cultural competence.

Cultural competence

The importance of cultural competency has been expressed by scholars from a variety of disciplines who are concerned with the interaction which takes place between individuals as they engage in their professional lives. For example, Ow and Saporin (2014), discusses the need for social workers working with Malay Muslims to develop a particular understanding of the role of Islam in the cultural and religious aspects of their clients’ lives as it relates to help-seeking behaviours. Conducting a re-assessment of the Cultural Awareness Scale among nursing students, Rew, Becker, Chontichachalalauk and Lee (2014) emphasized the fact that for nurses to provide sensitive and acceptable care, both they and their professors need to be skilled in cultural competency. In discussing the importance of globalisation on world economies, an editorial in the *International Journal of Hospitality Management* identifies cultural competence as a major skill which those who work within this field need to develop as they interact with people of different cultures. Finally, Florini (2014) discusses the manner in which Blacks display their cultural knowledge and competence while interacting with others on Twitter. However, while

there is no one single definition of the concept, a review of the literature suggest that everyone agrees that it is composed of the three elements articulated by Whaley and Davis (2007), namely: recognizing and understanding how one's heritage shapes one's behaviour; the ability to use that knowledge and understanding to maximize one's interactions with the "other"; and, to internalize that recognition, knowledge and understanding in such a way that it can be applied to different communities of people. These skills will be of paramount importance as police, other security officials, and other governmental personnel work towards assisting communities to deter individuals, particularly youth, from engaging in conduct which could result in terrorist related activities or radicalization leading to violence.

Rationale for the study

Given the definition of Whaley and Davis (2007) articulated above, it is obvious that the perceived cultural competency of security officers will have a direct effect upon the response of citizens, especially those from vulnerable communities, as they interact with officers carrying out their official duties and engaging in community policing and outreach activities. This is particularly true when communities are perceived to be, or perceive themselves as being viewed as, problematic relative to the security of Canada. These perceptions and interactions are of paramount significance when one takes into consideration the fact that Statistics Canada has projected that by 2031, approximately 28 percent of the Canadian population will be comprised of visible minorities (Statistics Canada, 2010). Obviously then, how well integrated into the wider Canadian community the immigrant perceives him/herself to be will be a function of many variables, not the least of which will be the perceptions which security officers hold of the "other". It is, therefore, necessary not only that officers be trained in cultural competency, but that such training be of a quality which provides the skills to interact in a manner which, while focusing on the security of Canada, does not add to feelings of alienation by citizens.

Since, as previously stated, there are several definitions of the concept of cultural competency, one can hardly expect consistency in the ways in which ordinary citizens determine whether or not an officer is culturally competent. However, citizens are definitely in a position to determine the quality of the interaction and the behaviour of the officer(s) with whom they engaged. Therefore, by analyzing these components, we can identify the perceptions of citizens regarding, among other things, the cultural competency of the officer(s).

Clearly, if citizens perceive that they are viewed as equal partners in protecting Canada's safety and that their race, ethnicity, religion and other characteristics are fully respected, not only will this lead to greater community resilience, but citizens will be more likely to engage with, and request the support of, security officers when situations in their communities become problematic. Conversely and as suggested by Davis and Henderson (2003), if citizens perceive the opposite to be true, they are more likely to view security officers as a major impediment to their own security and be less inclined to either turn to them for assistance or share crucial information with them.

Objectives

This study focused on objectives 3 and 4 of the protocol, namely:

- To demonstrate how cultural competency training could lead to increased experience of trust from communities towards security officers; and,

- To identify how, in the view of diverse communities, cultural competency is exercised during security officers' interactions with them.

Method

Sample.

700 participants in both Toronto and Montreal and 500 in Saskatoon (n=1900) acted as our base group. Our ethnic subgroup oversampling (Muslims, Blacks, and Asians/South Asians) was composed of 100 of each group in Toronto and Montreal, and 50 of each in Saskatoon (n=750). Grand total sample size N= 3387. Age of the participants ranged from 18 – 93 with an average of 44; 1741 were females and 1646 males. Of the participants 2317 were born in Canada, 1053 elsewhere and 17 declined to answer.

The general population samples for the three cities were selected in order to achieve results representative of the population within well-accepted norms for sampling precision (i.e., margins of sampling error of plus or minus 3.7% for Toronto and Montreal, plus or minus 4.4% for Saskatoon, all at the 95% confidence level). These samples support full analysis of demographic subgroups that encompass at least 25% of the population (e.g., by gender, age cohorts, broad household income brackets), and partial analysis for smaller size subgroups. It should be noted that these samples are larger than what is normally used for similar types of population sample surveys in major Canadian cities (which typically range from 300 to 600).

Recruitment.

Participants were recruited from a bank of nominally incentivized individuals, 18 years and over, registered with the company Ethnic Voice, from which Environics procures its participants.

Instrument.

In order to explore the views of the communities concerning their interactions with security officials, Environics Institute, in concert with the researchers on this project, constructed an on-line, primarily quantitative, survey which focused on such aspects as: community quality of life; community relations and discrimination; perceptions of local police; experience with local police; police surveillance and profiling; and, circumstances under which one would involve police. The survey, which took approximately 15 – 20 minutes to complete, consisted of 41 Likert type scaled items and 10 additional ones which focused on demographics. Qualitative elements of the survey were those which asked for further explanations of answers provided.

Validation.

Representatives of the general population as well as representatives of the over-sampling groups were asked, by the researchers, to complete the questionnaire and to state what they felt the survey was designed to measure and whether the language was appropriate. None of these individuals stated that they had registered to be a part of Environics or any of its affiliates. Therefore, we were reasonably assured that they would not be answering the on-line version. We also solicited feedback from others such as mental-health professionals and police officers. The feedback from all sources was discussed by the entire team and any necessary changes were made. Since there was no consensus on the ethnocultural categories which should have been employed, those used by Statistics Canada were used.

Procedure.

Application to conduct the study was obtained from the Ethics Committees of the four academic institutions involved (Lady Davis Institute - Jewish General Hospital, Montreal;

Université du Québec à Montréal (UQAM), Ryerson University, and University of Saskatchewan).

Once we were satisfied with the items in the survey, it was sent to Environics Institute who then undertook their own validation process and translated the document into French. We were informed when the survey was on-line in beta form and asked to view it for ease of completion and comprehension. All found it acceptable. Environics then administered the survey and compiled the data which were then sent to the researchers for analysis. This arm's length strategy by the researchers was to reduce the possibility of community members concern that conducting a project which is funded by the government may introduce bias into the researchers' interactions with them.

Analysis

Data were analyzed using Statistical Package for the Social Sciences (SPSS) which allowed for in depth pattern analyses and identification of issues related to cultural competency at both the macro and micro levels. In order to perform correlation analysis, we used Spearman's Rho for ordinal data. Content Analysis was realized around five axes at both the overall and local levels: 1) Relationship of perceived cultural competency and perception of police; 2) Perceived cultural competence and propensity to contact police to report concerns relative to security; 3) Police behaviours which encourage community involvement; 4) Personal experience with police and propensity to report wrong-doings; and, 5) Comprehension of the role of police in protecting Canada's security. We also conducted focus groups to assist in the interpretation of results.

Results

Representativity of the sample.

We verified that our sample is representative of the Canadian population by consulting Statistics Canada website (2011). We ascertained that we have a higher percentage of visible minorities and a lower representation of Caucasians than Statistics Canada. Similarly, our percentage of Muslims is also higher. These data are depicted in table 1.

Table 1. Comparison of survey sample VS Statistics Canada data

Representativity of sample*		
Cultural groups	Survey	Canada
Caucasians	60.30%	80.90%
Muslim	8.70%	3.20%
Black	8.40%	2.88%
Asian	9.00%	5.00%
South Asian	9.60%	4.77%

* Data for Canada taken from the National Household Survey (2011).

The fact that our percentage for White participants is lower than that in the 2011 census does not present a problem as we are focusing on Asians, South Asians, Blacks and Muslims. Moreover, since there were extremely small percentages of Muslims (Montreal: 2 out of 760: 0.26%; Toronto: 7 out of 656: 1.07%; Saskatoon: 1 out of 628: 0.16%; Aggregate: 10 out of 2044: 0.49%) within the group of those who self-identify as Whites, there is sparse chance of

data pertaining to the other groups being lost within this group. The data from Whites as a group were used merely as a point of comparison.

Socio-demographics.

We compiled the demographics of the study's participants. In Saskatoon, both educational and income levels seem to coincide with that of the aggregate. With very little variation, Toronto has the highest level of education with all groups being at, or above, the aggregate norm. There is, however, more variation in income for those residing in Toronto. In Montreal, with the exception of Asians and South Asians, all groups are at, or slightly below, the aggregate average educationally. Interestingly, female Blacks are demonstrably below the aggregate average. Educationally, there is very little variation between groups, or in comparison to the aggregate, except for South Asians who have the highest level of education but the lowest earning capacity. These results are shown in table 2.

Table 2. Comparison of average age, education and income between cultural groups

City		Caucasians			Muslims			Blacks			Asians			South Asians		
		Average age	Average education	Average income	Average age	Average education	Average income	Average age	Average education	Average income	Average age	Average education	Average income	Average age	Average education	Average income
Montreal	Female	48 (392)	3.9 (391)	2.5 (326)	35 (65)	3.6 (65)	2.2 (60)	35 (69)	3.0 (68)	37 (47)	4.1 (44)	3.0 (45)	32 (54)	4.5 (54)	1.5 (53)	
	Male	48 (368)	3.8 (367)	2.9 (339)	36 (99)	3.5 (95)	2.3 (95)	35 (72)	3.2 (69)	42 (56)	4.3 (55)	3.1 (51)	32 (58)	4.4 (57)	1.7 (58)	
Toronto	Female	47 (307)	4.0 (305)	3.2 (252)	38 (49)	4.4 (49)	3.2 (45)	43 (84)	4.3 (84)	43 (102)	4.5 (100)	3.1 (83)	42 (71)	4.6 (70)	3.7 (63)	
	Male	48 (349)	4.3 (347)	3.5 (305)	36 (70)	4.2 (70)	2.7 (67)	39 (54)	3.9 (52)	39 (51)	4.7 (51)	3.4 (43)	39 (83)	4.8 (83)	3.0 (79)	
Saskatoon	Female	46 (328)	3.9 (326)	2.9 (274)	32 (6)	4.0 (6)	2.0 (5)	34 (2)	6.0 (2)	33 (33)	4.8 (33)	2.2 (29)	32 (25)	4.7 (25)	1.8 (23)	
	Male	46 (300)	3.9 (298)	3.6 (260)	37 (7)	4.3 (7)	2.0 (6)	37 (2)	5.5 (2)	31 (18)	4.8 (17)	2.9 (15)	31 (34)	5.1 (34)	1.6 (28)	
National	Female	47 (1027)	4.0 (1022)	2.8 (852)	36 (120)	4.0 (120)	2.6 (110)	39 (155)	3.8 (154)	39 (182)	4.5 (177)	2.9 (157)	37 (150)	4.6 (149)	2.6 (139)	
	Male	47 (1017)	4.0 (1012)	3.3 (904)	36 (176)	3.8 (172)	2.5 (168)	37 (128)	3.5 (123)	39 (125)	4.5 (123)	3.2 (109)	35 (175)	4.7 (174)	2.3 (165)	

Education scale

- 01 – Some high school or less
- 02 – Completed high school
- 03 – Some university / college or technical school
- 04 – Completed college/technical school
- 05 – Undergraduate or University degree
- 06 – Post-graduate or higher

Income scale

- 01 – Under \$40,000
- 02 – \$40,001 to \$60,000
- 03 – \$60,001 to \$80,000
- 04 – \$80,001 to \$100,000
- 05 – \$100,001 to \$150,000
- 06 – More than \$150,000

Overall perception of all participants relative to the view of police cultural competence

We first developed an overall scale of how the participants perceive police cultural competence. To do so, we performed a reliability analysis using an Cronbach's Alpha on the following six questions: *I trust the local police to protect the safety of all citizens in my community; local police do not really care about my community's concerns about safety and security; local police consistently act in a professional manner; local police treat citizens the same regardless of their ethnic or religious background; local police are properly trained to understand people from different ethnic and religious backgrounds; local police rely too much on physical force to deal with issues in my community.* Participants had been asked to respond to these questions on a five point scale ranging from “strongly agree” to “strongly disagree” including an option of “cannot say”. However, since it is impossible to determine what “cannot say” indicates, it was not considered in the analysis. An Alpha of 0.840 was produced indicating that the items are highly internally consistent and measure the same construct. We then performed a Principal Component Analysis which verified the Cronbach's Alpha and produced a single factor. In other words, the six questions truly represent a single concept. The data are shown in table 3.

Table 3. Principal component analysis of the 6 questions making up behavioral aspect of cultural competence

Factor loadings and communalities based on a principal component analysis ^a		
	Behavioral component of CC	communalities
I trust the local police to protect the safety of all citizens in my community	.788	.621
Local police really cares about my community's concerns about safety and security	.614	.377
Local police consistently act in a professional manner	.825	.681
Local police treat citizens the same regardless of their ethnic or religious background	.801	.641
Local police are properly trained to understand people from different ethnic and religious backgrounds	.778	.606
Local police does not rely too much on physical force to deal with issues in my community	.676	.456

^a Only one component was extracted, therefore loadings are for an unrotated solution

Community life.

We asked participants to provide information concerning whether or not they viewed their community as a good place to live. In order to facilitate the responses, we provided a definition of community as the area of the city in which they currently reside. We found that both in the aggregate and locally, a large majority found their neighbourhood either a *very good* or a *somewhat good place to live*. The exceptions are Blacks and Muslims in Montreal who identified it as being “a *somewhat good place to live*”. Figures 1 to 4 show these results.

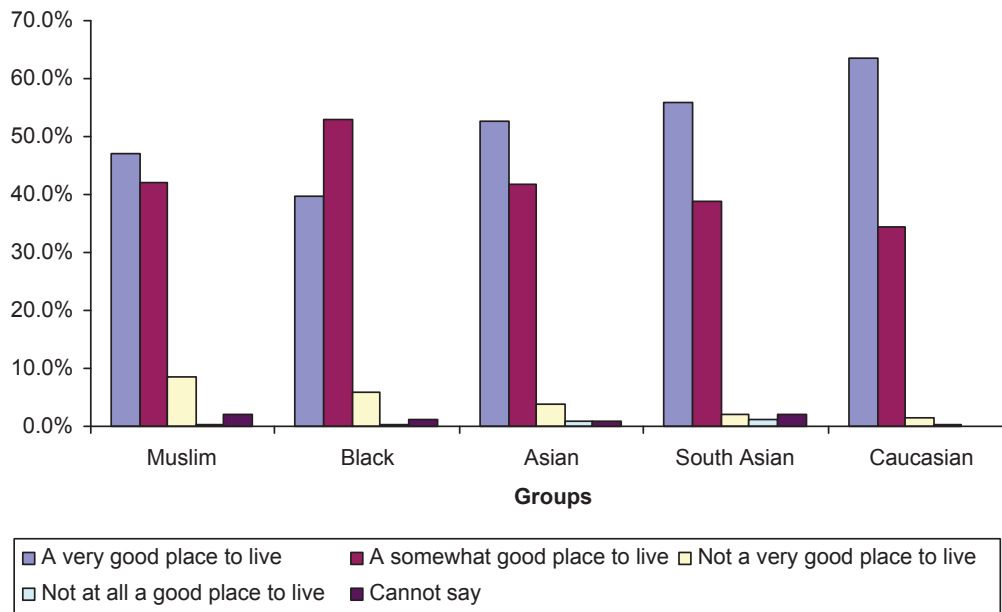


Figure 1. Aggregate results - Rating of community as a place to live

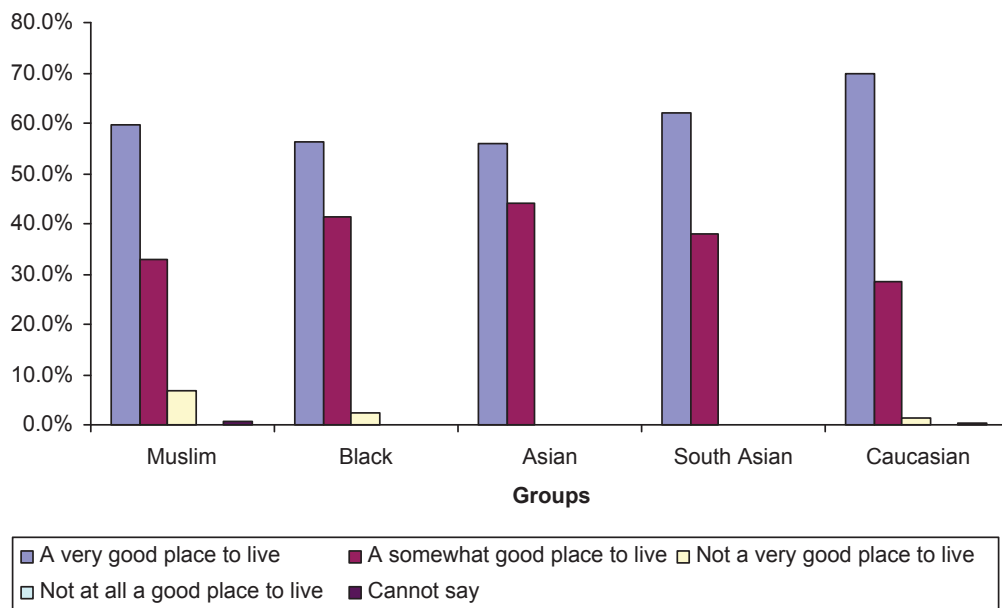


Figure 2. Toronto results - Rating of community as a place to live

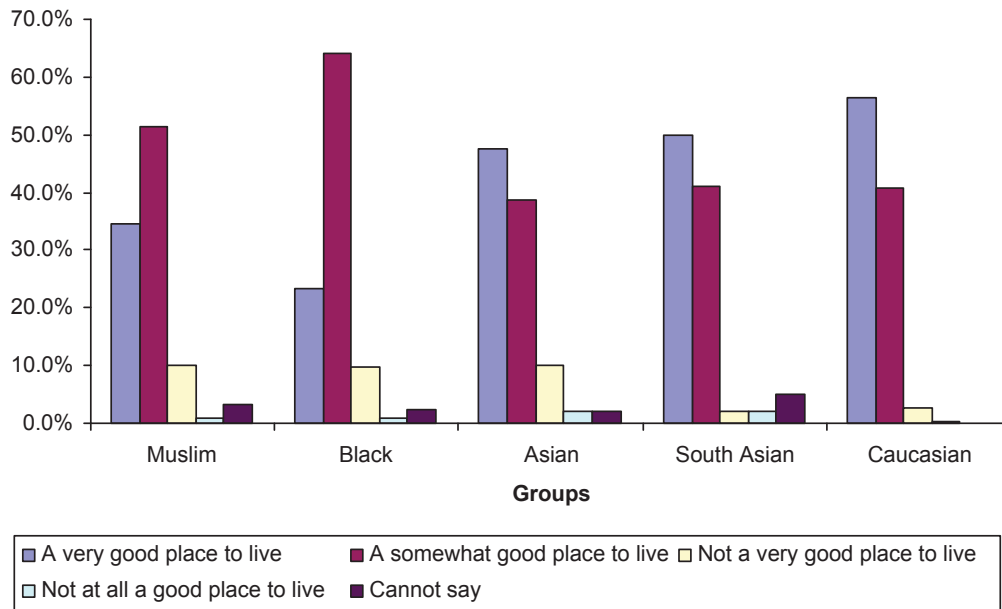


Figure 3. Montreal results - Rating of community as a place to live

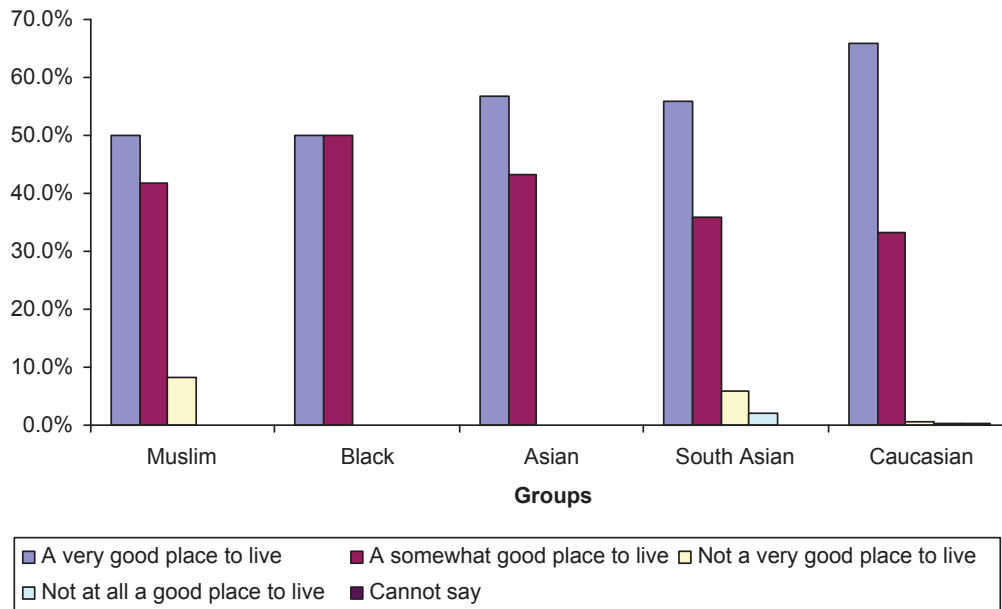


Figure 4. Saskatoon results - Rating of community as a place to live

Ethnic composition as viewed by participants.

We also wanted to understand participants’ perceptions of the ethnic and religious composition of the communities in which they live, and the representation of the individual’s ethnic groups within those communities. Results show that, taking variations into consideration, there is great ethnic diversity - except in Montreal where Caucasians opine that individuals in their communities are less diverse and share the same ethnic or religious makeup. These data are presented in figures 5 to 12.

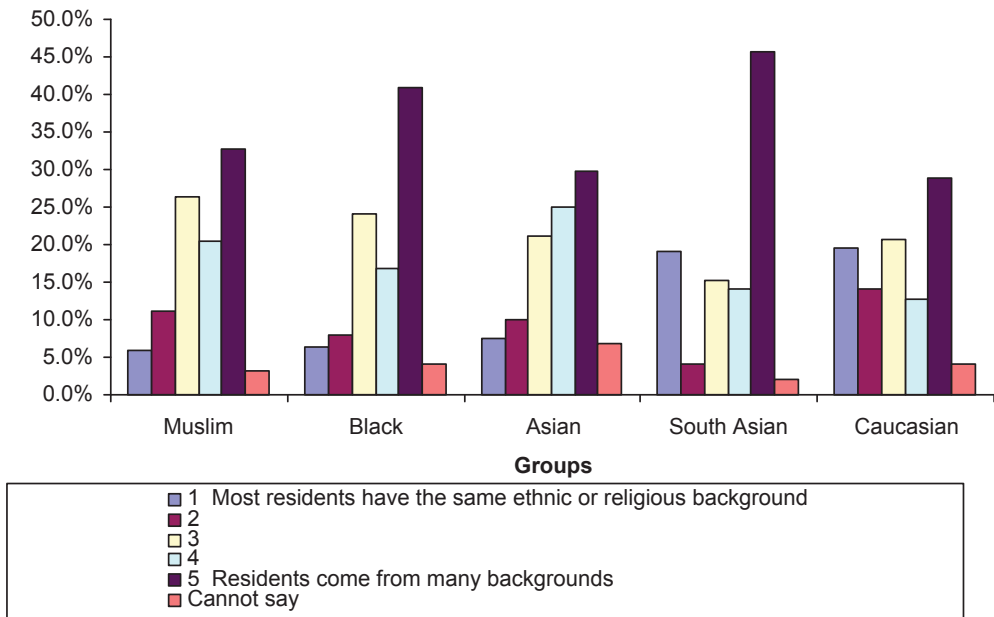


Figure 5. Aggregate results - Community in terms of diversity of residents

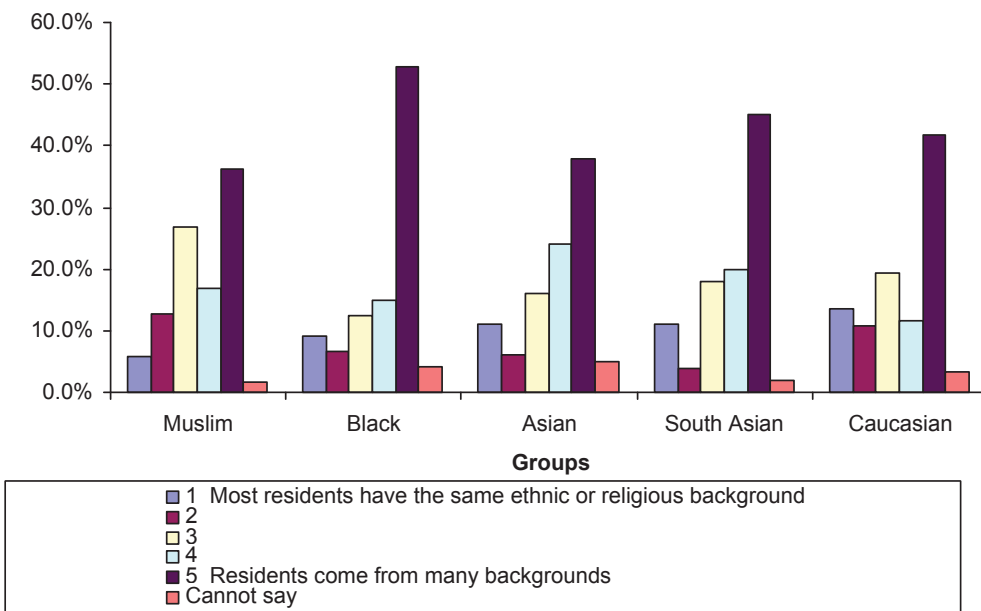


Figure 6. Toronto results - Community in terms of diversity of residents

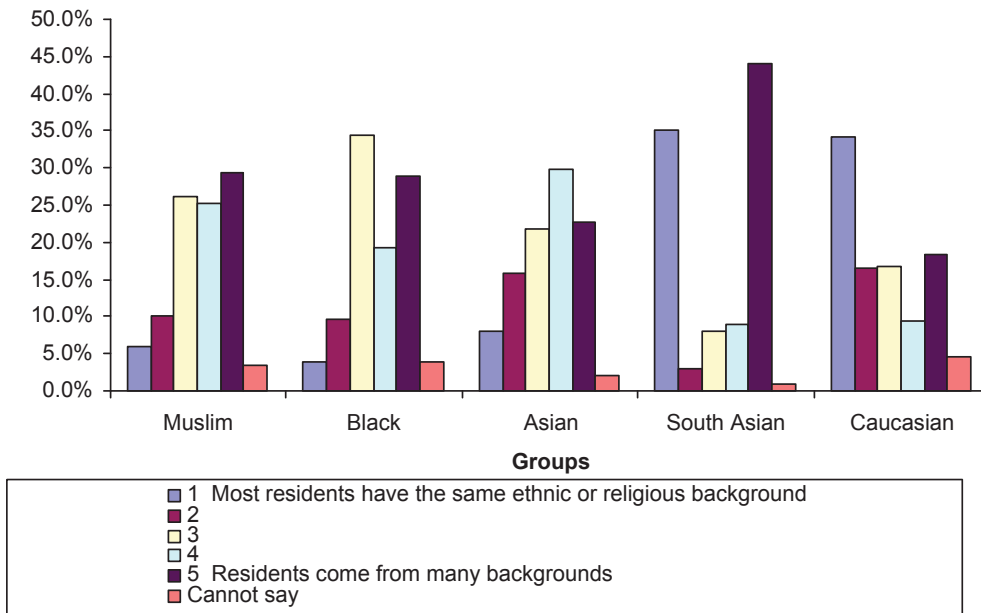


Figure 7. Montreal results - Community in terms of diversity of residents

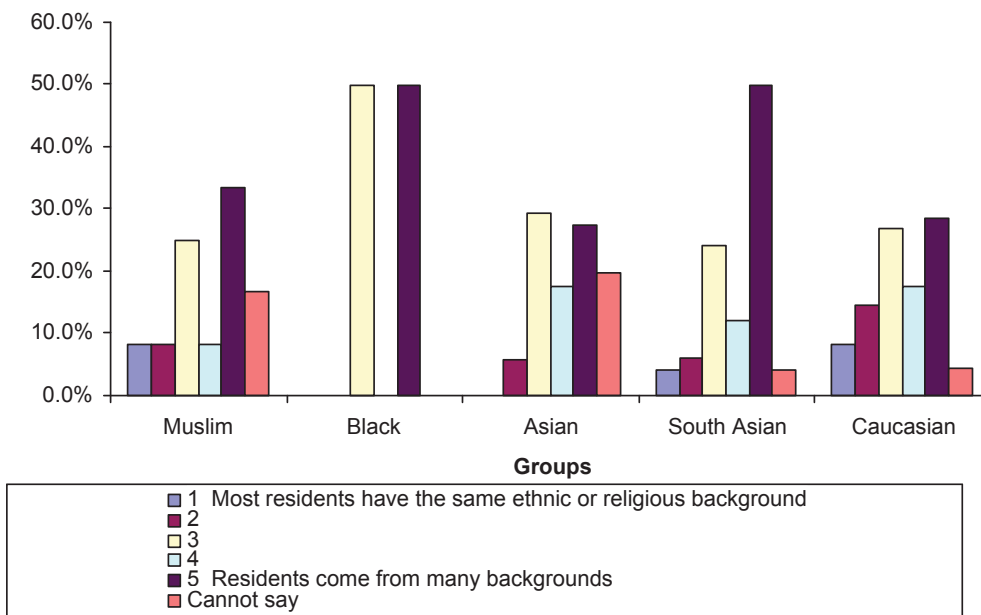


Figure 8. Saskatoon results - Community in terms of diversity of residents

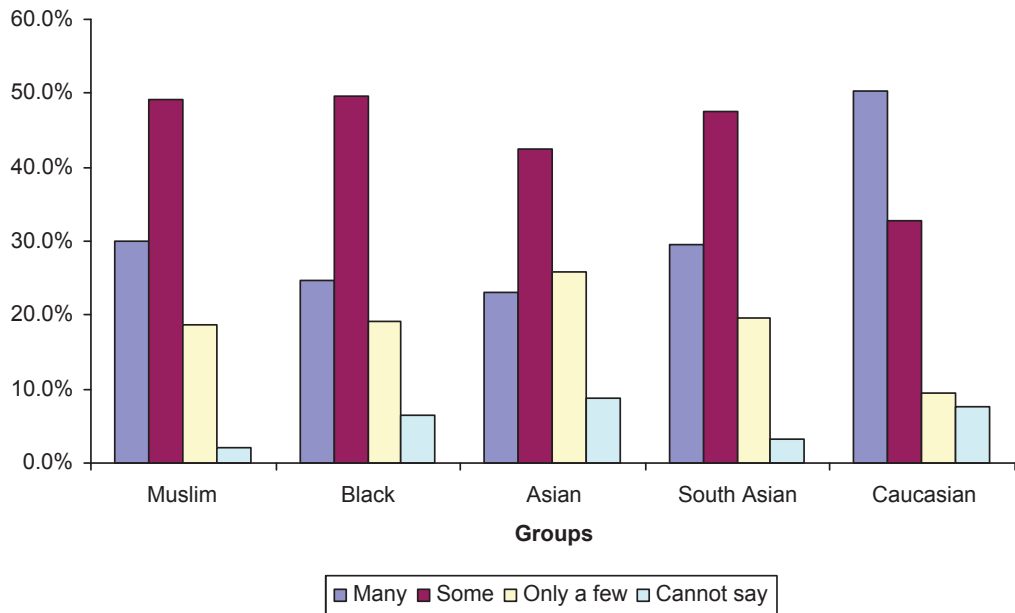


Figure 9. Aggregate results - Community in terms of residents who share same ethnic or religious background

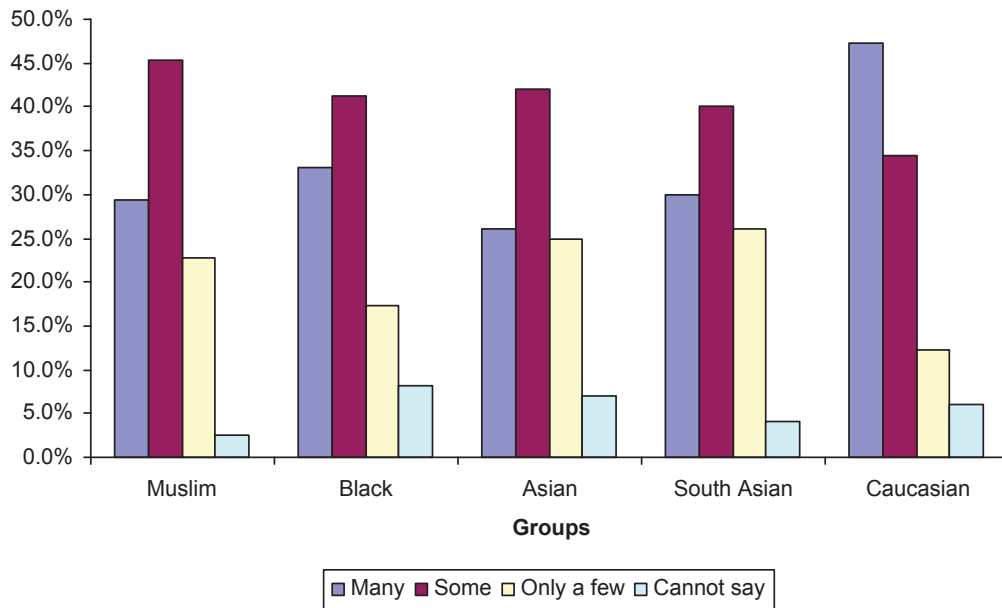


Figure 10. Toronto results - Community in terms of residents who share same ethnic or religious background

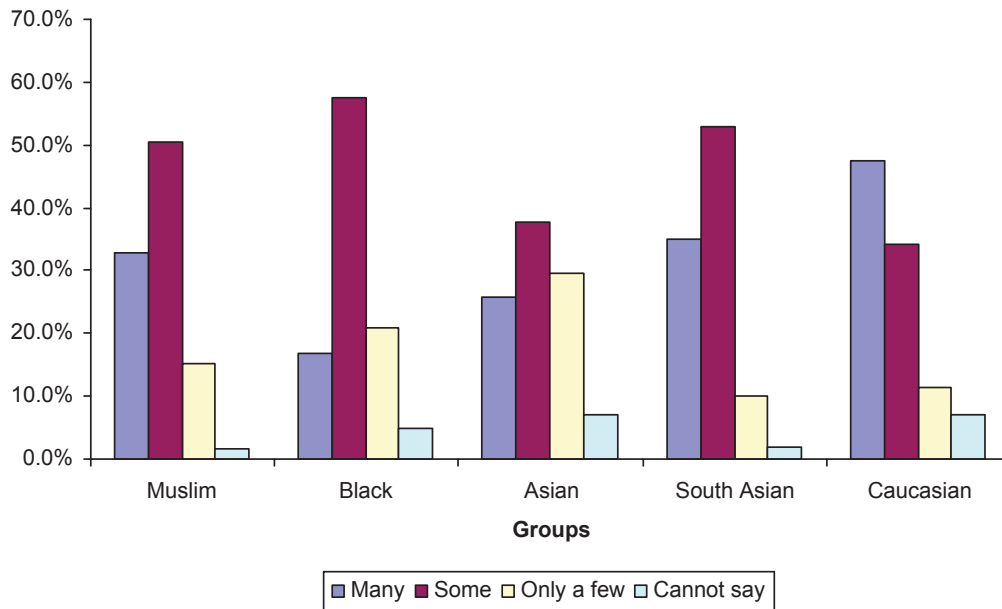


Figure 11. Montreal results - Community in terms of residents who share same ethnic or religious background

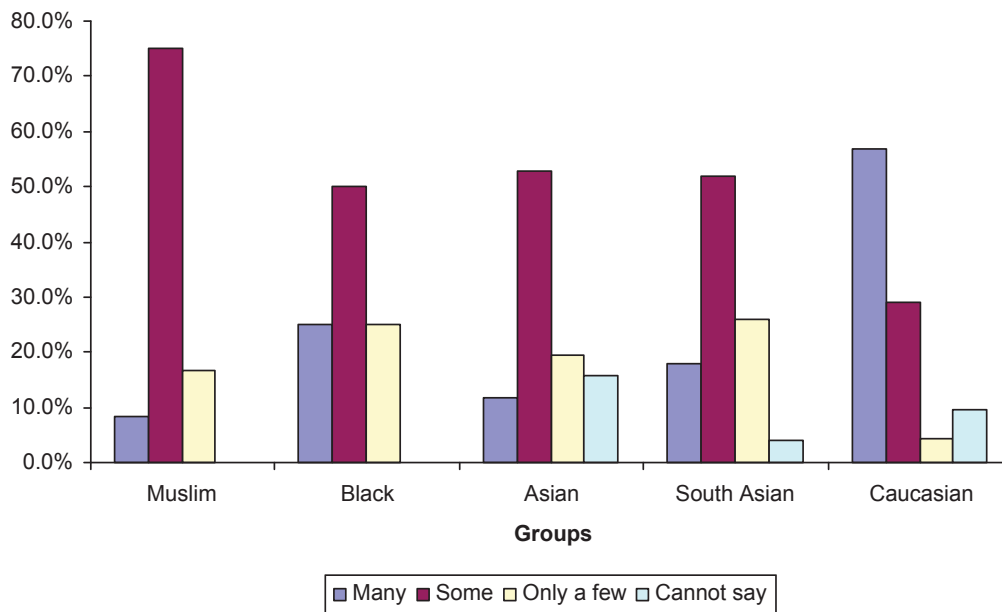


Figure 12. Saskatoon results - Community in terms of residents who share same ethnic or religious background

Community harmony

Most respondents feel that the members of their community get along well and that they are on par with community relations in other parts of Canada. These results can be seen in figures 13 to 20.

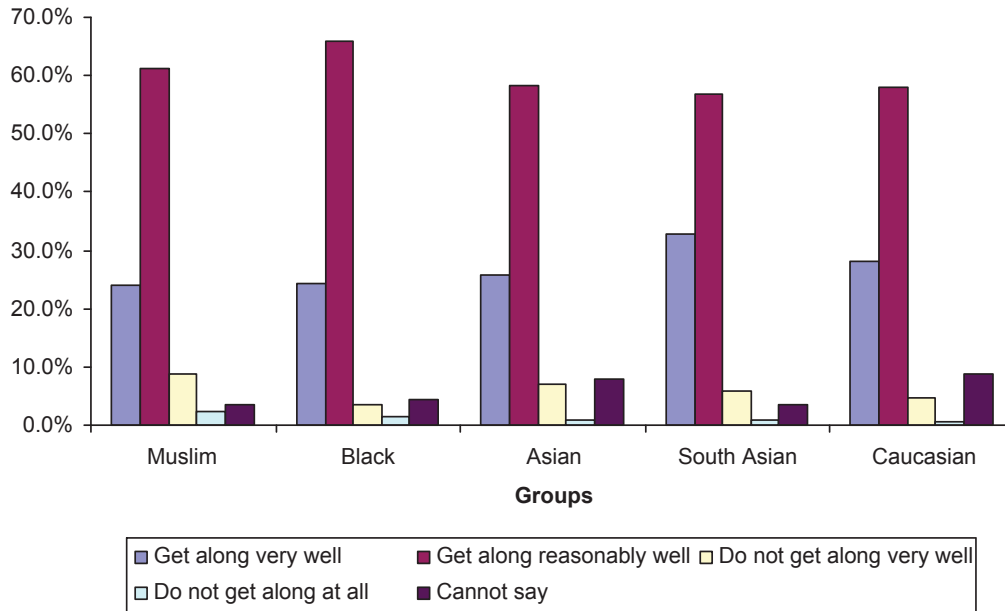


Figure 13. Aggregate results - Community quality of relations between people from different ethnic and religious backgrounds

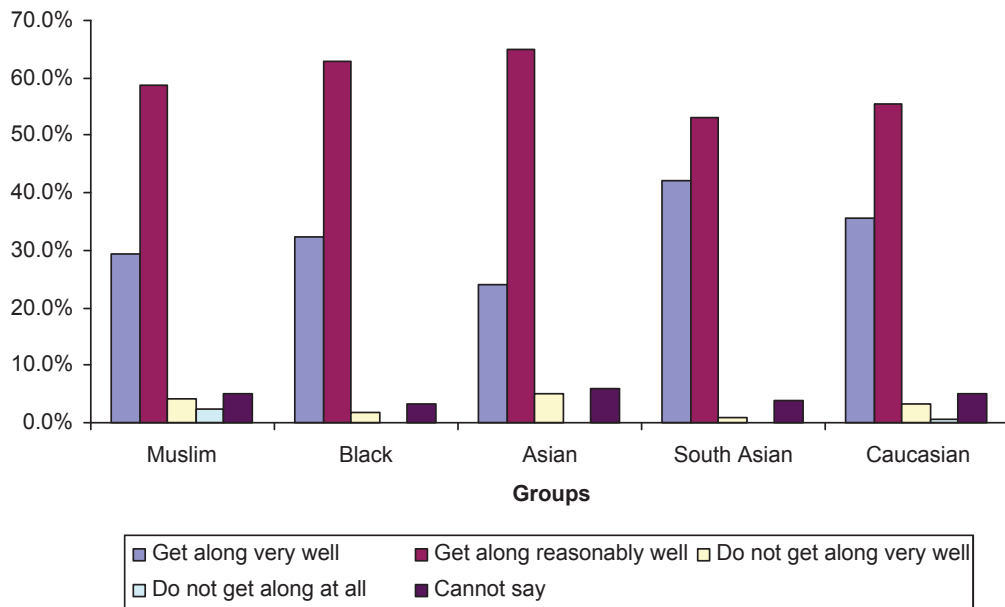


Figure 14. Toronto results - Community quality of relations between people from different ethnic and religious backgrounds

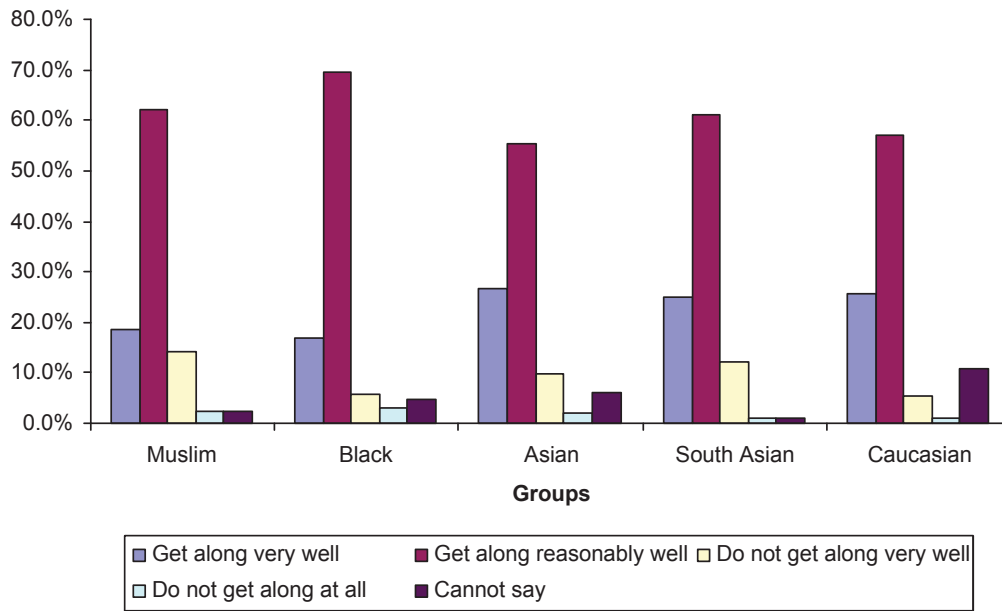


Figure 15. Montreal results - Community quality of relations between people from different ethnic and religious backgrounds

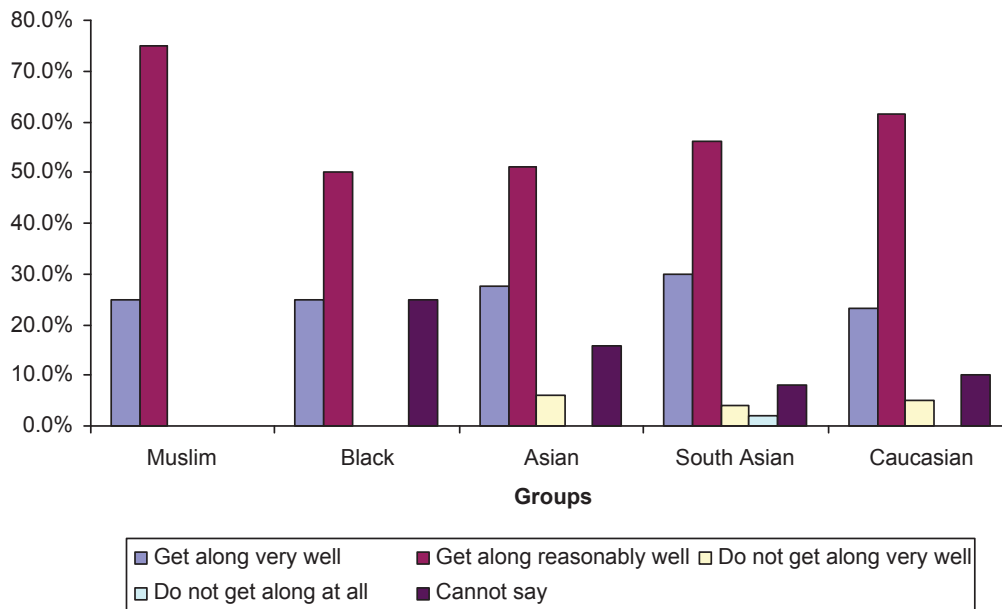


Figure 16. Saskatoon results - Community quality of relations between people from different ethnic and religious backgrounds

