

Intercultural Cities MANUAL ON COMMUNITY POLICING



David Martín Abanades



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Cover and layout photos:
Angelo Palmieri; Ivana d'Alessandro;
Ville de Montréal; City of Ravenna; Cabildo of Tenerife; Fuenlabrada Local Police Service; ICC Study visit to Fuenlabrada; Binaam, Montréal; City of Getxo; City of Patras; Nika Petković; Gianpaolo Gentilucci; Sandro Weltin; Helmer Ahmedi; City of Limassol; City of Geneva.

Cover and layout:
Documents and Publications Production Department (SPDP), Council of Europe

© Council of Europe, March 2019
Printed at the Council of Europe

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Introduction

Europe's social structure has become more and more diverse: its citizens have plural identities, different ethnic origins and various religions, beliefs, gender identities, sexual orientations, ages, disabilities and economic situations.

At present, 3% of the world's population have migrated from their country of origin, 214 million people are migrants and 54% of all the people in the world live in urban areas.

Data published by Eurostat in January 2016 show that 21.6 million people from non-EU countries were living in the EU. Altogether 36.9 million persons born outside the EU were living in the EU. In addition, 16.9 million people were born in one EU country and now lived in another.¹

This heterogeneity can make society much more understanding, supportive, enriched and modern, but at the same time – and especially when there is a lack of knowledge about “the other” – diversity may generate fear, suspicion and cultural conflicts.

Intercultural Cities

The Intercultural Cities (ICC) programme promotes interculturalism as a policy model to manage diversity

1. Eurostat: statistics explained (EU population data, January 2016), available at https://ec.europa.eu/eurostat/statistics-explained/index.php/Migration_and_migrant_population_statistics#Main_statistical_findings,%20accessed%2015%20February%202019.

as a strength rather than a threat. It defines the intercultural city as a place with a diverse population, including people with different nationalities, origins, languages, religions/beliefs and identities, in which the citizens and their policymakers regard diversity as a resource, promote openness and accept that all cultures change as they encounter each other in the public space.

The officials of an intercultural city publicly advocate respect for diversity and for a pluralistic city identity. The city authority actively combats prejudice and discrimination and ensures equal opportunities for all by adapting its governance structures, institutions and services to the needs of a diverse population, without compromising the principles of human rights, democracy and the rule of law. In partnership with business, civil society and public service professionals, the intercultural city develops a range of policies and actions to encourage greater mixing and interaction between diverse groups. The high level of trust and social cohesion that this approach generates helps to prevent conflicts and violence, increases policy effectiveness and makes the city attractive for people and investors alike.²

Intercultural integration policies are based on individual rights considered under the lens of a whole-society approach, and include actions to promote cultural reciprocity, mixing and interaction, and to

2. Intercultural Cities: medium-term strategy, 2016-19, available at <https://rm.coe.int/16806a5e96>, accessed 15 February 2019.

ensure effective anti-discrimination. The key operational elements of intercultural integration are: power sharing (including people of different cultural backgrounds in different roles in institutions and governing structures); fostering cultural mixing and interaction in public institutions and the public space; and making institutions culturally competent and receptive to innovation through diverse inputs, as well as resilient to cultural conflict, prejudice and discrimination.

The Lisbon Declaration, adopted in 2017 by the Intercultural Cities Network,³ reaffirms the commitment of local authorities to design and implement inclusive and coherent integration policies following the model described above.

In January 2018 the Migration Policy Group published a new study that enquired whether the intercultural integration approach, advocated by the Council of Europe through its ICC programme, leads to a better quality of life in diverse cities. The results confirm a strong statistical link between local intercultural policies and local well-being. Cities with stronger intercultural policies, based on the Council of Europe model, are more likely to have populations who believe that foreigners are good for their city and that local services are trustworthy and efficient.

In the city frame, police services are at the forefront of conflict resolution and mediation in a diverse society. When the police manage interventions in diverse societies, they must take into account the personal values of those involved, alongside their cultural identity and the background related to their identity.

What this manual does

This manual aims to respond to the question of how a police chief, director or politician in charge of the security of an intercultural city should design its model of urban security management, beyond dealing with theft, accidents and other typical day-to-day actions of the police. It is about promoting a transition from a policing model based on mere surveillance and repression, to a policing strategy that puts the citizen at the heart of its action, linking the concepts of security, safety and care; it targets police services that have a vocation to innovate and improve the quality of life of all citizens

This manual is written from the point of view that the community policing model is the most appropriate to handle – in an effective way – the conflicts that arise in intercultural societies, preventing them from becoming major social conflicts. A police service that understands that the basis of the problem is usually

a lack of mutual knowledge, a police service that is designed and trained to listen to the parties, analyse the problems, propose solutions and evaluate the results of those solutions with the participation of society, is the police service that will best respond to the conflicts of today's diverse societies.

The manual suggests avoiding the idea that community policing limits itself to the setting-up of a specific unit within the police, and instead recommends putting this policy concept in the mainstream, as a background philosophy for action within the police service in general.

The values established by the Universal Declaration of Human Rights, the European Convention on Human Rights and other related human rights standards are the pillars that sustain democratic societies and attach to human dignity a prominence that all modern police services should bear in mind.

The target of this manual is primarily the police working locally, including high-rank police managers, public safety directors and managers, as well as decision makers. Its purpose is to provide these public servants with a guide to implement policing principles to design new procedures, protocols, structures and specialised units in their police community, to effectively address the challenges that diversity may pose to the achievement of peaceful coexistence, in the medium and long term.



3. Declaration of Lisbon, 28-29 November 2017, available at <https://rm.coe.int/declaration-of-the-intercultural-cities-milestone-event-urban-policies/1680768795>, accessed 16 February 2019.



1. Human rights principles

Globalisation may pose a threat to much of the progress achieved in the area of human rights. The global economy entails a deterioration in the balance of labour relations to the detriment of the worker's position. It also implies the increase of social inequalities, since the family economies most affected are not always subject to compensation through active social policies on the part of governments.

Migration can be a challenge for intercultural cities. The arrival of new neighbours from countries with worse economic conditions can cause tensions between the native residents and the newcomers, as the residents see their economic stability threatened. The real effects of migration are not limited to *stricto sensu* human rights, but also transcend basic rights to include civil and political rights insofar as they form an indivisible reality.

Another challenge for intercultural cities involves the fight against terrorism. Under this threat, present since the year 2000, the traditional binomial between security and freedom is placed in the foreground, which has an impact on human rights guarantee policies.

There is no shortage of examples of police practices and government actions that have led to the most basic human rights violations. Nor can it be ignored that the tendency in the states most threatened is to restrict, more or less prudently, the civil and political rights of their citizens.

1.1. Responses to new situations

In light of these situations, in this manual, we must have an answer to the following questions:

Are these measures proportionate to the desired end, and above all, are they effective? To what extent can it be accepted that, after centuries of struggle for human rights, the police services of democratic states can be sometimes legitimised to increase police pressure on certain groups, people from certain countries or believers of a certain religion? Does the security of society increase or is it the uprooting, the radicalisation and the separation between groups of citizens of the same city which increases? Not every action is valid under the umbrella of responding to the terrorist threat. In particular, it is important to remember that the international law on human rights, in adopting proportionality as a criterion for evaluating any measure of derogation of a right, has raised to the category of a mandatory norm *erga omnes*, at all times and in all places, the legal recognition of the prohibition of torture and inhuman or degrading treatment.

The World Conference on Human Rights held in Vienna in 1993 affirmed, in its final Declaration, that human rights are universal, indivisible and interdependent.

On the one hand, the indivisibility of human rights supposes the impossibility of separating, other than for pedagogical reasons, the different categories of rights: civil and political, or economic, social and cultural. All of which are fundamental rights and must be guaranteed in full, without any preference for some rights serving as justification for the contempt of others.

On the other hand, the interdependence of rights emphasises that, in reality, human rights are complementary to each other, that in their application there are continuous interactions and that in their exercise all rights reinforce each other.

The universality of human rights assumes that human rights belong to all human beings in the same way, because they are based on the inherent dignity of every human being, that human dignity which supposes at the same time the radical equality between human beings and the unique character of each human being.

1.2. Relativism

Before people accepted this assumption that human rights are universal there were voices, particularly strong in the Islamic and Eastern world, which postulated different modes of cultural relativism. In its most extreme version, cultural relativism affirms that a certain culture, including religion, is the main source of validity of a moral right or rule and that, consequently, human rights have to adapt to these standards and can have a different range in different countries of the world.

Often, cultural relativism implies an accusation against the developed countries of having acted in an imperialist way, making universal values appear/seem purely Western.

It is undeniable that tradition, history, culture and religion influence and modify the approach of peoples to human rights. It is also true that most human rights are not absolute, but admit restrictions and limitations. A certain degree of relativism is inherent in human nature itself, to the extent that the human being is also a social and cultural being.

The problem is that the discourse of cultural relativism often hides an interest in acting in a manner incompatible with the inalienable value of human dignity, violating elemental aspects of the protection of human rights. Conflicts which stem from this cultural relativism will be a challenge that the police services and the public authorities of intercultural cities have to manage.

1.3. Hostility and rumour

To all of these circumstances that abound in intercultural cities, we must include a phenomenon of hostility, which has been increasing steadily since about 2010, as seen in hate speech through social media networks. The dissemination of false news, rumours or false accusations in the new information and communication technologies is extraordinarily fast and difficult to control. The anti-rumour communication policies of intercultural cities must have

a priority on the political agenda. In this sense, the police services must have fluid communication channels, fast, accurate and credible, to reduce the reach or influence of this false news.

But the police must also modernise to pursue people who harass and promote hostility towards certain groups or individuals because of their group identity. If a group does not see its rights defended as expected, that gap can mean a distancing from the police service and at the same time a loss of trust in it, and in the worst cases, it can foment radicalisation.



2. Definitions

When talking about community policing, intercultural cities, diversity, migrants and related topics, we use matching terms but not synonyms. Sometimes, they do not describe exactly what we mean, just as the same word in one country is understood differently in another country. For this reason, it is necessary to clearly describe what we mean in this manual when we use and discuss certain terminology.

2.1. Models of policing

One thing common to all the police in the world is that each police service must adapt to the society it serves. From this perspective, it is difficult to find any term or methodology that can be extrapolated to just any police service. For example, there are societies where the presence of uniformed police transmits security; however, other societies may feel too much pressure from the police if there are too many uniformed police on the street.

With this approach, the words community policing convey a diversity of concepts and approaches around the same idea but they are not always interpreted in the same way. We can talk about neighbourhood police, community police or proximity police (*wijkagent*, *police de quartier*, *Policía de proximidad*, *Community Police*, *Gemeindepolizei* etc.). In this section we will try to establish some minimum criteria so as to know what we are talking about.

2.1.1. Community policing

The so-called community police, proximity police or neighbourhood police model is not only an organisational model of the police services but, even more, a work philosophy in terms of the provision of public service. Community policing requires collaboration with other individuals who carry out their tasks in the neighbourhood. It is a way of explaining how the police service interacts when dealing with conflicts, how it focuses on them and, above all, how they are resolved.

We must avoid the idea that the community police are a specific unit within the police and instead frame the concept of this work philosophy within the police service in general. Equally important is the commitment of the Chief of Police towards this methodology, without which the paradigm is doomed to failure. As a matter of fact, practice shows that there may be police services that, while not having specific community policing units, adopt a methodology which



is very close to the concept of community policing; and, on the contrary, there can be police services that have specific neighbourhood, community or proximity units, but work with an approach which is very distant from this concept and goal.

But perhaps the foundation that best helps understand why a community policing philosophy is the best channel to effectively address intolerance, discrimination or hatred is that which says that the legitimacy of any police is based on the credibility that reaches to the community: “The police are the public and the public are the police” (Sir Robert Peel,⁴ 1829). This important principle of policing, expressed at the beginning of the nineteenth century, must nevertheless be contextualised in the years in which we live. For instance, it should be borne in mind that, in today’s multifaceted and diverse society, the majority society can be favourable to police actions which treat minorities and the most vulnerable groups in a discriminatory manner.

4. See https://en.wikipedia.org/wiki/Peelian_principles, accessed 17 February 2019.

In the current political landscape, local communities in some countries demand tougher action by the police against migrants, asylum seekers and homeless people. Therefore, public approval as the only criterion for legitimising the action of the police is not always a good way of evaluating police action. For this reason, the community police should take into account in their philosophy that both public approval and the need thereof cannot imply the abandonment of actions that promote and protect human rights, as established in the Declaration of Universal Human Rights and the European Convention on Human Rights, and later in EU and national regulations.

Proximity policing requires a strong organisational commitment and (in most cases) a cultural change on the part of the police, as well as ensuring that police resources and methodology are provided. It requires a firm belief in the concept of the police as a service and not of the police as a force. Perhaps the work of the police in today's European society must be rethought, and we must abandon the idea that the community police are soft or permissive police: they are police who decide their actions on the basis of deliberation before dealing with a problem, building in this way more stable and lasting solutions to conflicts.

We must also take into account the principle that the police should not work for communities by dividing them into majority and minority groups, but rather in association with different parts of those communities to address local problems. Building trust between the police and the local communities of a diverse society is a bi-directional process based on mutual understanding, mutual knowledge and respect. Within this process of building trust, it is important that neighbourhood or community policing also assumes the role of mediator between the various components of society.

But before examining community policing more deeply, we must look at other models of police management that are currently in use. We should also be aware that most police organisations do not opt for a single model, but rather for a mixture of models and approaches.

2.1.2. Reactive policing

The three main patrol functions within traditional reactive policing are routine patrol, immediate response to calls and follow-up investigations (Cordner and Sheehan 1999).

Reactive policing can be defined as the police responding to specific requests from individuals or groups in the community, response which encompasses "immediate response to calls" and "follow-up investigations". However, the rationale for routine patrol is not as straightforward. Traditional thinking

suggests that the mere presence of a police vehicle will act as a deterrent to crime (Trojanowicz et al. 2002). According to Crank (Crank 1998), routine or random preventative patrol is by definition reactive policing. There is no initiative on the part of the officer or the organisation to target a specific area or problem within the geographical patrol district. However, it can also be argued that routine patrol is required in order to facilitate response in a timely manner to dispatch calls.

2.1.3. Proactive policing

In contrast, proactive policing involves the police, acting on their own initiative, to develop information about crime and strategies for its suppression" (Crank 1998: 244-5). This can also be interpreted in a myriad of ways. For example, an officer responding reactively to a dispatched call could, nonetheless, resolve the issue proactively by mediating between the parties or using informal action.

Similarly, in contrast to routine patrol, directed patrol involves police officers being instructed to monitor specific areas that are identified through problem or crime analysis when they are not responding to dispatch calls (McKenna 1998). Directed patrol is more proactive than random preventative patrol; however, it still lacks the component of problem-oriented policing which engages the community in resolving crime issues. One North American study found that proactive policing resulted in more arrests, detention and filing of reports than reactive policing. Possible reasons suggested were the need for more forceful action to gain "legitimacy and control" as well as officers having made a decision beforehand which prompted a proactive mobilisation (Seagrave 1997: 148). This finding appears to be counterintuitive to what one would expect when officers employ problem-oriented policing. Thus, these findings suggest a need to distinguish clearly between proactive mobilisation and problem-oriented policing practices.

In recent years, new methodologies for the management of police services have been highlighted. One of these new methodologies is predictive policing.