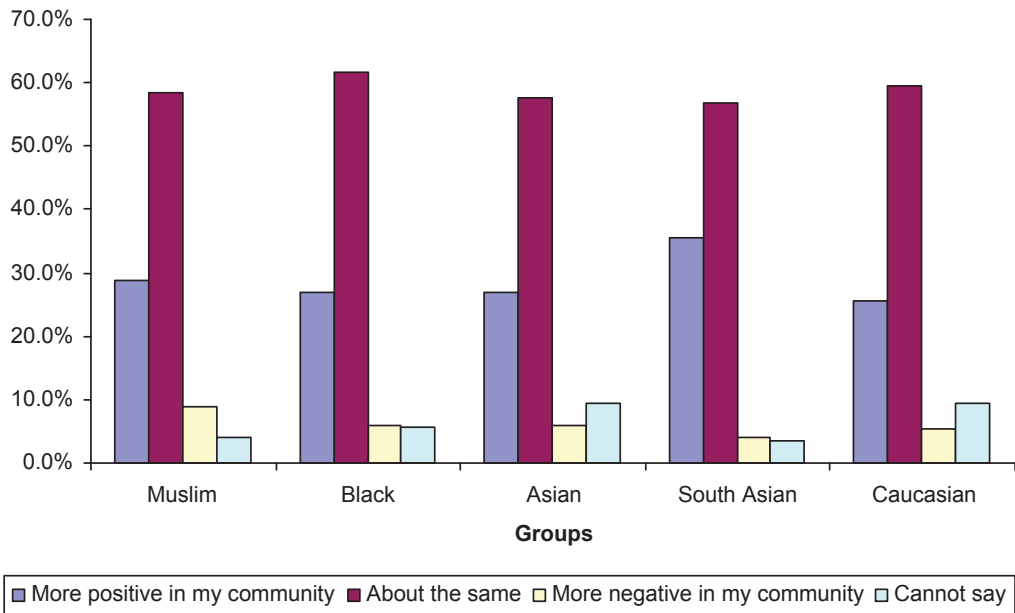


Figure 17. Aggregate results - Comparison between relations of diverse groups in community versus other parts of Canada

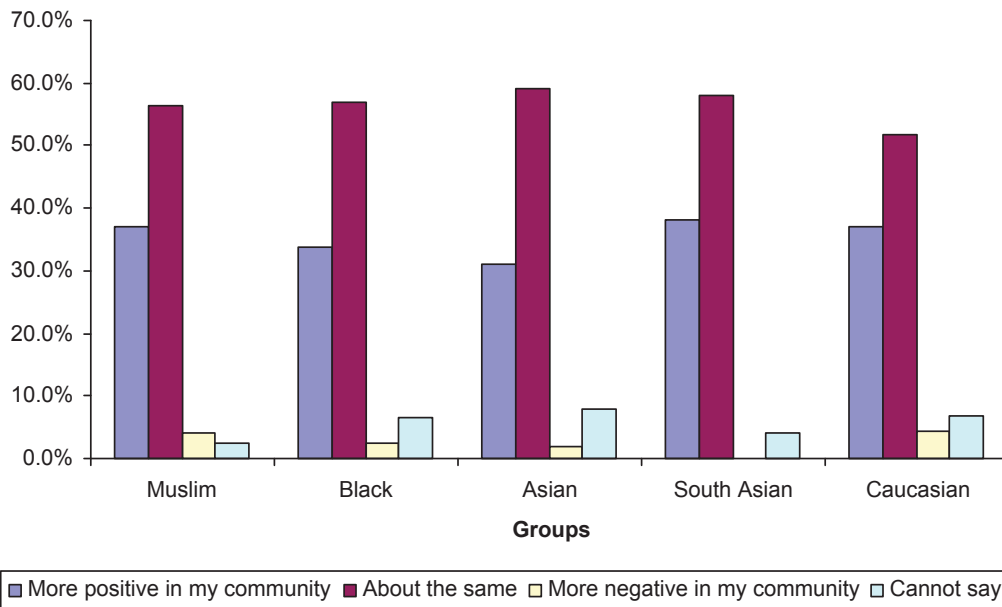


Figure 18. Toronto results - Comparison between relations of diverse groups in community versus other parts of Canada

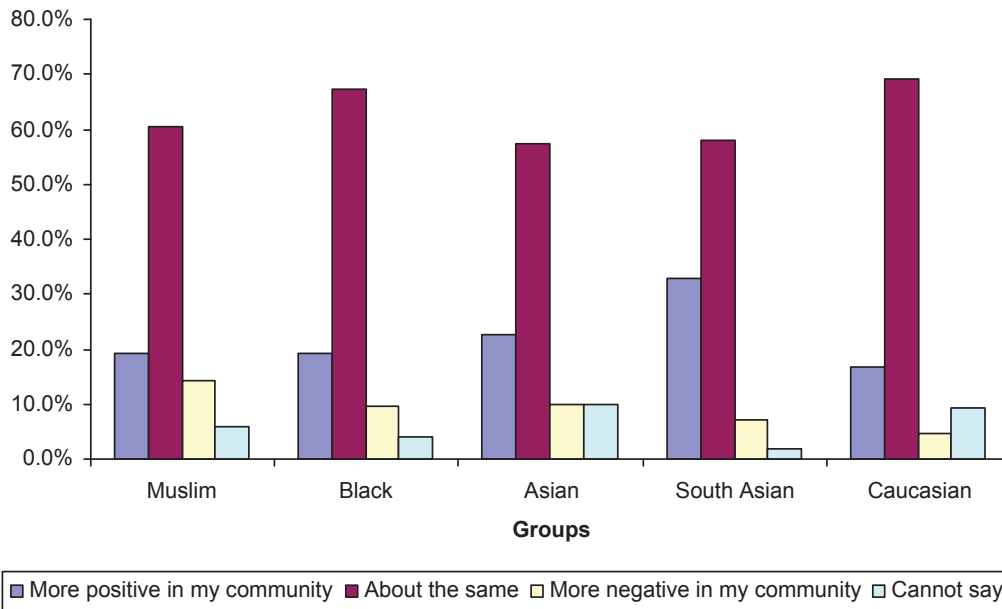


Figure 19. Montreal results - Comparison between relations of diverse groups in community versus other parts of Canada

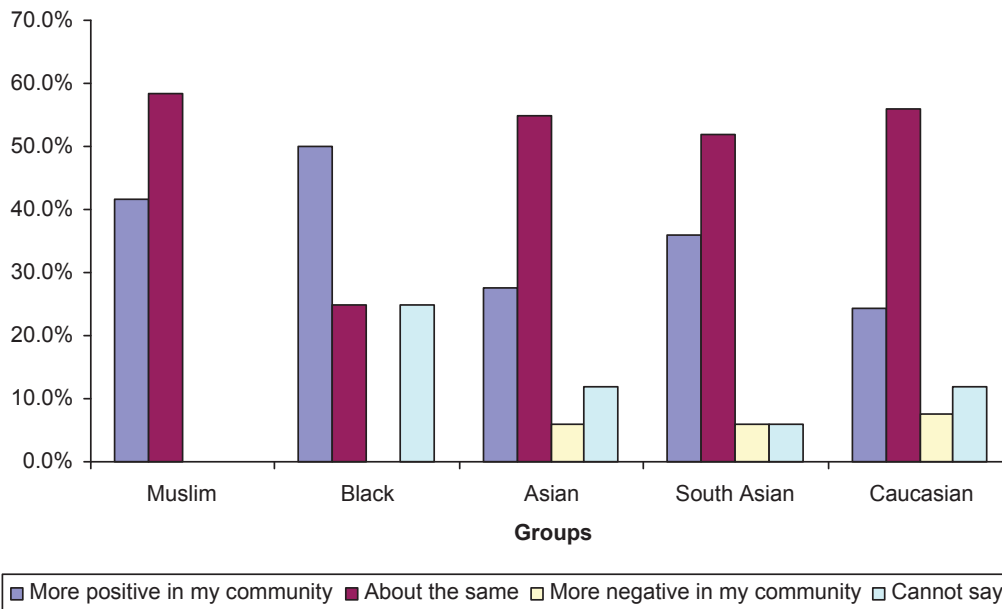


Figure 20. Saskatoon results - Comparison between relations of diverse groups in community versus other parts of Canada

Racial discrimination within communities.

Whether racial discrimination - either for one's own, or another group - is an issue in these communities was also a subject of enquiry. Results suggest that with the exception of South Asians and Whites in Montreal, all participants were of the opinion that some ethnic groups experience racial discrimination. As for people of one's own group experiencing discrimination, Blacks in all 3 cities believe members of their own group experience

discrimination within their community. This also holds for Asians in Montreal and Muslims in Saskatoon. Figures 21 to 28 provide the responses to these questions.

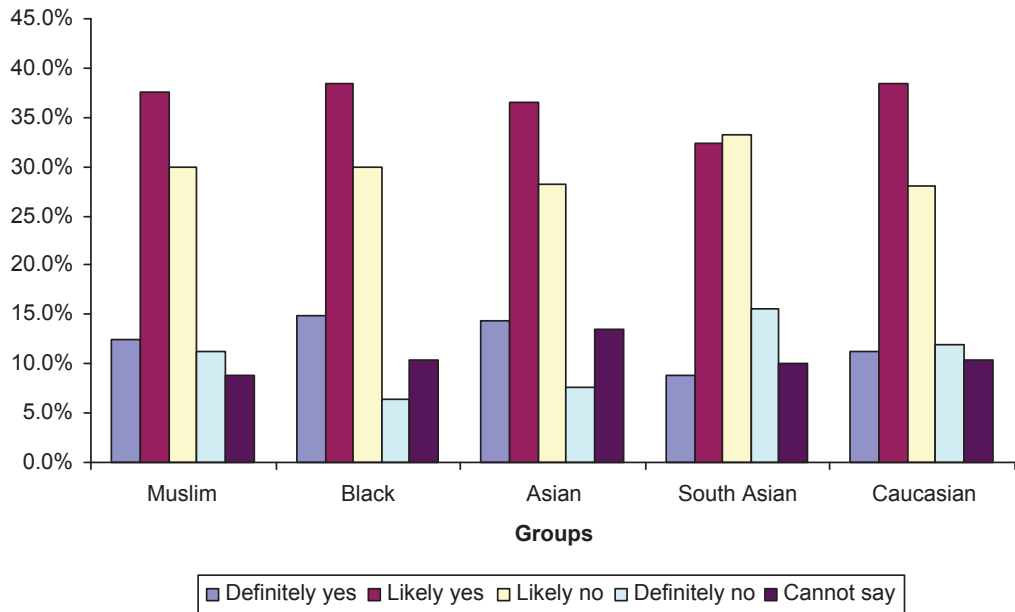


Figure 21. Aggregate results - Members of some groups experience discrimination in the community because of their background

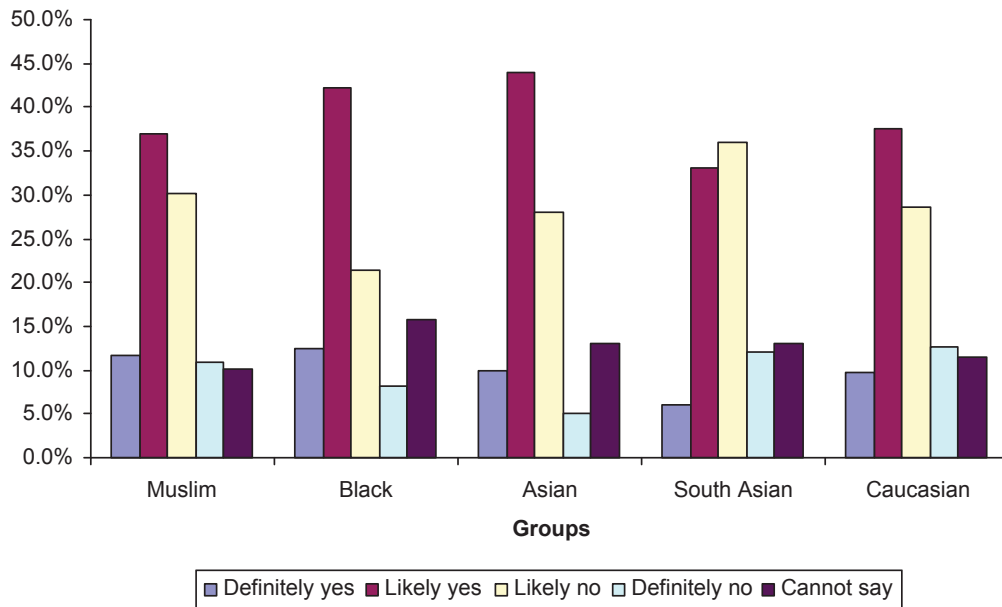


Figure 22. Toronto results - Members of some groups experience discrimination in the community because of their background

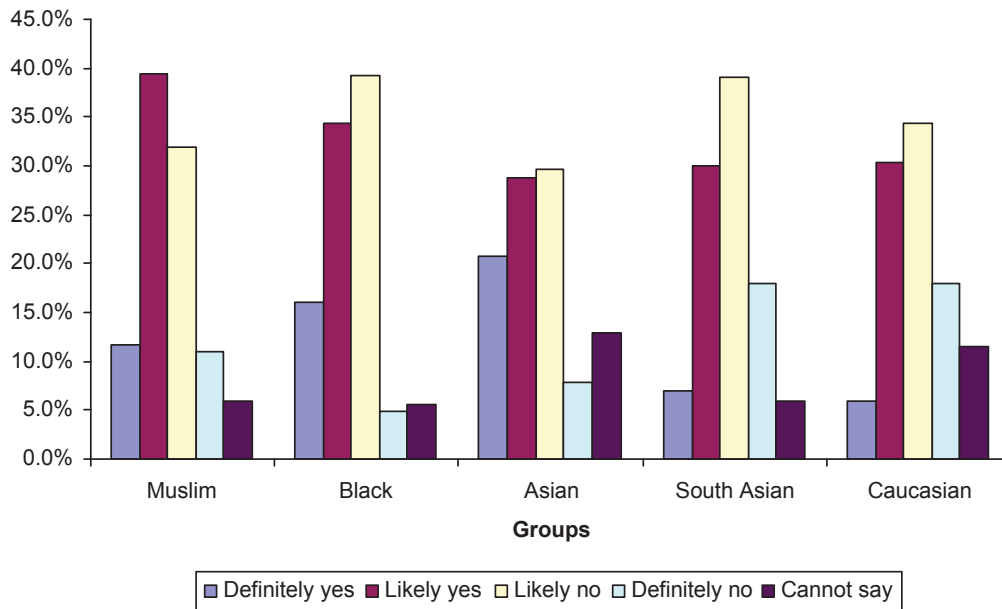


Figure 23. Montreal results - Members of some groups experience discrimination in the community because of their background

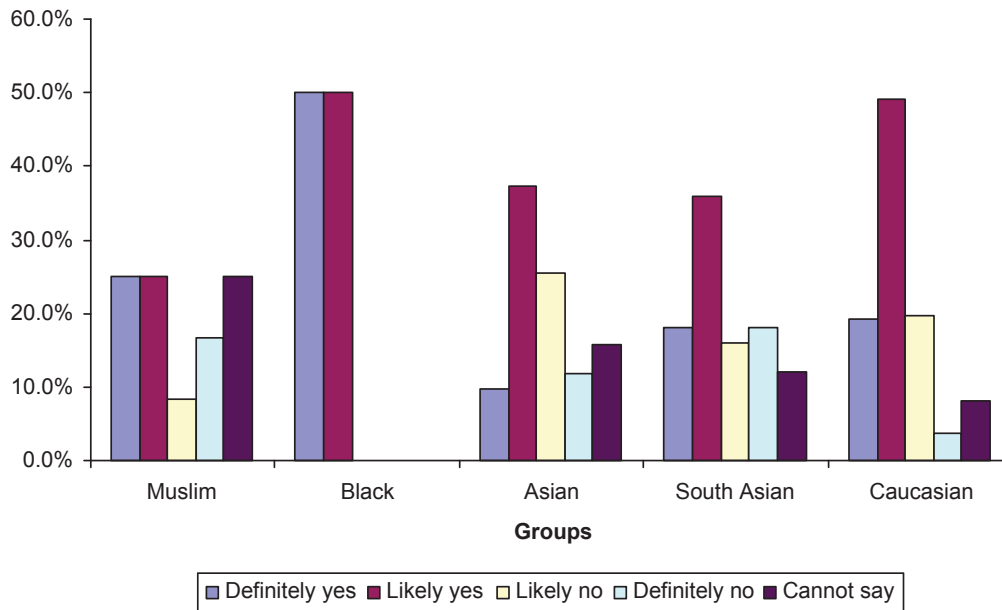


Figure 24. Saskatoon results - Members of some groups experience discrimination in the community because of their background

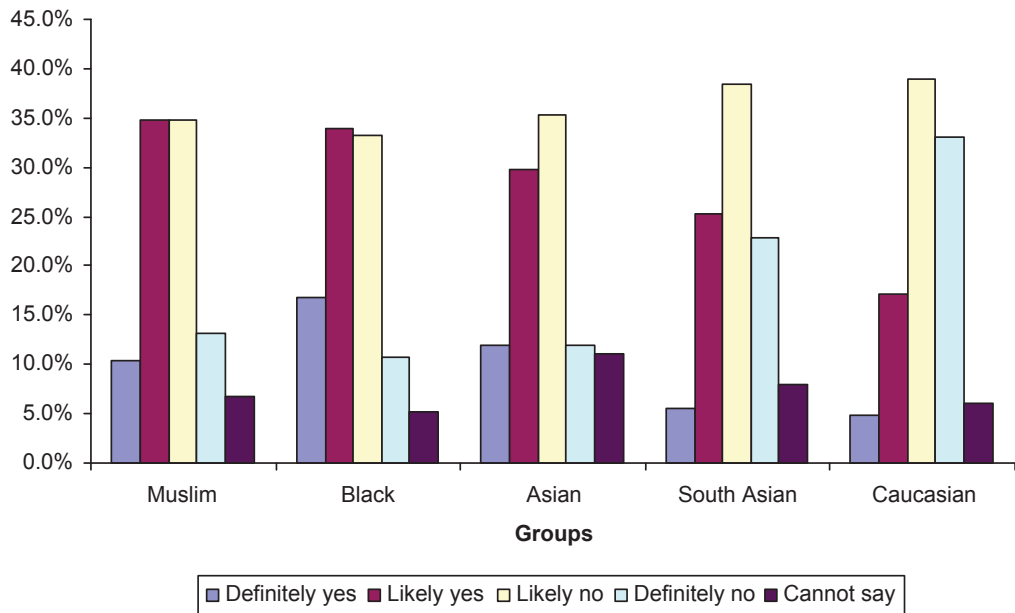


Figure 25. Aggregate results - Members of own group experience discrimination within the community

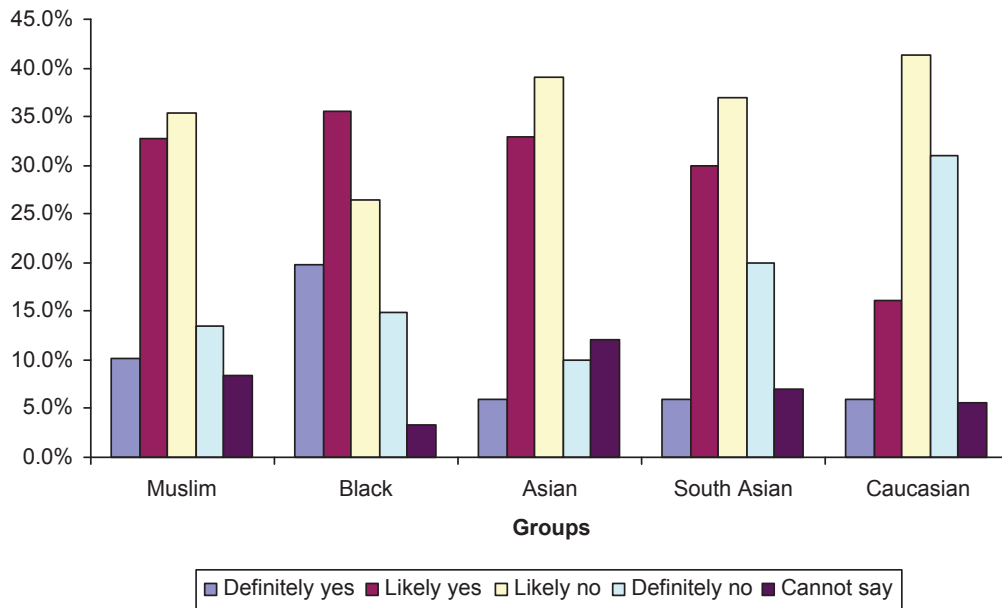


Figure 26. Toronto results - Members of own group experience discrimination within the community

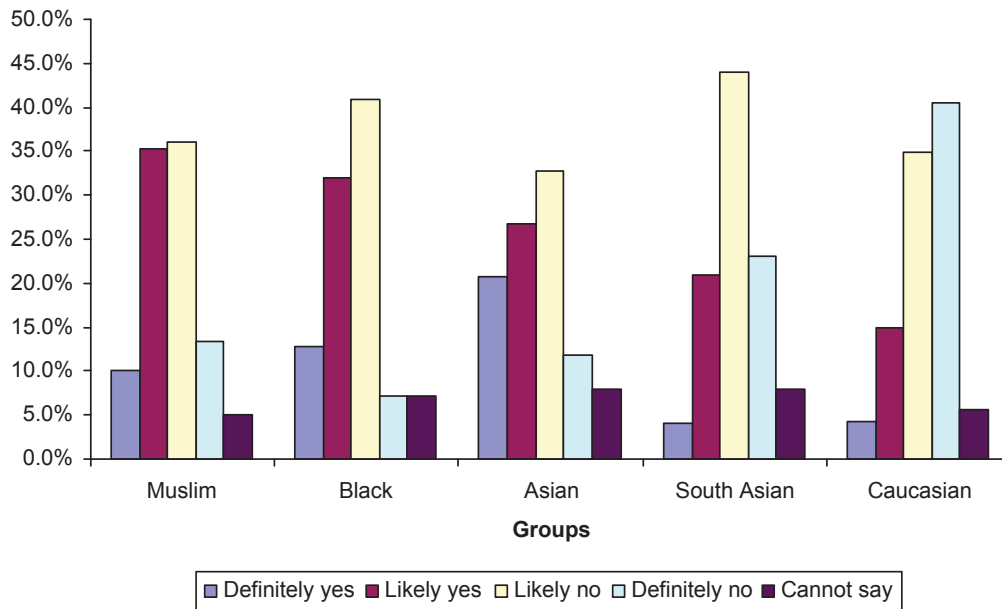


Figure 27. Montreal results - Members of own group experience discrimination within the community

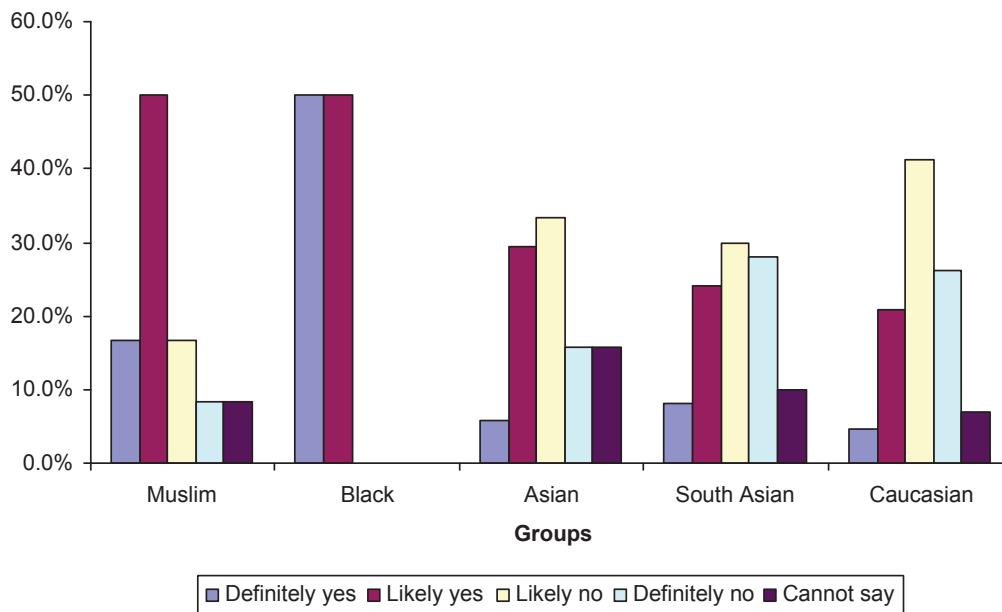


Figure 28. Saskatoon results - Members of own group experience discrimination within the community

Personal experience of racial discrimination in the community.

Whether participants had experienced personal racial discrimination in the communities in which they lived, was also a question posed. With the exception of Caucasians who mostly

stated that they had never had such an experience, the majority declared it to be a rare occurrence. Figures 29 - 32 depict these responses.

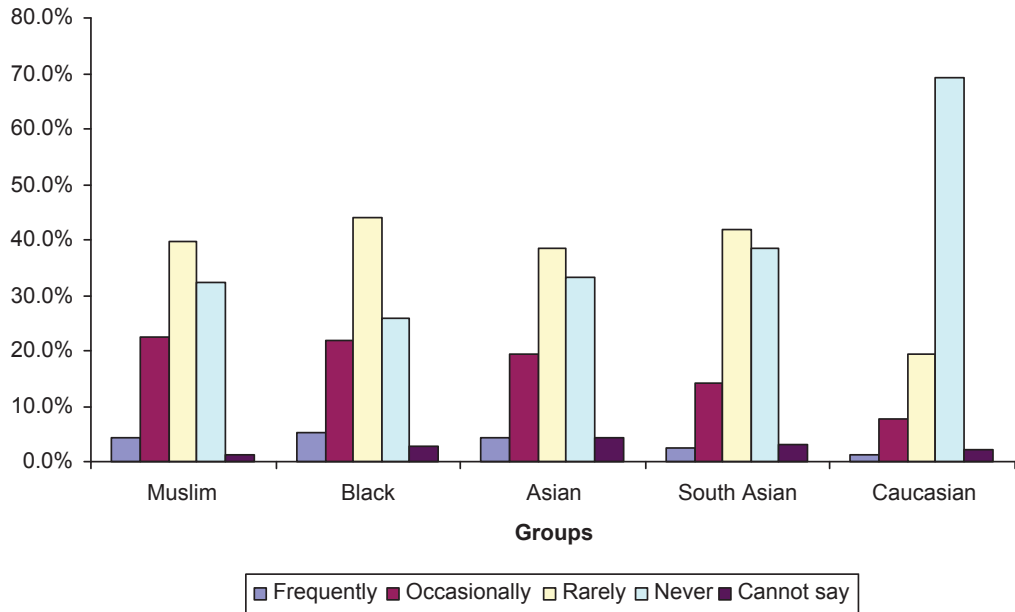


Figure 29. Aggregate results - Personal experience with discrimination from others in the community because of ethnic or religious background

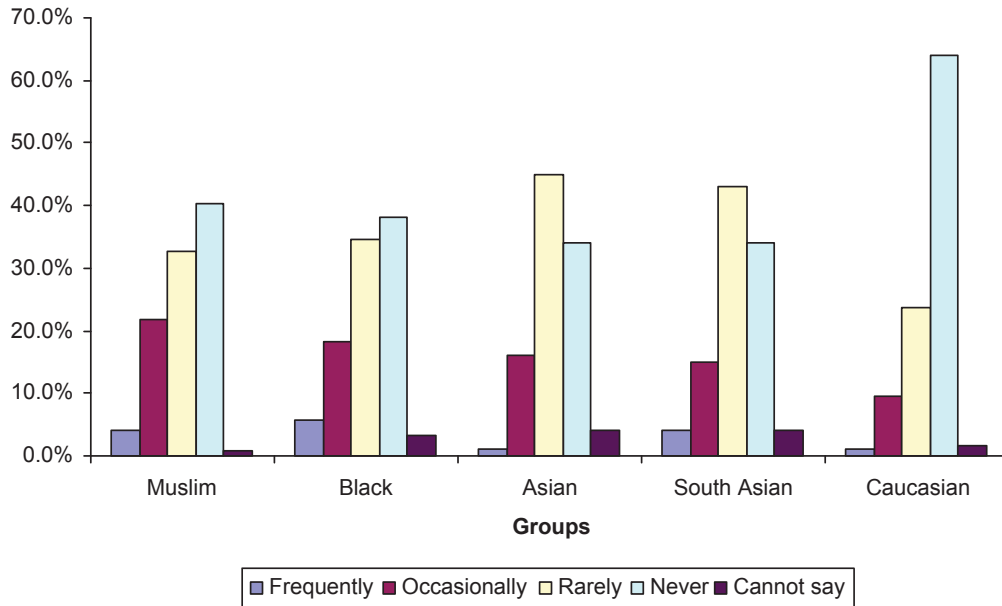


Figure 30. Toronto results - Personal experience with discrimination from others in the community because of ethnic or religious background

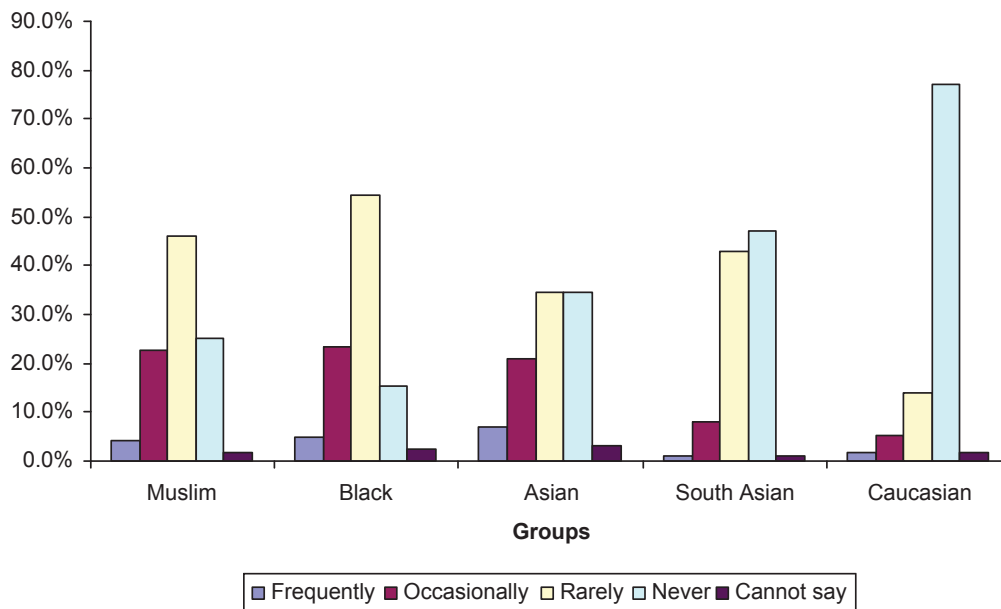


Figure 31. Montreal results - Personal experience with discrimination from others in the community because of ethnic or religious background

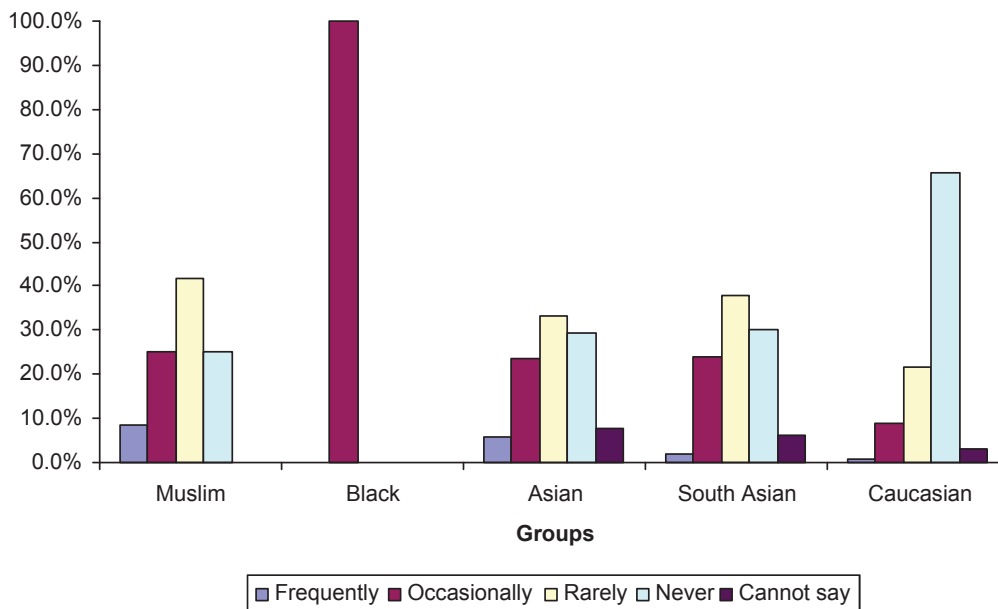


Figure 32. Saskatoon results - Personal experience with discrimination from others in the community because of ethnic or religious background

When those who answered having personally experienced discrimination were asked to specify when and/or where this occurred, the aggregate of answers centered around work/school; applying for a job promotion and, at stores/restaurants. Also notable is the finding that, for Muslims and Blacks, discrimination occurring while interacting with police/justice system, interacting with neighbours and, when looking for a place to live, is also very pronounced. Refer to figure 33.

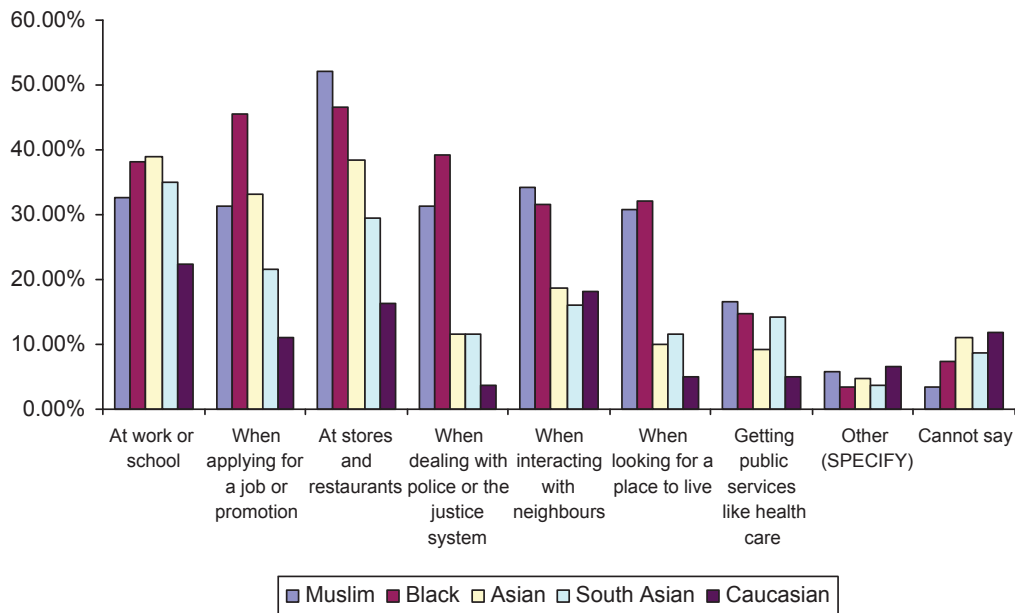


Figure 33. Situations where discrimination occurs.

Participant's opinion of police.

Participants were asked their opinions of the police contingent which provides service to their community. Our results indicate that with some cultural variations, perceptions are generally positive. Figures 34 to 37 illustrate these findings.

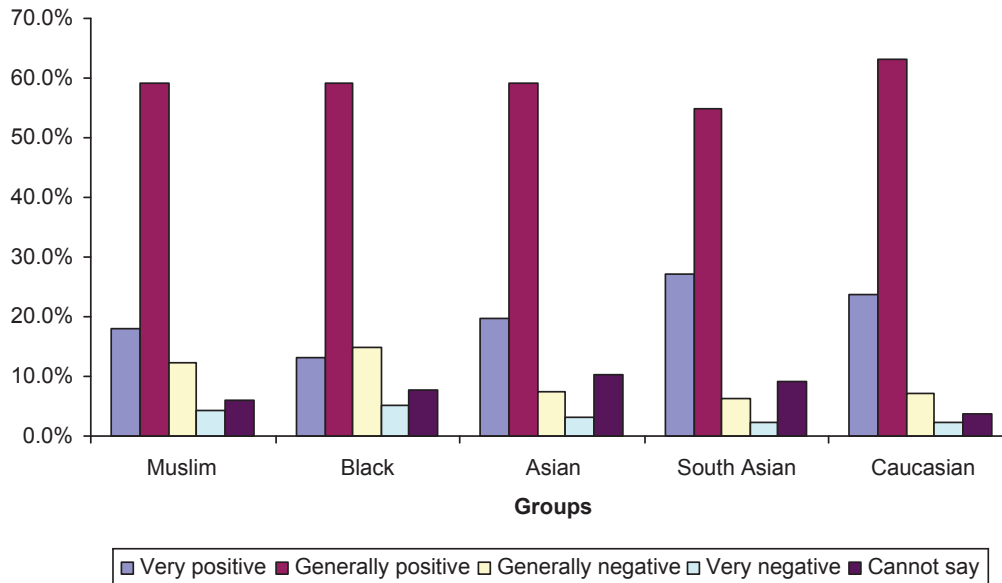


Figure 34. Aggregate results - Overall opinion of police

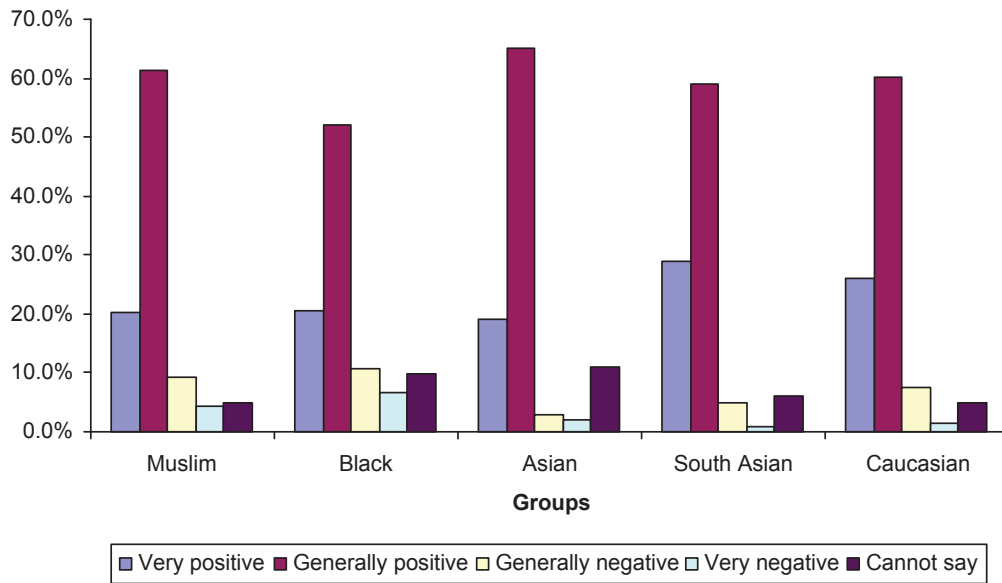


Figure 35. Toronto results - Overall opinion of police

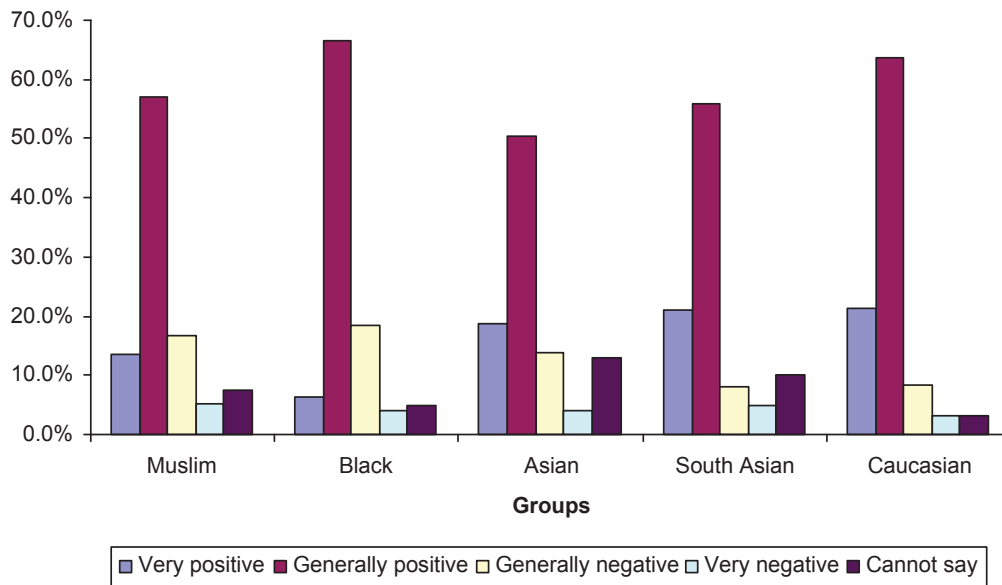


Figure 36. Montreal results - Overall opinion of police

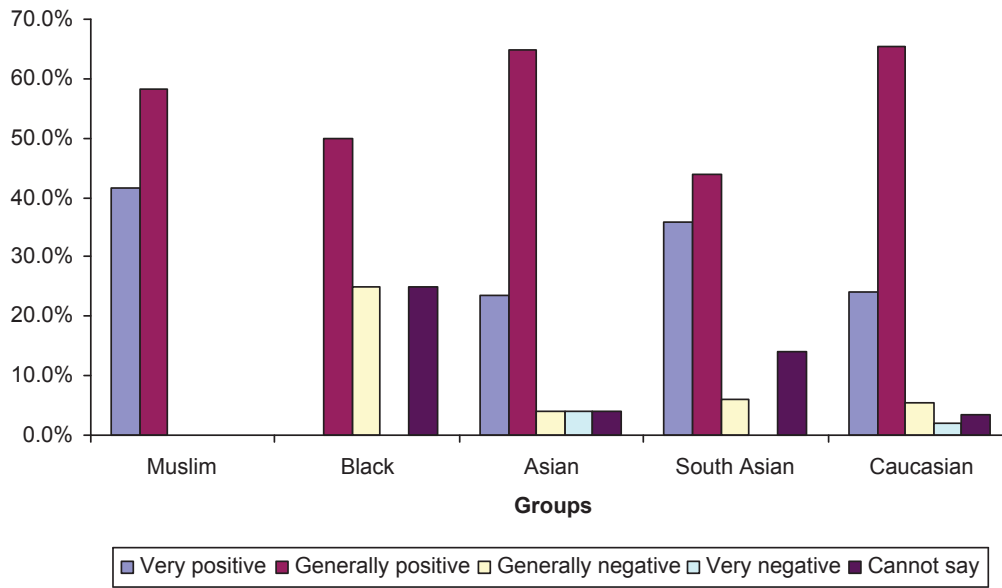


Figure 37. Saskatoon results - Overall opinion of police

Police community relationships.

We also sought to understand the relationships between community residents and the police, as well as those which exist between the police and one’s own ethnic group. For the most part, these relationships appear to be generally positive. See figures 38 to 45.