2.1.4. Predictive policing

Predictive policing refers to the usage of mathematical, predictive and analytical techniques in police services to identify potential criminal activity (Rienks 2015). Predictive policing methods fall into four general categories: methods for predicting crimes, methods for predicting offenders, methods for predicting perpetrators' identities and methods for predicting victims of crime (Perry et al. 2013).

The effectiveness of predictive policing was recently tested by the Los Angeles Police Department, which found its accuracy to be twice that of its current practices (Friend 2013). In Santa Cruz, California, the implementation of predictive policing over a 6-month period resulted in a 19% drop in the number of burglaries. In Kent (UK), 8.5% of all street crime occurred in locations predicted by PredPol, beating the 5% from police analysts.⁵

But this methodology also has its criticisms. A coalition of civil rights groups, including the American Civil Liberties Union (ACLU) and the Electronic Frontier Foundation issued a statement criticising the tendency of predictive policing to increase racial profiling.⁶ The ACLU puts forward the case that such software is more accurate at predicting policing practices than it is in predicting crimes (Edwards 2016).

2.1.5. Intelligence-led policing



Another policing model is intelligence-led policing, built around the assessment and management of risk (De Lint 2006). Intelligence officers serve as guides to operations, rather than operations guiding intelligence.⁷

Although intelligence-led policing builds on earlier paradigms, such as community policing, problem-oriented policing, and the partnership model of policing (McGarrel et al. 2007), it originated as a rejection of the “reactive” focus on crime of community policing, with calls for police to spend more time employing informants and surveillance to combat recidivist offenders.

5. “Don’t even think about it”, *The Economist*, 20 July 2013, available at www.economist.com/briefing/2013/07/20/dont-even-think-about-it, accessed 17 February 2019.
6. *Statement of Concern about predictive policing by ACLU and 16 civil rights privacy, racial justice, and technology organizations* (2016), American Civil Liberties Union, available at www.aclu.org/other/statement-concern-about-predictive-policing-aclu-and-16-civil-rights-privacy-racial-justice, accessed 17 February 2019.
7. Royal Canadian Mounted Police, *Intelligence-led policing: a definition* (2006), RCMP Criminal Intelligence.

Since then, intelligence-led policing has undergone a revisionist expansion to allow incorporation of reassurance and neighbourhood policing (Maguire and John 2006).

2.1.6. Evidence-based policing

Finally, we can finish the review of the policing models with evidence-based policing. This model is an approach to policymaking and tactical decision-making for police departments. It is an extension of the ideas behind evidence-based medicine, evidence-based management and evidence-based policy.

Advocates of evidence-based policing emphasise the value of statistical analysis, empirical research and (ideally) randomised controlled trials. Evidence-based policing does not dismiss more traditional drivers of police decision-making, but seeks to raise awareness and increase the application of scientific testing, targeting and tracking of police resources, especially during times of budget cuts and greater public scrutiny.

The ideal police management model perhaps contains a bit of all the models, or perhaps each society adapts better to the characteristics of one or other model. But in this manual we believe that the model that can best cope with the conflicts found in an intercultural city is that of community policing.





2.2. Community policing: getting it right

To establish the community policing model, it is necessary to carry out a preliminary analysis (or a community mapping) of the situation of the neighbourhood, area or areas where it is desired to improve the relations of the police and the community, focusing mainly on relations with people who are not originally from the territory, or who belong to another ethnic group, or who are phenotypically different from the community of origin of the area. This analysis will provide recommendations to be taken into account in the development of the work philosophy.

In some cases, this will imply a change in the organisation of the police. If this change is not managed correctly, it can cause a strong rejection of the commanders and police officers, who can interpret this approach to the community as a sign of weakness in the police system, leading to the failure of police efforts to improve relations with the community. The entire top-down police organisation must be engaged, and that commitment must be communicated internally within the police and externally to the general public.

It is also necessary to establish evaluation criteria to identify areas for improvement and possible failures that may interfere with the implementation of the new work philosophy. It should also be borne in mind that the police serve an open and diverse society, which is constantly changing, and therefore the police service must adapt to new situations to serve all citizens, since the police are responsible for protecting their fundamental rights as well as law enforcement.

As we have clarified previously, the community policing concept can be misunderstood or, at least, understood in different ways. To homogenise the term, any police service wishing to implement the community policing model must have four clear principles (Gordner 1996):

1. Community policing is not the solution to all problems. However, it is a response to some problems brought about by new challenges in the management of citizen security.
2. Community policing is not something new. Many police services and even some police officers individually have been working in this way for years. Nonetheless, there are some aspects of police management that are relatively new from the perspective of community policing.
3. Community policing is not a model designed to increase the number of people arrested for committing offences. This is often a consequence, but it is not the goal. The increased trust between the community police and the population will increase the flow of information, which will allow more arrests, but the objective is to increase trust, not the number of arrests.
4. In fact, community policing models reduce incidents, crimes and disorders more than the specialised models designed to deal with incidents through police communications (call-response) developed by most police services in recent decades (Gordner 1996).
5. Community policing is not a unified model. There is no precise definition of what the model consists of, with specific activities that should always be included, although one can identify a group of elements or principles from which to build the model itself. But this flexibility of interpretation is a strength of this police management model, a strength which enables it to adapt to the different changing realities of current societies. Precisely for that reason it is a model of citizen security management which is very suitable for intercultural and diverse cities.



3. The four dimensions of community policing

To describe the community policing model in more detail, we can examine the four dimensions (philosophical, strategic, tactical and organisational) in which most of its constituent elements are found (Gordner 1996). Other authors mention two central components of community policing, namely the association with the community and the solution of problems (Gaffigan 1994). There are also authors who focus on different elements, such as the territorialisation of the police, proximity to the problems of the city and the specific methodology – problem-solving (problem-oriented policing), objective-oriented policing and quality policing – of an integral improvement of the service (Lafuente 2011).

In this manual we use the description of Gordner's four dimensions (philosophical, strategic, tactical and organisational) to provide a deeper, more detailed and comprehensible understanding of what community policing is, an understanding which, in turn, will help us to shape an adequate model in intercultural cities.

3.1. Philosophical dimension

Most experts believe that community policing is a new philosophy of police management, perhaps even a paradigm shift in the face of traditional reactive models and that, in turn, the new threats of global terrorism are putting this paradigm shift at risk from the increasing distrust among parts of the population and increasing distance from the police service. The philosophical dimension of community policing includes three central ideas: citizen information, broad function and personal service.

3.1.1. Citizen information

Community policing has a firm commitment to incorporate the concerns of citizens into citizen security policies and police priorities. In a diverse, intercultural and democratic city, citizens must say how they want to be governed; then the police service, like other public services, must articulate mechanisms to attend to those demands and in turn implement them. As soon as all the neighbours of a city or neighbourhood participate in the design of the security of their neighbourhoods, they make their own management and help to achieve implementation of the model.

We can use certain activities, already developed by some police services, as examples to articulate and improve the information collected from citizens, among others:

- ▶ Police advisory councils are meetings regularly scheduled with citizens who meet with the police service of the neighbourhood or city, to give opinions and advise on specific problems of their neighbourhood, city or community. Depending on the level of information and the desired relationship with these groups, there can be different levels of meetings: with police chiefs, with security managers, with middle management or even with police teams working in the field. The focus of the meeting can vary from very general, on the security problems that occur most often in the city, to the very specific, on situations that occur in certain neighbourhoods or problems that affect certain social groups – related to



works; it must work more for coexistence than solely for the fight against crime. For example, tackling the fight against discrimination, hate speech, intolerance, domestic and gender violence and school bullying, protecting human rights, traffic and mobility, addressing problems of coexistence in neighbourhoods are all part of the broad role of community policing.

3.1.3. Personal service

The community police should avoid a bureaucratic relationship with citizens and establish personalised relationship channels based on personal interviews to understand the problems at hand. Police officers must manage the relationship with citizens using empathy, cordiality and an open mind, skills which enable citizens to come away from their interaction with the police as “satisfied customers”. For example, the officers of the community police teams might have personalised business cards, their own profiles of communication in social networks, corporate phones with instant messaging applications, personal meeting capacity both in the police offices and in residents’ homes, and a schedule for resuming contact with residents who approach the police service so as to follow up their problems.

religion, disability, ethnic group, LGBTi (lesbian, gay, bisexual, transgender, intersex), gender or domestic violence, for example – in diverse intercultural cities.

- ▶ Surveys are another way to obtain the opinions of citizens on different issues related to policies, priorities and problems of security and coexistence in intercultural cities.
- ▶ New information and communication technologies are important. Police services must be present in social networks on the internet, instant messaging applications, web pages and email, for example. They are tools that must be used by police services to maintain better communication with citizens, especially with younger generations who are more accustomed to the use of these technologies, which are sometimes the only means through which they communicate.

3.1.2. The broad function

Another fundamental idea about the philosophical dimension of community policing is that it has a broader function. Community policing is not limited to fighting against crime, but must work at solving problems that go beyond crimes; it must address the solution of daily problems in the territories in which it





3.2. Strategic dimension

The strategic dimension of community policing includes the key concepts that translate philosophy into definite actions. It is about translating the broader ideas and beliefs that are at the root of community policing into real programmes and practices, by which we ensure that the police service's policies, priorities and resource management are in accordance with the community policing model.

This strategic dimension is composed of three fundamental elements, which are the models of patrolling, prioritising prevention and the geographical distribution of community policing.

3.2.1. Patterns of patrolling

Even during a continuous patrol by car, it is possible that the car acts as a shield to the outside, which can make it difficult for the police to observe what is happening around them when patrolling. The results of several experiments question the value of car patrol and, even more so, the random patrol: the Kansas City Preventive Patrol Experiment (Kelling et al. 1974) and the Philadelphia Foot Patrol Experiment (Ratcliffe et al. 2011), among others. There must be a debate to facilitate walking-oriented patrols in certain parts of the city, designing programmed visits to merchants, non-formal leaders of the communities, meeting centres, worship centres, leisure centres and so on.

These models of patrol should be adapted to the reality of each city or even to each season, as the weather may discourage continued foot patrols. In any case, a schedule should be established for patrolling and for the equipment dedicated to community policing, whether on foot, by motorcycle, by bicycle or with mixed patrol (part of the service in a vehicle and part on foot, or using the vehicle to travel to different areas and there continue on foot).

3.2.2. Prioritising prevention

Community policing tries to prioritise prevention under the idea that, although citizens value rapid response by their police service, along with rapid investigations, prompt arrests of suspects and immediate solutions, they will always put prevention first. Although it seems normal and common sense, since at least the 1990s the police services in many European cities have had their resources dedicated mainly to immediate response. We are not talking here about an office for crime prevention; we are talking about going further, prioritising prevention as the main task of community policing, and focusing not only on crime prevention but also on preserving social cohesion.

We can give some examples of this prioritisation of prevention, such as:

- ▶ Talks in schools, high schools, even in universities, on crime, and guidelines on how to prevent criminal behaviour, information campaigns

for young people on the security measures that must be employed in recreational areas, on their rights, on the prevention of school bullying and on the prevention of hate speech and hate crime.

- ▶ Making an accurate diagnosis of the reality of the area of work of a specific community police team and proposing measures that will help to preserve social cohesion and prevent crime.
- ▶ Correct management of community intelligence. In the United Kingdom, community intelligence is understood to be information and other indicative characteristics among members of the community that may indicate the potential for escalation of social tension, even within the community itself. It includes analysing and collecting information such as rumours or gossip, or what the community tells the community police deployed in the neighbourhood about how the community feel. This information, combined with police intelligence reports, can help prevent conflicts and social tensions.
- ▶ Measures in the environment that help foster the connection between neighbours and reduce the spaces that can attract crime. Sometimes, the location of squares and parks, people's use of them or even how the trees or benches are placed can help to improve the use of spaces by citizens and thus reduce crime rates.⁸

3.2.3. Geographical distribution

The purpose of parcelling out the deployment of community policing is to generate stronger links between community policing teams and residents.

The citizen–agents must be constituted as true leaders or protagonists of the security of their zones, and they must have the opportunity to express the



8. For example, see www.crimeprevention.vic.gov.au/resources/urban-design-and-crime/case-study-reclaiming-memorial-park-in-drouin, accessed 17 February 2019.

suggestions they consider appropriate to achieve the objectives that have been programmed for their neighbourhood. There must be an agile and active communication system to account for what is happening in the neighbourhood and what has been detected. In short, the neighbourhood team must be the true security manager of the area of the city to which it has been assigned (Lafuente 2011).

The distribution of patrol areas, or even the deployment of a police service by sector, district or area, is not new. However, it has always had more of a sense of deployment that depends on the administrative situation (many administrative districts in large cities) or to maintain an optimal response time (police stations distributed widely so that requirements can be met in more remote places), rather than distribution by the type of neighbourhood and number of residents (high or low demographic density) or by what activity occurs in the neighbourhood (leisure areas, administrative management centres).

To achieve this method of distribution of patrols we must follow some guidelines:

- ▶ Work teams assigned to the same area for long periods of time, although it is necessary to establish a periodic cycle of mandatory rotation to avoid complicity with neighbours and merchants in the area, which may lead to a certain permissiveness on the part of the police.
- ▶ Have a leader by area of work that supervises the tasks entrusted to the teams in the different shifts.
- ▶ Divide the work area of each team into smaller areas, which can be further divided in response to conflict in the area, demography or extension.
- ▶ There is also the option of putting mini police stations in certain neighbourhoods, in the style of the Japanese *koban*. The *koban* is a small one- or two-storey building that serves as a base from which police officers can manage public security and patrol the streets of the neighbourhood. Local residents can also visit the *koban* to file complaints, report missing objects, renew licences and permits and resolve some simple bureaucratic issues.⁹

3.3. Tactical dimension

The tactical dimension of community policing converts ideas, strategies and philosophies into programmes, operations and real behaviours. These are some of the elements of the tactical dimension of community policing:

9. See <https://eastwest.eu/en/opinions/next-station-ikebukuro/the-koban-system-why-the-japanese-local-police-stations-are-so-popular>, accessed 17 February 2019.



3.3.1. Positive interaction with citizens

Working as a police officer leads to negative contact with citizens, inevitably (detentions, fines, identity controls, frisking, impersonal bureaucracy and so on). From the point of view of community policing tactics, this negative interaction must be compensated for by other positive interactions with police services. Positive interactions have the benefit of generating trust with residents, including with certain religious groups, cultural or foreign communities, or with realities which are alien to the majority of the city environment. It also generates confidence in the police by showing their empathy with the circumstances of residents who may have a preconceived idea based on stereotypes and prejudices.

For instance, the way in which officers handle routine calls also matters: officers can take the time to engage in more positive interaction in the course of handling calls, to know better the personal circumstances of people – homeless individuals, different religious communities, foreign communities – instead of rushing to clear calls in order to return to motorised patrol. It helps to reinforce the effectiveness of police officers when they and their work are recognised and valued by society. In addition, information is obtained about investigations and conflicts in the area where the community police team works. Finally, this way of proceeding also breaks the monotony of daily patrols.

Some examples of these positive interaction tactics might be the following:

- ▶ Quality in the resolution of the reports: the police must understand that reports and their resolution both take time; sometimes, a first response can be arranging an appointment for the following day and speaking more calmly about the situation. A simple requirement for a traffic infraction can be resolved with an agent fine or with a deeper assessment of a problem in the neighbourhood, perhaps with parking or with a dangerous crossing. Checking that the resident/client is satisfied is yet another line

that community police can follow, seeking to raise the quality of police service as perceived by citizens (Lafuente 2011).