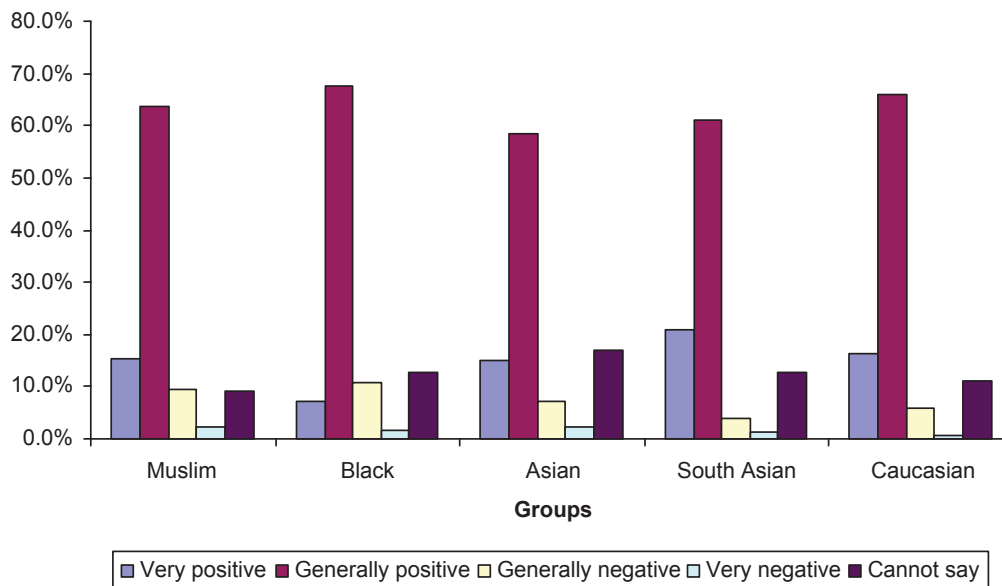


Figure 38. Aggregate results - Relations between police and all residents of the community

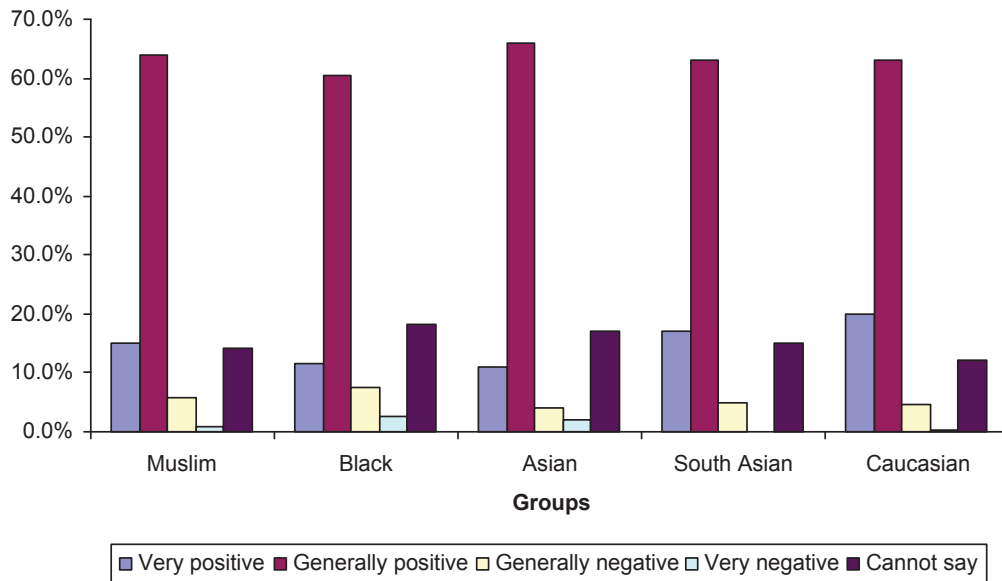


Figure 39. Toronto results - Relations between police and all residents of the community

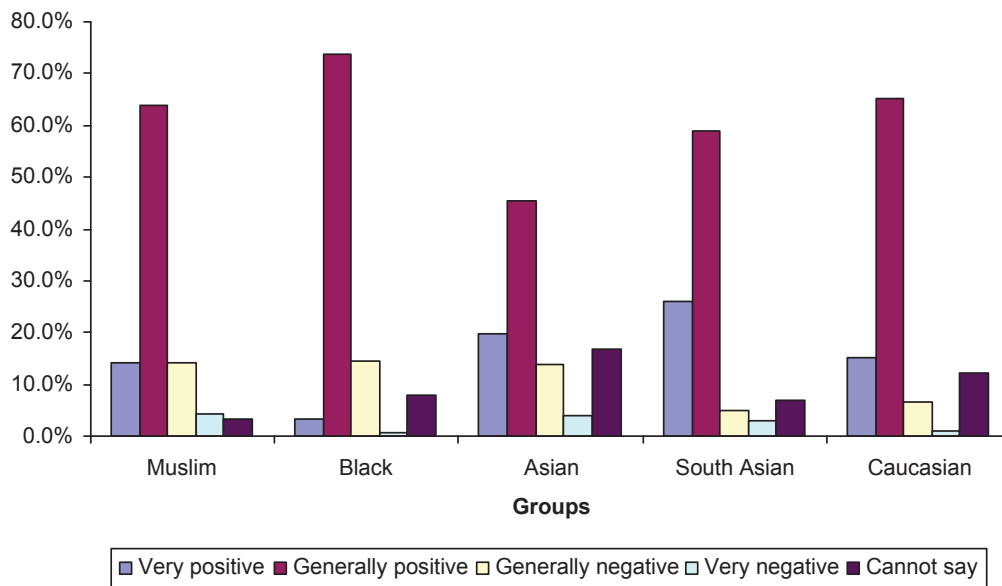


Figure 40. Montreal results - Relations between police and all residents of the community

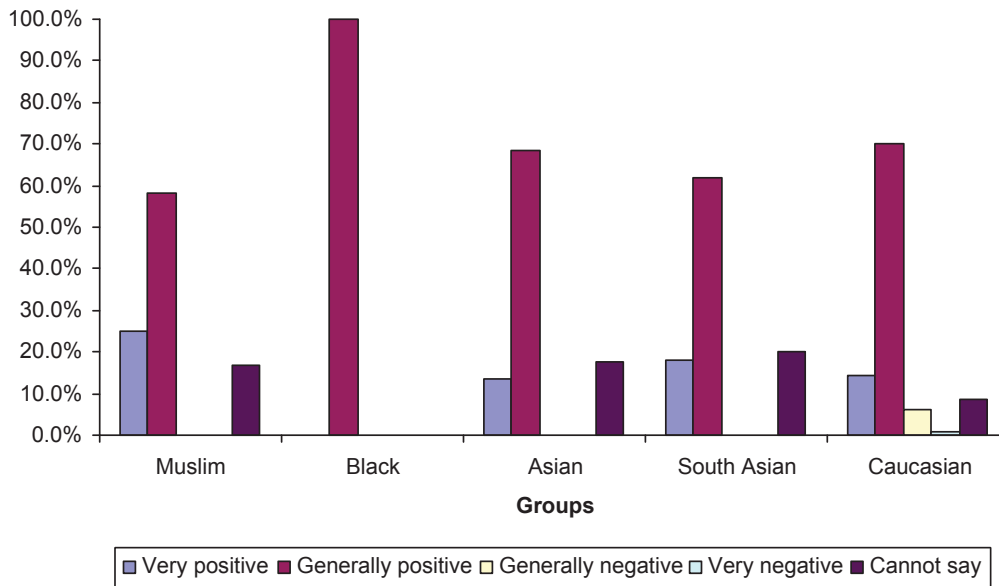


Figure 41. Saskatoon results - Relations between police and all residents of the community

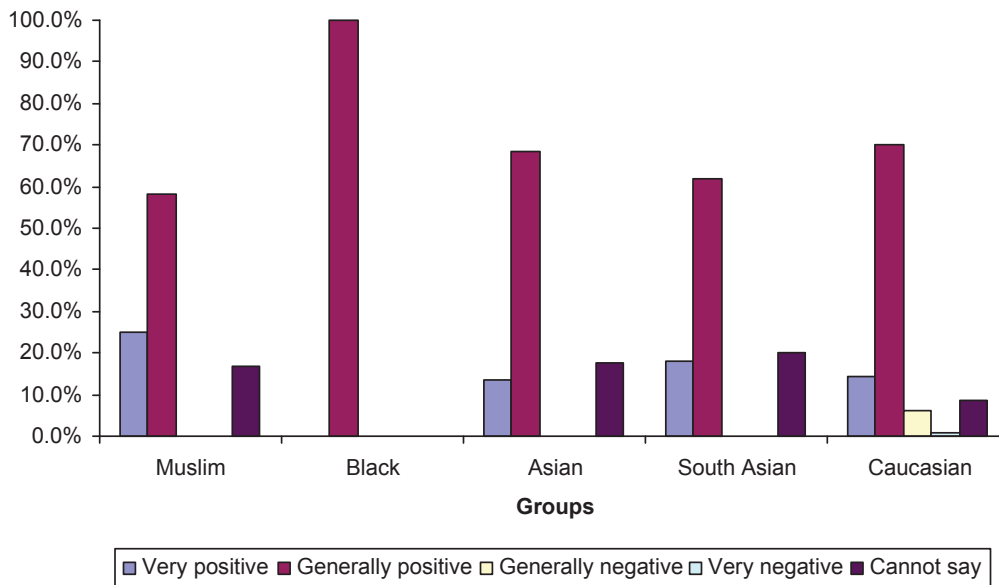


Figure 42. Aggregate results - Relations between police and residents of own ethnic or religious background

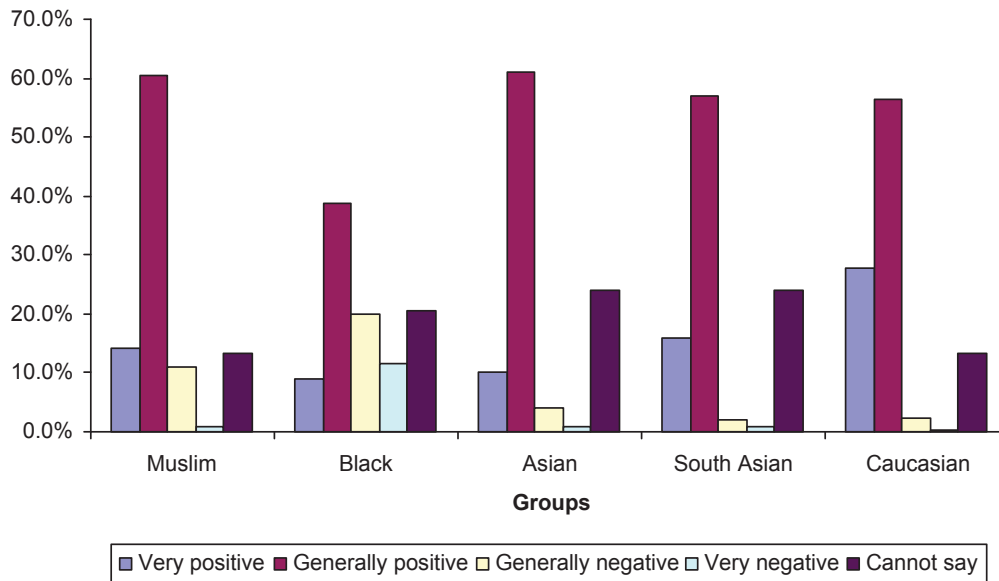


Figure 43. Toronto results - Relations between police and residents of own ethnic or religious background

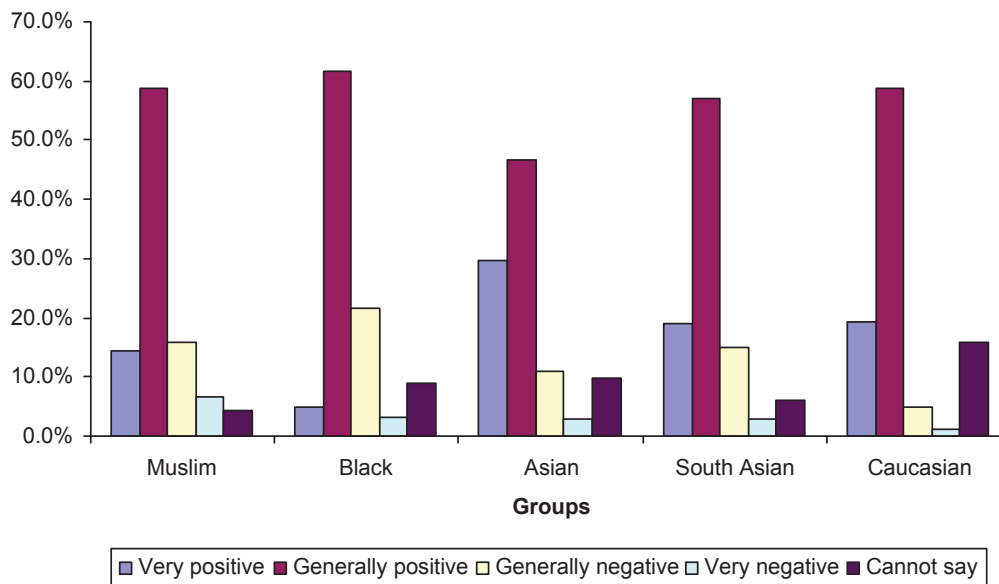


Figure 44. Montreal results - Relations between police and residents of own ethnic or religious background

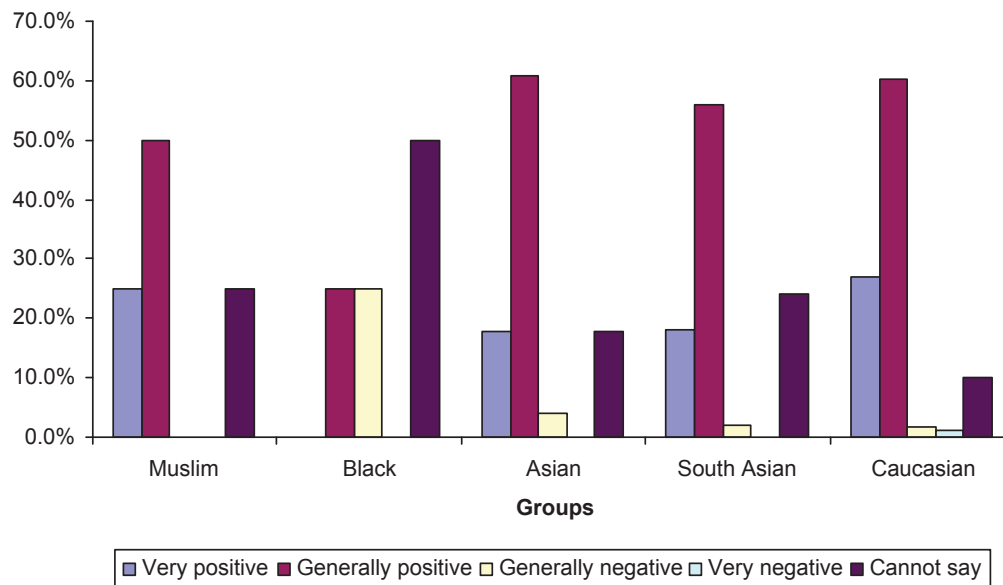


Figure 45. Saskatoon results - Relations between police and residents of own ethnic or religious background

Participants views of police behaviours.

Participants were asked to indicate whether they agreed or disagreed with each of the following statements:

1. *I trust the local police to protect the safety of all citizens in my community;*
2. *Local police do not really care about my community's concerns about safety and security;*
3. *Local police consistently act in a professional manner;*
4. *Local police treat citizens the same regardless of their ethnic or religious background;*
5. *Local police are properly trained to understand people from different ethnic and religious backgrounds;*
6. *Local police rely too much on physical force to deal with issues in my community.*

Although there are variations between and within groups, participants generally report positive perceptions of the police. However, when *disagree* and *strongly disagree* are combined, we notice that Blacks in Toronto and Montreal find the propositions contained in questions 4 and 5 to be problematic. Results can be viewed in figures 46 to 69.

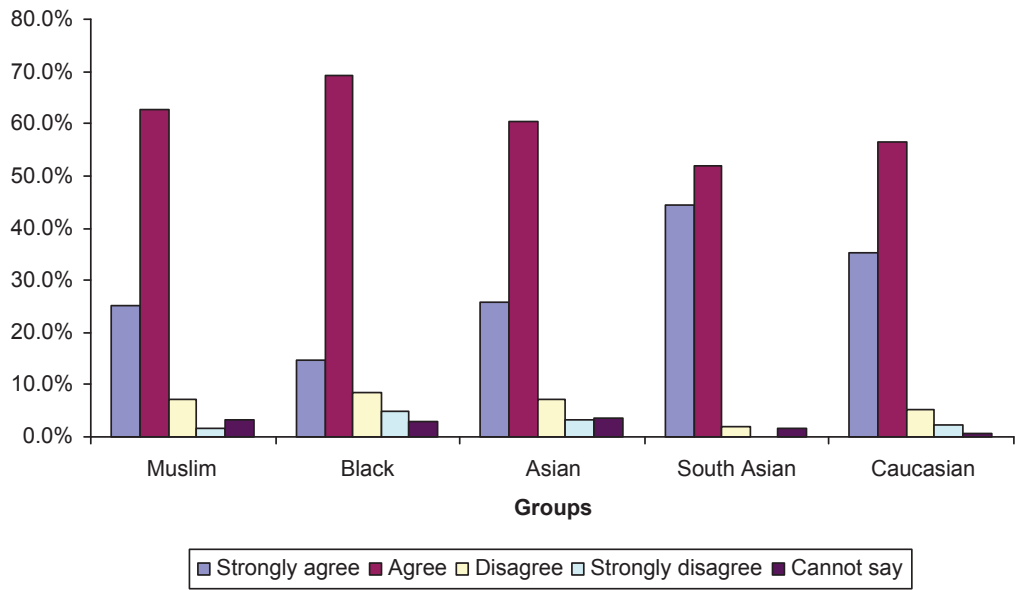


Figure 46. Aggregate results - Trust in police to protect all citizens in the community

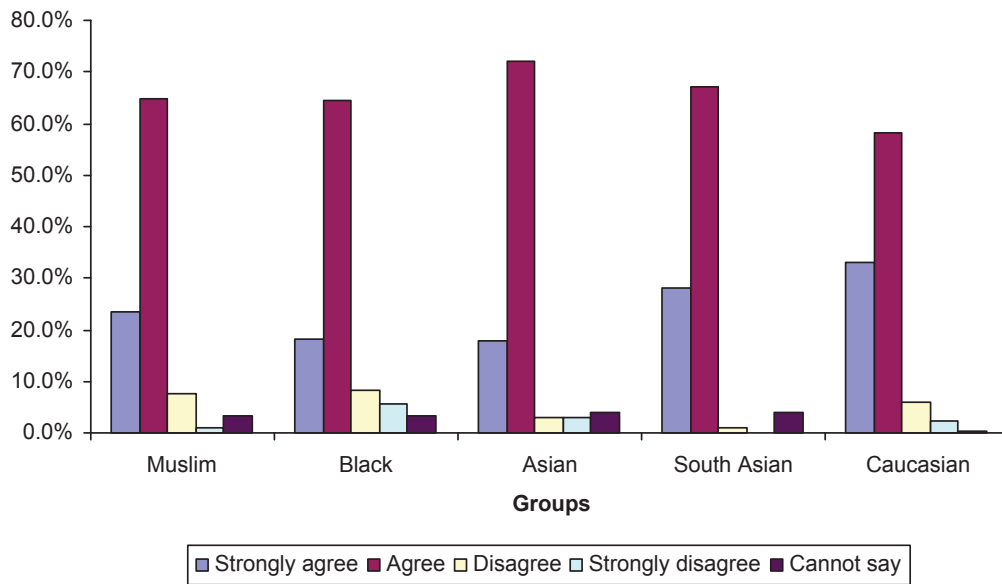


Figure 47. Toronto results - Trust in police to protect all citizens in the community

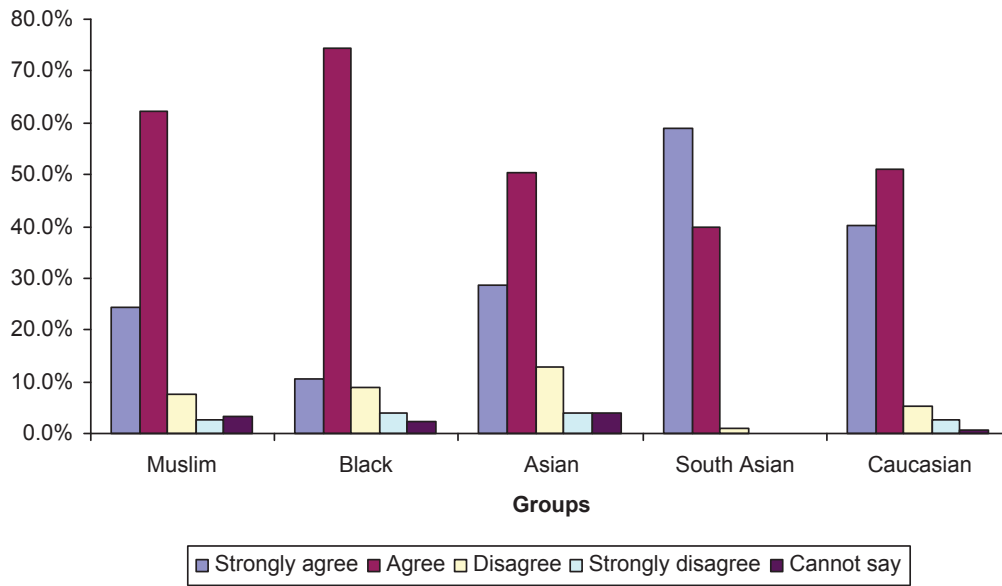


Figure 48. Montreal results - Trust in police to protect all citizens in the community

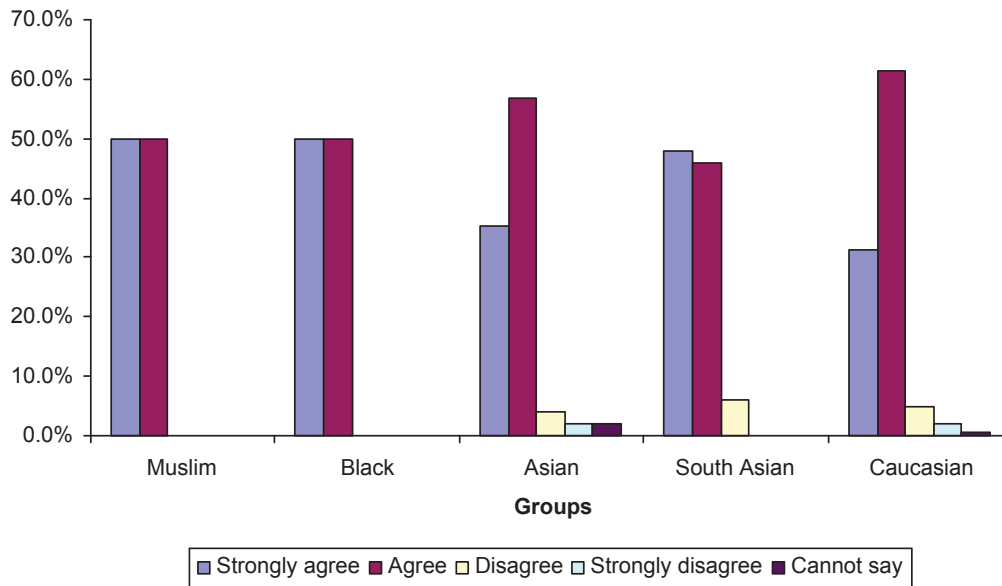


Figure 49. Saskatoon results - Trust in police to protect all citizens in the community

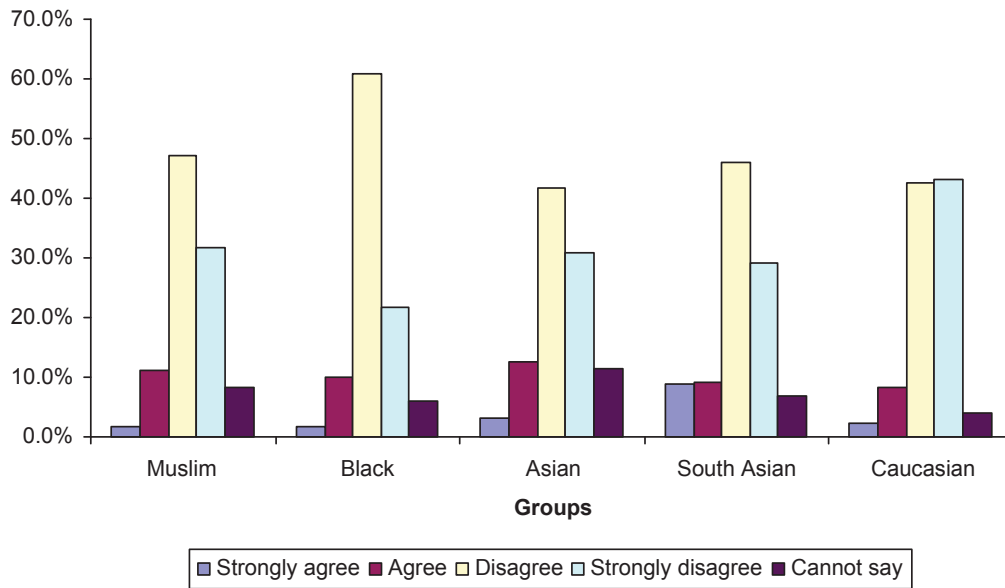


Figure 50. Aggregate results - Police do not really care about community's concerns about safety and security

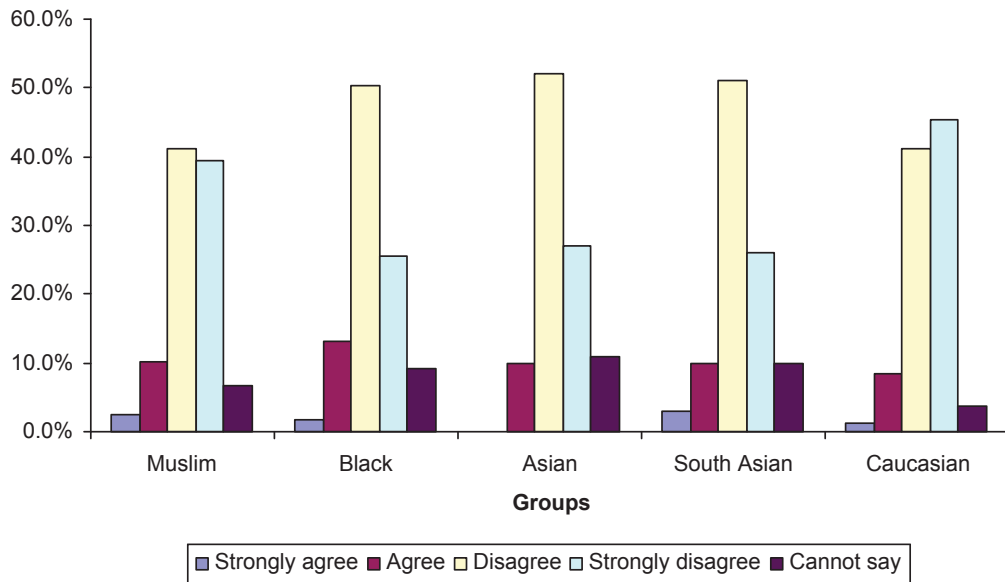


Figure 51. Toronto results - Police do not really care about community's concerns about safety and security

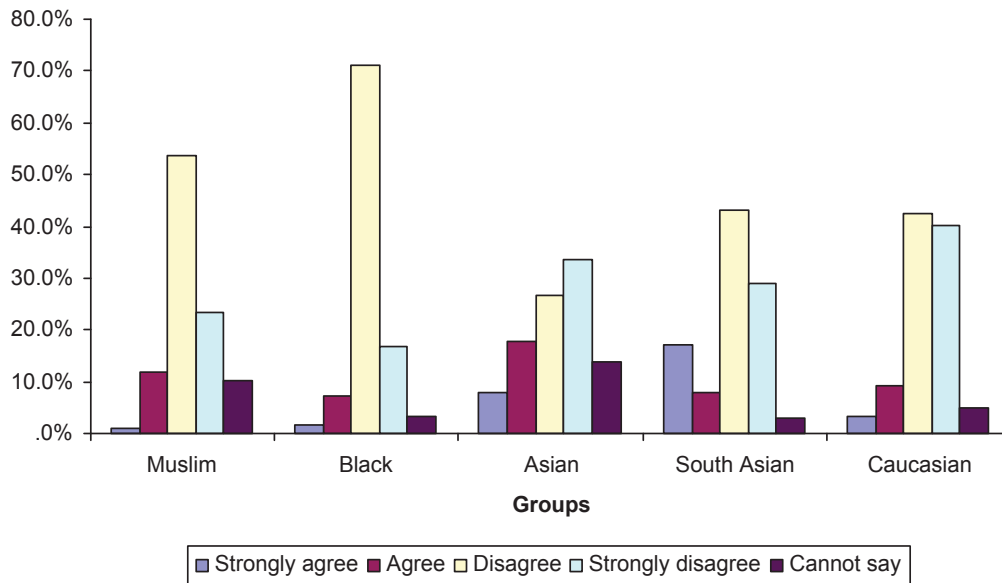


Figure 52. Montreal results - Police do not really care about community's concerns about safety and security

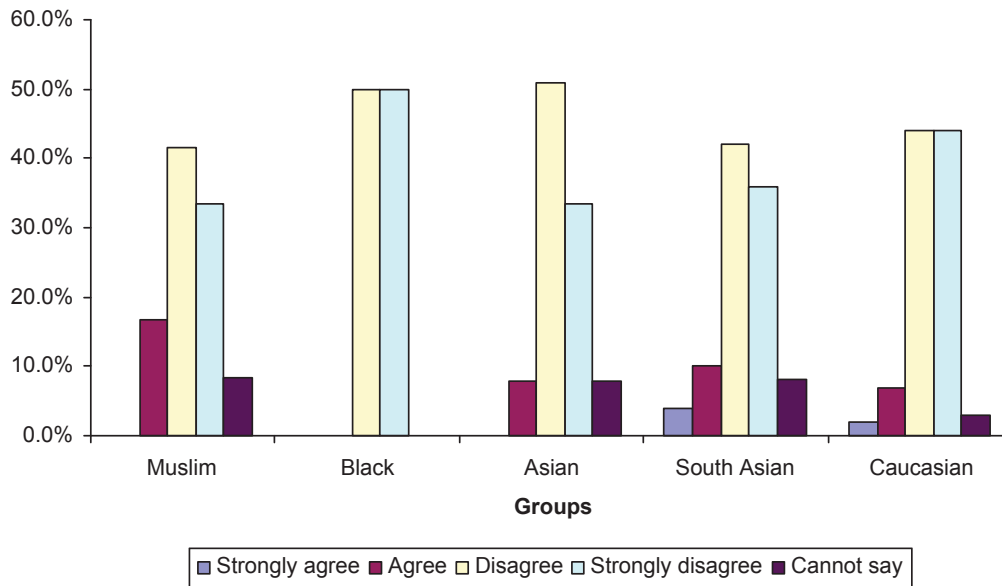


Figure 53. Saskatoon results - Police do not really care about community's concerns about safety and security

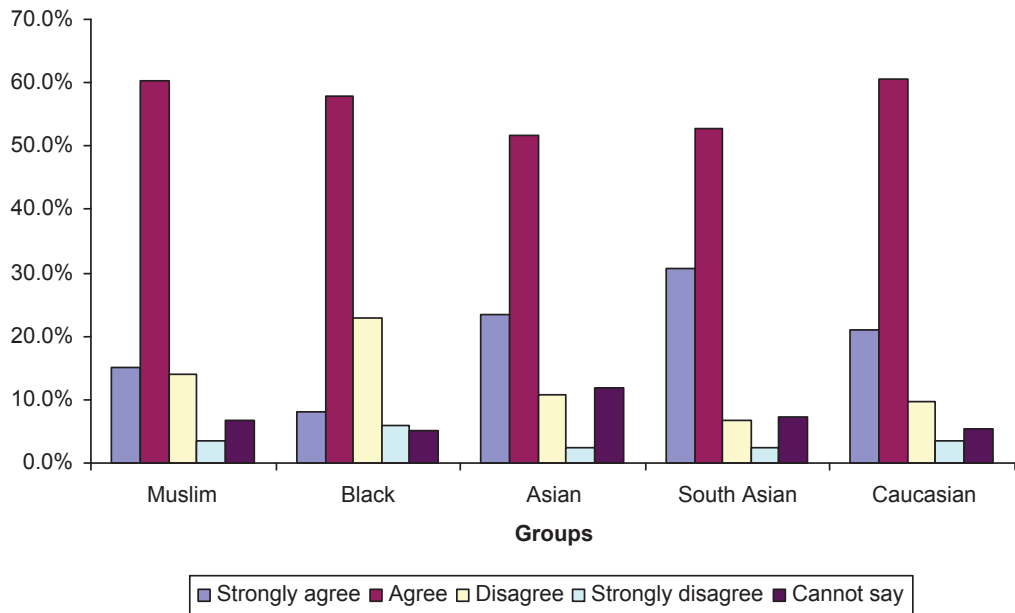


Figure 54. Aggregate results - Police consistently act in a professional manner

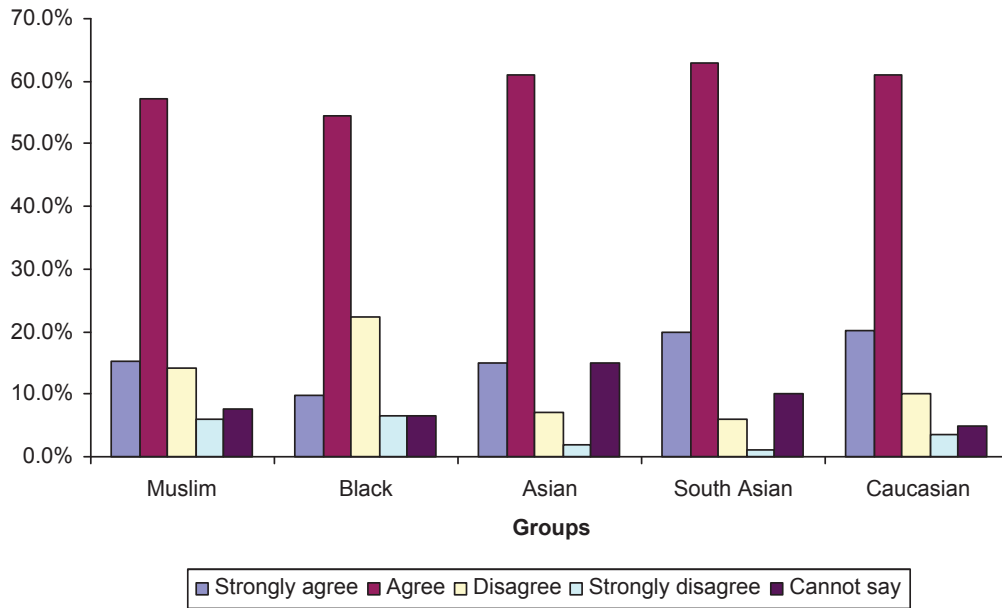


Figure 55. Toronto results - Police consistently act in a professional manner

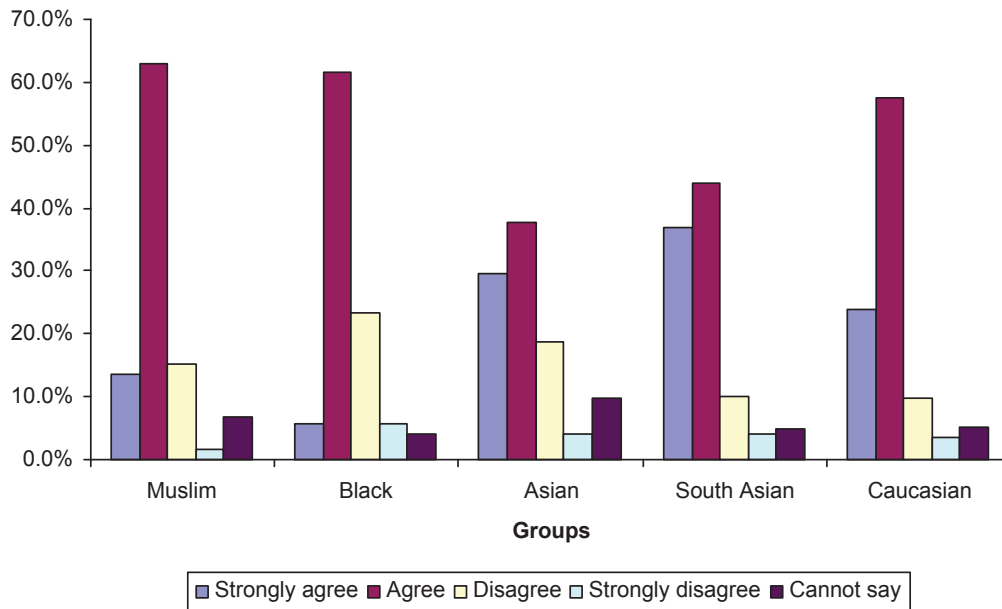


Figure 56. Montreal results - Police consistently act in a professional manner

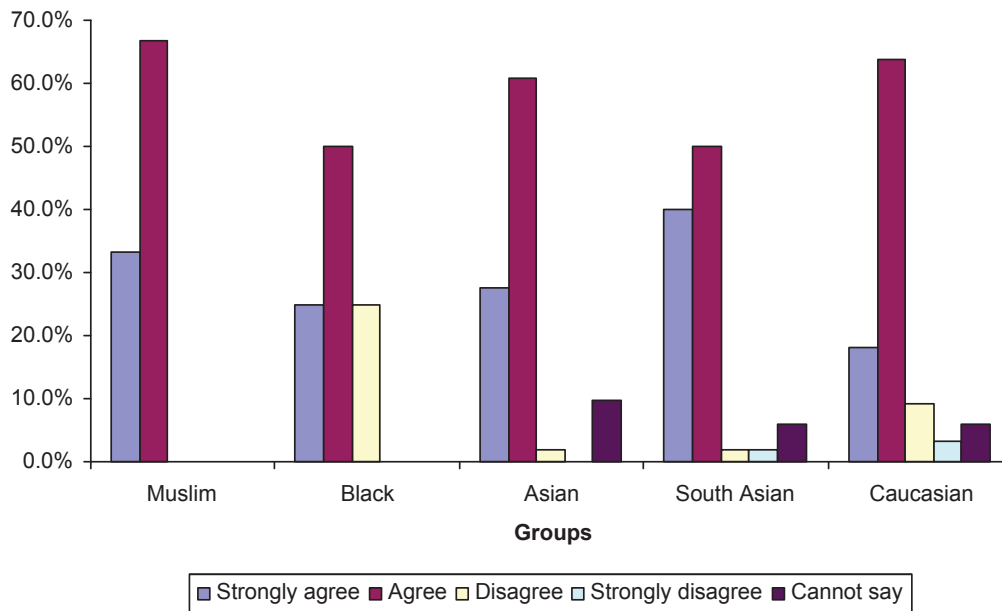


Figure 57. Saskatoon results - Police consistently act in a professional manner

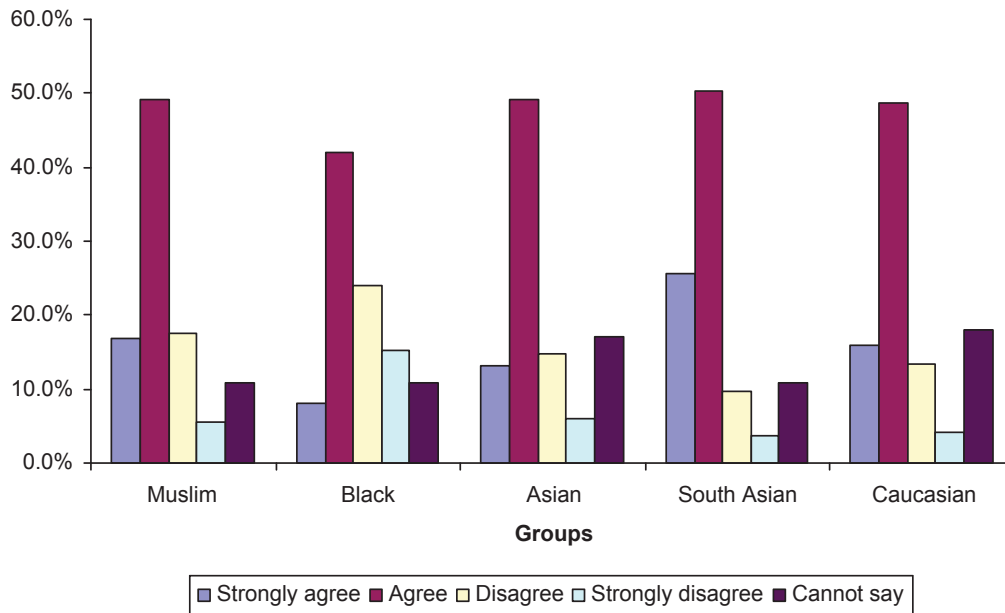


Figure 58. Aggregate results - Police treat citizens the same regardless of their ethnic or religious background

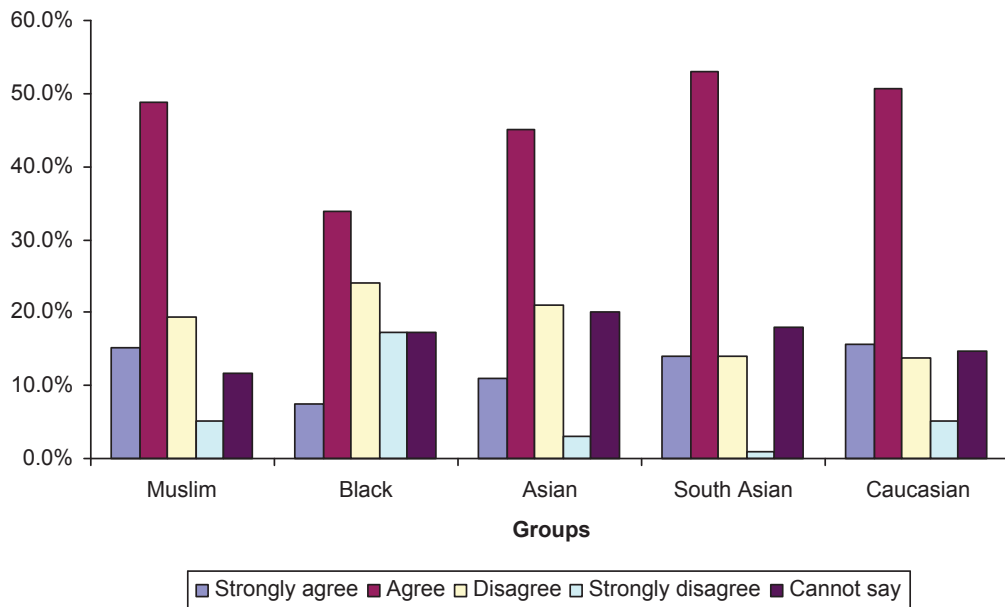


Figure 59. Toronto results - Police treat citizens the same regardless of their ethnic or religious background

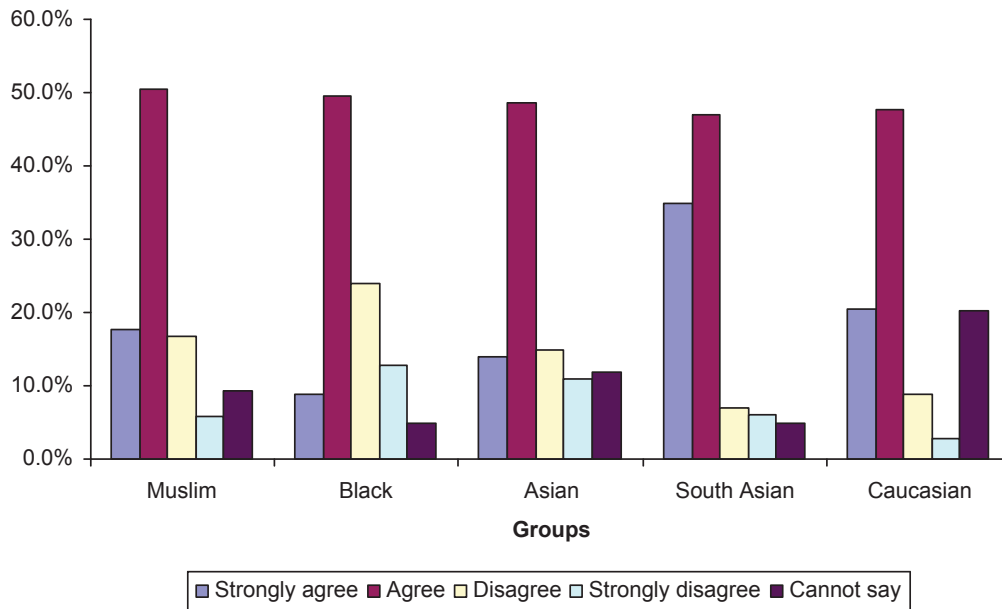


Figure 60. Montreal results - Police treat citizens the same regardless of their ethnic or religious background

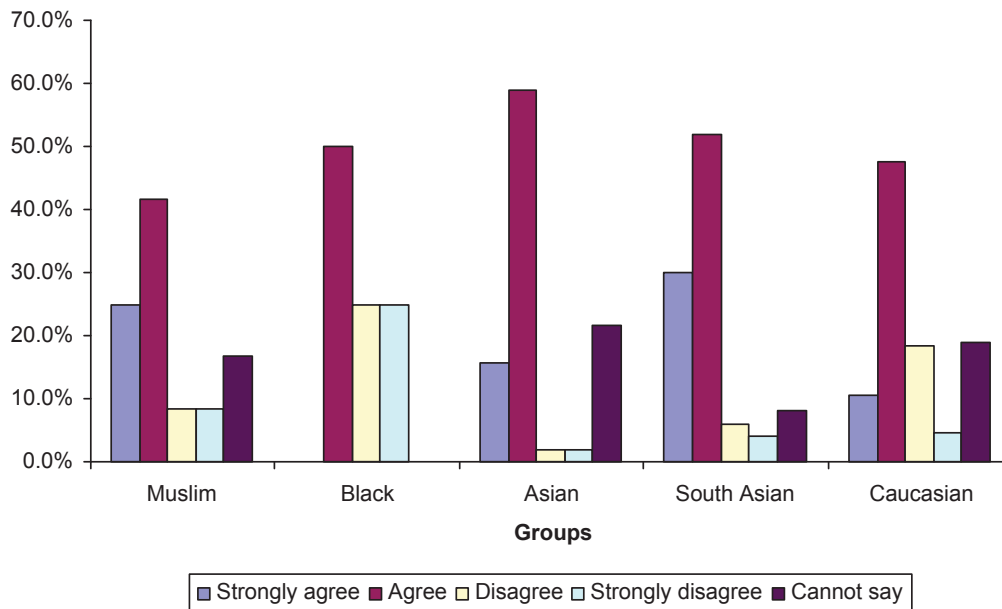


Figure 61. Saskatoon results - Police treat citizens the same regardless of their ethnic or religious background