- ▶ Meetings: the police must attend meetings at the request of residents in a neighbourhood, to make themselves known and to be able to listen to the security problems of the neighbourhood or city.
- ▶ Police in a socio-school environment: secondary schools and colleges are perfect places to detect complex social situations of minors that, if detected in time, can allow them to be redirected and return to inclusion in society. Regular meetings with the teachers and managers of these centres will help police to obtain information and resolve important conflict situations. Likewise, the presence of nearby friendly police officers will generate trust among children and young people so that they can describe situations and express their experience as victims.
- ▶ Interactive patrol: community police have to change the reactive patrol model, which consists of going around and waiting for something to happen or receiving a communication from the police communications centre, for a patrol model that encourages conversation, questioning and interaction between the police, citizens, merchants, young people, passers-by, etc.

3.3.2. Association

Community policing extols the importance of encouraging association between police and citizens, the many other departments of the public administration and organisations of the third sector representative of the interests of multiple groups, with the aim of working together to improve coexistence in the city. Citizens should play a leading role in citizen security; in fact, they must co-produce security. Similarly, it is a mistake to think that the police have all the solutions to solve the problems of coexistence and citizen security: residents and other public services both have



a role as relevant as that of the police, very much as they do in the associative fabric of community.

Elements that help to translate this tactic of association into practice can be:

- ▶ Volunteers are key contacts: some police services get citizens to act voluntarily collaborating with the police, either through regular meetings, collecting information on the situation of the neighbourhood, or by inviting residents to share coffee or tea with the police of their area and discuss the problems they have detected in the neighbourhood.
- ▶ Sessions on citizen security: establishing forums or periodic meeting places, in which the police meet with other public services, citizens or an associative network, can be a tool to channel this tactic of association.
- ▶ Problem-solving (Goldstein 1979): community police must have a clear methodology when dealing with problems, very much opposed to that of solution of the specific incident and closing the case. Whenever possible, the police will deepen their knowledge of the root cause of the problem, and even propose solutions so that it does not repeat itself. The use of problem-solving methodologies, such as the S.A.R.A. model of scanning, analysis, response and assessment (Eck and Spelman 1987), can provide a series of guarantees to consolidate the solution of problems of any kind – even the problems of coexistence in intercultural cities.

3.4. Organisational dimension

In order to develop the community policing methodology with any guarantee of success, a period of adaptation and certain organisational changes are both necessary. If the police service and its organisational model are culturally closer to a very vertical structure, in terms of decision-making and the classic model of reaction to incidents, in this case the changes will be greater and the process will take longer and experience more internal resistance.

These changes are not in themselves community policing, but are organisational models; in fact they are not strictly related to policing, but they are necessary for the successful implementation of the community policing model. There are three elements that we can change, renew or revise in the structure of our police organisation: the structure itself, the management and the information.

3.4.1. Structure



A bureaucratic routine, very vertical decisions and few spaces for debate with the basic police officers are part of the classic structure of the police. The changes, revisions or renovations proposed in this manual are the following:

- ▶ Decentralisation: low-level or non-strategic decisions can often be delegated to middle management or even to basic police officers. With light supervision, and not with necessary approval.
- ▶ Horizontality: it is important to decrease the number of layers of hierarchy, increase communication and reduce spending and bureaucracy.
- ▶ Teams: effectiveness and efficiency are improved when you create teams with a clear objective and goal. Sometimes setting up a multidisciplinary team for a specific problem or problems can save time and resources, and improve results.
- ▶ Non-police work for non-police staff: in many police services, trained police are assigned to bureaucratic tasks, surveillance, telephone



attention, etc. It is necessary to optimise police resources, which are usually more expensive than for administration, so that these tasks can be carried out by other non-police staff with other professional profiles but working for the police.

3.4.2. Management

Community policing is often associated with styles of leadership, management and supervision that give more importance to the organisational culture and its values than to written norms and discipline. When the police are guided by a set of clear and proper values of the organisation, they make better decisions and perform their duties better. This should not imply the absence of discipline or written rules, but means that other channels that motivate the work must be established, beyond that of an order from a superior.

- ▶ **Mission:** the police service must clearly establish a mission for the whole organisation, for example “Working together for a safer London” (Metropolitan Police, London) or “We contribute to improve coexistence” (Local Police of Fuenlabrada, Spain).
- ▶ **Strategic planning:** the police service must have a plan aimed at guaranteeing the resources they will allocate to fulfil the mission, and this plan must include a group of values to fulfil the mission. Otherwise, the organisation will wander, without knowing exactly what it should do to fulfil the mission.
- ▶ **Coaching:** middle management must train and guide their subordinates, instead of just supervising their work and limiting their decision-making capacity.
- ▶ **Tutoring:** new police officers need to be guided by the supervisors or managers of the projects, in the sense of knowing what good police work

consists of. We are talking about ethics, values and what it means to be a good police officer.

- ▶ **Empowerment:** from the perspective of community policing, the police are encouraged to take certain risks to demonstrate their creativity in their daily performance. But this will only succeed with those police officers who have a firm commitment to the values that pervade the philosophy of community policing.
- ▶ **Selective discipline:** we must understand the difference between intentional and unintentional errors; in the same way we must distinguish between a disciplinary penalty that goes against the values of the community police and those penalties that go against other rules or norms.

3.4.3. Information

The management and leaders of a police service under the community policing methodology need to have certain types of information available to correctly evaluate the implementation of the model. They will have changed from a model that interprets the success rate through quantification (number of arrests, fines, contacts with residents etc.) to a qualitative model that needs to understand how the contact with the citizens has developed regarding a request, their satisfaction and the resolution of the problem. The geographic distribution in smaller areas, such as neighbourhoods or districts, increases the need for information about those neighbourhoods or districts. We can develop some qualitative techniques such as:

- ▶ **Performance evaluation:** the police must be evaluated in terms of their community policing and on the results obtained, instead of interpreting their performance based on the number of fines or arrests.



- ▶ Programme evaluation: police programmes should be complemented by a continuous evaluation system, whose goal is to understand the evolution of the programme's implementation, including its improvement (achievements, results, costs, quality etc.).
- ▶ Variable evaluation: evaluation of the police as a service must be carried out with both quantitative and qualitative aspects, from the number of complaints (complaints received by the service, response time, etc.), to the satisfaction of the citizens served (citizen's perception of security, length of time of problem resolution, etc.).
- ▶ Information systems: modern police services, at national, district and regional levels, must have systems that collect, analyse and return improved information on all the tasks performed by the police.
- ▶ Criminal analysis: the police need time to analyse the criminality of the area they work in, or they should create teams dedicated to this issue, with the aim of improving understanding of the problems specific to the area, to help with the identification of conflicts and improve security.
- ▶ Geographic information systems: the use of geo-referencing of certain data on digital maps helps the police to observe group behaviours, focus on problems, identify them and even monitor their resolution.



4. Diversity

Diversity is a term which refers to difference, variety, the state or fact of being diverse. When we talk about cultural diversity, we talk about the coexistence of different cultures. If we enlarge the concept to cover diversity of identities, then we address the inclusion and coexistence of individuals representing more than one national origin, colour, religion, socioeconomic stratum, sexual orientation, age, disability or any other aspect of identity. This coexistence is considered an important asset for humanity because it contributes to increased knowledge by individuals, progress and creativity.

In Europe, the urban scenario is rather complex. Because birth rates are now generally low, the single most important factor driving change in city populations is foreign migration.