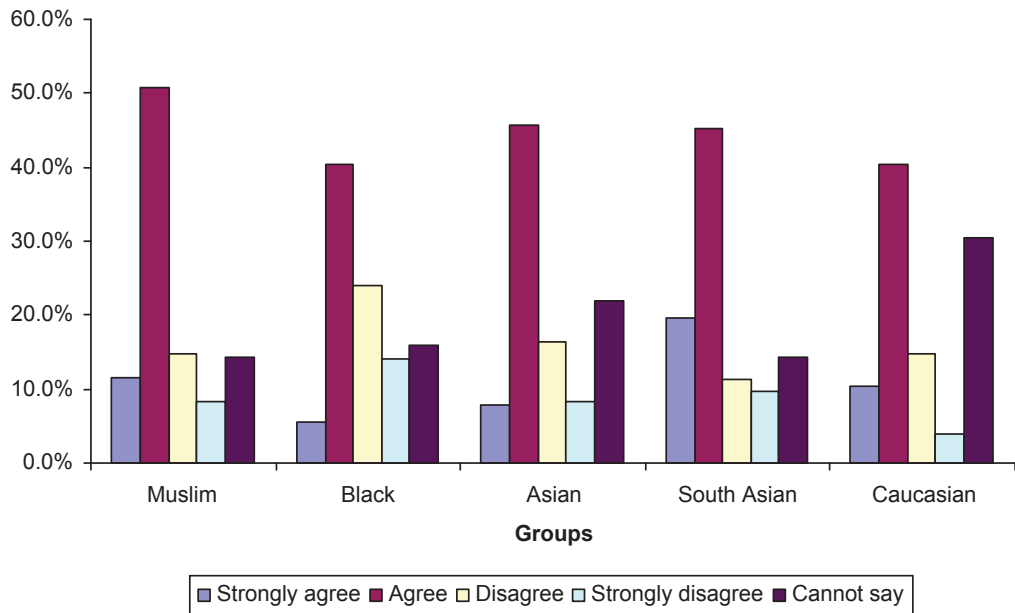


Figure 62. Aggregate results - Police are properly trained to understand people from different ethnic and religious backgrounds

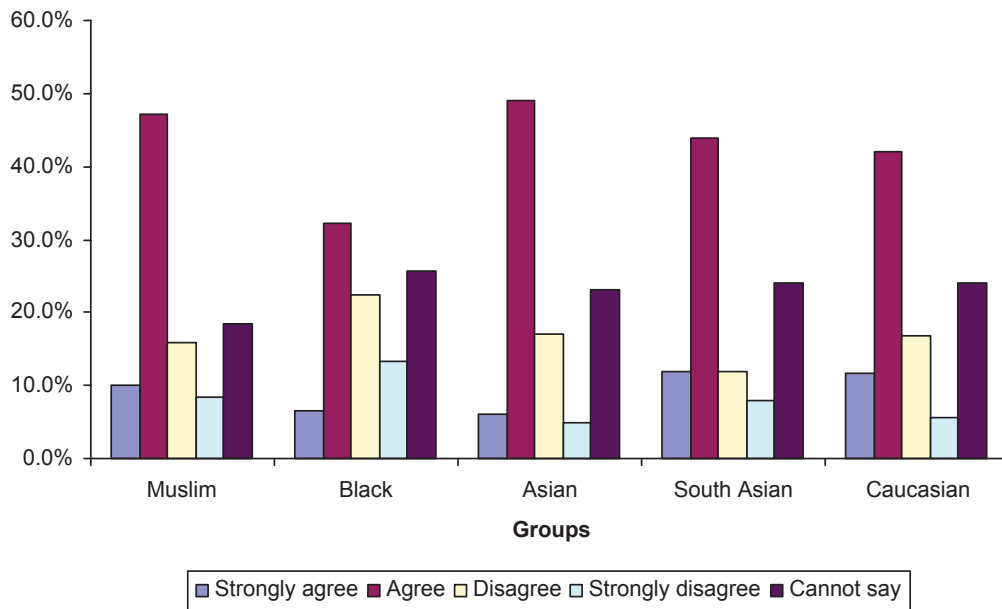


Figure 63. Toronto results - Police are properly trained to understand people from different ethnic and religious backgrounds

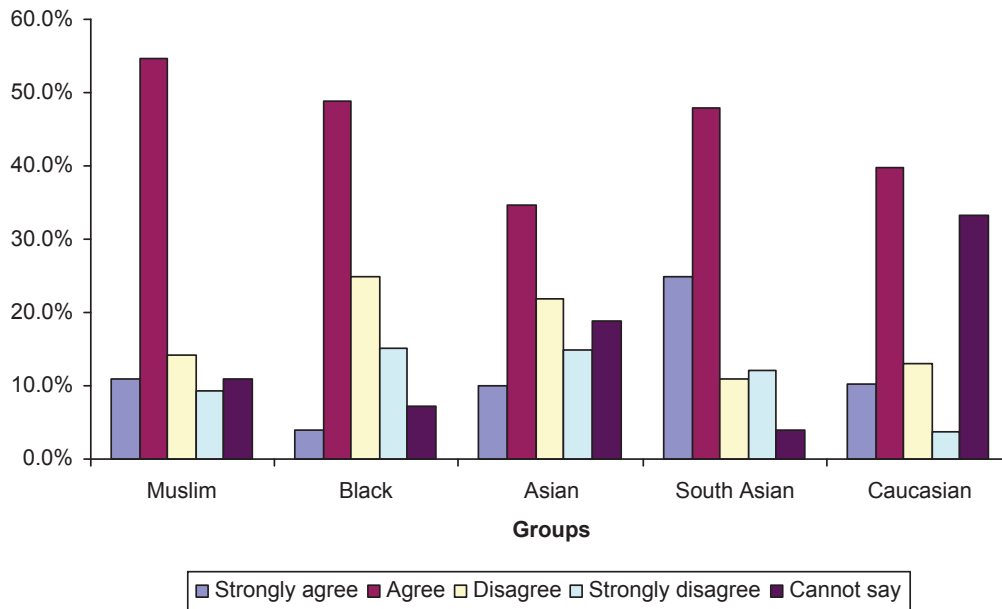


Figure 64. Montreal results - Police are properly trained to understand people from different ethnic and religious backgrounds

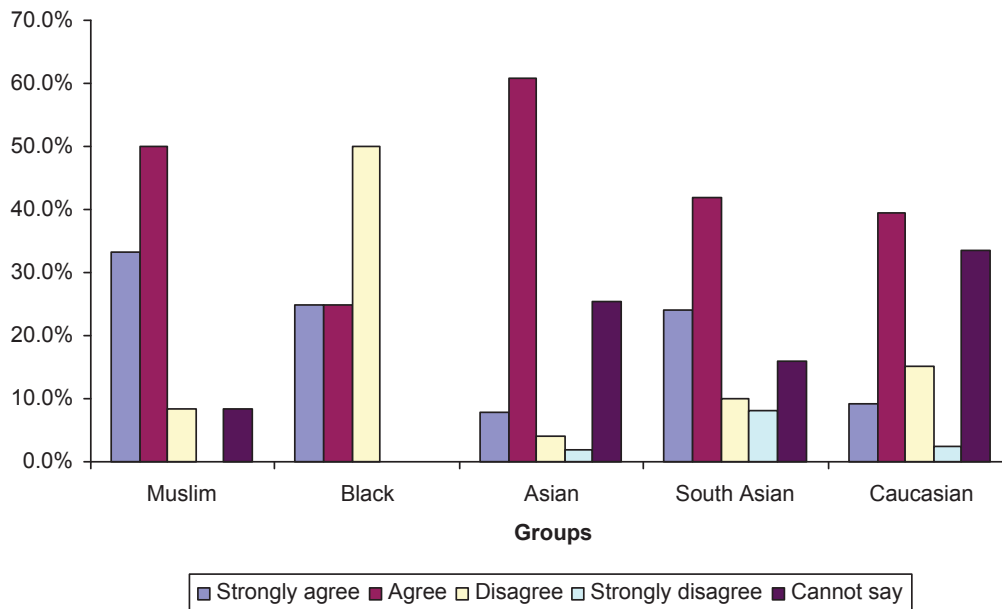


Figure 65. Saskatoon results - Police are properly trained to understand people from different ethnic and religious backgrounds

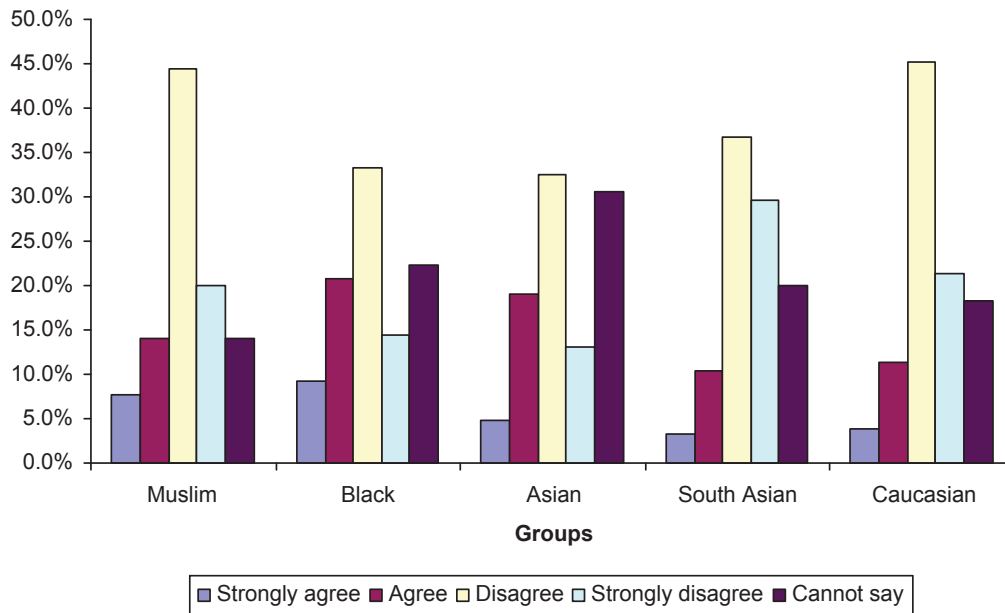


Figure 66. Aggregate results - Police rely too much on physical force to deal with issues in my community

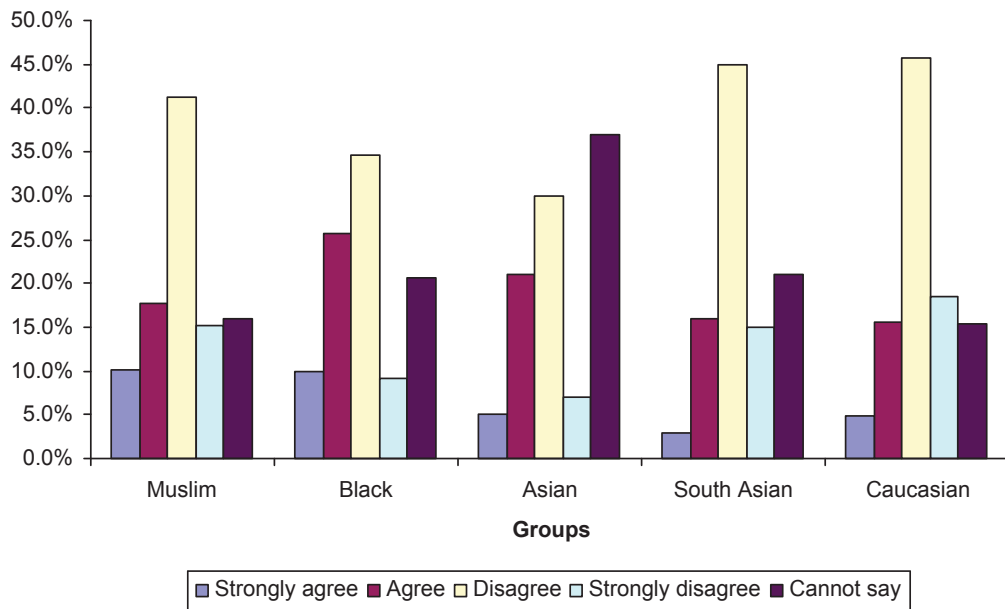


Figure 67. Toronto results - Police rely too much on physical force to deal with issues in my community

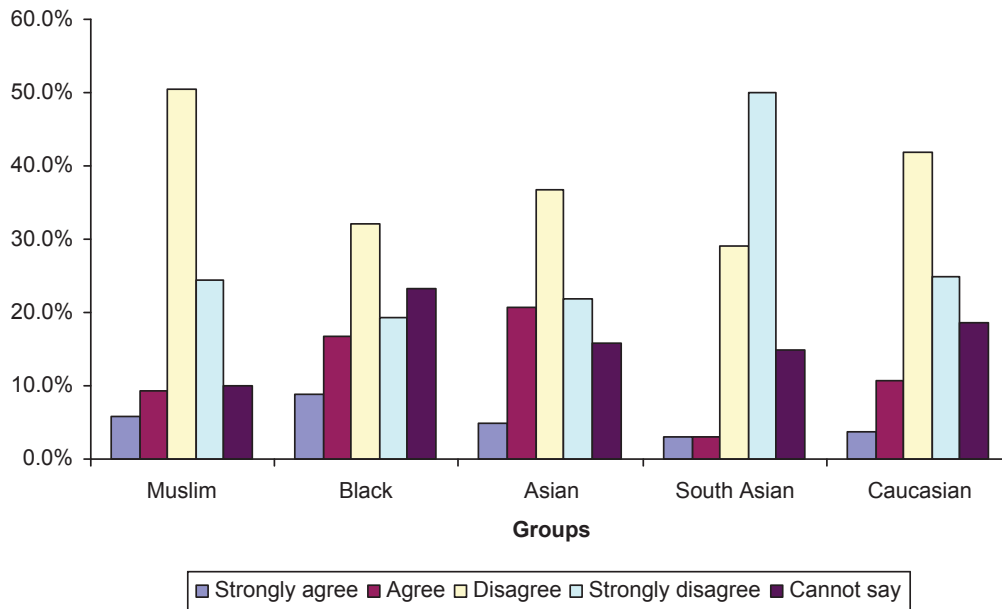


Figure 68. Montreal results - Police rely too much on physical force to deal with issues in my community

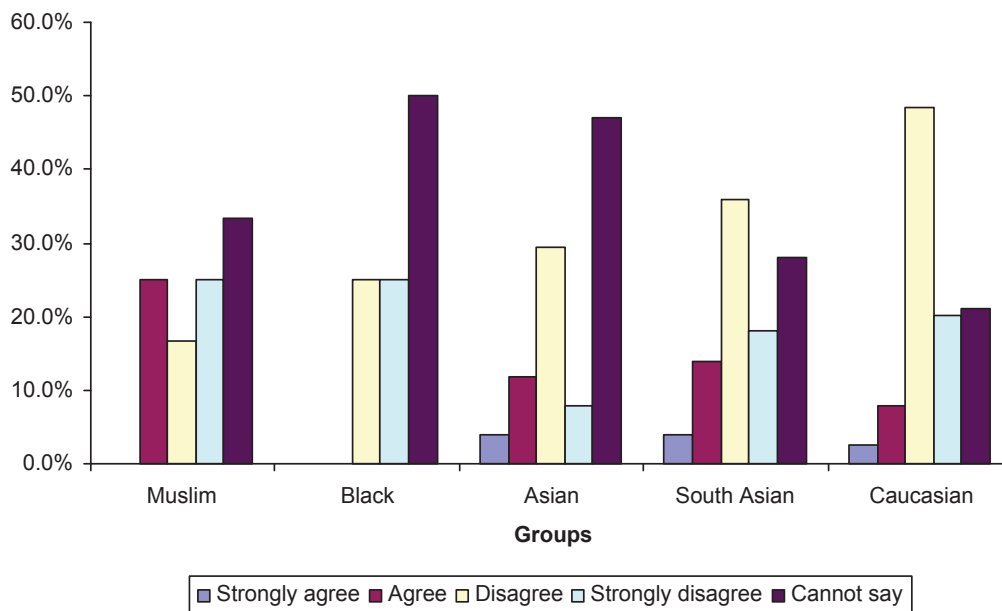


Figure 69. Saskatoon results - Police rely too much on physical force to deal with issues in my community

Conditions under which respondents would seek police assistance.

Participants were asked to rate their likelihood of calling police in each of the following situation:

1. If you received threats to you or a family member's personal safety;
2. To report stolen property from your household;
3. To report illegal activities in your neighbourhood;

4. To report domestic abuse in another household.

In Montreal, we found that South Asians have an elevated level of reluctance to report illegal activities in the neighbourhood; and would *definitely not contact* police to report domestic abuse in a neighbour’s home; Furthermore, Blacks who are *likely to contact* and those *not likely to contact* the police, to report illegal activity in the neighbourhood, are almost equivalent. See figures 70 to 85.

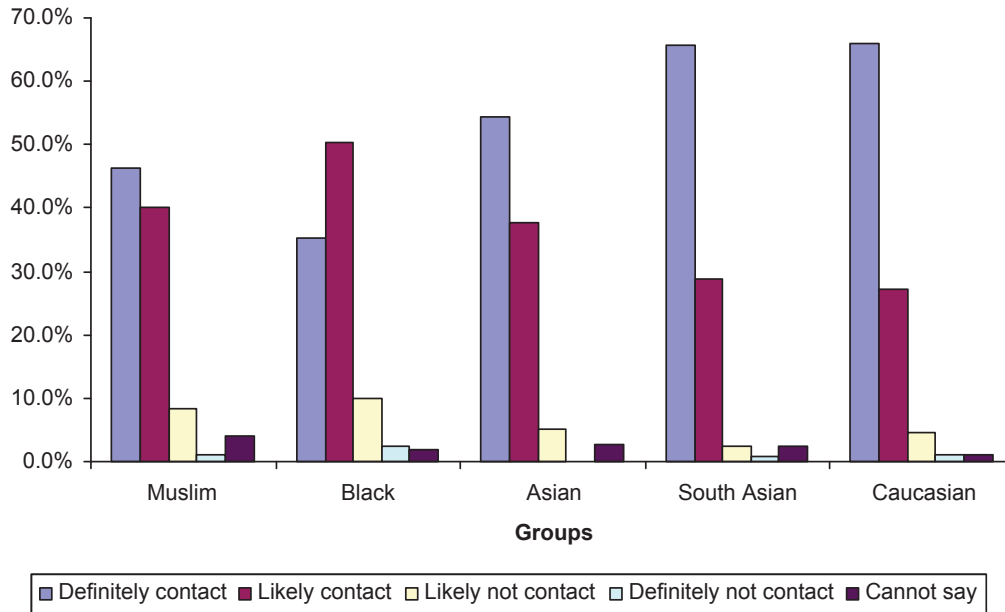


Figure 70. Aggregate results - To report threats to oneself or a family member's personal safety

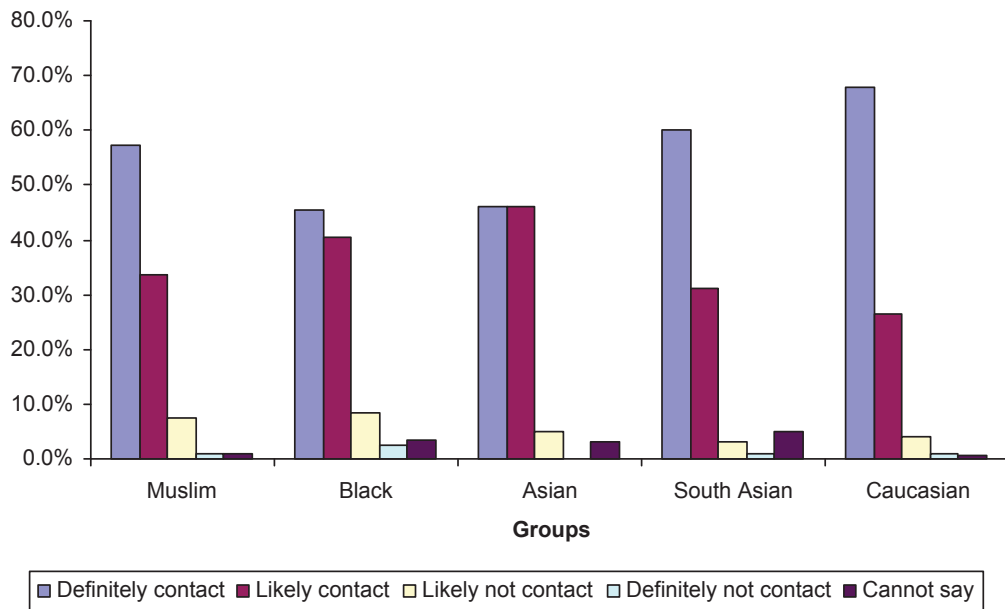


Figure 71. Toronto results - To report threats to oneself or a family member's personal safety

member's personal safety

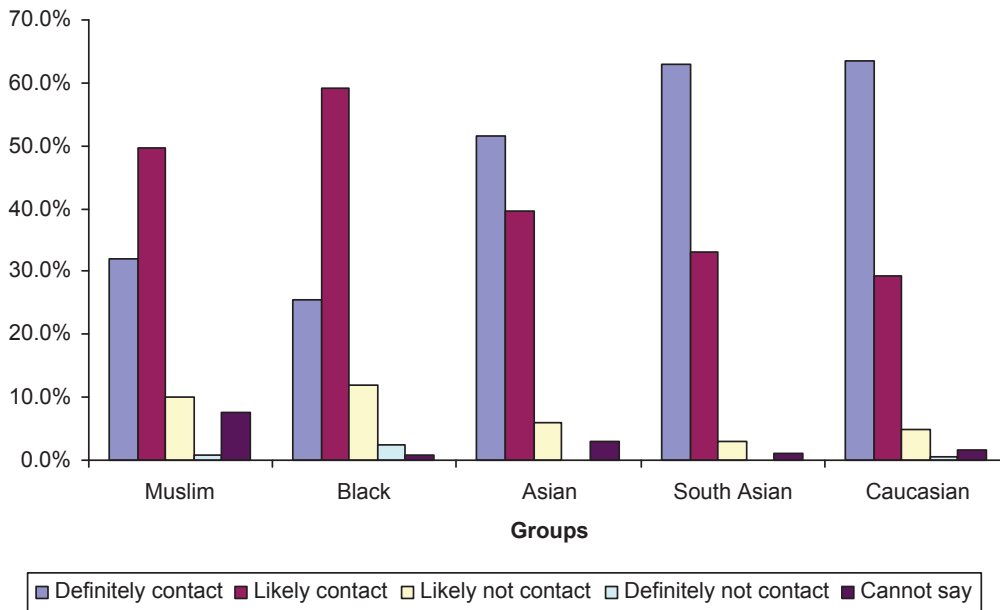


Figure 72. Montreal results - To report threats to oneself or a family member's personal safety

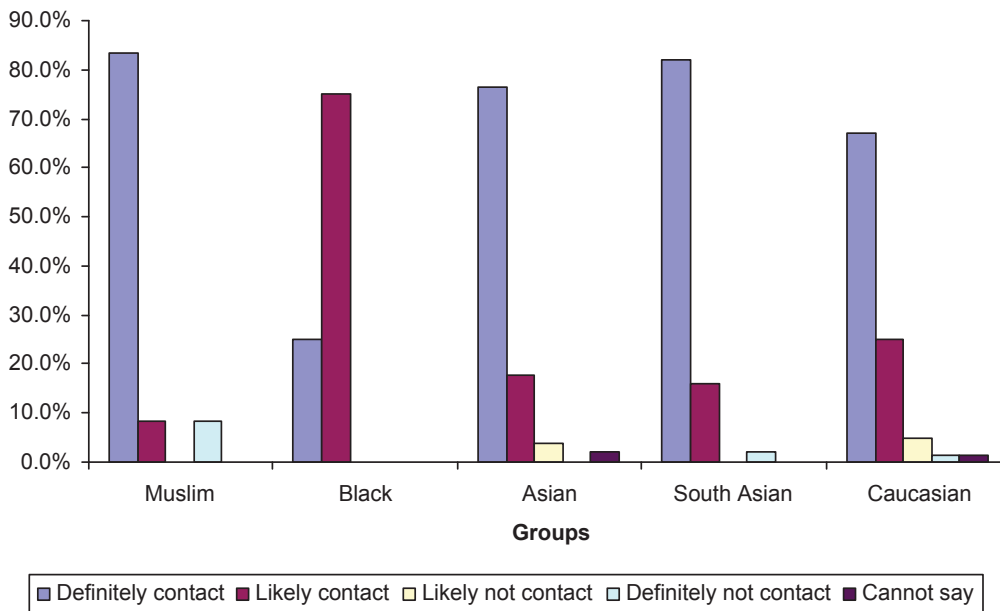


Figure 73. Saskatoon results - To report threats to oneself or a family member's personal safety

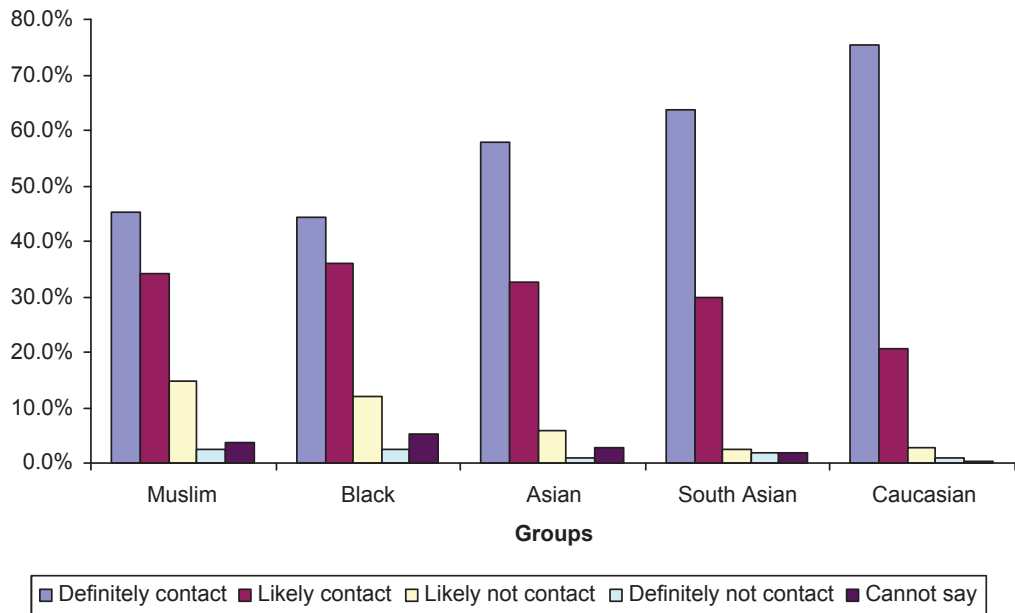


Figure 74. Aggregate results - To report stolen property from household

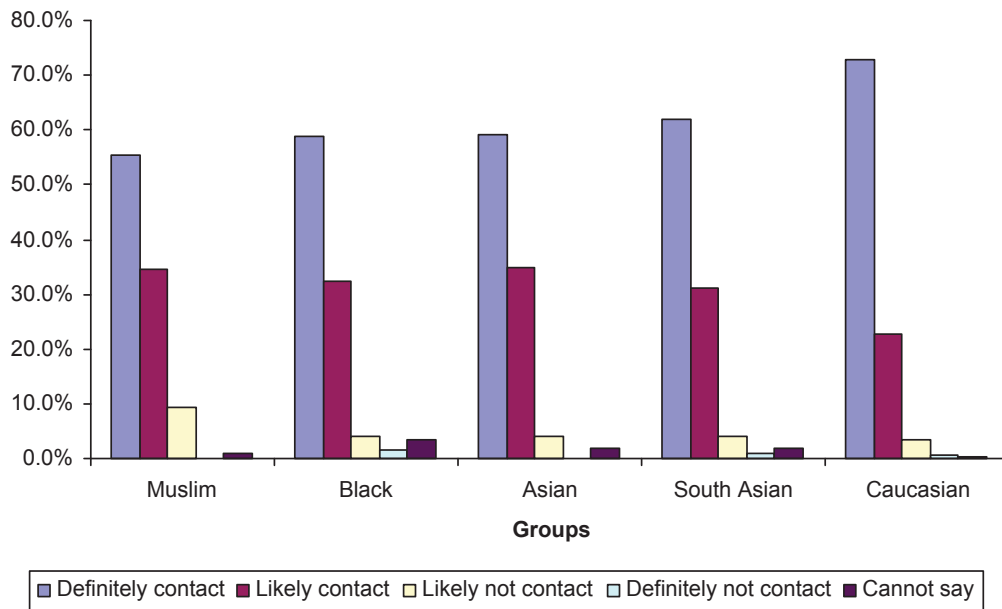


Figure 75. Toronto results - To report stolen property from household

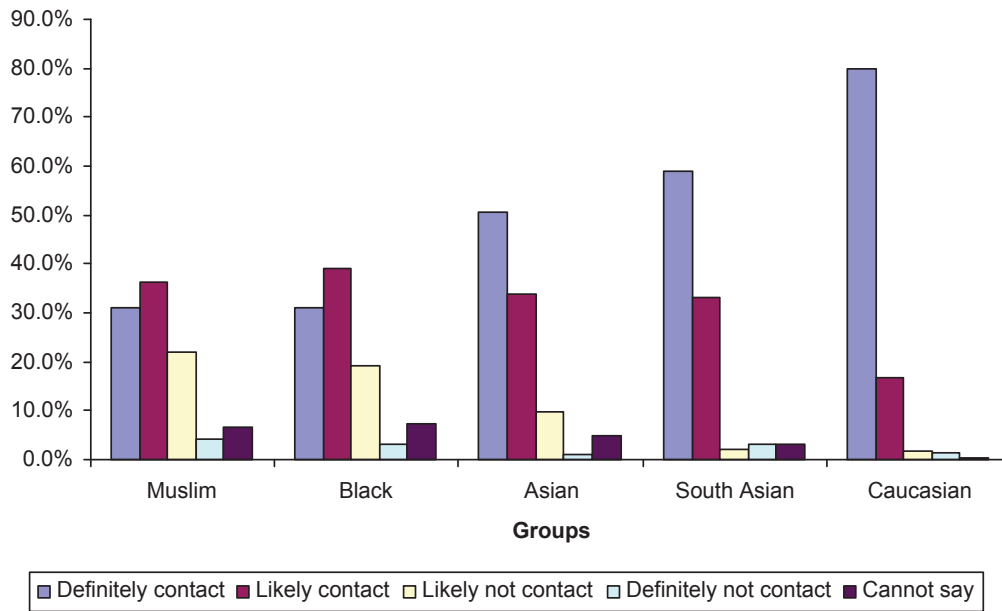


Figure 76. Montreal results - To report stolen property from household

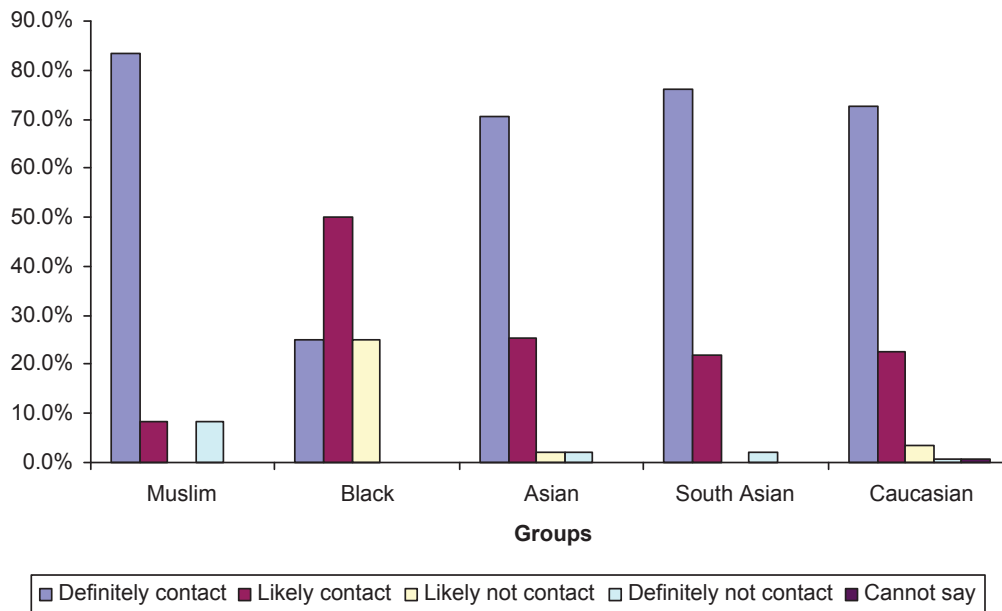


Figure 77. Saskatoon results - To report stolen property from household

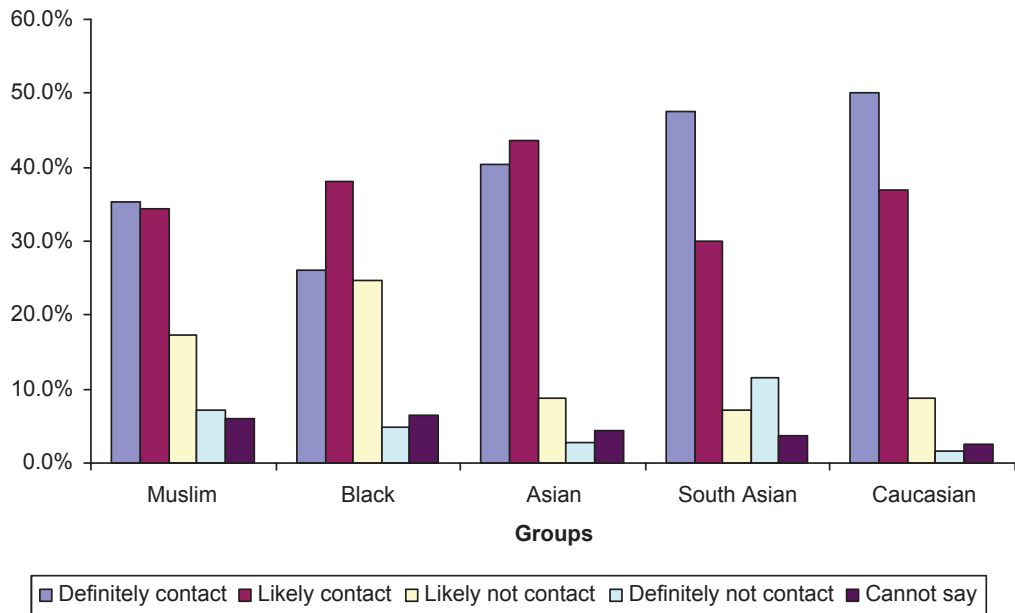


Figure 78. Aggregate results - To report illegal activities in the neighborhood

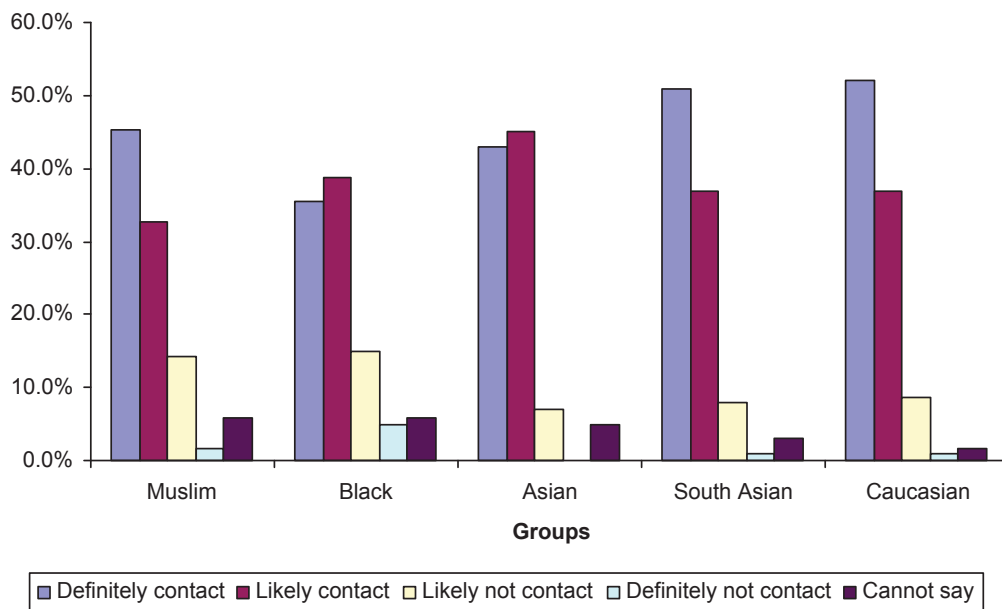


Figure 79. Toronto results - To report illegal activities in the neighborhood

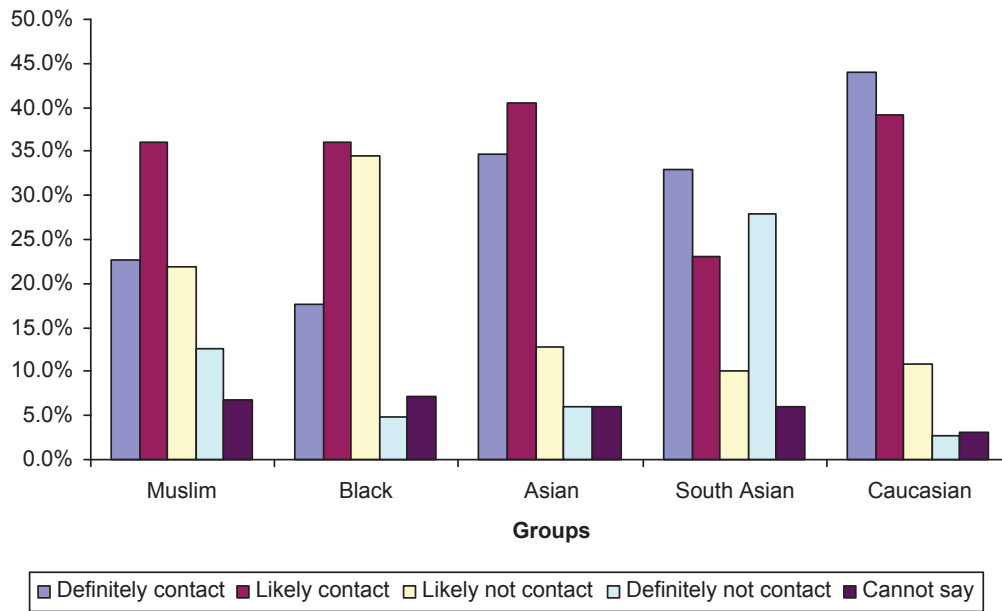


Figure 80. Montreal results - To report illegal activities in the neighborhood

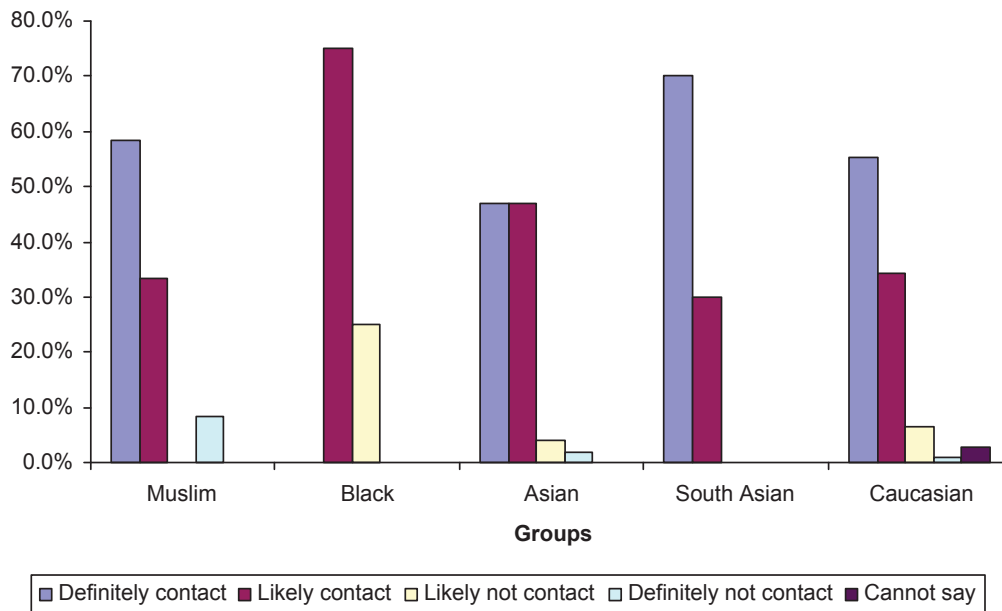


Figure 81. Saskatoon results - To report illegal activities in the neighborhood

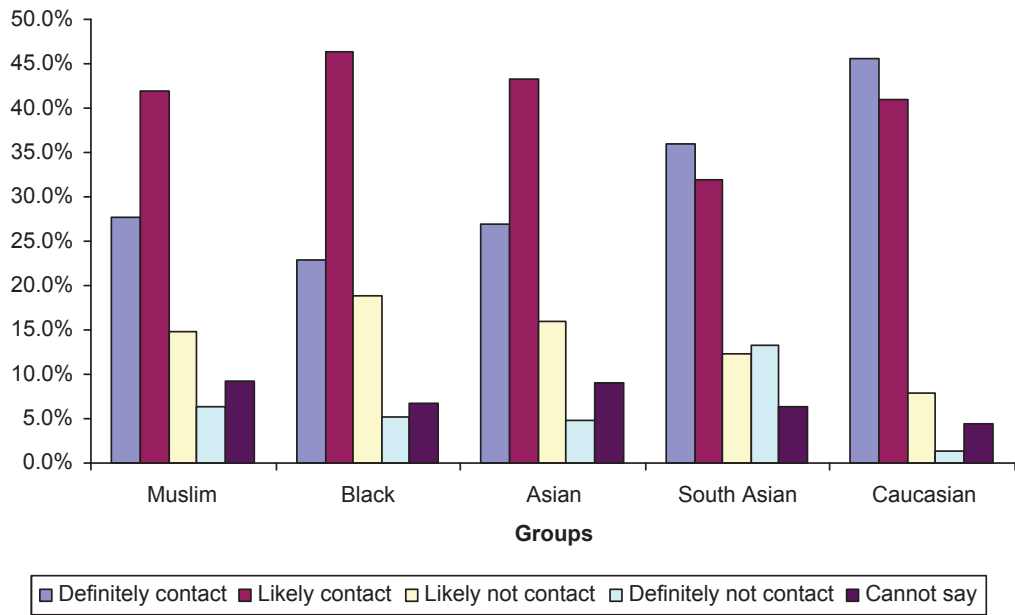


Figure 82. Aggregate results - To report domestic abuse in another household

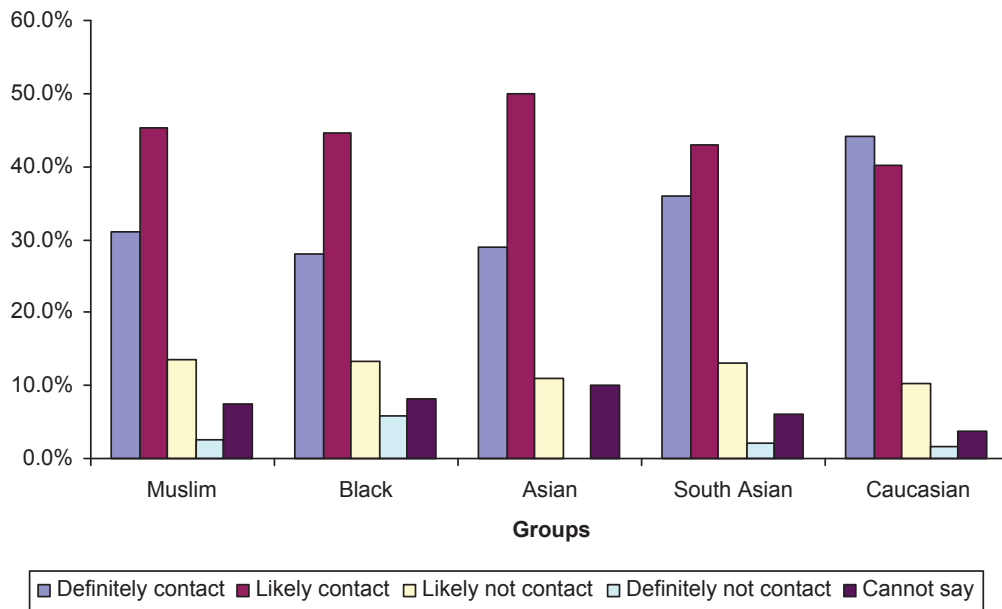


Figure 83. Toronto results - To report domestic abuse in another household

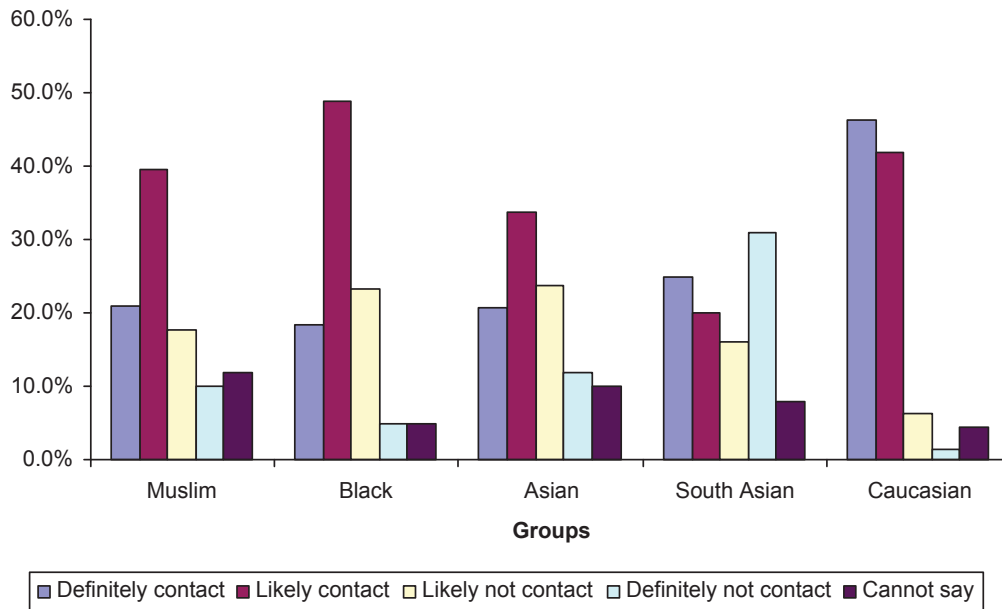


Figure 84. Montreal results - To report domestic abuse in another household

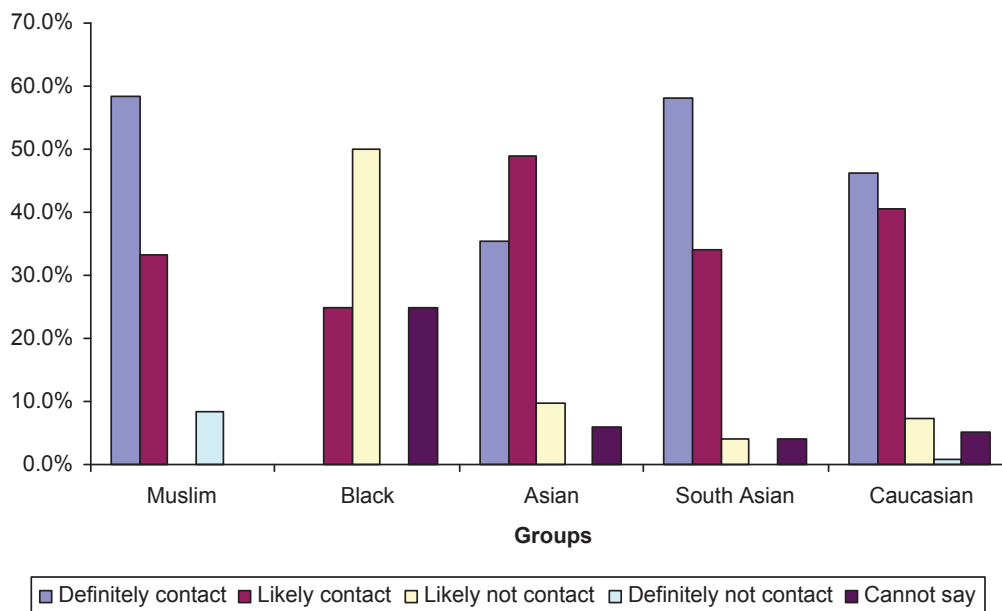


Figure 85. Saskatoon results - To report domestic abuse in another household

Perceptions of community safety.

When asked to state how they feel about the safety of their communities, most participants judge their neighbourhoods as being *generally safe* from crime and violence. See figures 86 to 89.

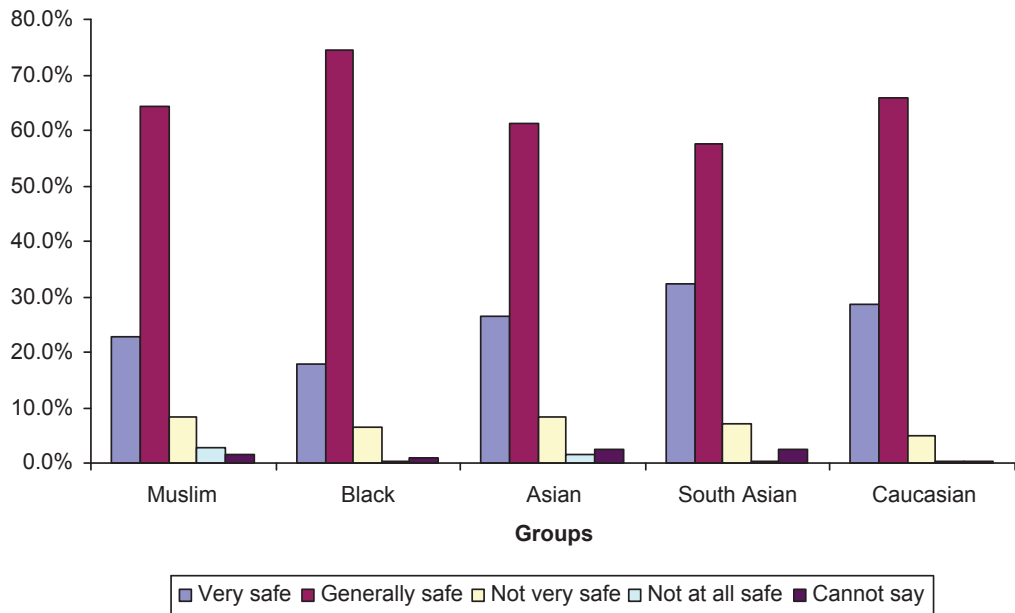


Figure 86. Aggregate results - Community rating in terms of feeling safe from crime and violence

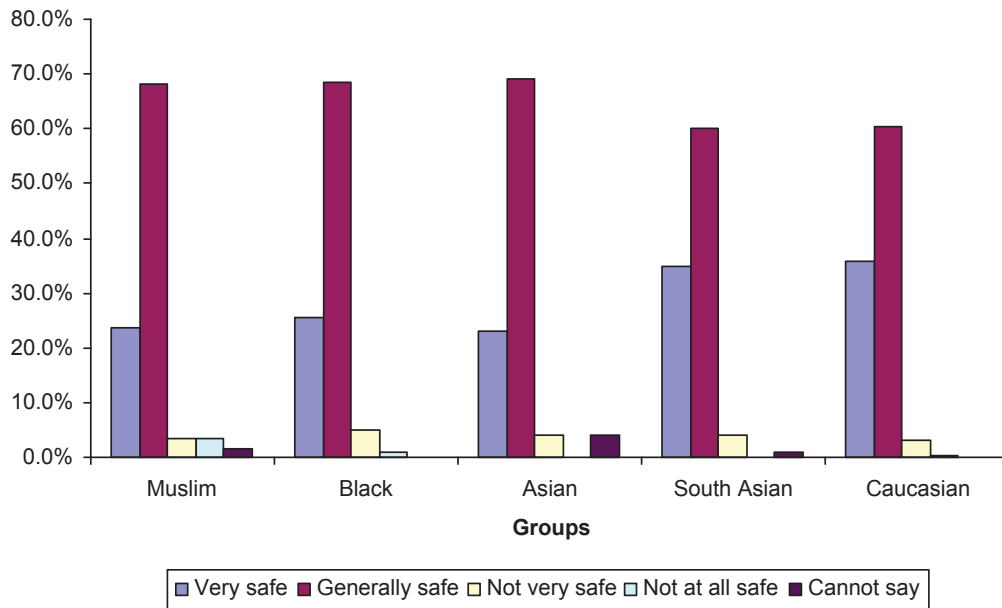


Figure 87. Toronto results - Community rating in terms of feeling safe from crime and violence

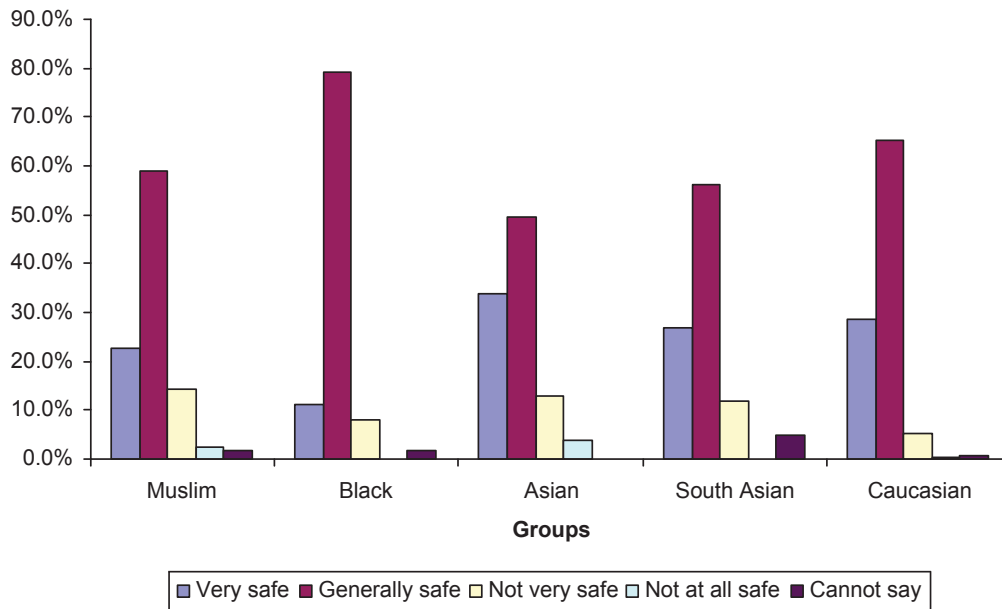


Figure 88. Montreal results - Community rating in terms of feeling safe from crime and violence

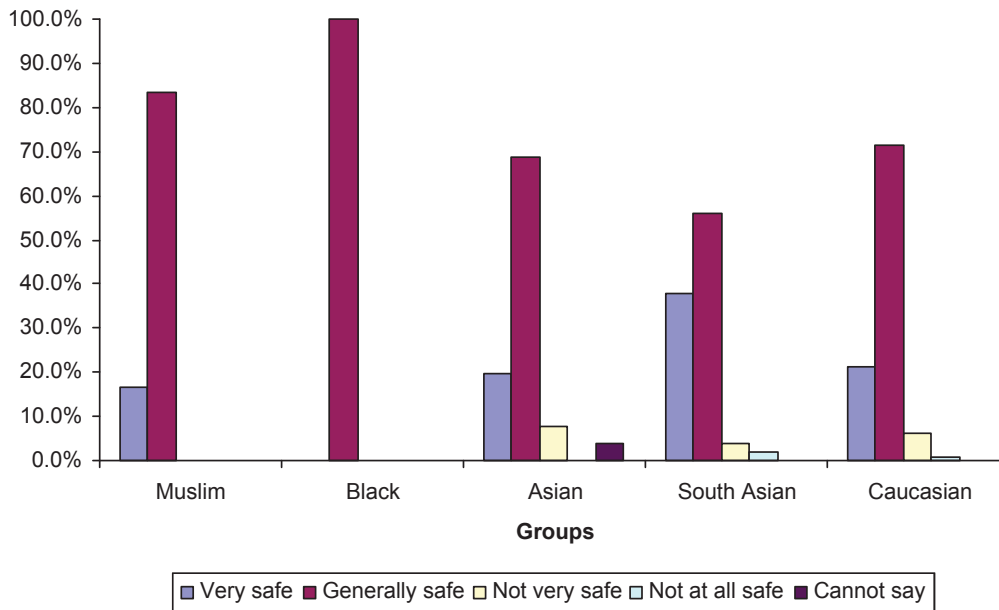


Figure 89. Saskatoon results - Community rating in terms of feeling safe from crime and violence

Direct experience with police.

Participants were asked to state whether they or their family members had had direct contact with police within the last five years. Results indicate that most did not have such contact. These results can be seen in figures 90 to 97.

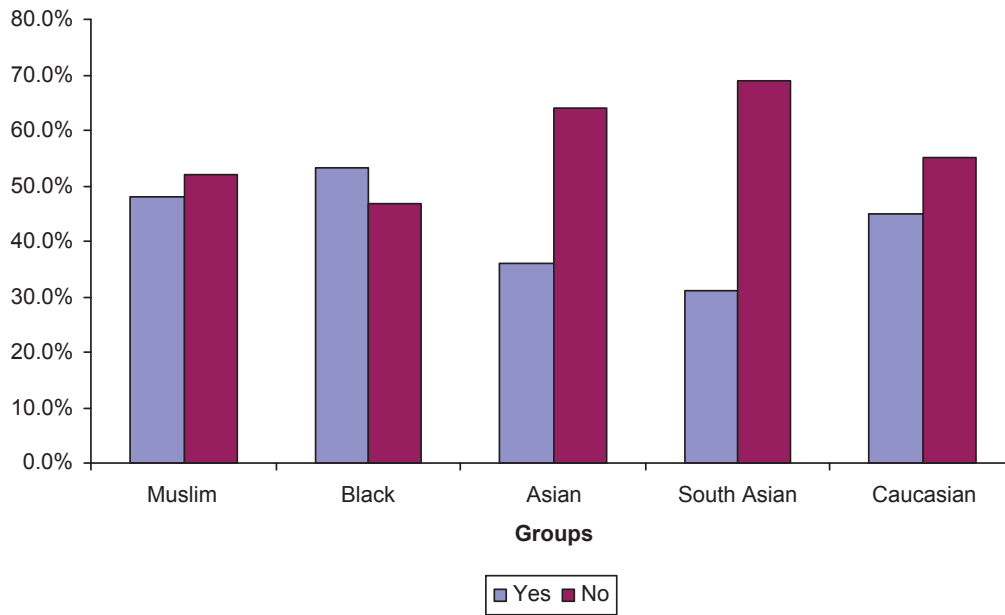


Figure 90. Aggregate results - Direct experience with police in the past five years

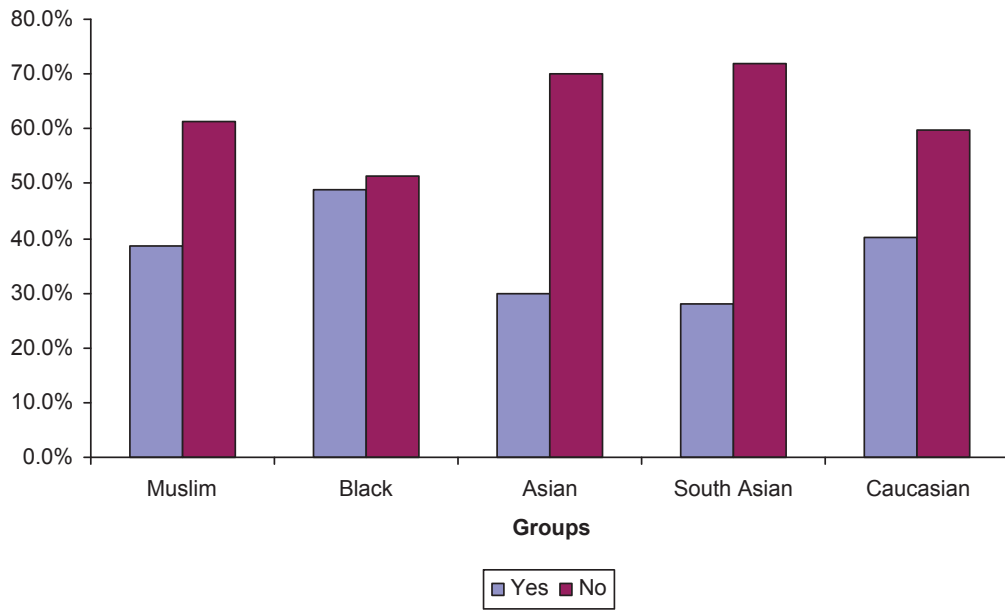


Figure 91. Toronto results - Direct experience with police in the past five years

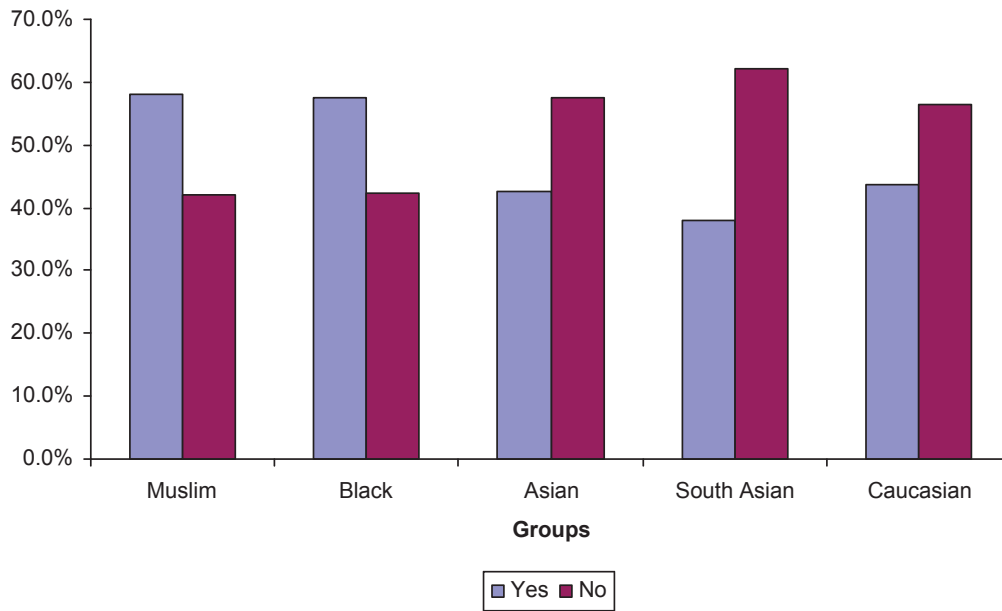


Figure 92. Montreal results - Direct experience with police in the past five years

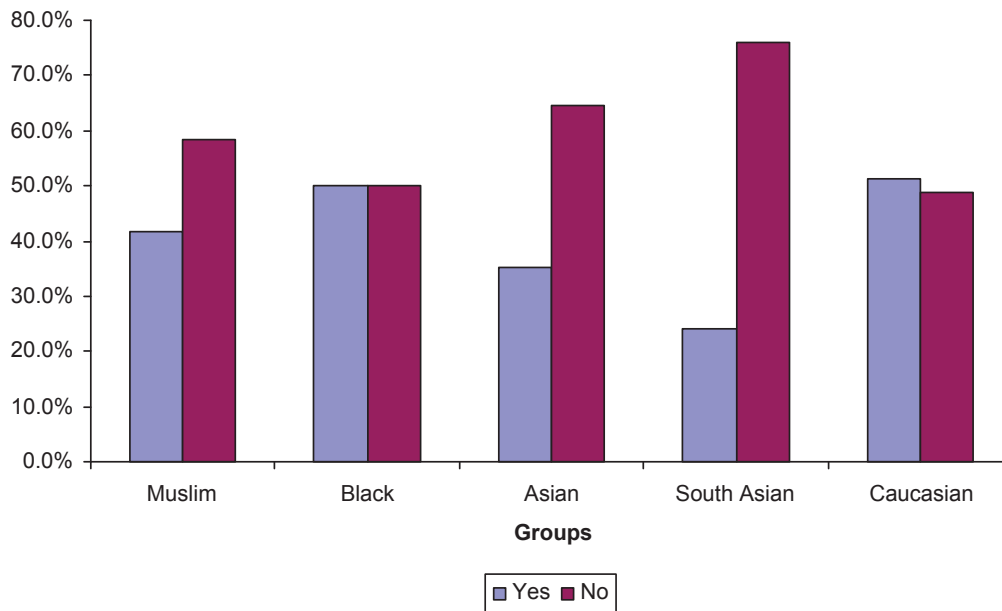


Figure 93. Saskatoon results - Direct experience with police in the past five years

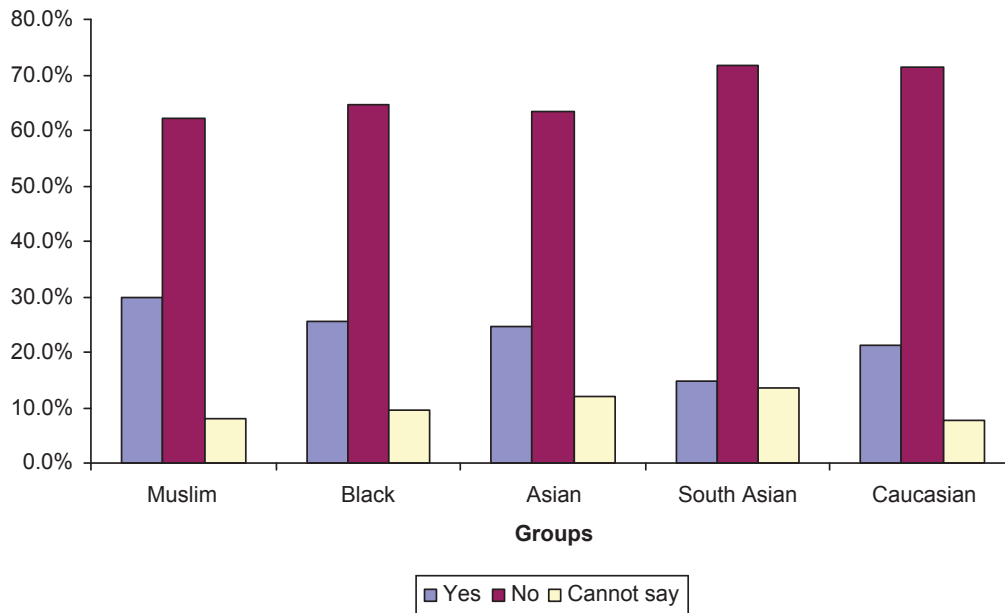


Figure 94. Aggregate results - Other family member having had a direct experience with police in past five years

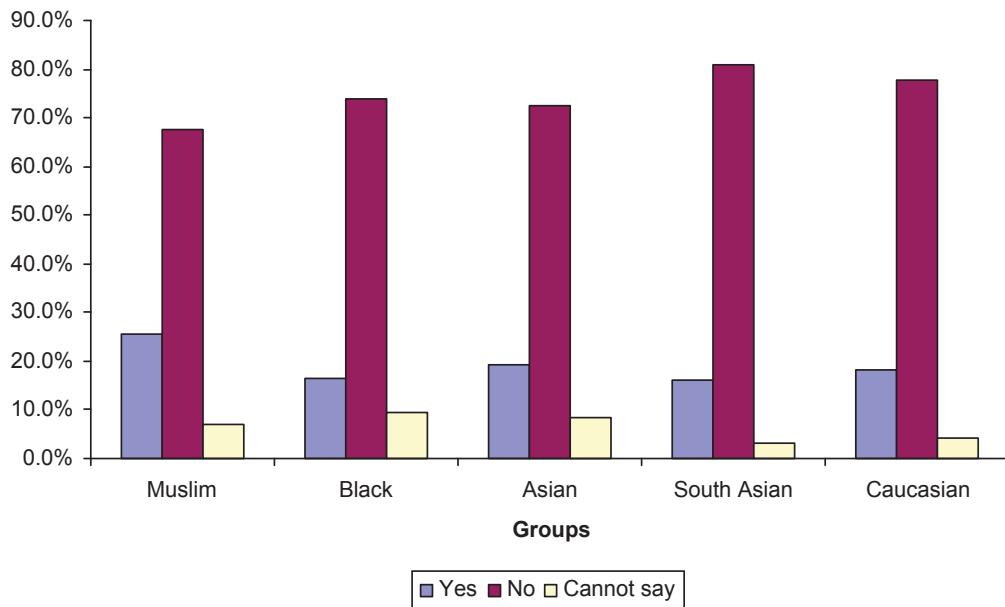


Figure 95. Toronto results - Other family member having had a direct experience with police in past five years

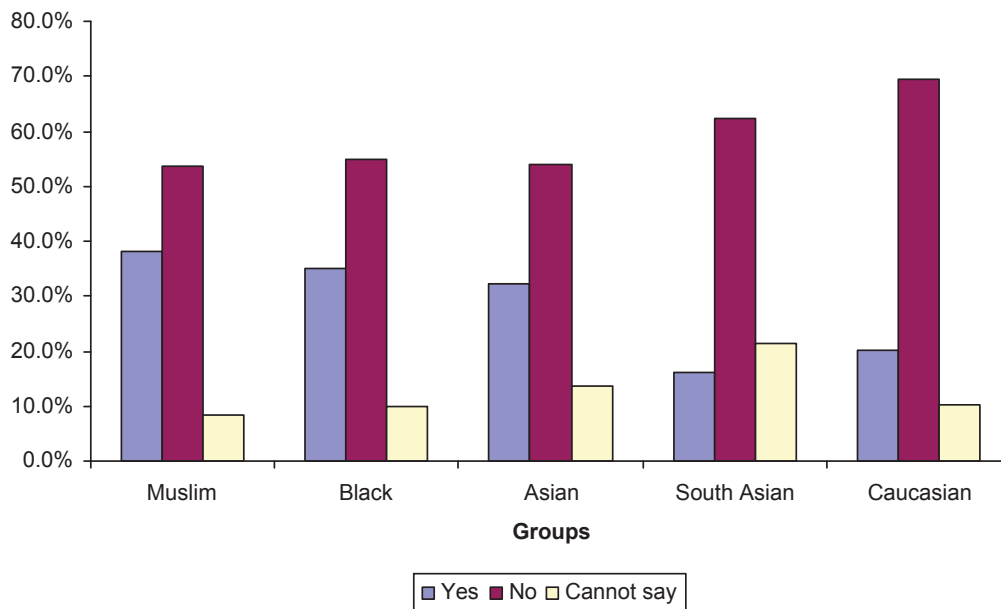


Figure 96. Montreal results - Other family member having had a direct experience with police in past five years

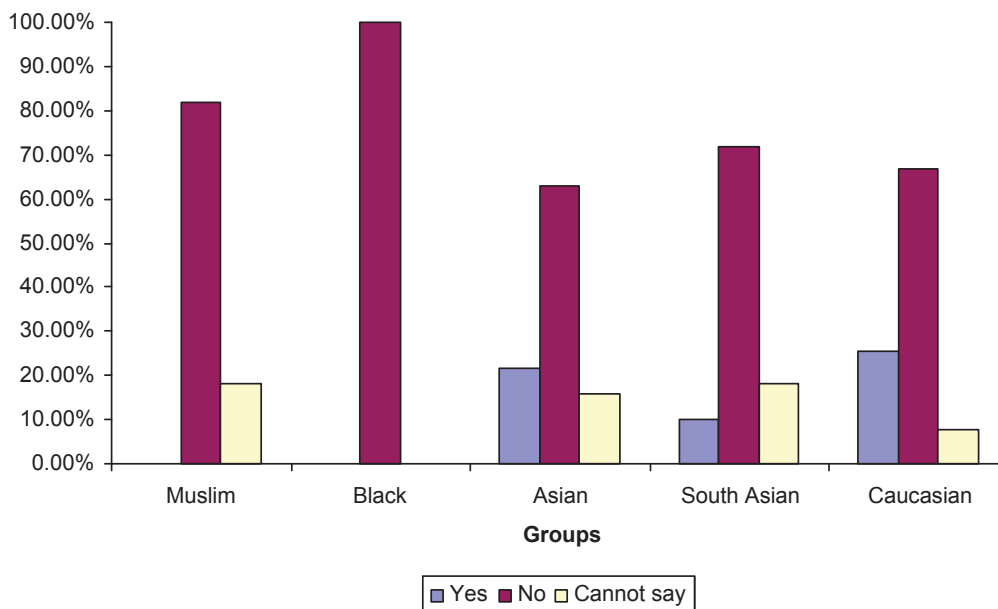


Figure 97. Saskatoon results - Other family member having had a direct experience with police in past five years

Those answering in the affirmative were asked to provide information on the quality of the exchange(s). Our data showed that most felt they were treated fairly and police acted professionally. Overall, of those who differed with this opinion, Muslims, Blacks and South Asians felt their treatment was *likely* attributable to their religion or ethnicity. In Toronto, Muslims who responded that their ethnicity or race *definitely* or *likely* played a prominent role in their treatment did so in equal percentages, while all South Asians felt it was *likely* so. Data from

Montreal indicate that with the exception of Asians, most were of the opinion their ethnicity or religion was *definitely* or *likely* the cause of their treatment. In Saskatoon, South Asians were predominantly of the opinion that it was *likely* the reason for their treatment. Figures 98 to 121 depict these results.

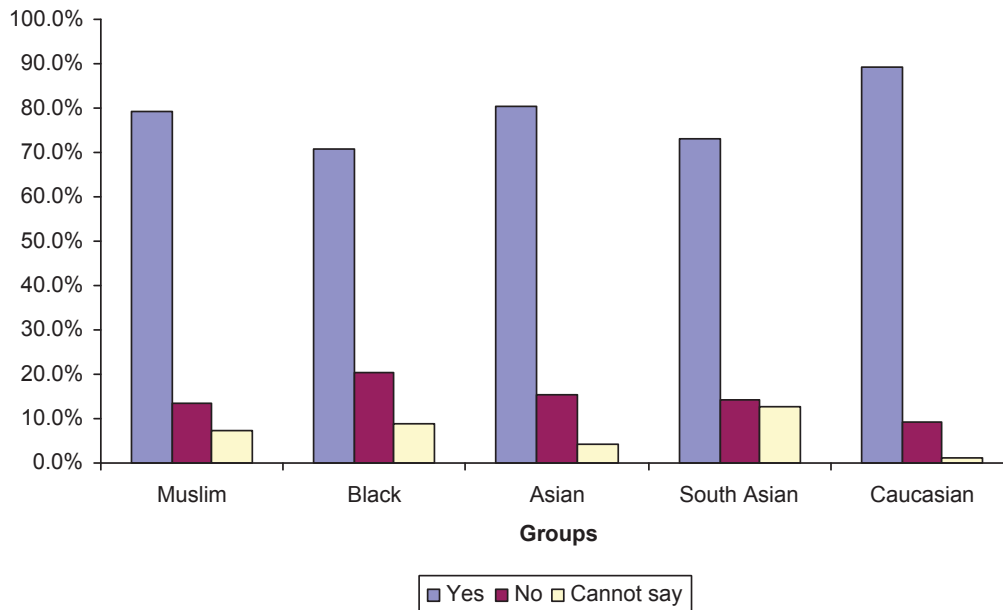


Figure 98. Aggregate results - During interaction, did the police officers act in a professional manner?

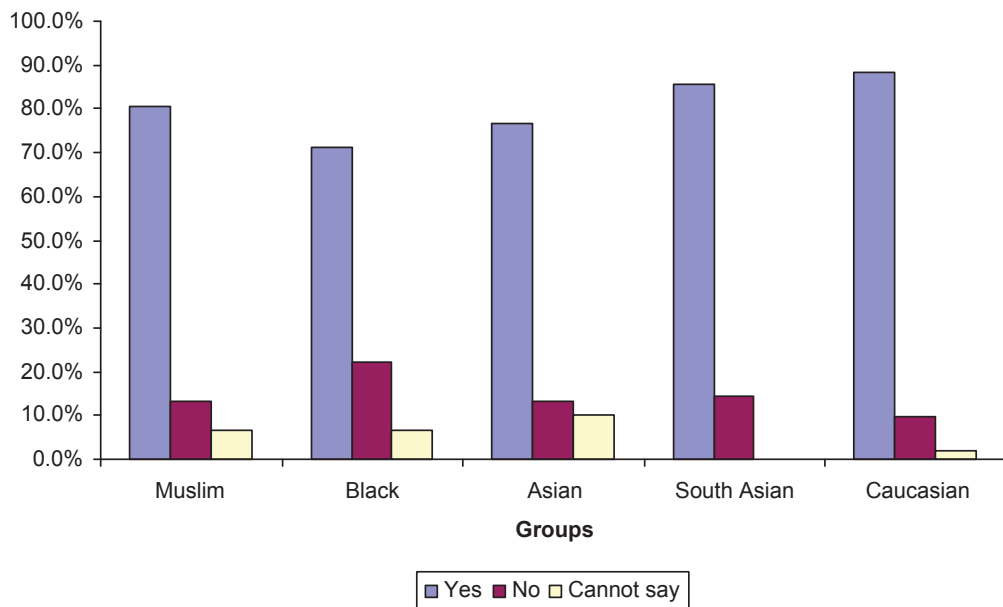


Figure 99. Toronto results - During interaction, did the police officers act in a professional manner?

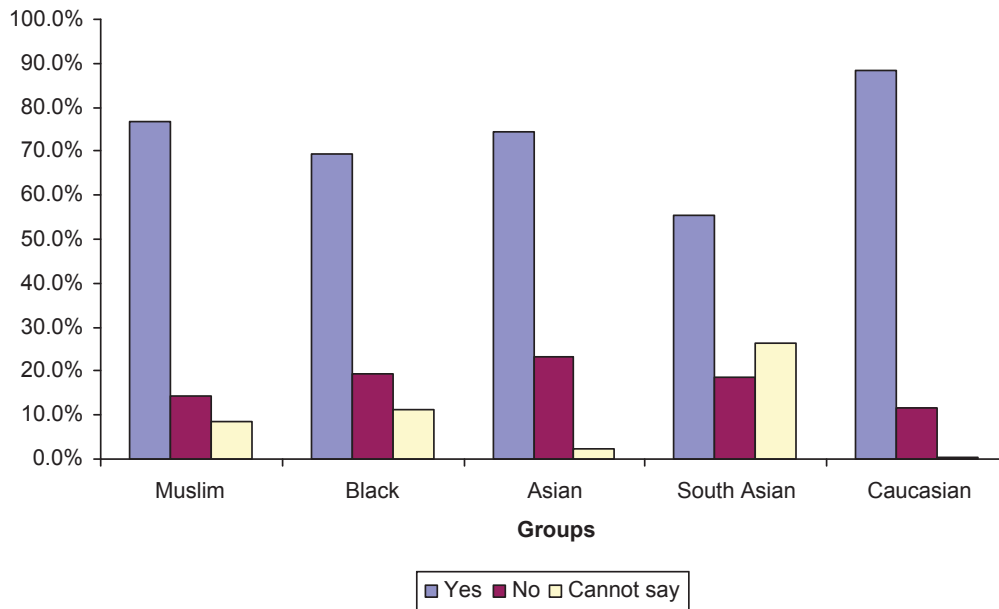


Figure 100. Montreal results - During interaction, did the police officers act in a professional manner?

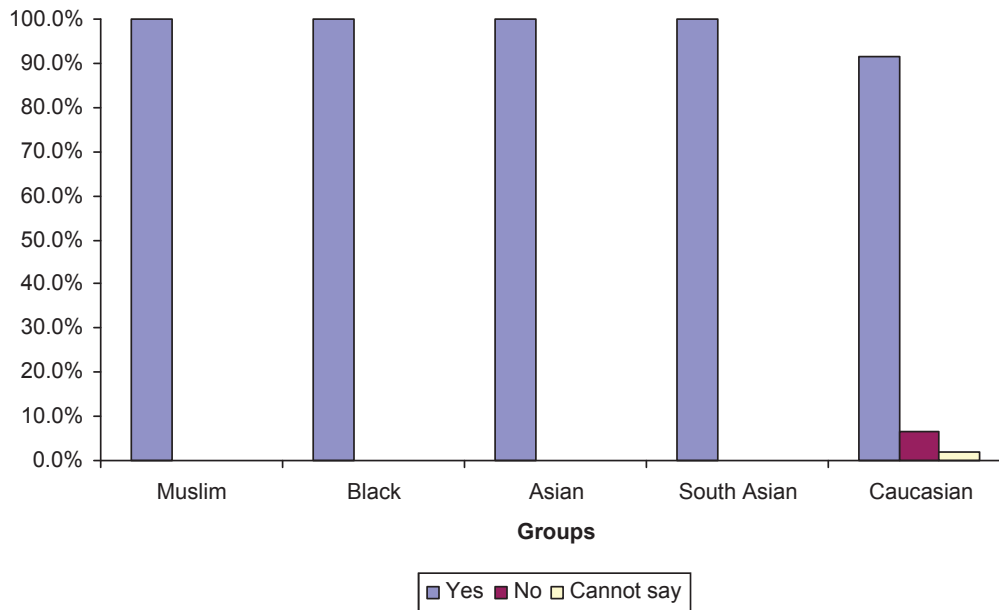


Figure 101. Saskatoon results - During interaction, did the police officers act in a professional manner?

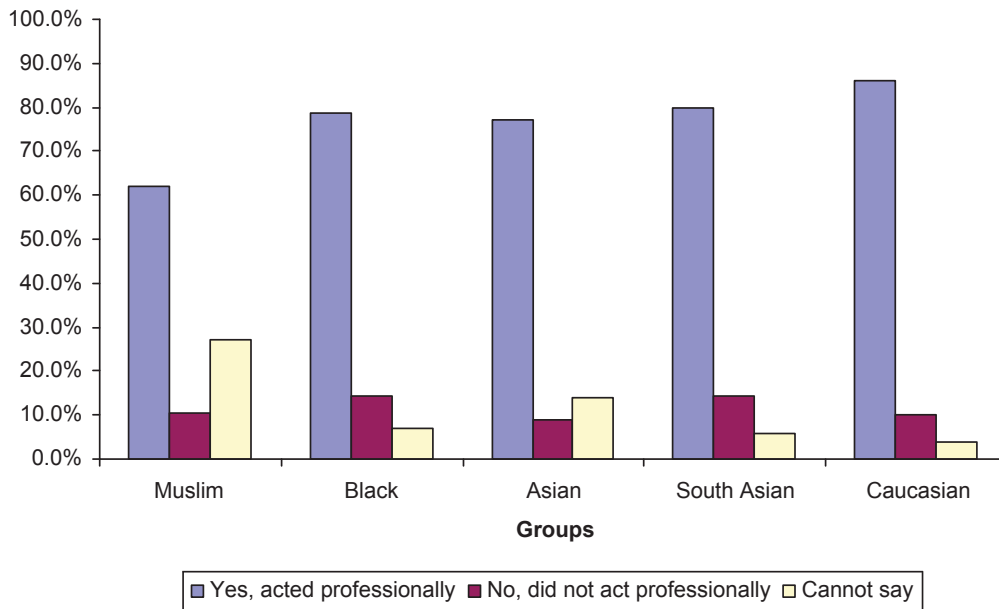


Figure 102. Aggregate results - During interaction, did the police officers act in a professional manner with your family member?

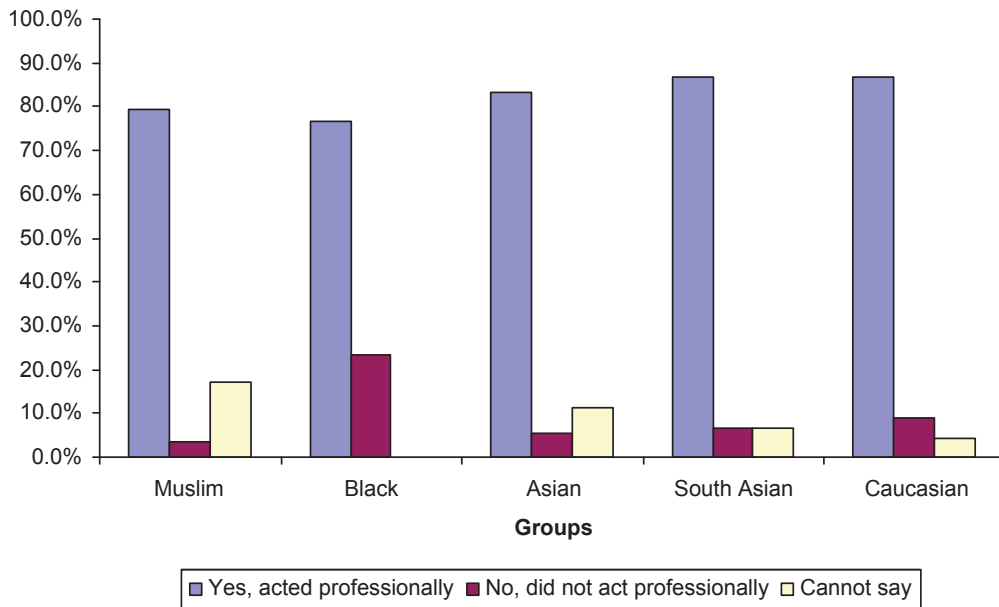


Figure 103. Toronto results - During interaction, did the police officers act in a professional manner with your family member?

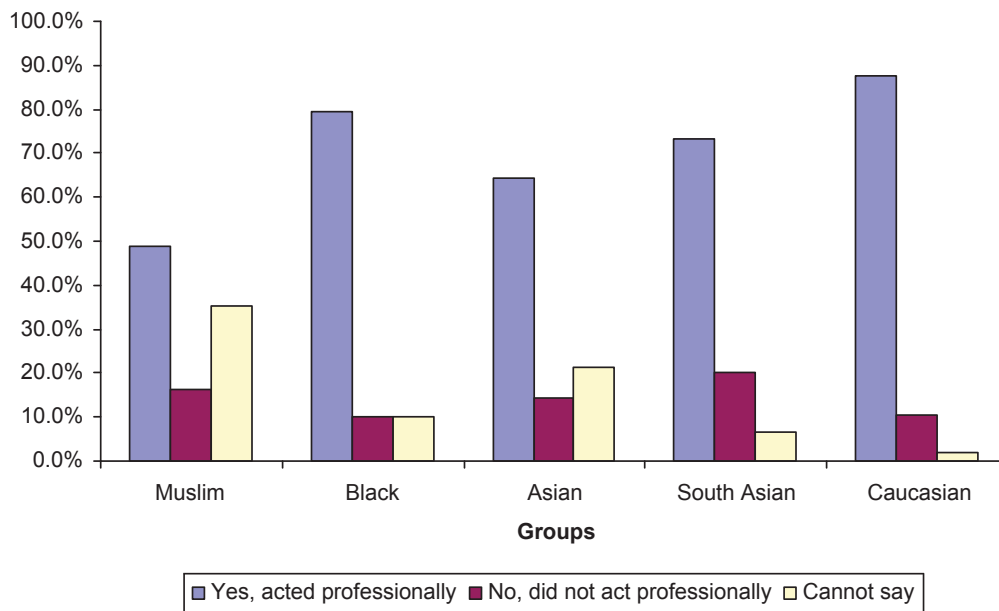


Figure 104. Montreal results - During interaction, did the police officers act in a professional manner with your family member?

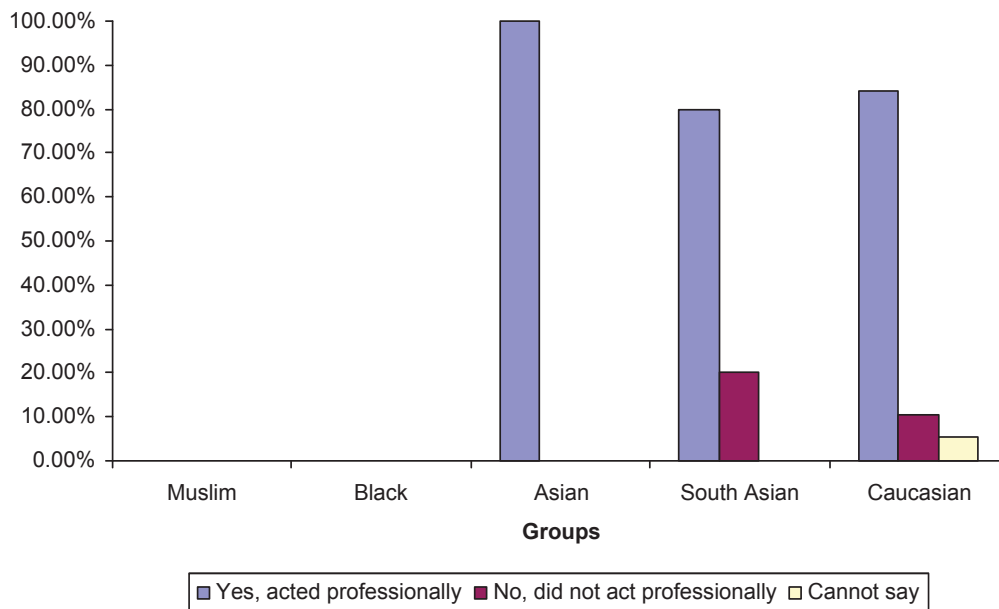


Figure 105. Saskatoon results - During interaction, did the police officers act in a professional manner with your family member?

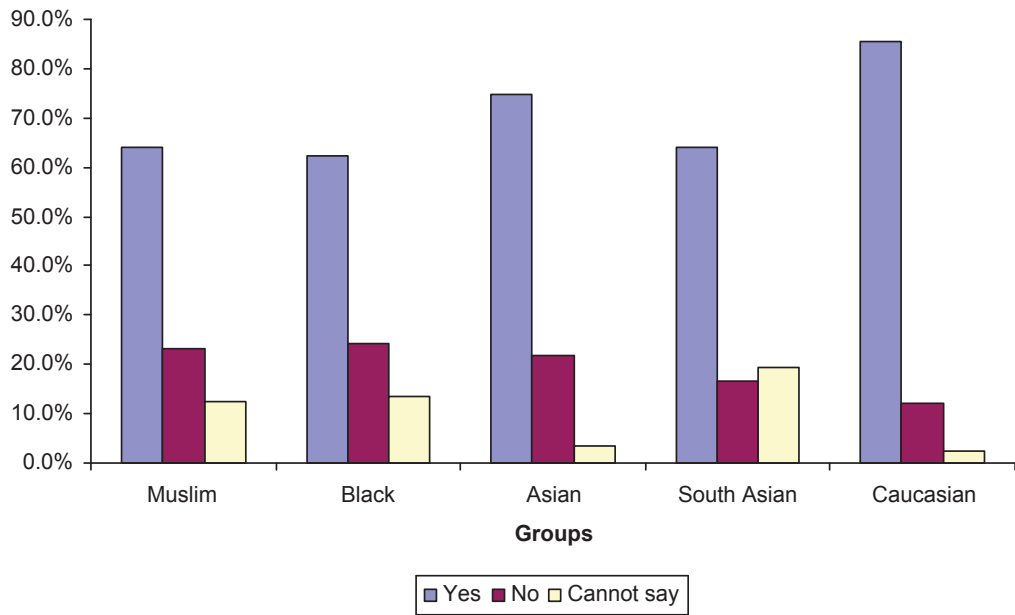


Figure 106. Aggregate results - During interaction, did the police officers treat you fairly?