4.1. Migration

To generalise, many eastern European cities are losing population which is emigrating to the west, and this is a long-term phenomenon. The UN has predicted that, between 2006 and the middle of the century, countries such as Russia, Ukraine, Bulgaria and Romania will lose a quarter to a third of their populations. Other countries such as Italy and Germany will receive significant foreign immigration but this will be outweighed by a serious decline in their birth rates, which will lead to net population reductions of around 7% and 10% respectively by 2050. Finally, in several other European states there will be generally stable birth

rates but they will see net population growth figures, for instance of about 5% in Spain, 10% in France and 15% in the UK, which will be attributable largely to foreign immigration.¹⁰

Data published by Eurostat in January 2016 show that the number of people from non-EU countries living in the EU was 21.6 million, and the number of persons born outside the EU and living in the EU was 36.9 million. In addition, 16.9 million people were born in an EU country different from that of their residence.¹¹

The picture is clear that, in much of western and central Europe, foreign migration is a growing and long-term factor that will continue to diversify already heterogeneous populations. But also in the east there is foreign immigration and this, combined with a declining native population, will make eastern cities far more ethnically varied (Nyíri 2003).

4.2. Dealing with diversity

For most cities in Europe, cultural diversity could become an issue if it is not dealt with properly. The Intercultural Cities programme represents a positive vote of confidence in European cities and beyond. It

10. *Revision of the official United Nations population estimates and projections*, United Nations (2006).

11. Eurostat: statistics explained (EU population data, January 2016), available at https://ec.europa.eu/eurostat/statistics-explained/index.php/Migration_and_migrant_population_statistics#Main_statistical_findings,%20accessed%2015%20February%202019.



is founded on the principle that increasing migration and diversity(ies) represent a challenge but also a huge opportunity to cities, if they are able to grasp it. Indeed, one of the defining factors that will determine, over coming years, which cities flourish and which cities decline will be the extent to which they allow their diversity to be their asset, or their weakness.

The public authorities of intercultural cities implement policies in which diversities, including a wide range of diverse social realities, are never an obstacle for people to lead their lives with equal rights and opportunities. A holistic, comprehensive and interdepartmental approach to management becomes, in this situation, a condition sine qua non to achieve fully inclusive cities, in which each and every one of the citizens will feel a sense of belonging to it, regardless of their origin, skin colour, who they love or how they feel.

In democratic societies, governed by laws defined in a consensual manner, the police assume the traditional functions of preventing and combating crime, preserving the public peace, enforcing the law, maintaining order and protecting the fundamental rights of the people. The police service is, therefore, one of the institutions responsible for guaranteeing the principle of equality, and it has the duty to intervene in situations of conflict with absolute impartiality and respect for ethnic, sexual, religious and cultural features, taking into account also the particular conditions of the most vulnerable social groups (such as people with disabilities and homeless people).

To overcome any mistrust and to favour the full social participation of all citizens, the police must take an active role in the work of preventing racism and xenophobia, homophobia, gender or domestic violence, and other hateful, discriminatory or intolerant behaviour, through better knowledge and understanding of the characteristics and particularities of people who are often subject to discrimination. Moreover, the police service should carry out an analysis of its own vision and prejudices, and an evaluation of its intervention from a perspective of respect for diversity (Sáez et al. 2013).

Finally, the police must have knowledge and understanding of national and international legislation to combat the hateful practices mentioned above. The most relevant international standards in the policing field are those of the Council of Europe's European Convention on Human Rights, European Union treaties, directives and regulations, decisions of the Council of Europe's European Court of Human Rights and of the Court of Justice of the European Union, and recommendations from the European Commission against Racism and Intolerance, the Council of Europe Human Rights Commissioner and the European Parliament.¹² .

12. A review of the main relevant international standards can be found in Open Society Justice Initiative, *International standards on ethnic profiling: standards and decisions from the European systems*, available at www.opensocietyfoundations.org/sites/default/files/case-digests-ethnic%20profiling-european-systems-110813_0.pdf, accessed 18 February 2019.



5. How to design a police model for intercultural cities

After having explained broadly the different models of police management, and after going into more detail on the topic that we think is particularly appropriate from this manual's perspective, i.e. community policing, we now detail how a police service should be designed to serve an intercultural city.

Logically, there will be different variables that facilitate or hinder implementation of the strategies or ideas presented here. It is possible that the police service does not have enough resources to address the change, or it possibly supposes a change of internal culture that would need a long period of time to be implemented, or – in certain cities – it might only be possible to implement part of the suggested model.

In any case this manual brings practical inputs to any chief of police, manager or supervisor willing to improve the service provided to their diverse community.

5.1. Previous analysis

This section aims to describe the assessment which must be done before making any changes in the approach to policing. This assessment must cover the area or areas where the police will have an impact when it comes to the management of social diversity, as well as the situation regarding hate crimes, discrimination and other forms of intolerance or

violation of fundamental human rights, and how the police service can work on prevention.

The assessment study serves to obtain data that will guide the new model, paying special attention to the diverse composition of the society in the area it serves. It should be noted that the greater the precision of the study, the clearer the picture of the area, the easier will be the acquisition of better means to successfully implement the new methodology of community policing.

The elaboration of this pre-analysis may be, from the very beginning, a perfect excuse to improve relations with the community. Linking members of the community in the development of the analysis, together with experts in the field, in addition to the police officers and commands, will promote mutual knowledge and involve community members in identifying the solutions to their own problems.

Once trust has been established between the police and the community, the information will flow more easily. Having valid and reliable interlocutors facilitates the management of conflicts. This trust should not be blind faith: the police should do their crime-prevention work and the community should monitor the work of their police and protest when it finds it excessive. But having a channel of direct communication at the moment of the outbreak of conflict, of any kind, facilitates control, peace and resolution of the problem.

The creation of committees, boards or focus groups at neighbourhood level is good for generating those spaces of trust. The problems of the neighbourhood can be discussed and the police can bring the demands of the public to their superiors, who can evaluate the best solution to the problems raised. A quick response to problems, which in many cases are quite easy to solve (lighting a street, removing abandoned vehicles, regulating traffic at a crossroads, etc.), generates rapid confidence among the police teams in the neighbourhood and among the residents.

5.1.1. Taking a 'photograph' of the districts/neighbourhoods

Part of the success of the development of this model will be found in the distribution of police activity in and beyond the districts, through the creation of teams that work within neighbourhoods, co-ordinated by a district supervisor.

When establishing criteria on how to distribute the available police officers and the dimensions of their work areas, it is first necessary to take into account the population density. The number of inhabitants per square kilometre in a densely populated area – more than 4000hb/km² – is not the same challenge as that of a rural or less populated area; for example, some models of community policing establish a ratio of about 5000hb/police officer.¹³

Other elements can also be taken into account, such as the distribution of power centres (administrative districts, census districts, etc.), the greater or lesser degree of conflict in a given area, the socioeconomic situation of the population and the average age of the population. For instance, depending on the age of the population of the area the type of conflict will be different, even from a purely human resource management point of view. The season of the year and the weather can also be decisive: in places where there is an important temperature difference between winter and summer, conflicts may increase during the summer months when there is more activity in public areas than at home, or because of a range of other reasons. In general seasonality affects human behaviour and this is reflected in the level of conflict in society (Hird and Ruparel 2007).

Police should also be aware of the different places of worship in the area, and the dates of the religious celebrations that gather the greatest numbers of people or that are more important for those who profess that religion.

13. Distribution of neighbourhood police of Enschede, the Netherlands, with a ratio of one policeman per 5000 inhabitants, displayed at www.politie.nl/mijn-buurt/wijkagenten?geoquery=enschede&distance=5.0, accessed 18 February 2019.

Community police officers must perfectly understand the social reality of their area. They must be able to interpret signs or signals that might alert them to a possible escalation of conflict in their assigned neighbourhood so to be able to alert supervisors and propose actions that will reduce conflict.