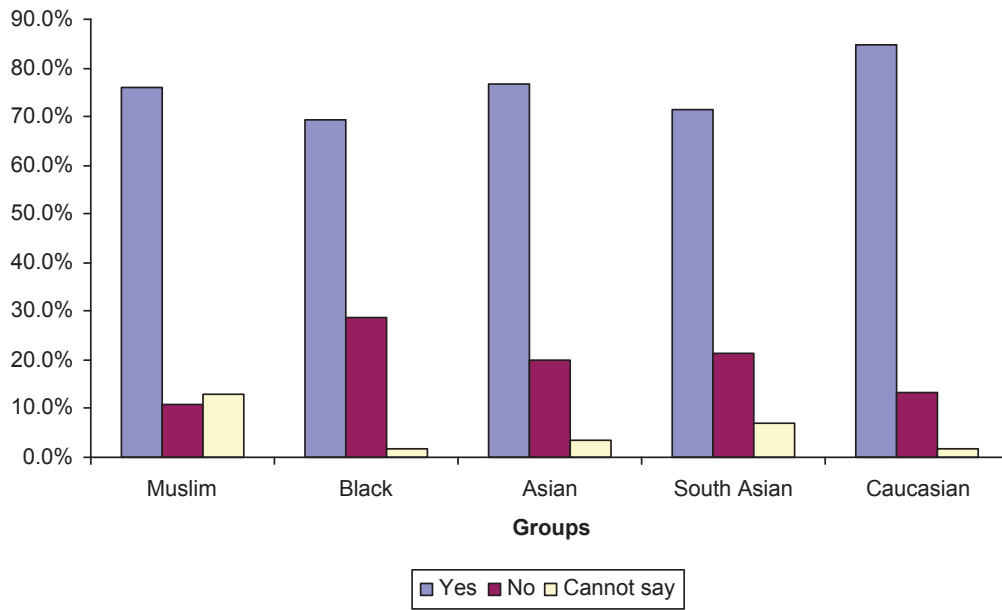


Figure 107. Toronto results - During interaction, did the police officers treat you fairly?

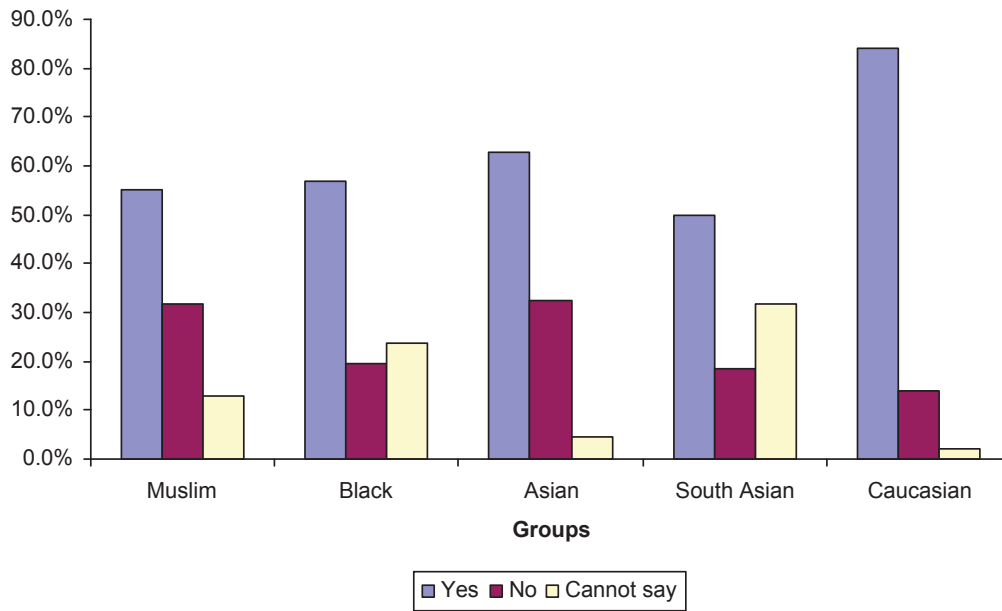


Figure 108. Montreal results - During interaction, did the police officers treat you fairly?

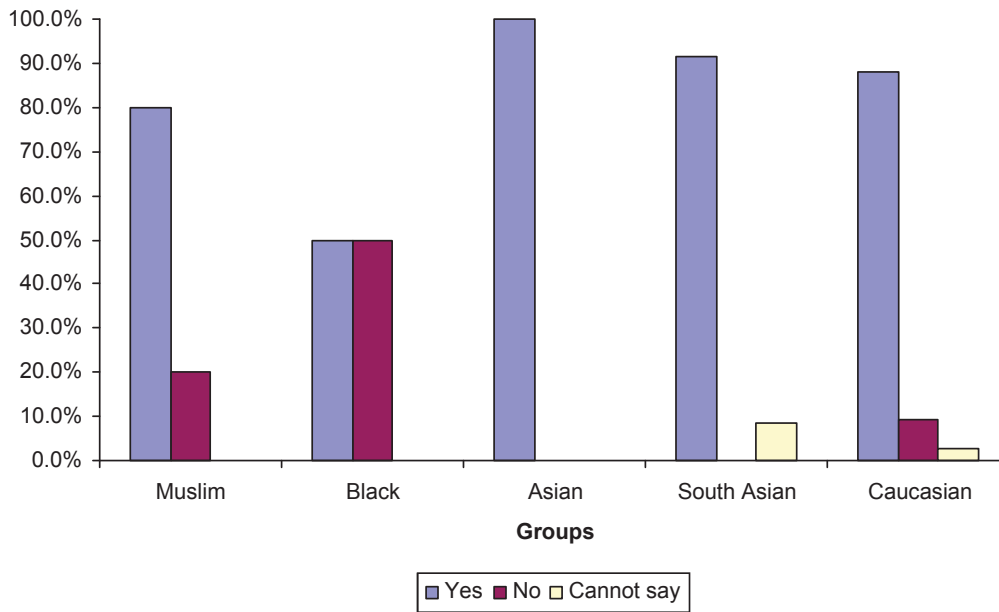


Figure 109. Saskatoon results - During interaction, did the police officers treat you fairly?

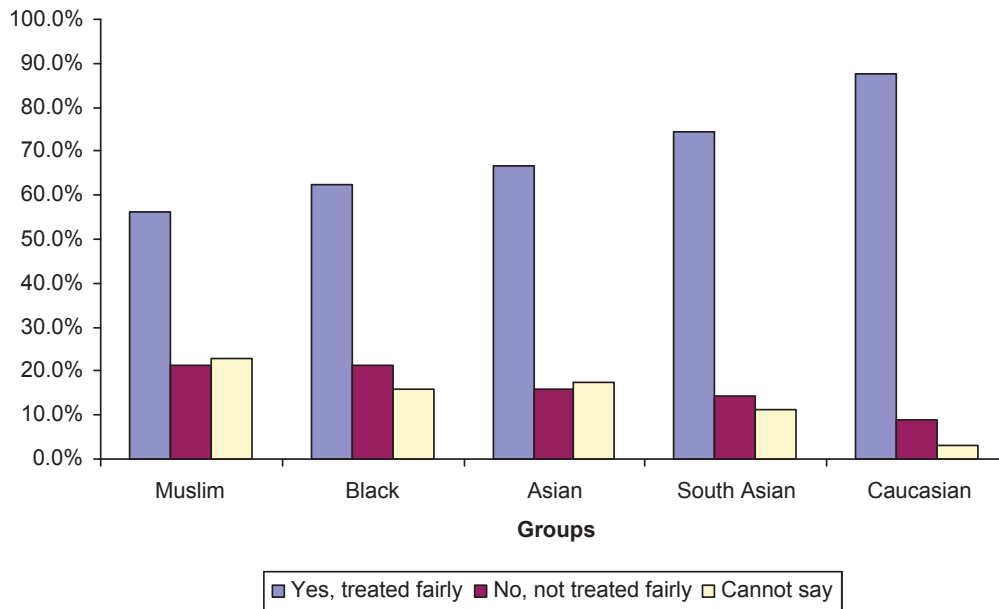


Figure 110. Aggregate results - During interaction, did the police officers treat your family member fairly?

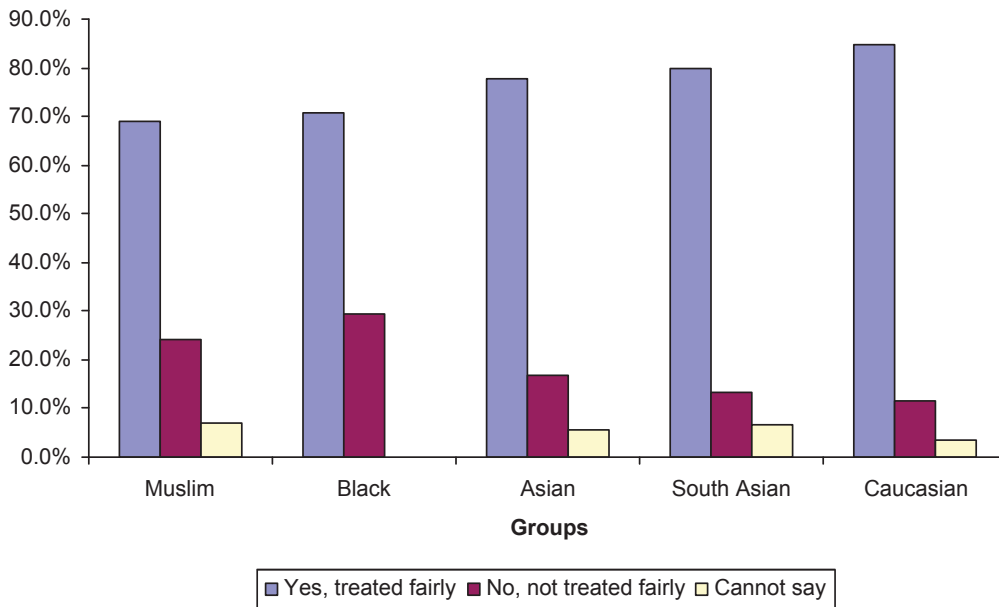


Figure 111. Toronto results - During interaction, did the police officers treat your family member fairly?

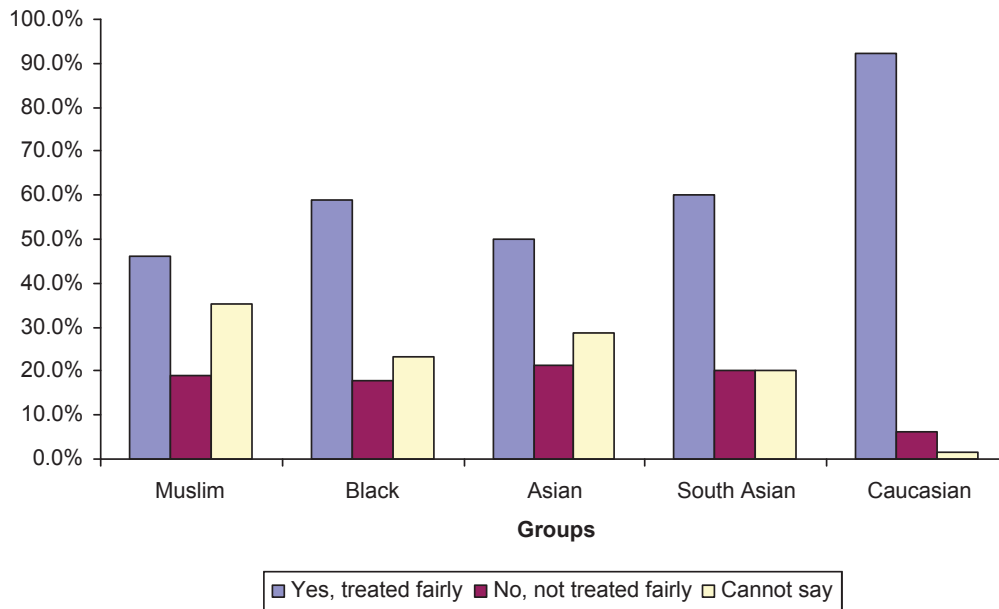


Figure 112. Montreal results - During interaction, did the police officers treat your family member fairly?

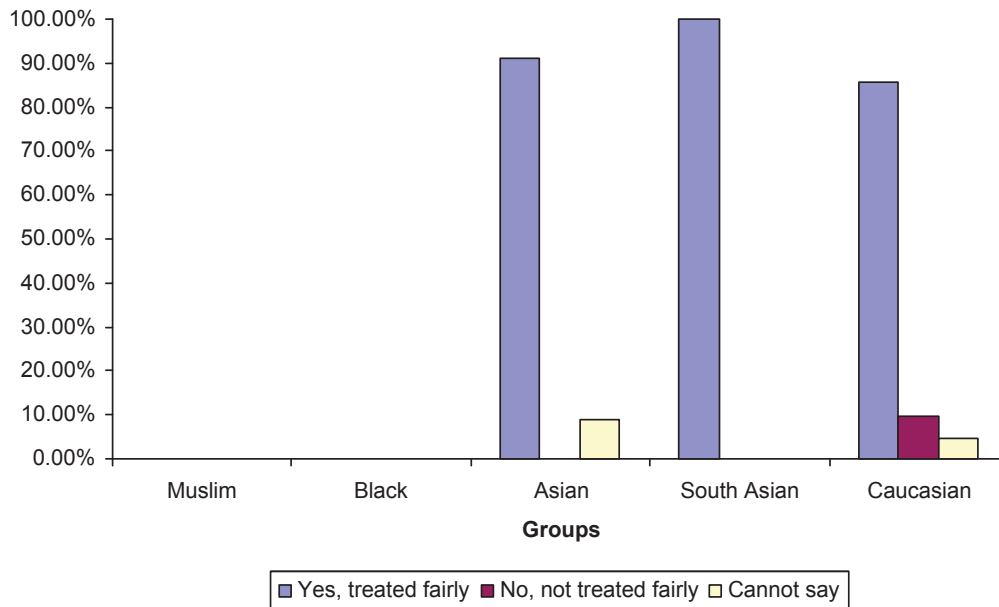


Figure 113. Saskatoon results - During interaction, did the police officers treat your family member fairly?

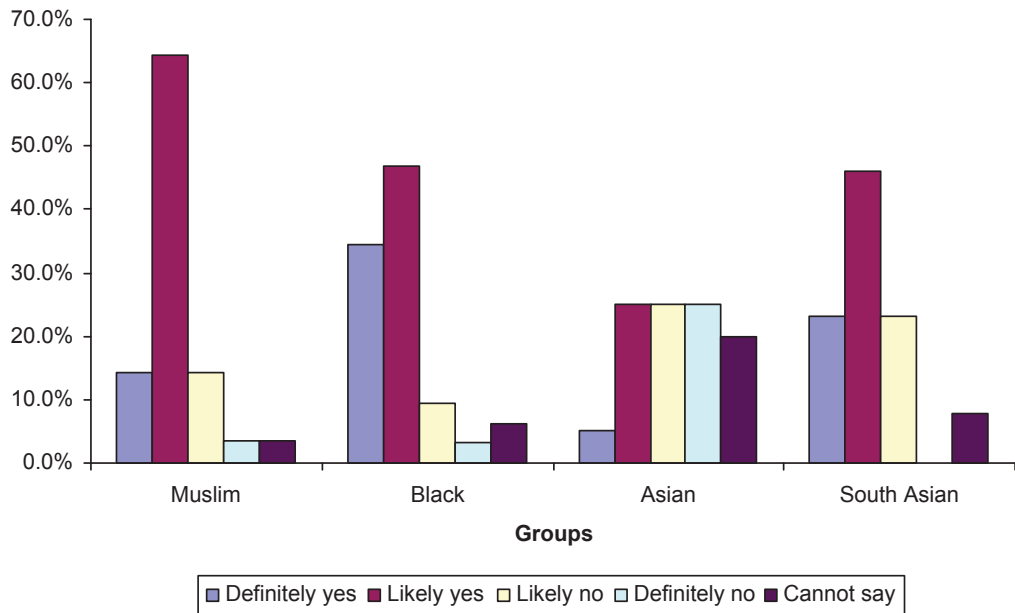


Figure 114. Aggregate results - Were you treated unfairly because of your ethnic or religious background?

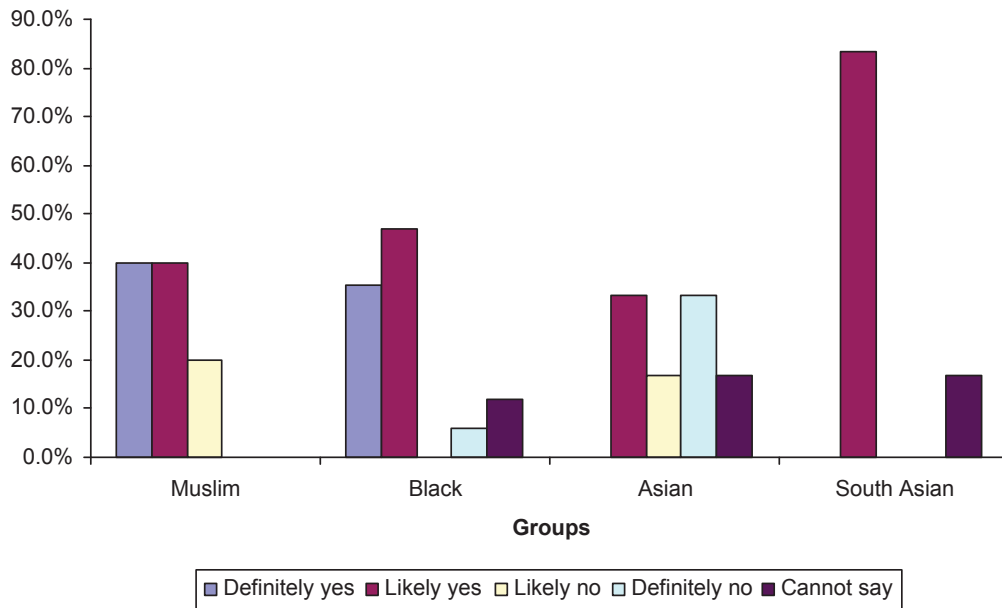


Figure 115. Toronto results - Were you treated unfairly because of your ethnic or religious background?

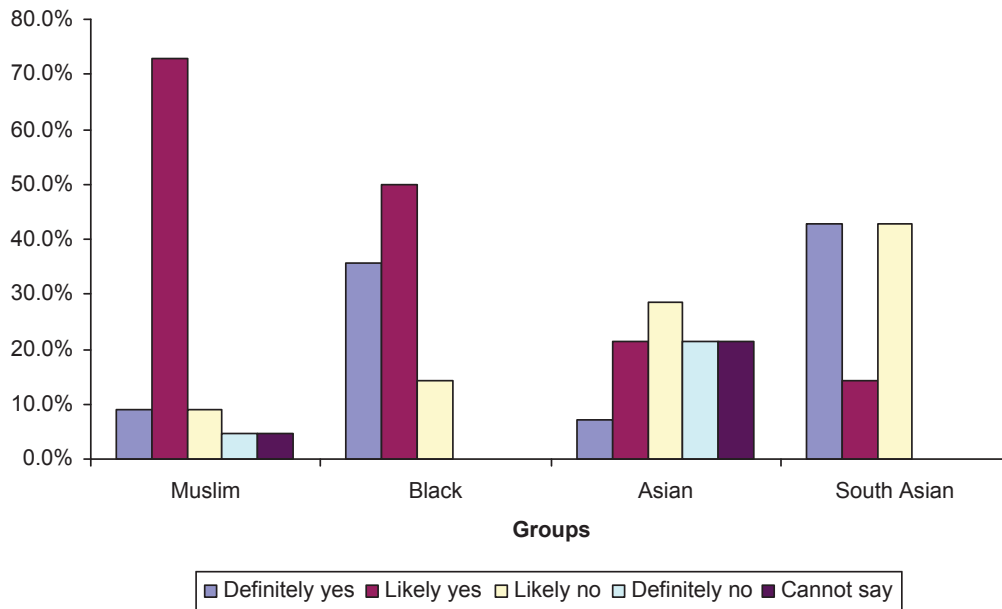


Figure 116. Montreal results - Were you treated unfairly because of your ethnic or religious background?

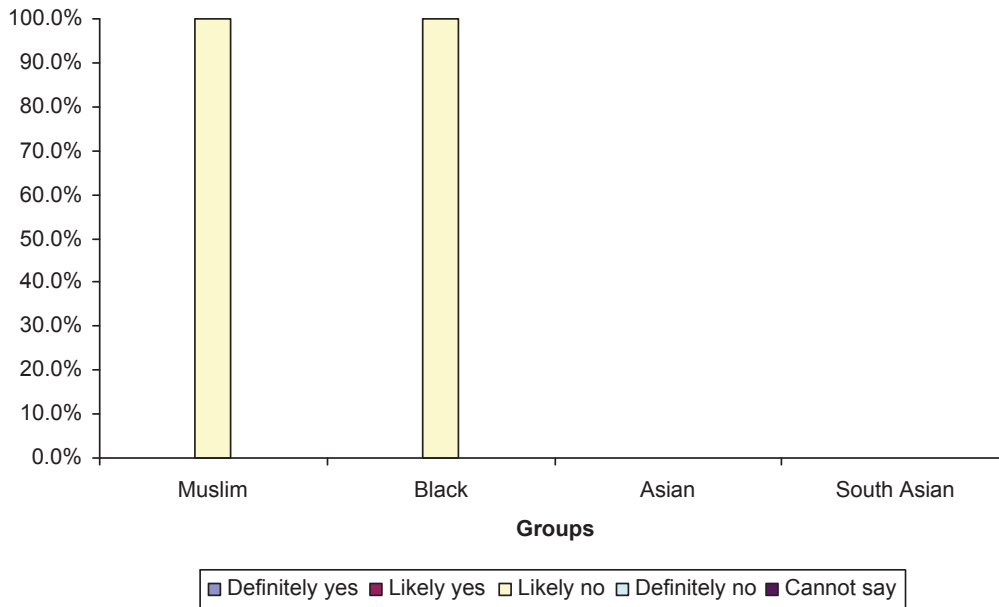


Figure 117. Saskatoon results - Were you treated unfairly because of your ethnic or religious background?

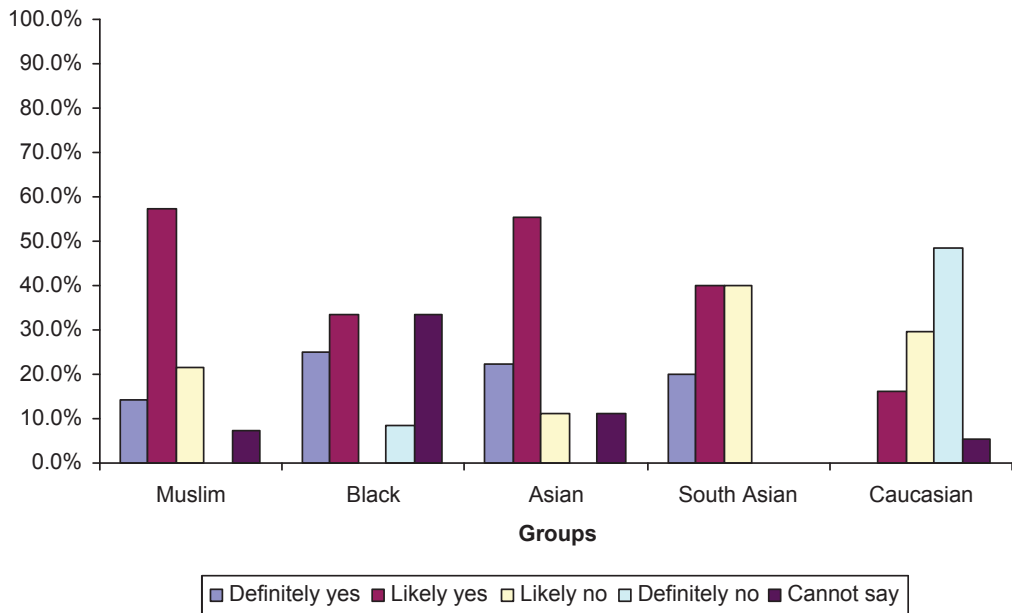


Figure 118. Aggregate results - Was your family member treated unfairly because of his/her ethnic or religious background?

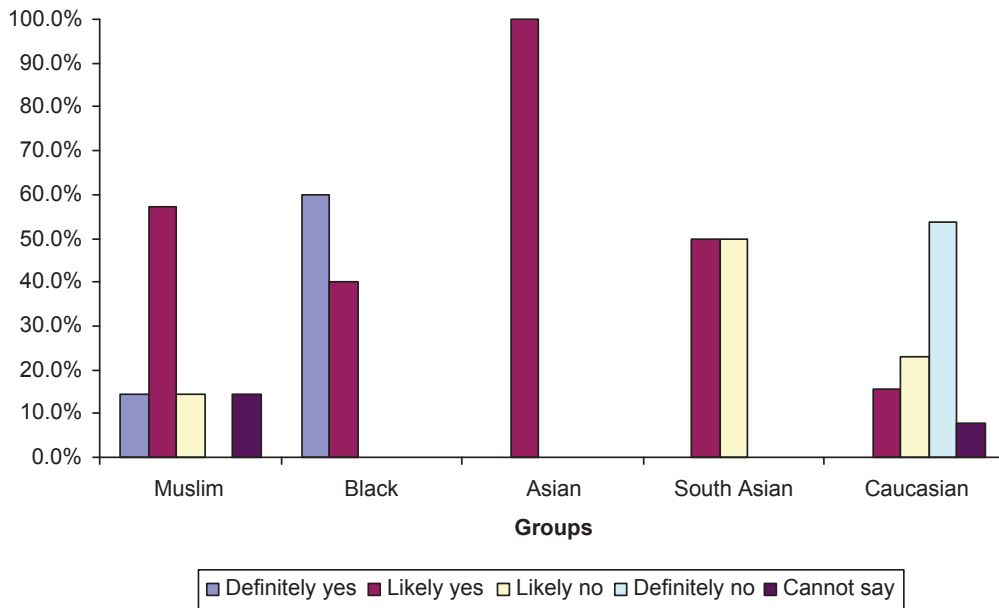


Figure 119. Toronto results - Was your family member treated unfairly because of his/her ethnic or religious background?

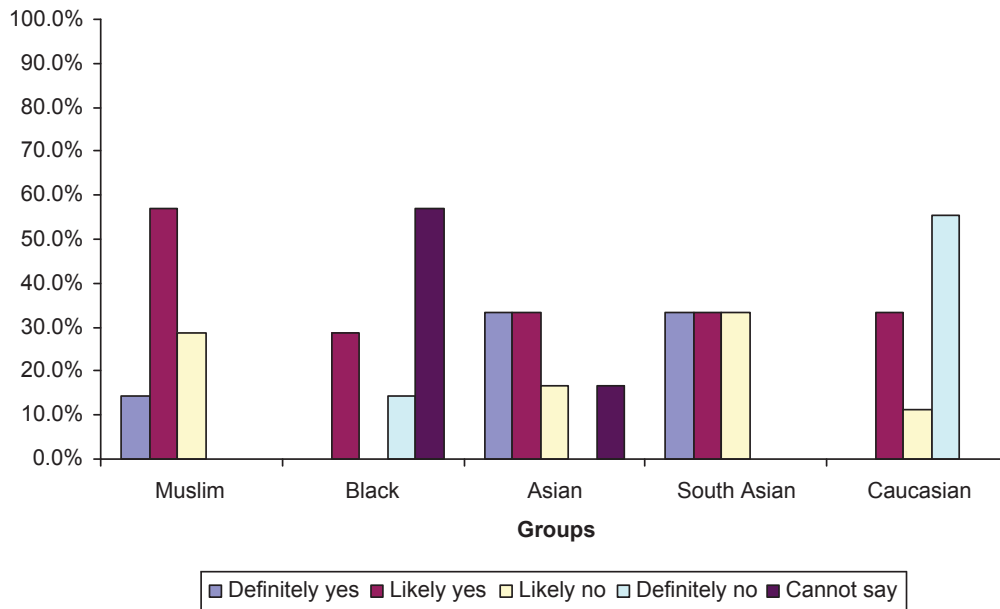


Figure 120. Montreal results - Was your family member treated unfairly because of his/her ethnic or religious background?

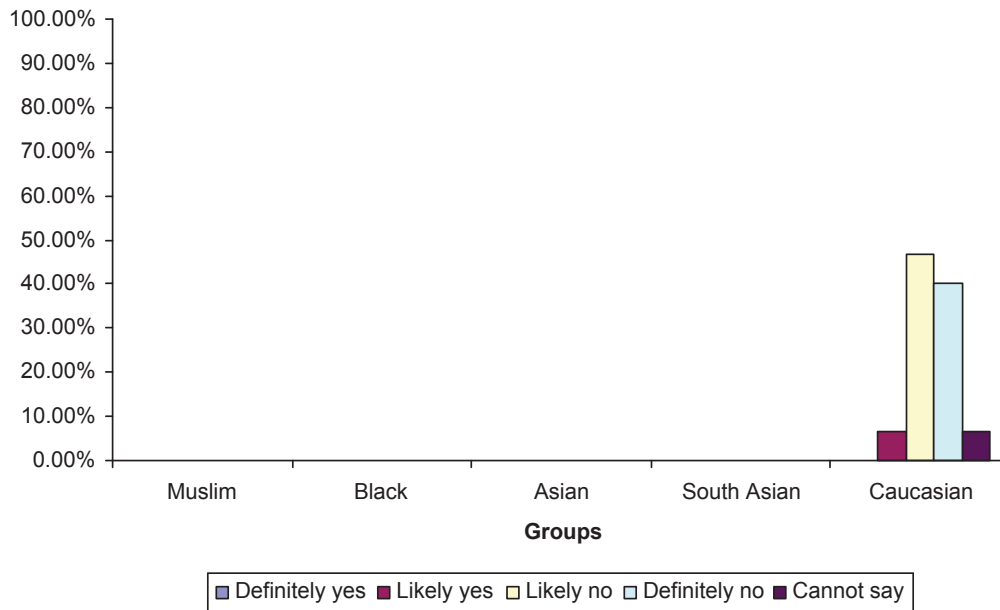


Figure 121. Saskatoon results - Was your family member treated unfairly because of his/her ethnic or religious background?

Safety and national security.

Police surveillance of individuals.

Study participants were asked to provide information concerning the perceived surveillance practices of local police. Indications are that most people are of the opinion that police *likely* keep watch on certain individuals in their neighbourhoods. In Montreal, however, a

slightly higher percentage responded *likely no* to this query. However, the preponderance of responses suggests that participants do not feel that they personally, or their family members, are being subjected to surveillance. See figures 122 to 129 for these results.

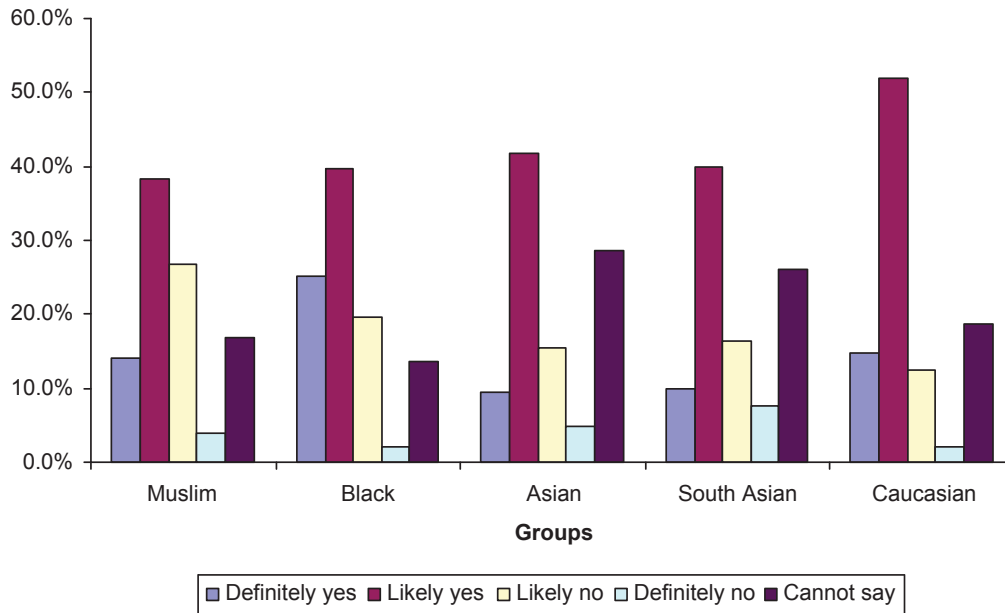


Figure 122. Aggregate results - Believe that police keep watch on certain kinds of people who live in the community

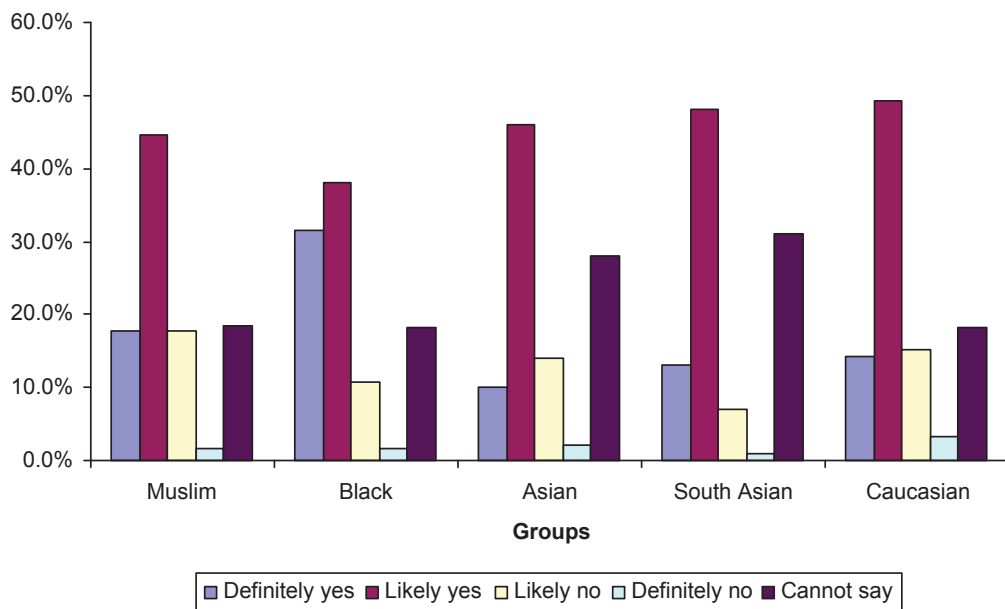


Figure 123. Toronto results - Believe that police keep watch on certain kinds of people who live in the community

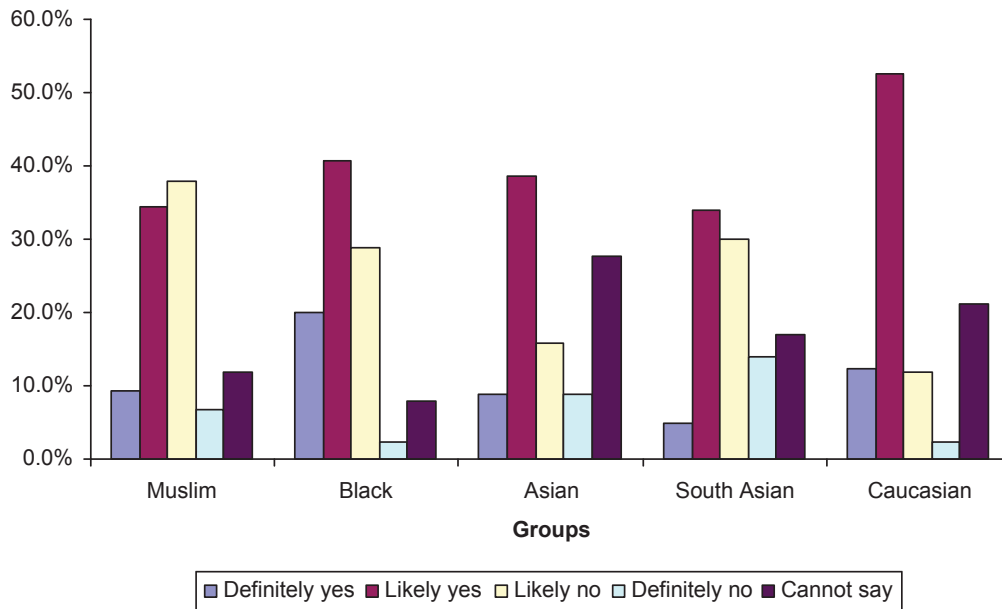


Figure 124. Montreal results - Believe that police keep watch on certain kinds of people who live in the community

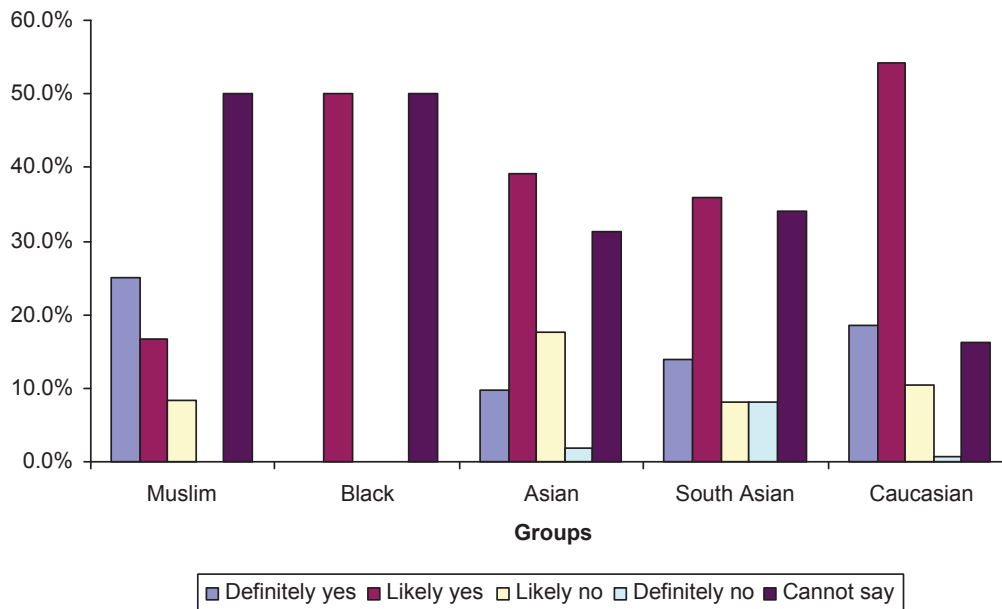


Figure 125. Saskatoon results - Believe that police keep watch on certain kinds of people who live in the community

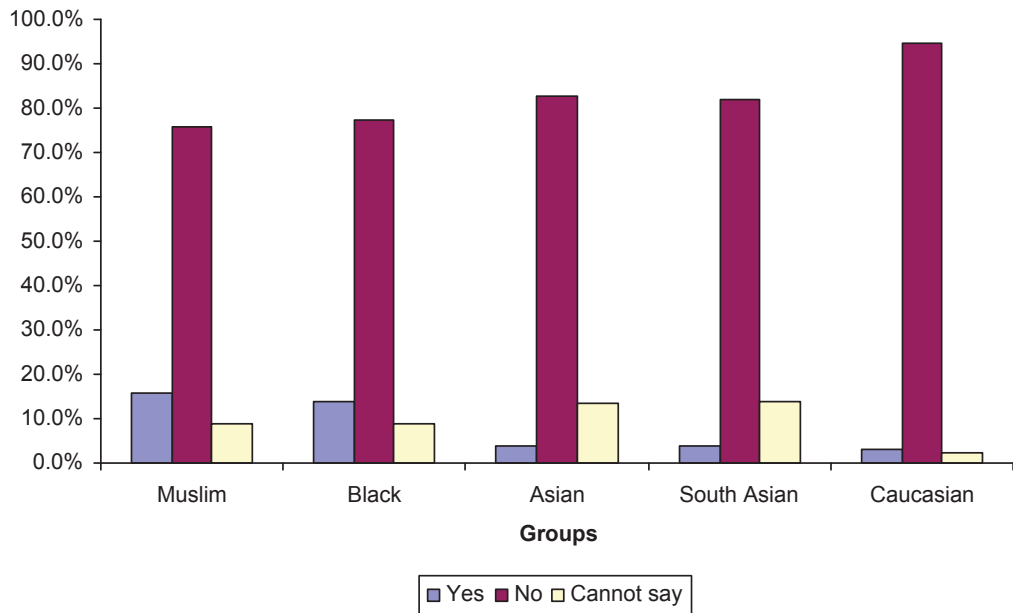


Figure 126. Aggregate results - Do you have any reason to think that police might be keeping watch on you or other family members?

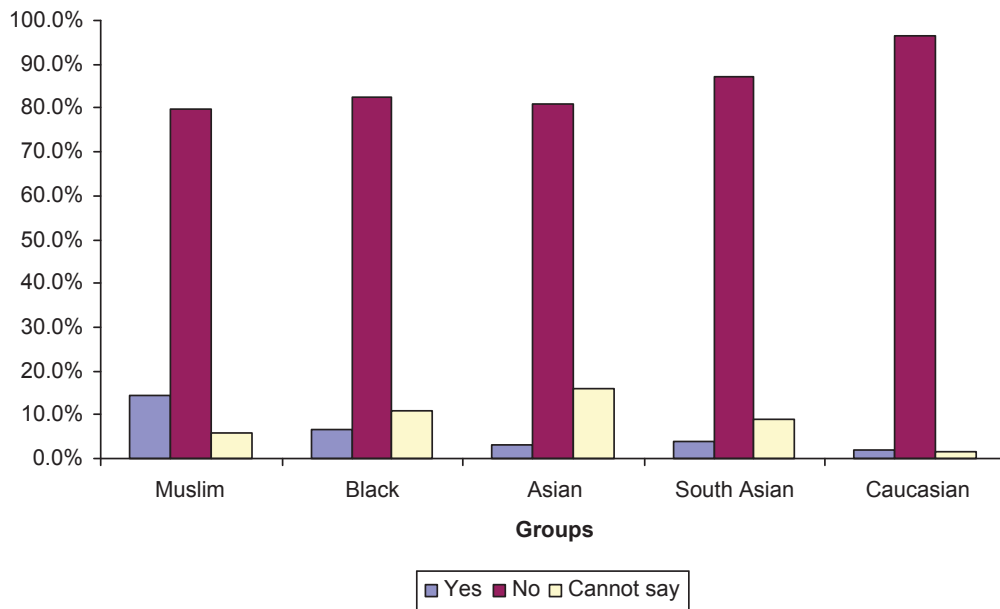


Figure 127. Toronto results - Do you have any reason to think that police might be keeping watch on you or other family members?

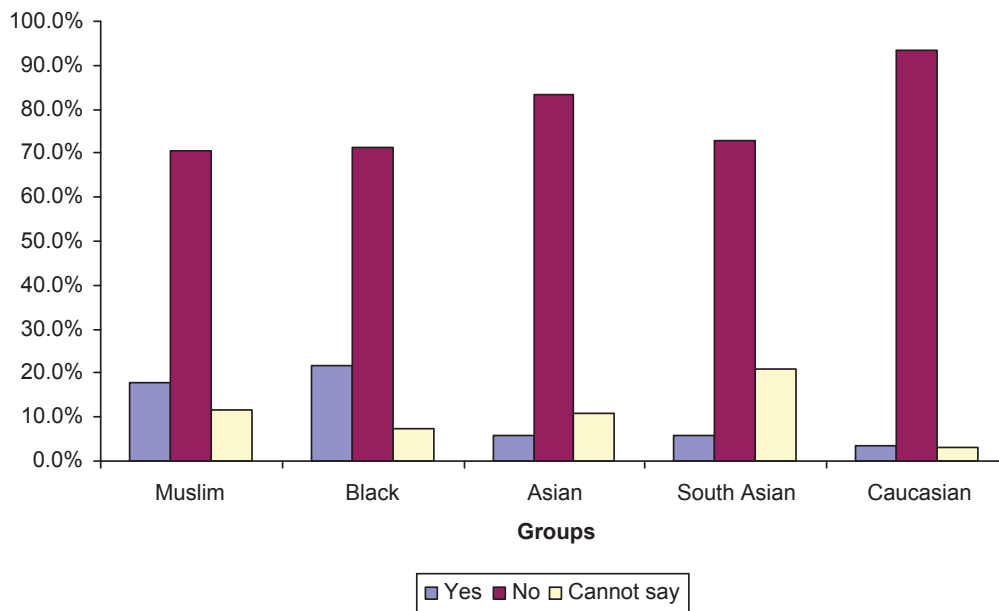


Figure 128. Montreal results - Do you have any reason to think that police might be keeping watch on you or other family members?