We need all this information, and more, before we can diagnose the situation in the area and correctly implement the model. In any case, it is good to know and understand the elements which influence behaviour in a district, for example:

- ▶ The density of inhabitants per km². As explained previously, the conflict in an area, neighbourhood or district will depend to a large extent on the population density of the area (Nolan 2004, Steinmetz 2016).
- ▶ Analysis of the population typology. Composition by gender, age, ethnic origin, religion, income per capita and level of social inequality are all relevant details to understand the degree of potential conflict in the area (Steinmetz 2016).
- ▶ Location of the district with respect to the city: centre/suburb/other (Kneebone and Raphael 2011); proximity to or distance from the city centre and ease of access to the centre. Even proximity to the main police stations or administrative centres may matter. At times, the police stations further from the central police headquarters tend to have more independence because of their being further removed from the supervisory or strategic centre. Similarly, the urban environments furthest from the centre of the city are usually the places which receive less consideration from public authorities and have worse access to services such as education, healthcare, cleaning and security.
- ▶ District/neighbourhood organisation. In this case we must answer a series of questions so to understand what model of patrolling or action can be put in place. For instance: is it a residential neighbourhood? Or, on the contrary, is it an area with a number of shops and commercial areas, or offices or industries? Is it arranged in blocks of flats or one-family homes? Are there shared social spaces? Because, depending on the residential distribution, we might prefer a foot patrol, or use bicycle, motorcycle or car, or possibly a combination of them all. Also, we need to map spaces for social interaction, where the residents of the neighbourhood share time in cultural centres, libraries, playgroups, parks, etc. Such places are a key factor for better understanding the neighbourhood dynamics. To begin with, it is convenient not to use the accepted concept of public space, but rather that of social space, clearly distinguishing



between public and private space. Public social spaces, the traditional public space, may be scarce or be lost in the processes of urban consolidation due to inertia, emergencies and poor or careless practices of intermediate planning. Beaches and the traditional “street” (in its colloquial sense) of the old *nuclei* are now their best examples. Private social space develops with vitality, works perfectly (in relation to the current economic system) and becomes more sophisticated year after year. The best example is to be seen in shopping centres, which are constantly evolving, but we must also highlight the growth of clubs of all kinds which channel the demands of relationships around a set of activities associated with leisure and, to a lesser extent, associated with ideology, culture, nationality or religion (Reinoso and Romero 2006).

- ▶ Schools are also very important places from the point of view of coexistence, because they allow us to address issues that particularly happen there, like school bullying, especially against the background of intolerance and discrimination. They also allow for detecting groups of young people who display antisocial behaviour, especially when the principal protagonists are minors and not under the supervision of an adult.
- ▶ There are many factors that determine violence in school. These include different cultural conceptions of violence, socioeconomic factors, students’ family life and the external environment of the school. For example, there may be large disparities between cultures and societies in the definition of what constitutes a violent act or environment. Regardless of the cultural or socioeconomic context of the school, violence can be both physical and psychological (UNESCO 2009). Designing a plan to prevent

violence in the socio-school environment can be a strategy of community policing teams.

- ▶ Is there an associative fabric? This does not only mean non-governmental organisations (NGOs) and neighbourhood associations, but also sports clubs, religious centres, cultural communities, etc. It is necessary to know the composition of the associations present in the area of deployment of the police; is there any representative body of citizenship with interlocutors that have credibility within the community? These bodies can be either formal, promoted by the city council and in some way regulated, or informal such as forums created by citizens. In both cases, the commanders of a community police service must maintain fluid communication with the representatives of the citizens in those bodies. As we will show later, the police can – even should – create spaces for dialogue and communication with citizens to channel demands in an official manner.
- ▶ What are the hours of greatest use and activity in the public spaces in the area? Logically, to plan the deployment of human resources of community policing, it will be necessary to optimise them in shifts to match the times when the city, and specifically the social space, is active.
- ▶ Are there (or is there knowledge of) violent urban groups in the area that carry out racist, xenophobic or other types of intolerant acts? Violent urban groups are among the elements that most threaten coexistence and peace in today’s cities. It is therefore key to know if they exist, what are their activities and composition, the places they attend or if they belong to groups of sports supporters, if they promote hate speech dissemination in social networks or draw graffiti that encourage hostility towards people or groups of people belonging to a

certain social group. These are elements that must be followed closely by the police services to achieve a city of peace and coexistence.

- ▶ Are there statistics on hate crimes, discriminatory acts or other forms of intolerance in the neighbourhood or district? Not all police services make a record of these events. Traditionally, they are more concerned with crimes such as robberies and only the facts reported in police stations are recorded. A community police service in an intercultural city must have a clear picture of the type and frequency of acts of intolerance in their city and, following this, design multidisciplinary strategies in collaboration with other departments to reduce these acts. In order to elaborate the most detailed map possible, it is necessary to verify and keep records not only of the crimes reported to the police, but also of other facts that are not reported, but are known. This includes non-criminal acts that reveal intolerant or discriminatory behaviours. This record should also take account of the facts communicated by representatives of the associations of the diverse society, and may extend to collecting news appearing in the media about discriminatory or intolerant acts.
- ▶ Have there been recent changes in the composition of the neighbourhood's population or in the visibility of some vulnerable groups? There are situations in which certain areas or neighbourhoods undergo changes that affect both the level of activities and the composition of the population or visitors. This happens, for instance, with gentrification, which begins when a group of people with a certain economic advantage discover a district that, despite being degraded and depreciated, offers a good combination of quality and price and they decide to settle there. These places are usually inner city districts or are well placed for commuting to work. Gentrification raises the cost of housing, which forces out those inhabitants with fewer economic resources.
- ▶ Similarly, the population changes when some inhabitants of a neighbourhood improve their economic situation and move to a newer district with better-quality housing and services, while the original neighbourhood, with older homes, is occupied by new neighbours with lower incomes, usually migrants. Also, districts may become segregated not only when they attract people from the same (low) economic stratum, but also when the image of the neighbourhood is tarnished by prejudices and misconceptions that are based on stereotypes towards the community that inhabits it.

- ▶ Has any event occurred that could cause the rejection of any social group that lives in the neighbourhood? Have these events influenced coexistence in the neighbourhood? These questions are intended to respond to situations that may arise from small conflicts, which may underlie prejudice against residents belonging to a specific community. Conflicts may also develop after an altercation between the police and a member of a minority community, and coexistence may then be hindered, especially when the conflict has remained latent and without resolution.
- ▶ In all these cases it is important to ensure that the team that is in charge of the area will be able to work in a neutral situation or – if not – will be aware in advance of any conflictive or pre-conflictive situations.

5.1.2. Interaction between police and community

From the point of view of planning, it is necessary to be aware of the available communication channels, of the contact networks established with the citizenry and of the level of trust that society has in the police service of the area. Moreover, establishing channels of dialogue and trust between citizens and police services is not only desirable, but in fact mandatory in the area of human rights. The United Nations Special Rapporteur on Racism, Xenophobia and Related Intolerance has stated that

law enforcement agencies should welcome and support voluntary contact and interaction with citizens, demonstrating their commitment to transparency and supervision of citizens. In this regard, the Special Rapporteur encourages contacts with minority groups and recommends that collaboration between law enforcement agencies and minority communities be strengthened.¹⁴

For its part, the Council of Europe's European Commission against Racism and Intolerance (ECRI) has ruled that frameworks should be established for dialogue and co-operation between the police and members of minority groups.¹⁵

14 . M. Ruteere, *Racial and ethnic profiling in law enforcement agencies*, 20 April 2015 [UN doc. A/HRC/29/46], pfo. 74. Human Rights Council, Report of the Special Rapporteur on Contemporary forms of racism, racial discrimination, xenophobia and related intolerance, available at www.ohchr.org/EN/Issues/Racism/SRRacism/Pages/ReportsHRC.aspx, accessed 18 February 2019.