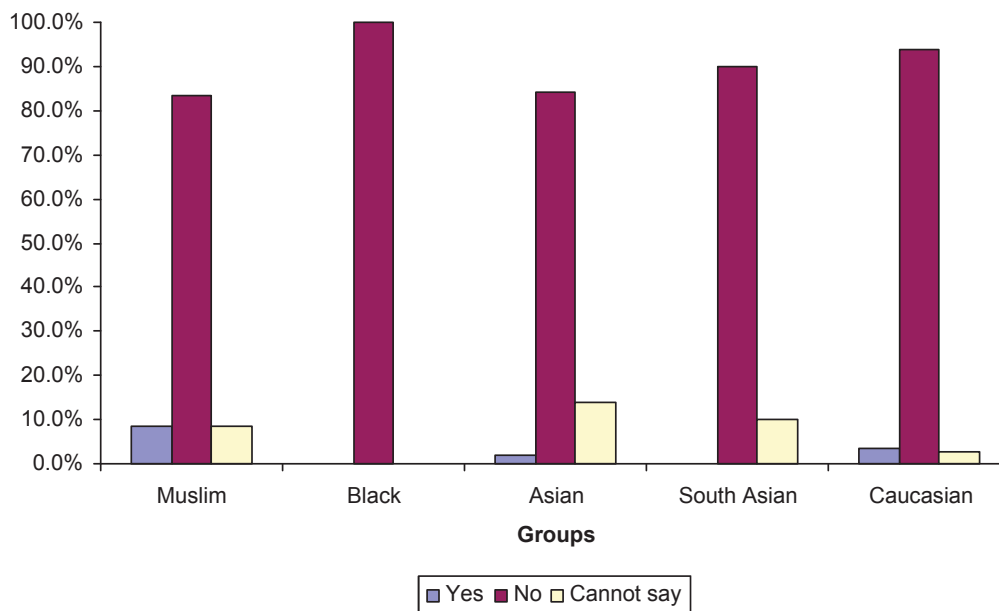


Figure 129. Saskatoon results - Do you have any reason to think that police might be keeping watch on you or other family members?

Surveillance by security and customs officials.

When asked if, security and customs officials treated them differently from other Canadians because of their ethnic or religious backgrounds, with cultural variations, most respondents answered *likely no*, with the exception of Muslims in Toronto who are divided on this question. These results can be seen in figures 130 to 133.

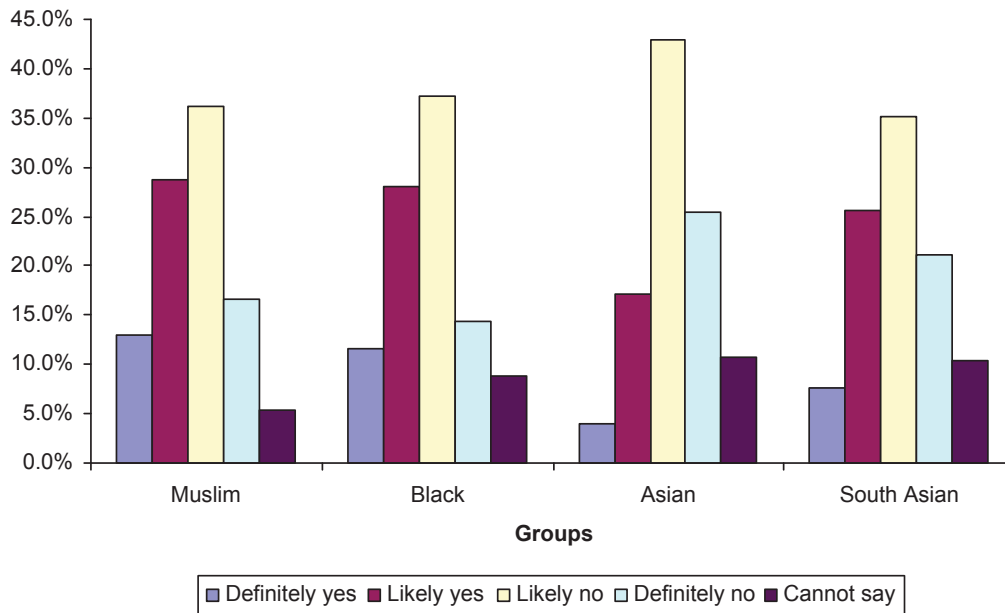


Figure 130. Aggregate results - Treated differently than most Canadians by security and customs officials because of ethnic or religious background?

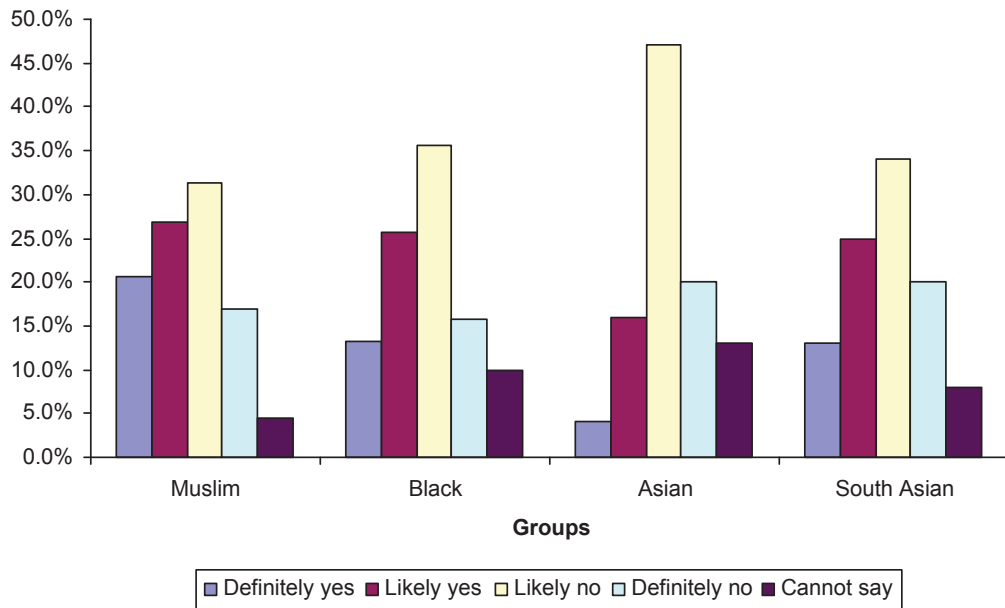


Figure 131. Toronto results - Treated differently than most Canadians by security and customs officials because of ethnic or religious background?

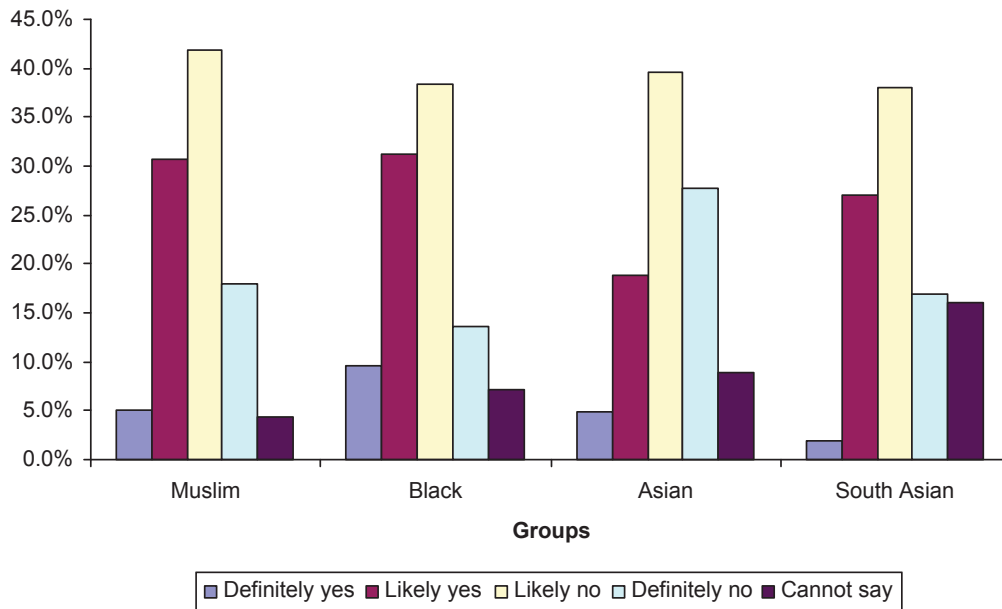


Figure 132. Montreal results - Treated differently than most Canadians by security and customs officials because of ethnic or religious background?

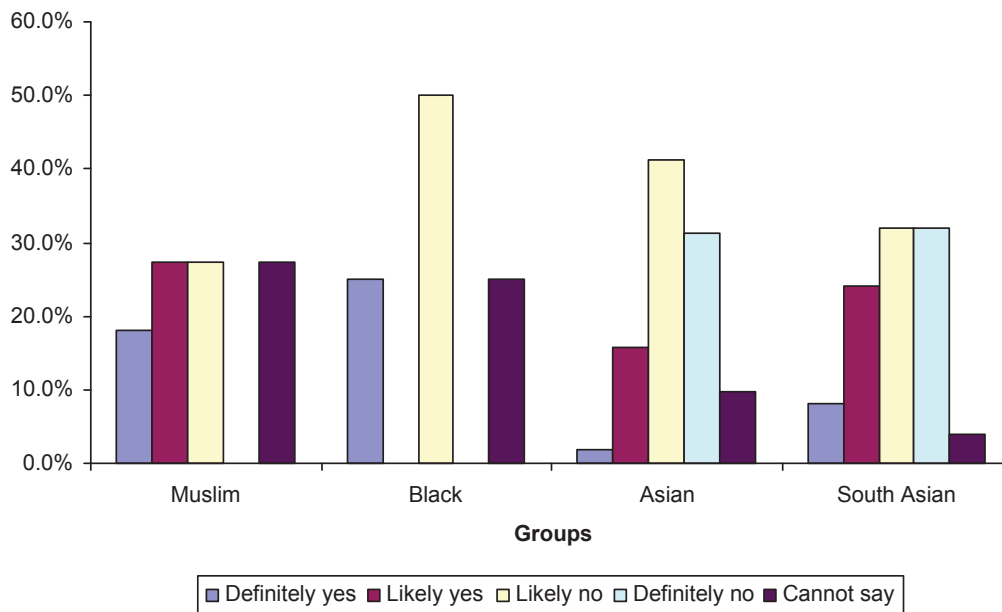


Figure 133. Saskatoon results - Treated differently than most Canadians by security and customs officials because of ethnic or religious background?

Respondents' views of the role of local police and RCMP in national security.

Local police

When viewed overall and in Toronto and Saskatoon, most responses centered around *very* and *somewhat important*. However, in Montreal, responses from Muslims and Blacks focused on *somewhat* and *not very important*. Notable exceptions are Montreal South Asians, a majority of whom believe the role of police is either *not very* or *not at all important*. Figures 134 to 137 show these results.

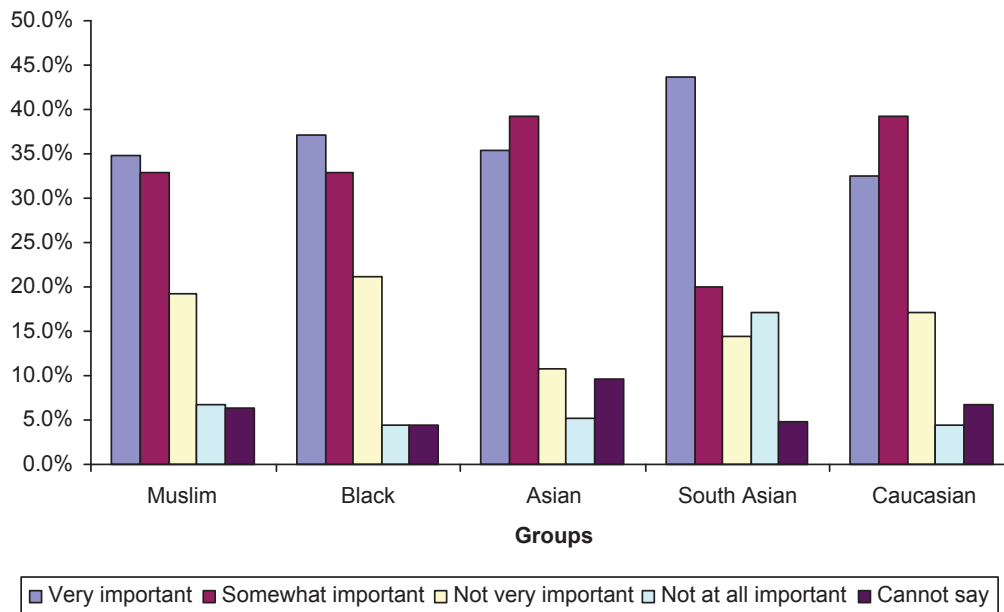


Figure 134. Aggregate results - Importance of role of police in helping to protect the country from extremist or terrorist activities

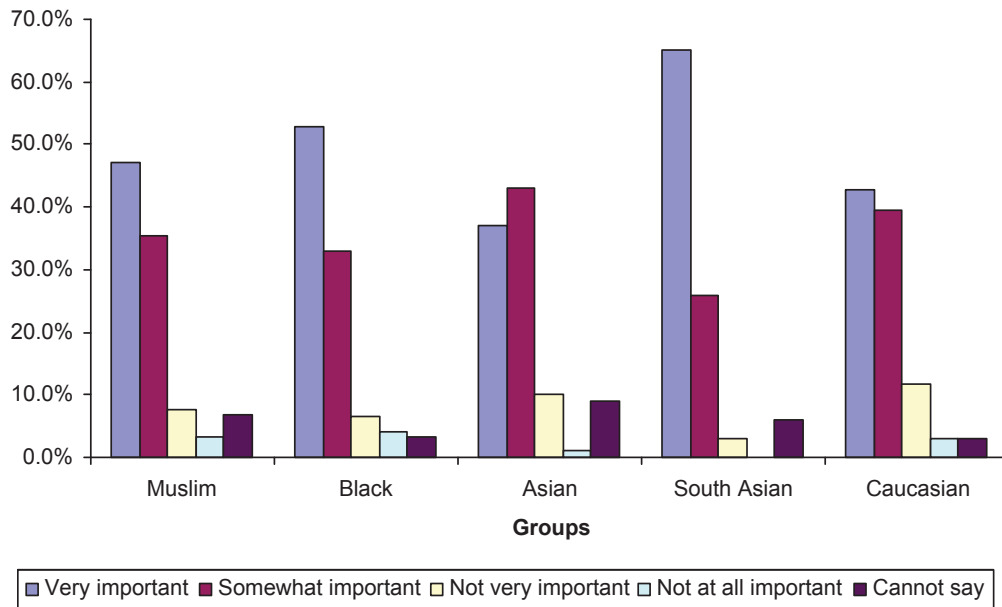


Figure 135. Toronto results - Importance of role of police in helping to protect the country from extremist or terrorist activities

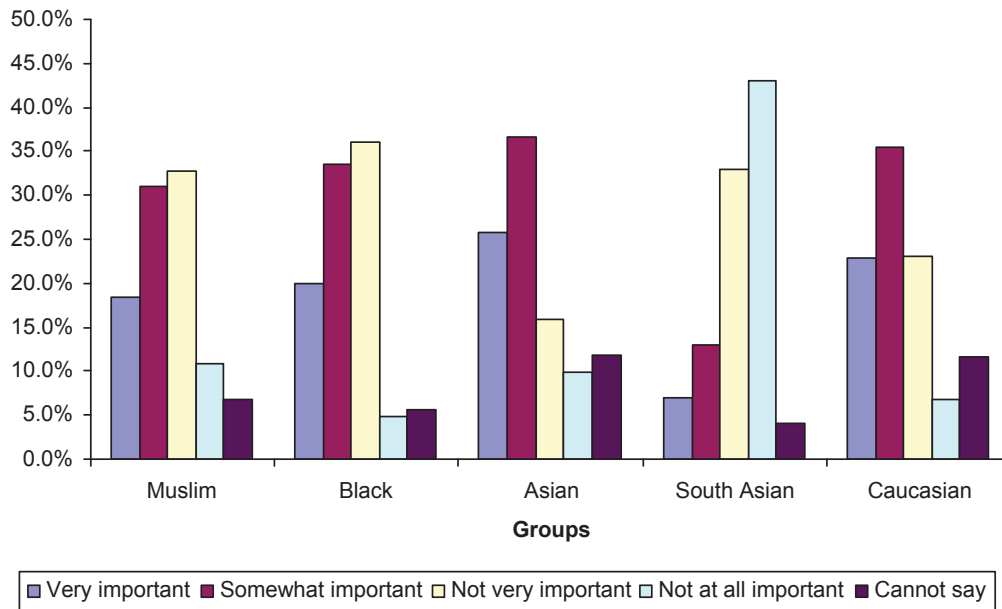


Figure 136. Montreal results - Importance of role of police in helping to protect the country from extremist or terrorist activities

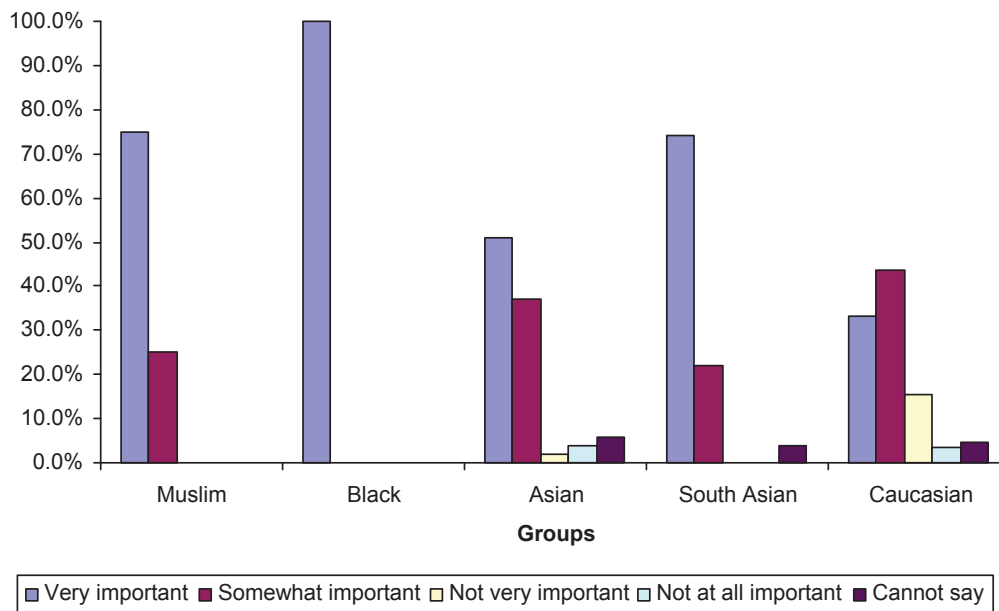


Figure 137. Saskatoon results - Importance of role of police in helping to protect the country from extremist or terrorist activities

Those who thought the role of the police was either not very important or not at all important were asked to specify their reasoning. Most common reasons were that the local police is not equipped to protect against extremism/terrorism, that RCMP or other police are more responsible for national security, or that they only have a local mandate. The issue of trust was also given as a reason, although this is more prevalent in Muslims and Blacks in Toronto.

RCMP

Importance of RCMP in protecting Canada from extremist or terrorist activities

When considering the importance of this role, most respondents indicated it is *very important*. In Montreal, however, the majority of Muslims and Blacks view it as *somewhat important*. Figures 138 to 141 show these results.

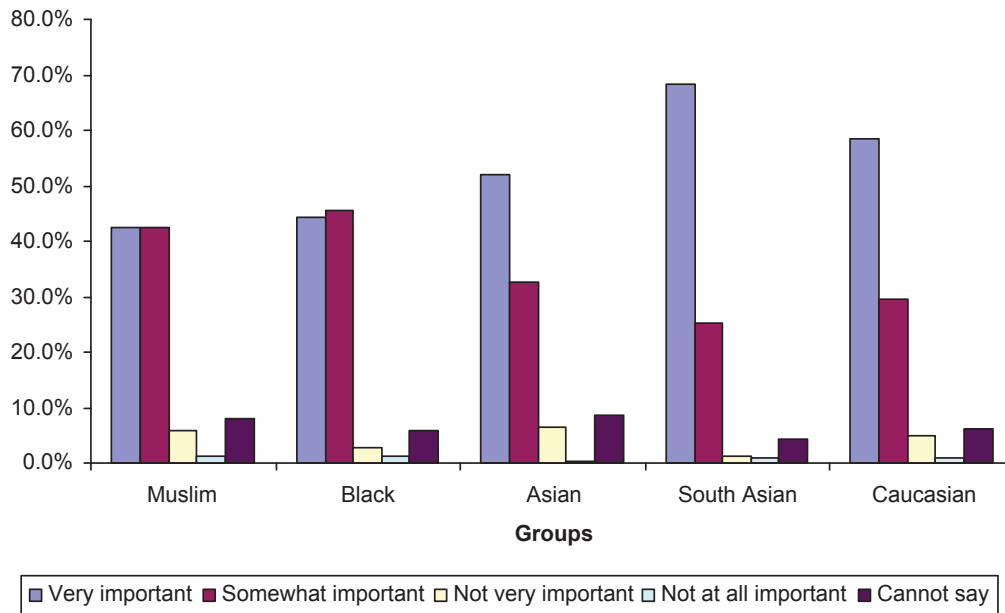


Figure 138. Aggregate results - importance of role of RCMP in helping to protect the country from extremist or terrorist activities

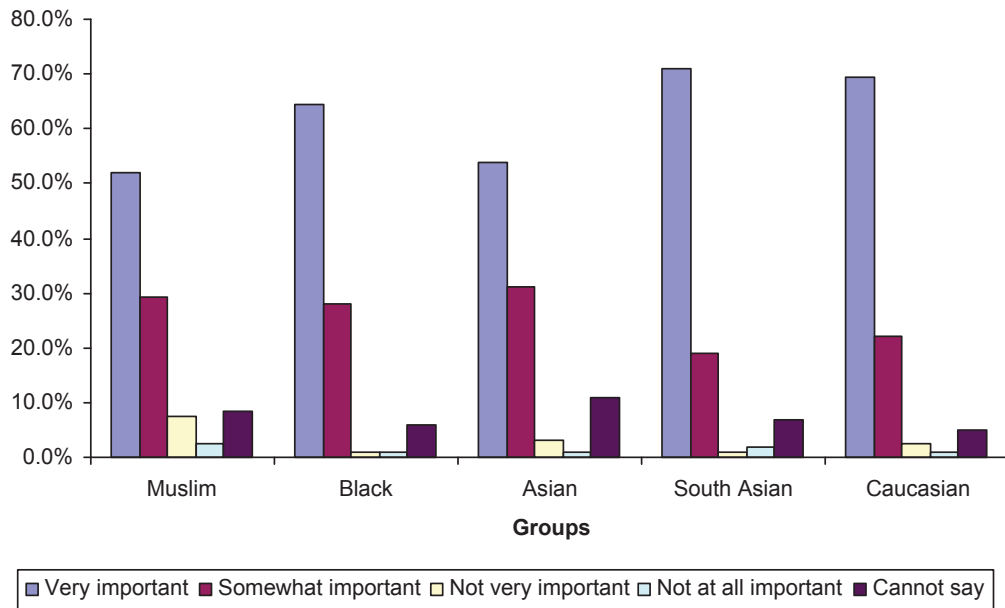


Figure 139. Toronto results - importance of role of RCMP in helping to protect the country from extremist or terrorist activities

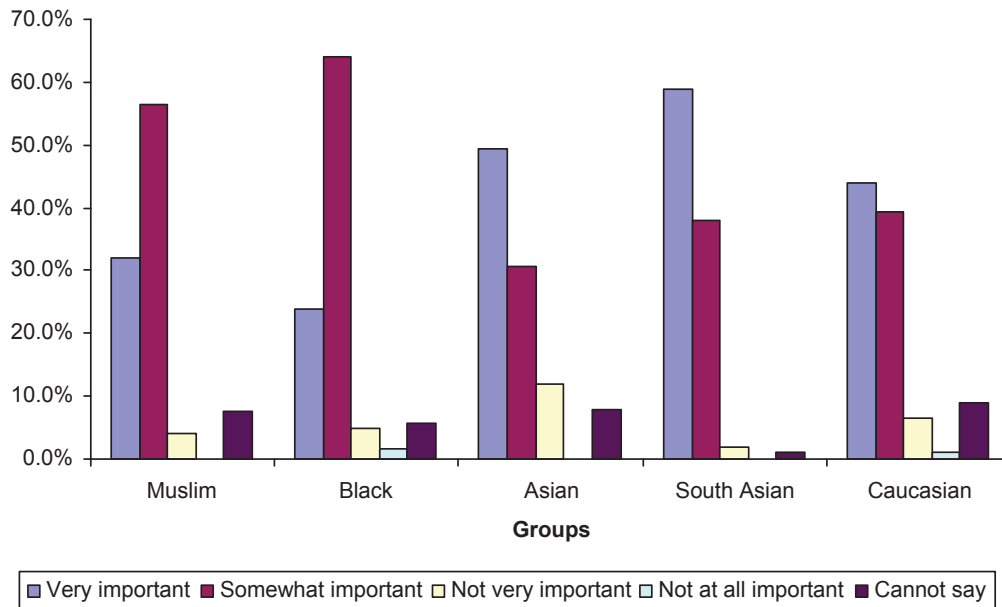


Figure 130. Montreal results - importance of role of RCMP in helping to protect the country from extremist or terrorist activities

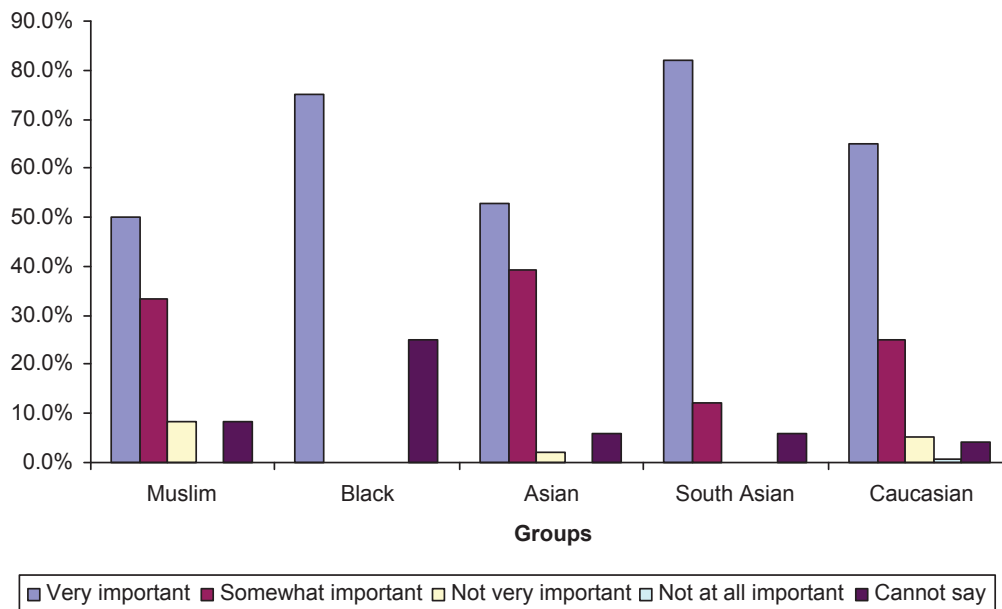


Figure 141. Saskatoon results - importance of role of RCMP in helping to protect the country from extremist or terrorist activities

Confidence in local police to protect community from violent extremism.

When asked how confident they were in the ability of police to protect the country from violent extremist or terrorist activities, most participants, with the exception of Montrealers, responded *somewhat confident*. In Montreal however, most participants answered *not very* with South Asians being the least confident. See figures 142 to 145.

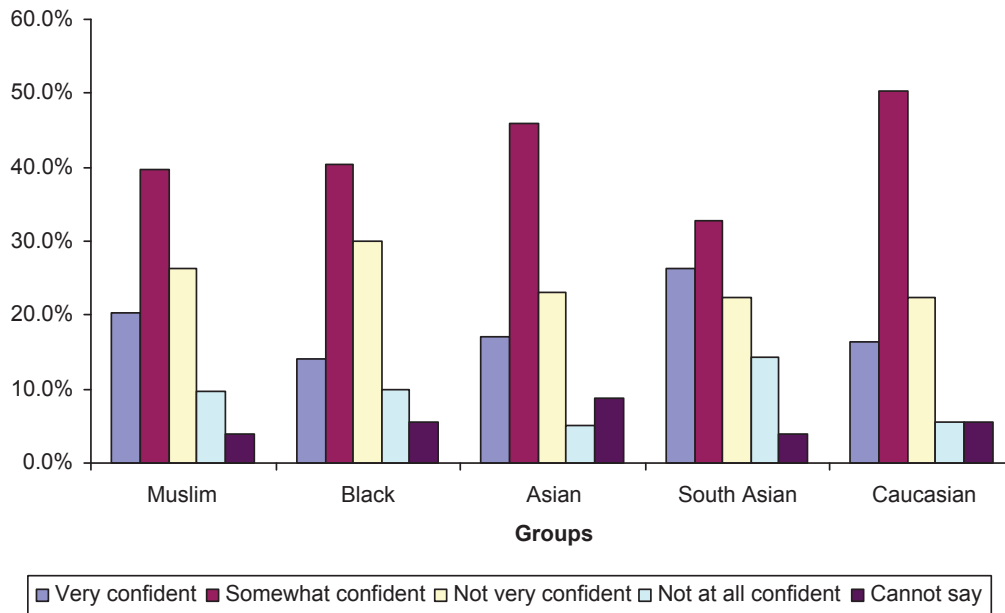


Figure 142. Aggregate results - Confidence in police in helping to protect the country from extremist or terrorist activities

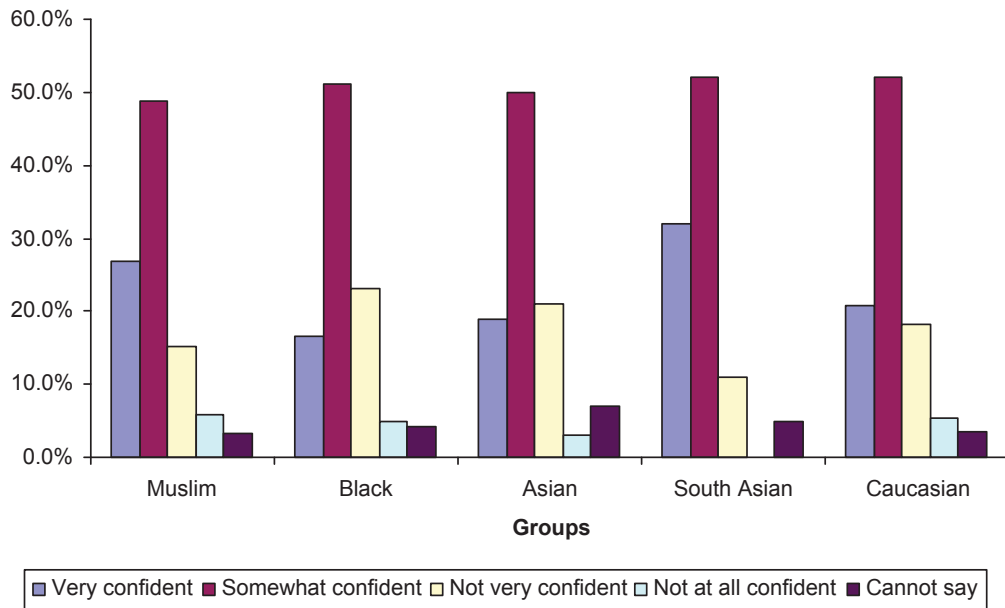


Figure 143. Toronto results - Confidence in police in helping to protect the country from extremist or terrorist activities

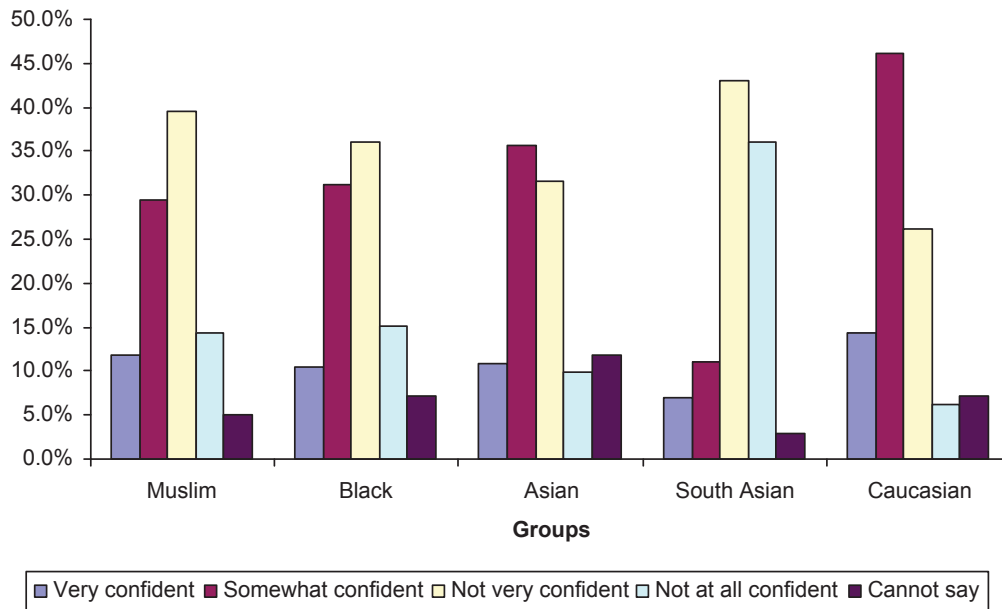


Figure 144. Montreal results - Confidence in police in helping to protect the country from extremist or terrorist activities

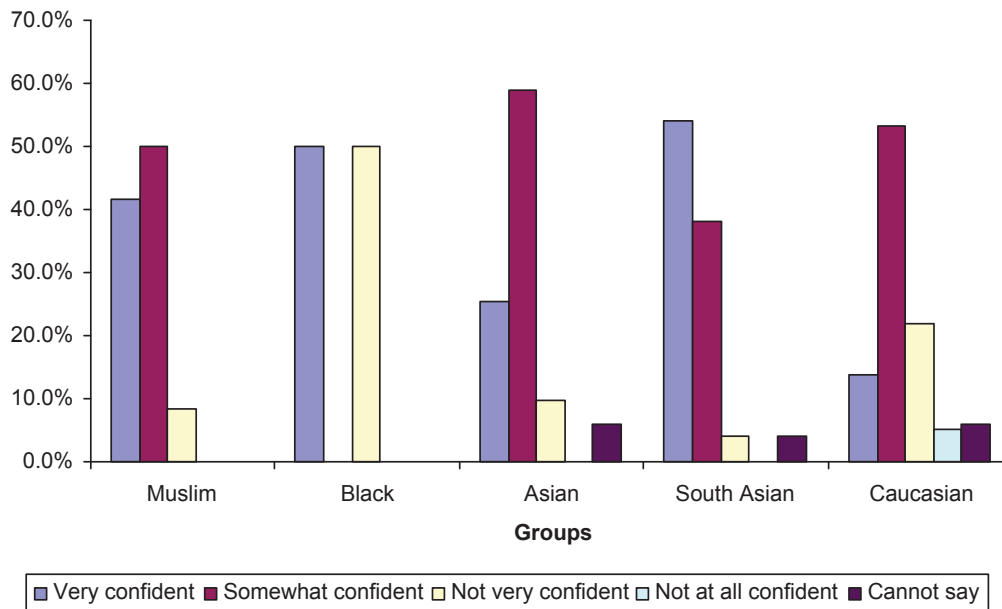


Figure 145. Saskatoon results - Confidence in police in helping to protect the country from extremist or terrorist activities

Confidence in RCMP to protect the country from extremist or terrorist activities

Most individuals declared themselves to be *somewhat* or *definitely* confident in RCMP’s ability. Figures 146 to 149 show these results.

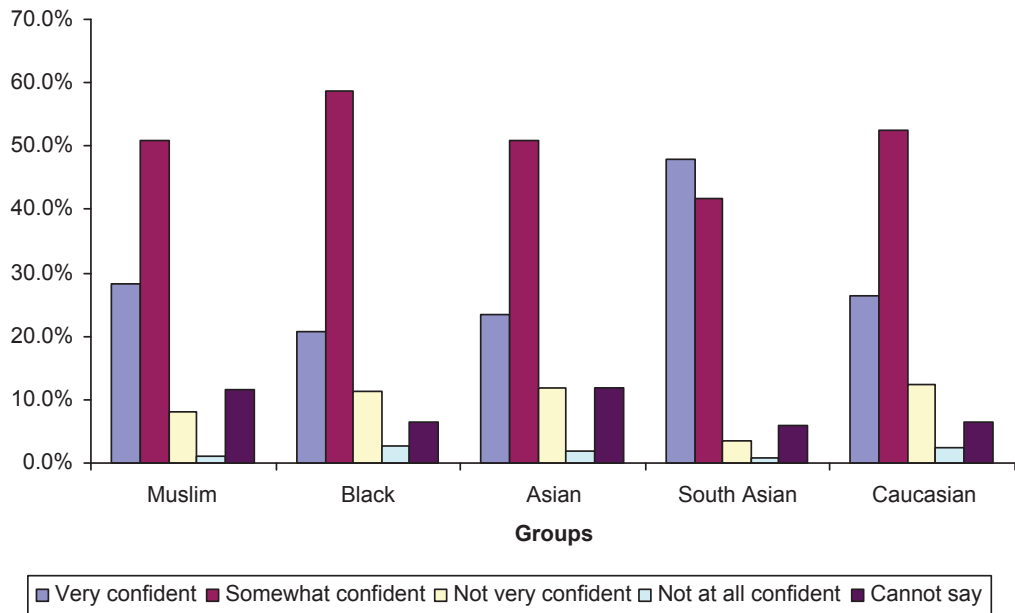


Figure 146. Aggregate results - Confidence in RCMP in helping to protect the country from extremist or terrorist activities

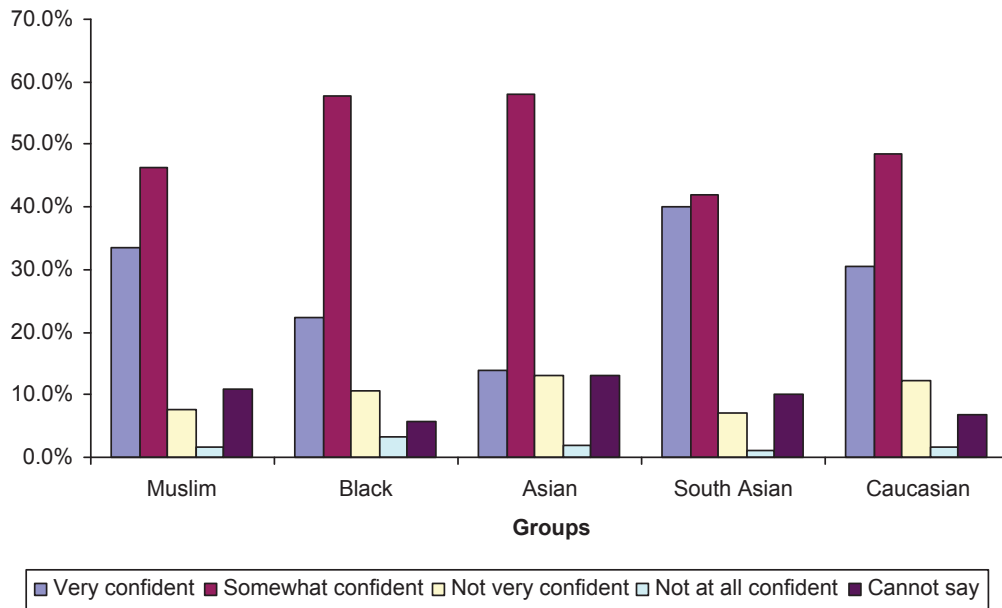


Figure 147. Toronto results - Confidence in RCMP in helping to protect the country from extremist or terrorist activities

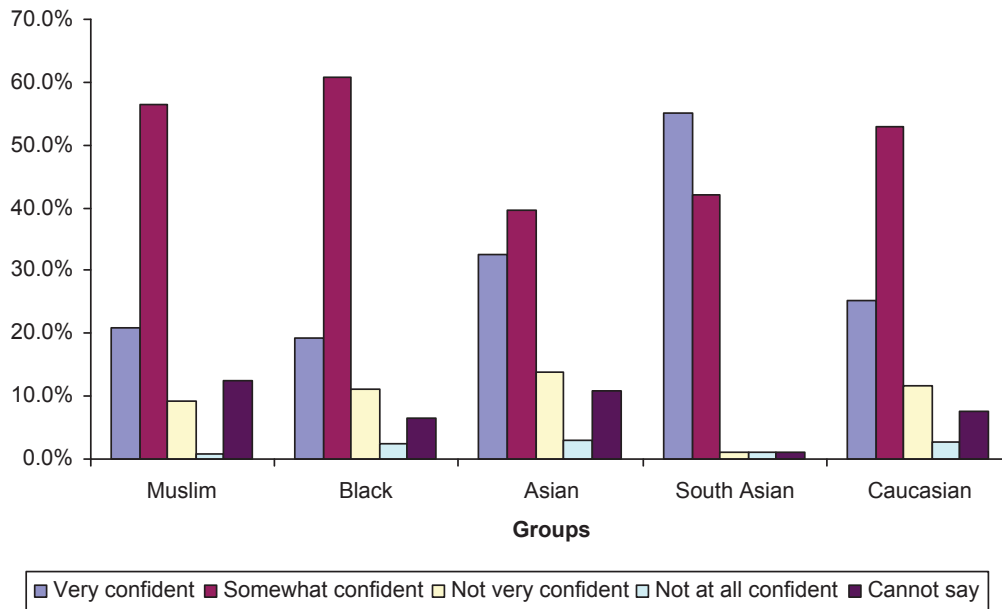


Figure 148. Montreal results - Confidence in RCMP in helping to protect the country from extremist or terrorist activities

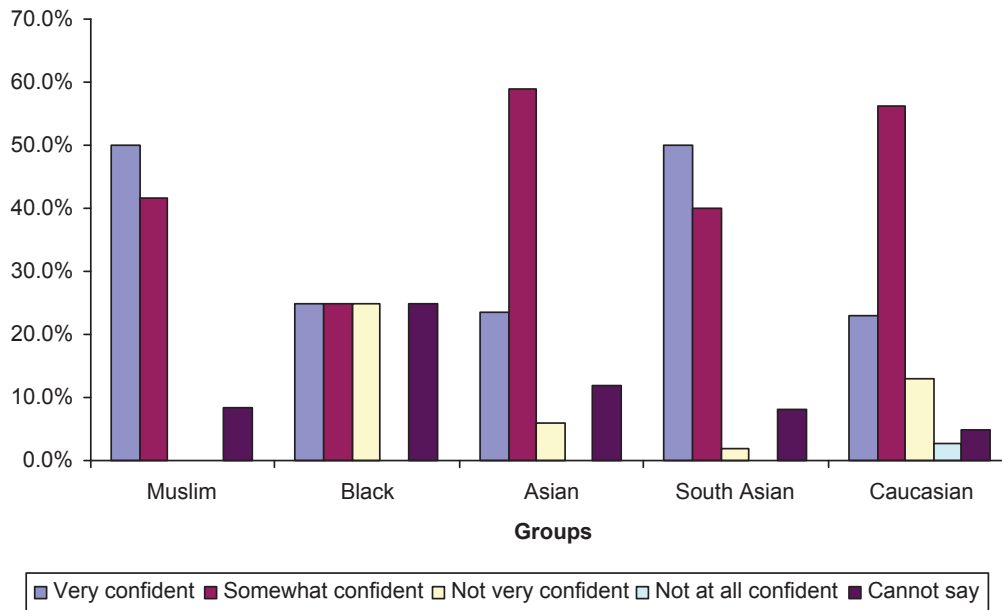


Figure 149. Saskatoon results - Confidence in RCMP in helping to protect the country from extremist or terrorist activities

Likelihood of contacting the police in the event of potential extremist activities.

The majority of participants stated that they would *definitely* contact the police if they became aware of potential extremist activities in their neighbourhood. However, in Montreal, most South Asians stated that they would *definitely not* contact, which was closely followed by *likely not* contact. See figures 150 to 153.

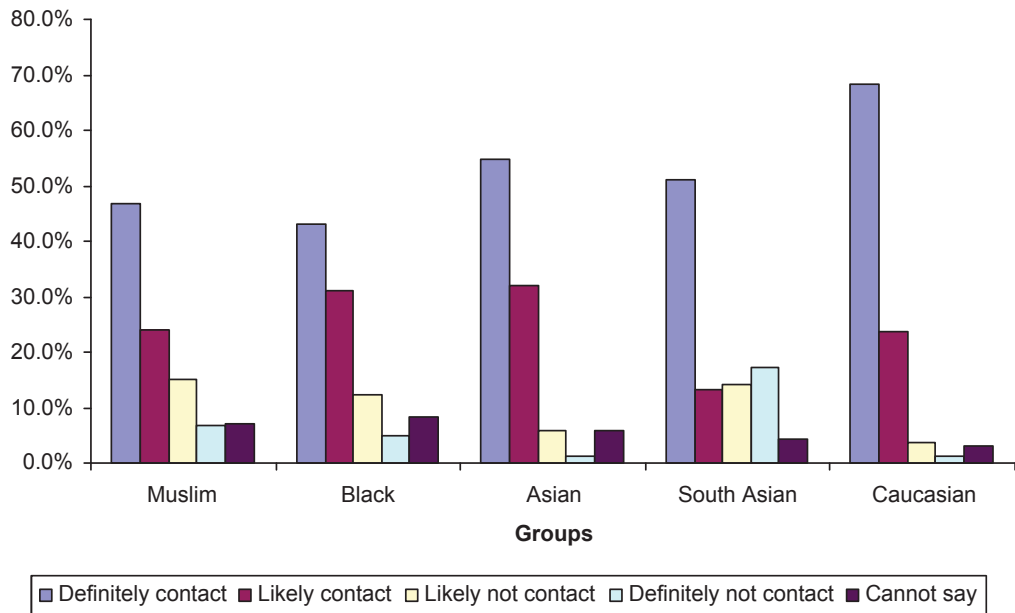


Figure 150. Aggregate results - Likelihood of contacting the police if became aware of potential extremist or terrorist activities

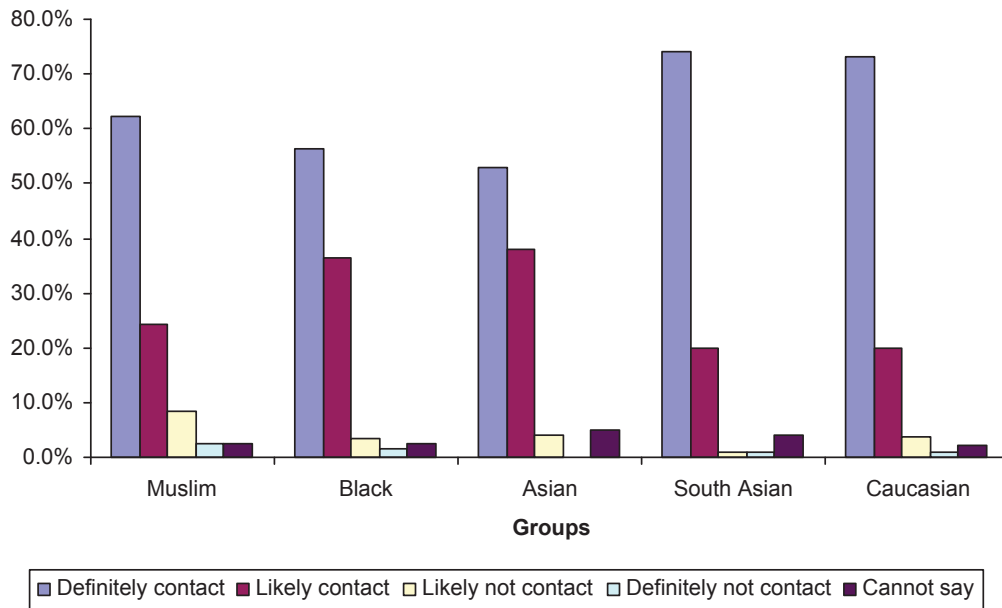


Figure 151. Toronto results - Likelihood of contacting the police if became aware of potential extremist or terrorist activities

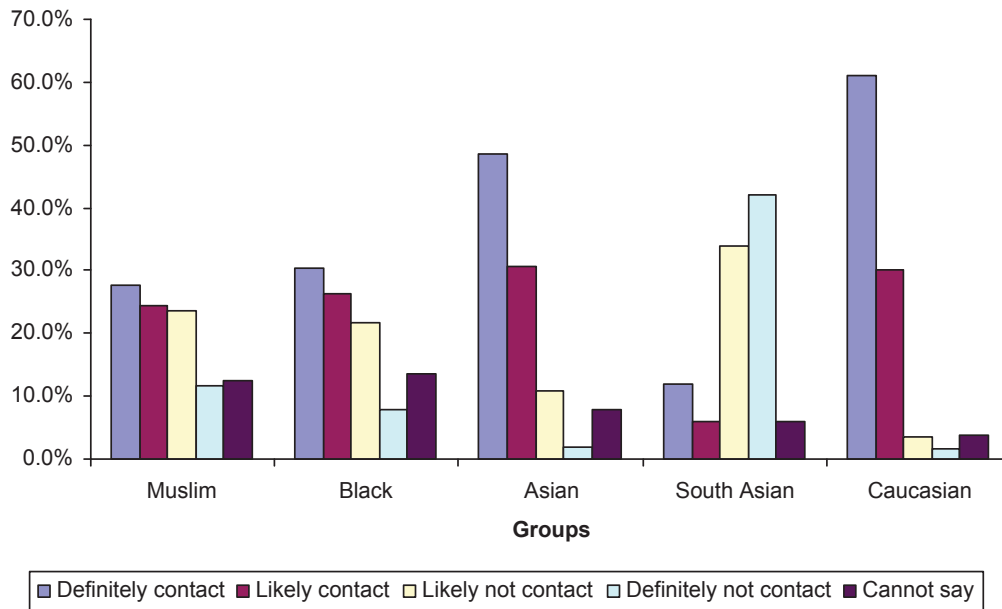


Figure 152. Montreal results - Likelihood of contacting the police if became aware of potential extremist or terrorist activities

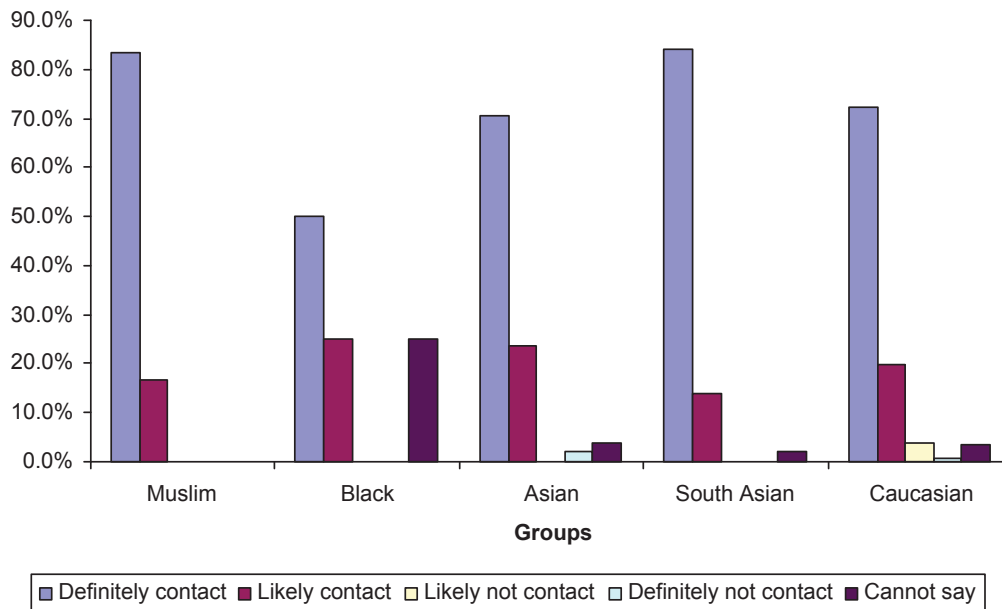


Figure 153. Saskatoon results - Likelihood of contacting the police if became aware of potential extremist or terrorist activities

Likelihood of contacting the RCMP in the event of potential extremist activities.

The majority of individuals would *definitely* contact RCMP in the event of becoming aware of potential extremism or terrorism. Figures 154 to 157 depict these findings.

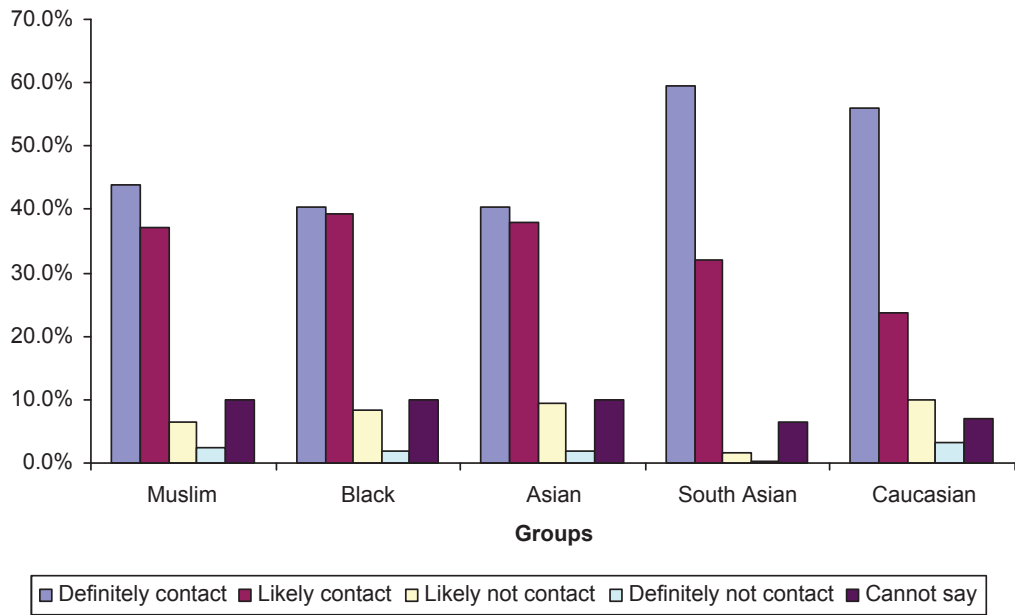


Figure 154. Aggregate results - Likelihood of contacting the RCMP if became aware of potential extremist or terrorist activities

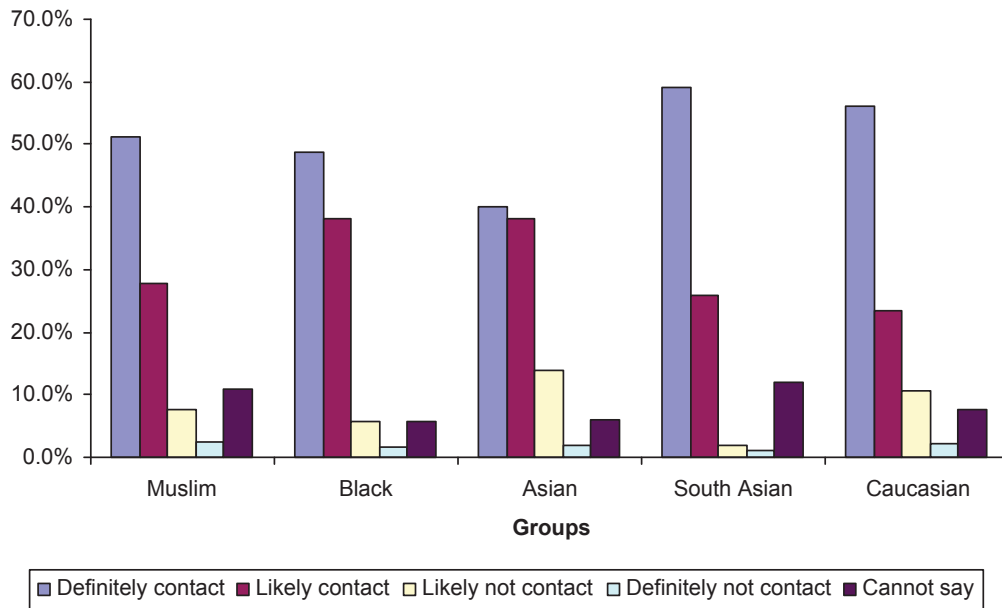


Figure 155. Toronto results - Likelihood of contacting the RCMP if became aware of potential extremist or terrorist activities

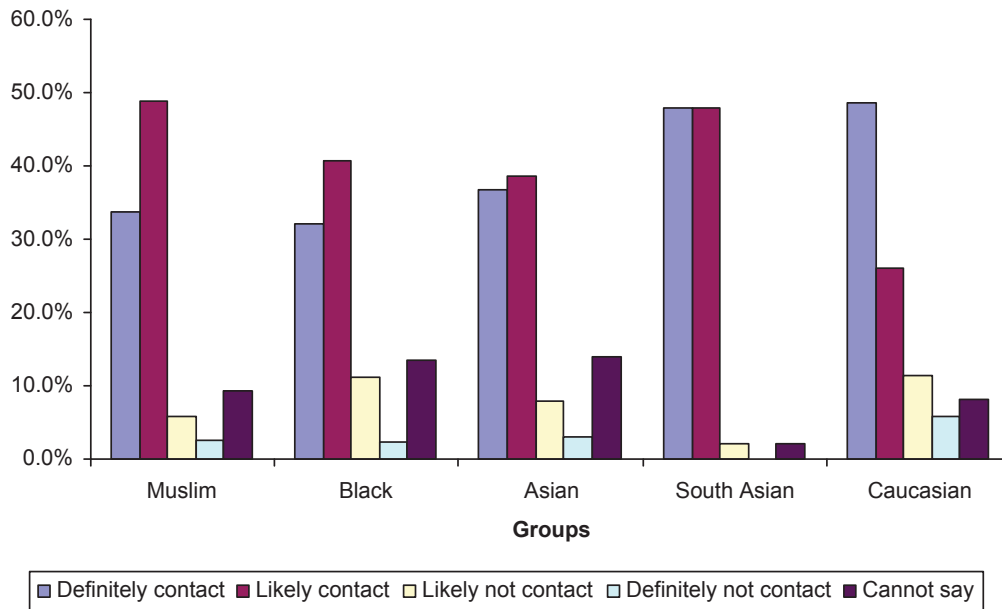


Figure 156. Montreal results - Likelihood of contacting the RCMP if became aware of potential extremist or terrorist activities

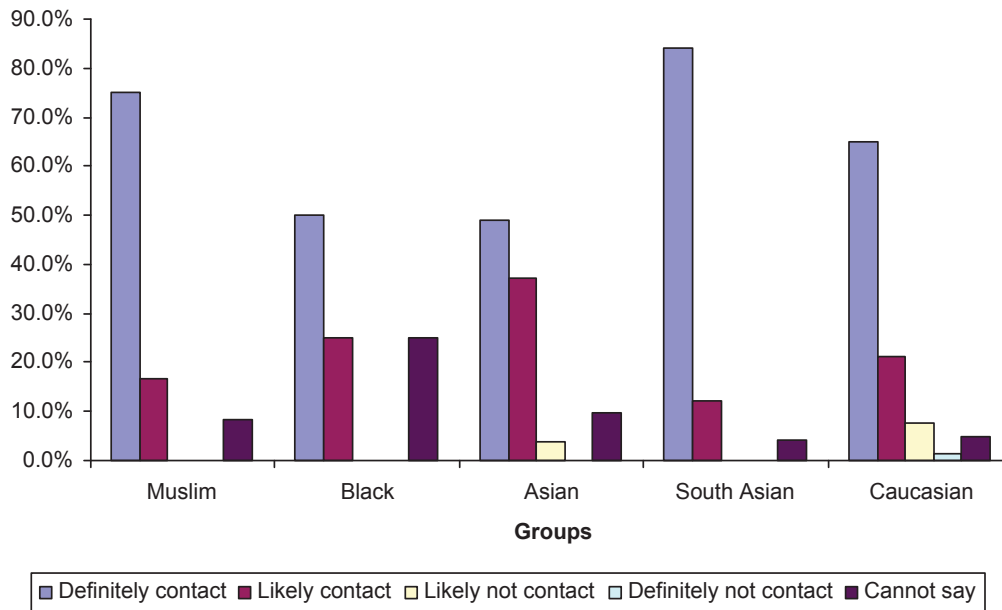


Figure 157. Saskatoon results - Likelihood of contacting the RCMP if became aware of potential extremist or terrorist activities

Possibility of violent extremism in the neighbourhood.

We asked respondents about their concerns about the possibility of violent extremism in their community. Their replies suggest that, overall, they are not very concerned. However, Asians and South Asians in Saskatoon are very concerned about such a possibility. Figures 158 to 161 provides a graphic image of these responses.

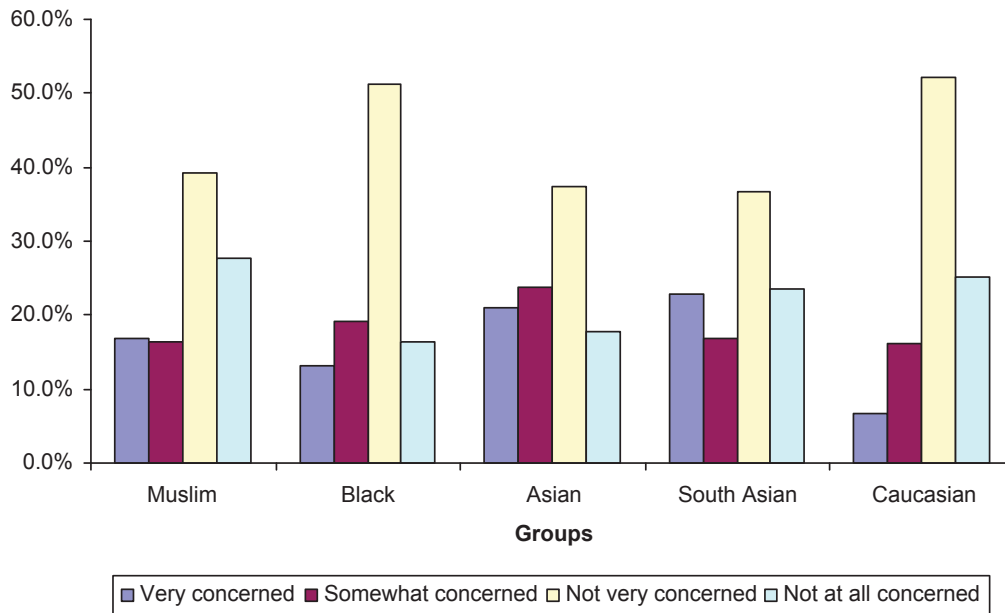


Figure 158. Aggregate results - Concern about the possibility of violent extremist or terrorist activities taking place in the community

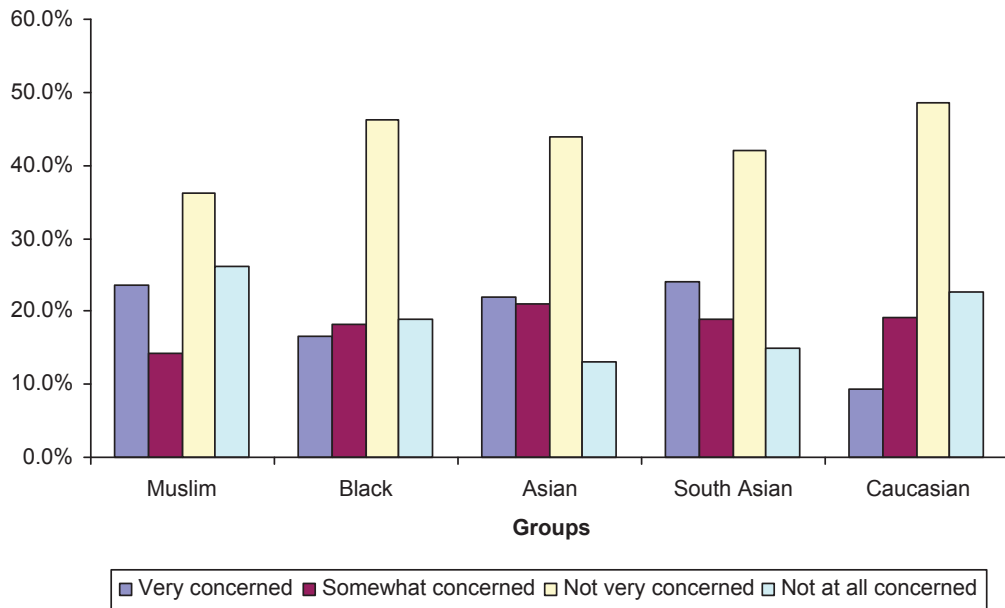


Figure 159. Toronto results - Concern about the possibility of violent extremist or terrorist activities taking place in the community

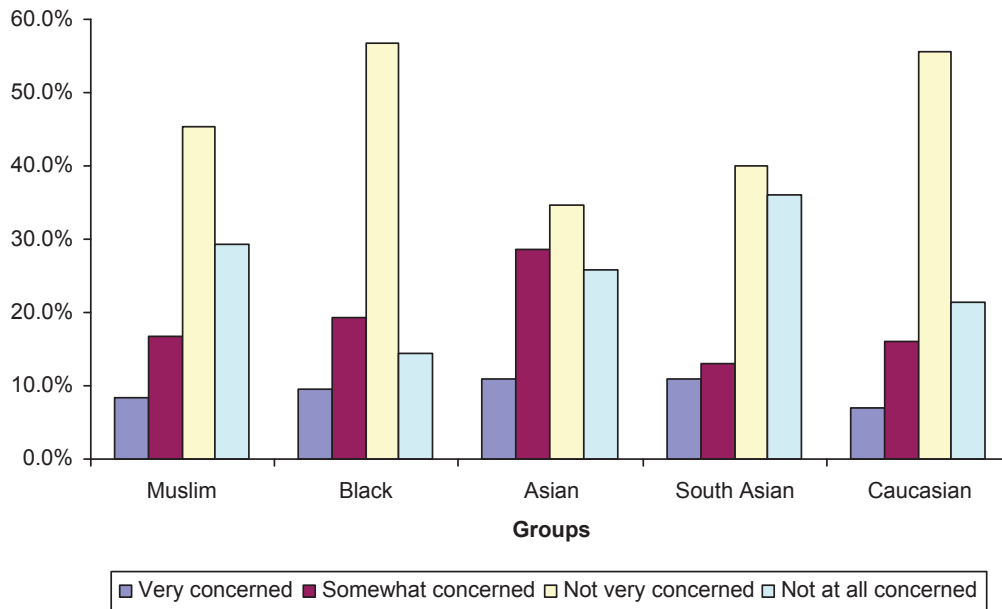


Figure 160. Montreal results - Concern about the possibility of violent extremist or terrorist activities taking place in the community

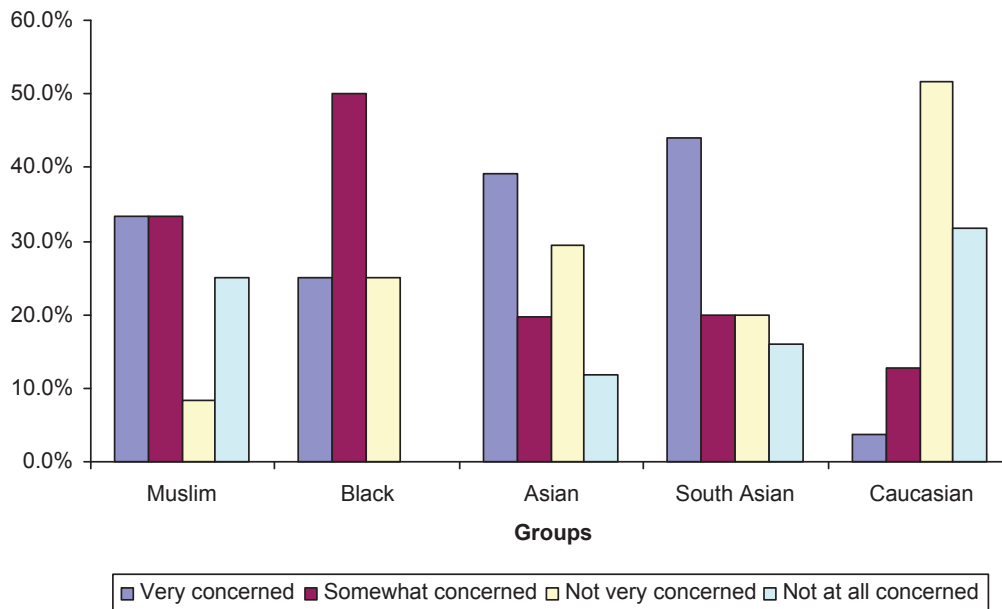


Figure 161. Saskatoon results - Concern about the possibility of violent extremist or terrorist activities taking place in the community

Finally, we wanted to determine what impact, if any, the quality of police-citizen interaction has on public perception of police cultural competency. Results show that for most participants, there exists a very strong relationship between these concepts such that the more positive the interaction, the higher the perception of cultural competency. Refer to table 4.

Table 4. Correlation values between fairness of treatment during interaction with police and average of the six behavioral components of cultural competence

Spearman's R values

Cultural group	Toronto	Montreal	Saskatoon	Aggregate
Caucasian	0.409 ^a	0.486 ^a	0.381 ^a	0.431 ^a
Muslim	0.392 ^c	0.464 ^a	- ^d	0.385 ^a
Black	0.503 ^b	0.375 ^c	- ^d	0.420 ^a
Asian	0.629 ^b	0.823 ^a	- ^d	0.713 ^a
South Asian	- ^d	-0.448 ^a	- ^d	- ^d

^a Significant at the p=.001 level; ^b Significant at the p=.01 level; ^c Significant at the p=.05 level; ^d Not significant

Focus groups

We presented our findings to focus groups in Montreal, Toronto and Saskatoon (one in each city) in order to solicit their feedback and interpretation of our data.

Income and job discrepancies

Community size was seen as an important factor in terms of the income and educational differences for Asians and South Asians when compared to others in society. It was stated that these communities are much smaller in Montreal and Saskatoon than they are in Toronto which is a major issue when considering how comfortable individuals feel within the physical construct of their community. For example, even though the wage and educational discrepancies also exist in Toronto, the fact of a larger community in which everyone is experiencing the same phenomenon creates a sense of togetherness. It was also suggested that most of those who arrive in Montreal eventually move to Toronto and that those who stay in Montreal may be a particular subset comprised of those who cannot or will not leave. Participants also questioned whether the fact of having to communicate in French was an issue in the job-finding abilities of members of this population.

Police-citizen interactions

In spite of the mostly positive research findings, participants were of the opinion that it may overshadow some of the issues faced as there remain tensions between police and ethnic minorities. There was an expressed belief that the perception of police in ethno-cultural communities stems from historical contexts and experiences that are not necessarily personal. Furthermore, it was stated that these negative opinions will not change even if there is one good interaction with a police officer at some point. As a matter of fact, one participant in Montreal indicated that although she had never had personal experience with police, based on historical relationships, she does not like them. She went on to say that since it is an expectation that police should “act properly”, a positive interaction would do nothing to change this view.

While no one in Toronto or Montreal seemed surprised that some groups, especially Blacks, hold poor perceptions of the police, participants in all cities were amazed that Muslims did not report more negative views. An interesting finding is that most focus group participants expressed the belief that the positive views of police articulated by survey respondents was due to the fact that they had their local police in mind when answering these questions. Focus group participants suggested that survey responses would have been much more negative had their focus been expanded to include the RCMP. Moreover, it was suggested that Muslims would have been more negative due to the fact that they are of the opinion that they are often viewed as a “suspect community” in terms of national security. There was a recurrent theme, expressed in Montreal that “intelligence agents are worse than local police” and some participants took the opportunity to recall stories of secondary inspection at the border based on some officers’ assumption that individuals “fit the profile of a terrorist”. Some participants suggested that there is a tremendous mistrust of intelligence officers along with a perception of them as being incompetent in terms of security. Moreover, there was a feeling that when individuals interact with these agents, the agents are viewed as culturally ill-prepared. Whereas, local police are viewed as persons who are trying to do “a decent job”.

Police-community relations

All participants were adamant that there is a need to improve community-police interaction through person-to-person contact. It was suggested that police should attend, and participate in, large cultural events as this would encourage more informal conversations; increase respect and trust on both sides; and, help to reduce ignorance and stereotypes. In

addition, security services should establish alliances with houses of worship. Otherwise, there is great risk of creating “civil tensions”.

In Saskatoon, it was noted that several years ago the police used to host "mens" and "womens" nights for the community where they would serve pizza and have discussions with the community. Apparently, these were very effective in supporting conversation and allowed the police and community members to get to know each other. Participants would like to see such activities reinstated, rather than have police simply react to problems which arise in the community. According to one participant:

I think police officers should be interacting with local cultural communities and they should participate in these occasions out of uniform. I find that the police uniform gives them a sense of authoritative figure (sic), which is the purpose, but sometimes these uniforms get to their head and sometimes cops mistreat people because they think they're better than others or have the power to treat people badly. If police officers had the chance to communicate with cultural communities on a personal level without the labels of "an intimidating cop in uniform" and "minority," then I think they could appreciate one another better. This isn't restricted to cultural/religious communities, but also local projects like Friendship Inn, Egads etc. for instance, places where there are high crime rates and where unfortunate people hangout. This would allow people to respect each other on another level and hopefully build some trust and understanding for one another.

There was also a suggestion that there should be greater emphasis on families, such that police would hold ‘family days’ or something similar. Furthermore, families, as a unit, should be taught about police rather than merely focusing on school children.

According to focus group members, the Saskatoon police contacted the Saskatoon Open Door Society (SODS) - a refugee and immigrant training and settlement support organization - in order to establish a collaboration to improve police-community partnership. However, the two groups had different expectations concerning the reason for the partnership. Apparently, the police were only interested in getting help with translation, while the Society was more interested in building a relationship focused on educating the police service on the realities of immigrants, culture, and so forth. On the other hand, it was stated that there are some local partnerships such as Violence Threat Risk Assessment (VTRA) which is a collaborative effort between several community groups and police to promote early intervention responses to threatening behaviours. However, it was felt that the ‘cultural piece’ and aspects of these partnerships and programs, are extremely limited and need to be expanded and improved if they are going to be of any help to the community.

Perceived cultural competency training of police

There was a general agreement that the concept of cultural competence has little or no meaning to the study participants. However, behaviours and the manner in which police treat citizens is something upon which individuals can comment. However, once again there was surprise expressed over the fact that perceptions were not more negative for Muslim respondents – but again, this was attributed to the fact that most people may have had their municipal police in mind when responding to the survey, rather than the RCMP.

Participants were adamant that police and security officers must exercise cultural competence if they are to keep Canada safe. However, currently, they are far from culturally

competent as they have not established trust with communities. One Muslim participant in Montreal related a situation in which a CSIS agent just showed up to question him for no apparent reason. He responded by inviting the agent to his home to share a meal with him. He stated that he was aggrieved because he had been profiled. However, after the talk, he and the agent came to a mutual understanding.

A suggestion made by the focus group in Saskatoon is that training in cultural competency should start with youth and children so that by the time individuals decide to become police officers they would already have had some background and foundation in cultural competency or sensitivity. Moreover, according to one participant: “I think that police officers should attend yearly workshops to get a better understanding of individuals from different cultures, rather than generalizing people based on their appearance and participating in racial profiling.”

It was also stated that, in Saskatoon, SODS has developed and runs a ‘cultural bridging unit’ which is a partnership which started with the School Board, but has been expanded. This partnership was founded on the idea that cultural competency is a two-way street and that there should not be the expectation that immigrants are the only ones who need to change and adapt to new circumstances. It was suggested that this type of partnership would be useful for the police service.

This type of partnership is one which Commander Chartrand, one of the researchers on this project, is greatly in favour. He relates an intervention which focused on Muslim youth who were causing problems in a park. He formed a relationship with the imam at the local mosque and together they devised an intervention in which he and the imam jointly participated. They were able to work with the youth in a manner which led them to be more respectful of the park and the individuals who frequent it. Furthermore, having a large contingent of Muslims in the district for which he is responsible, Commander Chartrand continues to interact with the community and to attend functions.

A further observation made by those in Saskatoon is that the population of the City is such that the demographics are changing and police do not seem to be fully cognizant of that fact. According to the participants, the concept of ‘diversity’ used by the police needs to be expanded as it still mostly refers to First Nations groups. However, while there was full recognition and acceptance of the reason for this focus, it was emphasized that there are now many more ethno-cultural groups and it is necessary that steps be taken to meet their needs also. Therefore, how the demographics of the City are viewed and how diversity is understood, need to be expanded.

Likelihood of calling police for domestic and national security issues

Domestic issues

Focus group participants were not surprised concerning the reaction of survey respondents relative to domestic issues and many explanations were offered, most of them centered around the lack of trust in the police. It was stated that at baseline, the Black community does not trust the police. Whereas, in South Asian communities, questions of culture are paramount. For example:

- they are reluctant to get involved in the private lives of their neighbours;
- they may not trust the police;
- the new immigrant may not feel as settled as earlier arrivals and may be concerned that they may be jeopardizing their immigrations status;

- there are also refugees among this population and this may be considered before reaching out to police as the fear may be that such reaching-out may be detrimental to their well-being;
- their history with police in their country may have been a difficult one;
- fear of reprisal;
- it may be shameful;
- it may not be honourable;
- fear of ghettoization;
- importance of preserving the family in cases of partner violence.

Thus, in order to avoid facile explanations, there are many factors which must be considered.

Participants in Saskatoon commented on what they viewed as the role of police in domestic issues. The belief is that the police often rush in and take away children or separate couples when it is not necessary and could be avoided. According to the participants, one solution would be to employ cultural or religious leaders, or elders, to mediate and help resolve issues before turning situations into legal battles which could result in breaking up families and placing children in foster care. In other words, the police need to be more educated on the traditions/beliefs/behaviors of newcomers so that they can appropriately assess situations and intervene in ways that support, rather than destroy, families.

In Montreal, it was suggested that a major reason the data show that Caucasians are more inclined to call police - in all categories - is because they have an expectation of receiving better service than do those from ethno-cultural communities. Furthermore, there is a reluctance, on the part of South Asians, to admit that they have “failed and can’t handle their own affairs”. Moreover, there is a lack of trust in authorities to do what is in the best interest of community members.

National security issues

Focus group participants in Toronto were amazed that survey participants placed such great importance upon the role of local police in national security. Furthermore, focus members were initially unsure *whom* they would call and, finally, decided that it would likely be the RCMP. Great was their surprise when it was revealed to them that their local police service also had a counter-terrorism portfolio. This information was also a surprise to those in Montreal.

There was a discussion relative to the definition of “terrorism” as what may be considered terrorism by the government and its agents, such as RCMP, may not be seen as such for community members (for example, Hezbollah and its relationship with Israel). Notwithstanding this discussion, participants in Montreal pointed out that Muslims have a religious duty to identify those who would cause harm and thus, community members are ready to pinpoint the “danger” elements in the community. However, the community needs to feel that they can trust the RCMP as they are viewed as following a political agenda which is then used against the community to increase negative stereotypes. They went on to say that such behavior on the part of the RCMP actually leads to them being perceived as culturally incompetent. Moreover, there is the belief that as long as the RCMP cannot be held accountable for their actions and can do anything they want, trust is not possible. On the other hand, there was a perception that because of interactions and engagements with local police, those relations are much better. One individual summed it up this way: “we don’t want District 12 or Hunger Games right?”

Who is at risk of radicalization?

Participants identified youth and young males as being most at risk. In addition, it was stated that perceptions of historical wrongs have resulted in feelings of anger in Black males. Therefore, it is necessary to build connections with youth, and governments need to create the socio-economic conditions under which employment can be obtained. It was also mentioned that one should be beware of the charismatic leader who may lead youth astray. For example, it was suggested that the tradition of religious schools must be taken into consideration and that Saudi Arabia and the extreme Wahhabi movements have funded religious schools everywhere to teach their doctrine. It was asserted that these schools were also funded in South Asian countries, where the genesis of the difficulties is founded in the war between USA and Russia.

This issue of religion was also seen as problematic in Black communities. For example, it was stated that very often, in Black families, the father is absent and the church plays the fatherly role. However, some Black youth are becoming more distant from the regular institutions and are being recruited by extremist mosques – a situation which is very difficult to combat as funding to “regular” mosques are having their resources “arbitrarily” cut.

Focus groups’ suggestions for police.

Most of the suggestions for police centered around the concept of trust especially as it pertains to RCMP. In Saskatoon it was stated that if the RCMP or intelligence agents want to gain community trust, they have to help empower communities. In addition, trust must be viewed as a shared responsibility between the community and RCMP/intelligence agents.

In Montreal, Muslim participants said that although RCMP is engaging in youth programs, they are not working because trust is absent and to reestablish this trust will call for accountability. One person said “no accountability equals no trust because of the constant fear of abuse.”

School and educational interventions

Schools were also cited as possible institutions which could assist police to develop better partnerships with communities. For instance, it was suggested that police could visit schools and provide information to students of the consequences of bad behavior, making poor social decisions and so forth. As one participant put it:

Racism is a learned concept and often associated to ignorance, fear, and stereotypes. I think that more educational institutions need to incorporate some type of program to teach people about cultures and religions; to hopefully allow people to appreciate the diversity of nationalities around us. This would be helpful in elementary school, high school, and any other learning institution where people are in constant contact with other races. Or an extreme measure would be a project where you put people in rooms that don't like each other on the basis of race and encourage them to communicate with one another - kind of similar to a hug project I saw a few months ago, where homophobic people were told to communicate with and hug an individual that was homosexual.

Discussion

The small number of Black and Muslim respondents in Saskatoon were likely not sufficient to detect statistical effects. Nevertheless, we present descriptive findings for these groups in order to highlight the fact that their responses do not vary much from the aggregate or metropolitan norms. In other words, despite such small numbers, they have the same perceptions as those who are part of a much larger population. We believe that this is a result which should give police services pause. In other words, the fact that a few people have the same perceptions as a much larger sample is of interest.

The fact that there appears to be good relationships between citizens in communities suggest that, should the situation arise, communities possess a base from which to implement common strategies to address challenges to their neighbourhood and to exercise resilience. However, the fact that respondents are of the opinion that certain groups of individuals are being watched could prove problematic and lead to common mistrust between those perceived as being “watched” and those who are of the opinion that there are those who should be watched. Therefore, government and its representatives need to be attentive to the messages they send so as to reduce the possibility of creating an “other” against whom one must be guarded.

It is interesting that there was focus group consensus that survey respondents’ “good” perceptions of the police are based on the view held of municipal police and not that of RCMP. A possible explanation for this view is the fact that since most survey participants were immigrants, they would, most likely, have had some knowledge of RCMP before they settled in their new home. They would have known, for example, that RCMP is the federal police and through media and other sources, would appreciate that it is the police service most mentioned when news relative to Canada’s security is broadcast and may, therefore, have had a pre-existing bias. In addition, citizens are most likely to be visited by agents such as those from RCMP and CSIS if individuals are suspected of national security breaches or attempts are made to enlist them as confidential informants in the ‘war against terror’. How these agents are perceived to have interacted with citizens, either personally or anecdotally, may influence citizens’ sentiment towards the RCMP and its representatives.

Focus groups highlighted the fact that Muslims in the survey were not as negative in their views of police and their cultural competence as focus group members. One explanation for this disparity is the fact that when responding to a survey, the individual is ‘forced’ to choose a category without much possibility of elucidation. However, in a focus group setting, participants are provided with the opportunity to expand on their responses and to provide personal and/or collective clarifications to underscore their replies – indeed, it is expected. Another possibility is that survey and focus group participants represent two different populations with those who participate in focus groups having a greater ‘hands-on’ participative bent, than those who respond to on-line surveys. It is, however, noteworthy that viewing the results from both perspectives provide a fuller comprehension of the findings, than either set of responses would do separately.

It is entirely possible that although the term “cultural competency” has meaning for academics, it has little meaning for people in their day-to-day lives as neither survey nor focus group respondents put much emphasis on the concept. However, they both place great emphasis on the behaviours which make up the construct. To this end, it is clear that the actions which were identified in this research as being indicative of cultural competence are of importance to both groups. Thus in the survey, we see that there is a high correlation between the quality of the

interaction participants have with police and how culturally competent they view the police. Focus groups also fixated on the conduct of the police as actions which influence citizens' attitudes towards officers. It should be noted, for example, that not only do Blacks and Muslims identify discrimination with police/justice system because of race or religion as problematic, but most discriminatory practices were experienced by the four sample groups, while very little was experienced by Whites.

It is clear that focus groups want police to display the behaviours which demonstrate cultural competency and are less biased. Furthermore, they feel that unless such behaviours are exhibited, security officers will have difficulty gaining the confidence of members of ethno-cultural communities and eliciting their assistance in securing Canada – this, in spite of the fact that Muslims state that they have a moral responsibility to identify those who would harm the country. Clearly then, when individuals feel targeted, misunderstood, and racially profiled, the stress engendered by this state of affairs is not conducive to the motivation of trust in authority figures.

The fact that most respondents in the survey stated that they would call the police or the RCMP if the country were threatened suggest that people would put the safety of the country before their own anger and pain. However, government and its agencies should not take this for granted and should do what is necessary to assist all individuals to feel included in the body politic - a sentiment much in line with the findings of Davis and Henderson (2003) which asserts that when communities feel included and empowered, they are very likely to become involved in the security of their community.

None of the above negates the efforts which are being made by governments and their agencies. For example, some of the measures being undertaken by Saskatoon police have been highlighted by members of the focus group such as its ODS initiative and VTRA; Montreal police has its Plan d'action and its DVDs (Lashley, Hassan, & Maitra, 2014) and the Toronto Police Service's Hate Crime Unit (part of Intelligence Services) and the Threat Assessment Section. Moreover, we assume that some of the "good" responses about local police may be due to these efforts. However, since we have no data which precedes these interventions, we cannot make this a definitive statement. It is, however, obvious from the responses of the focus groups that more work needs to be done by police to bolster their legitimacy in the public eye – particularly within racialized communities.

Finally, it was interesting that so many place a low premium on the role played by local police in matters of national security especially since this is the first line of defense and the service to which they should make repair should an emergency arise. In addition, the existence and role of Integrated National Security Enforcement Teams (INSET) seems to be unknown in Montreal and Toronto – two cities in which the programme exists. Although most are not overly concerned about the possibility of an act of violent extremism occurring in their neighbourhood, citizens should, nonetheless, be provided with information concerning the resources available, should the need arise.

Conclusion

We have shown that citizens judge the cultural competency of police and security agents based on the interactions which they have with each other. In the chapters to follow, we will present such data as statistical relationships and an analysis of the qualitative data gleaned from the open-ended explanations attached to some survey items.

This project is a collaborative effort between The Lady Davis Institute for medical research - Jewish General Hospital, Montreal, Université du Québec à Montréal (UQAM), Ryerson University, and University of Saskatchewan) and is funded by Kanishka RDIMS # 680096.

References

- 2011–2013 Public Report (2013). *Canadian Security Intelligence Service*. (On-line). Available: <https://www.csis.gc.ca/pblctns/nnlrprt/2011-2013/rprt2011-2013-eng.asp>
- Florini, S. (2014). *Tweets, Tweeps, and Signifyin': Communication and Cultural Performance on "Black Twitter"*. *Television & New Media*, 15(3), pp. 223-237.
- Guru, S. (2012). *Under Siege: Families of Counter-Terrorism*. *British Journal of Social Work* 42, pp. 1151–1173.
- Hörnqvist M. (2004). *The birth of public order policy*. *Race & Class* 46(1), pp. 30-52.
- Hussain & Bagguley, (2012). *Securitized citizens: Islamophobia, racism and the 7/7 London bombings*, *The Sociological Review*, (60), pp.715–734.
- Kennett, R. (2006). *The Social Theory of Globalization and Terrorism*. *Journal of Police Crisis Negotiations*, 6:2, pp. 49-63.
- Lashley, M., Blake, C., Hussain, M., MacLean, R., Measham, T., & Rousseau, C. (2005). *Student Success: The identification of strategies used by Black Caribbean youth to achieve academic success*. (On-line). Available: <http://www.fqrs.c.gouv.qc.ca/recherche/pdf/RF-MyrnaLashley.pdf>
- Lashley, M.E., Hassan, G., & Maitra, B. (2014). Cultural consultation to child protection services and legal settings. In L.J. Kirmayer, Guzder, J., & Rousseau, C. (Eds.). *Cultural Consultation: Encountering the Other in Mental Health Care* (pp. 269-290). New York: Springer.
- Ow, R. & Saporin, Nur Hilyah Bte (2014) *Malay Muslim Worldviews: Some Thoughts for Social Work Practice in Singapore*. *Journal of Religion & Spirituality in Social Work: Social Thought*, 33(1), pp. 73-94.
- Pedersen, A., Dunn, K., Forrest, J., & McGarty, C. (2012). *Prejudice and Discrimination From Two Sides: How Do Middle-Eastern Australians Experience It and How Do Other Australians Explain It?* *Journal of Pacific Rim Psychology*, 6 (1), pp. 18–26.
- Ransley, J., Mazerolle, L. (2009). *Policing in an era of uncertainty*. *Police Practice and Research*, Vol. 10, No. 4, pp. 365–381
- Rew, L.; Becker, B.; Chontichachalalauk, J.; & Lee, H. Y. (2014). *Cultural Diversity Among Nursing Students: Reanalysis of the Cultural Awareness Scale*. *Journal of Nursing Education*. 53(2), pp.71-76.
- Richards, J. (2012). *Intelligence Dilemma? Contemporary Counter-terrorism in a Liberal Democracy*. *Intelligence and National Security*, Vol. 27, No. 5, pp. 761–780.
- Rousseau, C.; Hassan, G.; Moreau, N; & Thombs, B. D. (2011). *Discrimination and its association with psychological distress among newly arrived immigrants before and after September 11, 2001*. *American Journal of Public Health*, Vol 101(5), May 1, pp. 909-915.
- Statistics Canada. *Study: Projections of the diversity of the Canadian population*. (2010). (On-line). Available: <http://www.statcan.gc.ca/daily-quotidien/100309/dq100309a-eng.htm>
- Statistics Canada. *National Household Survey (2011). Immigration and Ethnocultural Diversity in Canada*. (On-line). Available: <http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-010-x/99-010-x2011001-eng.cfm#a4>
- Sprott, J.B. & Carolyn Greene (2010). *Trust and Confidence in the Courts: Does the Quality of Treatment Young Offenders Receive Affect their Views of the Courts?* *Crime and Delinquency*, 56(2), pp. 290-322.

- The need for cross-cultural competence training (2014) *International Journal of Hospitality Management*. 37, A1-A2.
- Trojanowicz, R.C. (1972). *Police-community relations problems and process*. *Criminology*. 9(4), February, pp. 401–423.
- Tyler, T.R. (1990). *Why People Obey the Law*. New Haven, CT: Yale University Press
- Tyler, T.R. & C.J. Wakslak (2004). *Profiling and Police Legitimacy: Procedural Justice, Attributions of Motive, and Acceptance of Police Authority*. *Criminology* 42: 253-281.
- Whaley, A.L., & Davis, K.E. (2007). *Cultural Competence and Evidence-Based Practice in Mental Health Services*. *American Psychologist* 62 (6), pp. 563-574.
- Wittebom, S. (2004). *Of being an Arab woman before and after September 11: the enactment of communal identities in talk*. *Howard journal of Communication*. 15 (2) April-June, pp. 83-98.
- Yasmin Hussain and Paul Bagguley (2012) *Securitized citizens: Islamophobia, racism and the 7/7 London bombings*. *The Sociological Review*. 60, pp. 715–734.

Parts of this report will be used in papers to be submitted for publication