15 . ECRI General Policy Recommendation No. 11: Combating racism and racial discrimination in policing, adopted by ECRI on 29 June 2007, para. 18, available at www.coe.int/en/web/european-commission-against-racism-and-intolerance/recommendation-no.11, accessed 18 February 2019.



To get a clear picture of the situation in which the police service finds itself at the moment of implementation of the community policing model, the leader of the change should answer at least these questions:

- ▶ What type of communication does the police service maintain with citizens? Are there specific forums, live or online, that the police and citizens can attend/visit to compile and raise demands? In this line of work it is important to know the channels that citizens have to contact the police, both the formal and the informal ones. Are there security councils on matters such as the diversity of the neighbourhood? or forums on which security issues are discussed with citizens? There are several models from which police services can take inspiration, starting with the “Neighbourhood watch” programme.
- ▶ Neighbourhood watch schemes have existed in the UK since the early 1980s and are usually community-based programmes, supported by the local police, aiming to: cut crime, the opportunities for crime and antisocial behaviour; provide reassurance to local residents and reduce the fear of crime and antisocial behaviour; encourage neighbourliness and closer communities; and improve the quality of life for local residents and tenants (Scribbins et al. 2010). There are other models, for example “Local security councils” or similar, that are forums in which police and citizen representatives discuss the different situations relevant to the security of their neighbourhood or city. Some police services have proposed a participatory design model of their organisation (or of part of it), especially used when they need to prioritise their activities. In this participatory police model, citizens with an understanding of how their police service works follow an established procedure to contribute ideas and decide on their areas of work.¹⁶

16. *Udaltzaingoaren eredu berria/Nuevo modelo policia local*, available at www.vitoria-gasteiz.org/docs/wb021/contenidosEstadisticos/adjuntos/es/06/76/50676.pdf, accessed 18 February 2019.

- ▶ Is there a mediator between the police service and the citizens (or something similar)? For example, an office of citizen relations with intercultural mediators, who are police officers or work hand in hand with them, or even mediation mechanisms provided by the police themselves and facilitated to citizens (Jordán 2017).
- ▶ Is there collaboration with the local media? Are campaigns carried out to fight against racism, xenophobia, hate speech or other forms of intolerance? To make the diagnosis it is important to appreciate whether or not the police service or the local authorities carry out this type of campaign. Modern police services must take into account the need to have a communications team and lead campaigns, both on social networks and in traditional media.
- ▶ Check if the police service has communication networks, formal or informal with citizens. If yes, at what level? This concerns management level/headquarters, intermediate level or police officer/police team level.
- ▶ It is important that both formal and non-formal communication channels are well defined and that citizens know who to turn to in each case and who will be able to respond to their needs.
- ▶ Does the police service have a presence on social media networks, to be closer to the community, and does it publish relevant information for the citizenry? Each police service should have a media community manager with intercultural competence skills.
- ▶ Are there specific spaces dedicated to vulnerable communities present in the district and are they specifically designated as such (by language, by images, being known on social networks, through police premises, advertised on public roads etc.)?
- ▶ Are the police taking action to promote activities with citizens? Or do the police participate in activities organised by citizens? Which kind of activities? These can be cultural and sports activities, or any other socialising activities that the police could officially support or attend. For instance, in some countries the police have supported the LGBTi community by participating with a vehicle decorated with the colours of the LGBT flag during the LGBT pride parade. This is a symbolic act that sends out a powerful message of support, closeness and trust to a part of the society which in many cases suffers the consequence of discrimination.
- ▶ What is the response of citizens after police actions or informative talks? Is there a system for evaluating the quality of the service provided by the police and the level of satisfaction of the “client/citizen” regarding it?



- ▶ Do the police raise citizens' awareness of hate crimes, discriminatory acts and other incidents of intolerance? If so, by what means? Citizens should know what data exist about the criminality of the area; but, if we are talking about neighbourhoods that are phenotypically very diverse, they should be aware also of the incidents of hatred, discrimination or intolerance that happen, and how the police deal with them.
- ▶ Is the citizenry provided with information about their rights, in case they have to deal with the police service? What kind of information is provided and how? This is for instance the case with identification forms, used in the United Kingdom and in some localities of Spain (Halász 2009). Through the identification forms the citizens get to know why they are being questioned by the police, and they are reminded about their rights if they feel that the police have not treated them correctly. Other examples of this kind are complaint systems or information available through the police service website.
- ▶ Do the police have offices that can be considered friendly and safe for minorities, or for people who are victims of domestic violence, homophobia, racism, xenophobia or other forms of intolerance? Do police agencies have spaces for private interviews? Are the police officers trained in intercultural competence and conflict mediation? Are there members of the police who belong to minority groups of the diverse society? And to ethnic minorities? And also women belonging to ethnic minorities in the police? In summary, does the composition of the police mirror the diversity of the district? If not, the police must try to attract and recruit people from diverse backgrounds.
- ▶ Do the police have any equipment, unit or group specialised in dealing with hate crimes, discriminatory acts or any other act of intolerance?

- ▶ Are there any initiatives in which the police are in contact with the educational community to inform young people about racism, xenophobia or other forms of intolerance, and to report cases they might know about? As we have already seen, socio-educational environments are important spaces for the prevention work of the police. If the police can act from a multi-departmental point of view, they will be able to reduce the conflict and crime rate in the city.

5.1.3. Conflict resolution: methodology

Before implementing the new police model in the intercultural city, this preliminary analysis needs to discover how the police service resolves conflict situations that may hamper daily coexistence in the neighbourhood. Conflicts linked to racist or xenophobic acts, or to any other form of intolerance, may have a particularly negative impact on the trust of the public in the police, if they are not properly solved. This lack of trust may even increase over time and cause riots due to the delegitimisation of the police service.

Criminological investigations have shown that, if experiences with the police are perceived as negative by those who suffer them, they damage the trust and legitimacy conferred on this institution, negatively affecting the willingness of people to co-operate with the authorities, which in turn undermines police effectiveness and therefore the citizen's own security (Mazerolle et al. 2013; Bradford et al. 2014).

A community police service should ask itself the following questions:

- ▶ In the face of a conflict due to discrimination, intolerance or hatred, how do the police respond? Do they adopt a specialised approach or do they deal with those cases routinely, like any other problem or conflict?
- ▶ How are the most essential problems such as discrimination, or institutional and political intolerance, resolved? We understand institutional discrimination as something that arises from current public standards or administrative practices and that allows a "discriminatory institutional framework" (Giménez 2006).
- ▶ Does the police service use mediation, restorative justice or similar methodologies to resolve disputes about discrimination or incidents of intolerance? If yes, are these services led by police officers or by others in the city? A restorative justice programme aims to get offenders to take responsibility for their actions, to understand the harm they have caused, to give them an opportunity to redeem themselves and to discourage them from causing further harm. For the victims, the goal of these programmes

is to give them an active role in the process (Sherman and Strang 2007).

- ▶ Is there intervention from the police service in cases of discriminatory school harassment? What type of intervention is carried out? As in the previous questions, we need to know if the answer provided is specialised or not, and if this is carried out by the police service itself or by another department or public service.
- ▶ Does the police service use the intermediation of leaders of ethnic/minority groups or NGOs/associations to resolve disputes based on discrimination or intolerance?
- ▶ Is there an independent mechanism to which the citizens can address their complaints in the case of conflict with the police service? It is important to know if the police service has an auditor or supervisor outside the police, or even some kind of monitoring mechanism by citizens (De Angelis et al. 2016).
- ▶ Is there a supervisor who ensures that the quality parameters in the monitoring of conflicts by the community police are met? Supervisors in the community police service are key figures in the successful implementation of the model: middle managers, shift supervisors or group supervisors have a relevant role in this model of policing.
- ▶ How do the police control and manage social tensions in the neighbourhood? How do they collect and analyse the information taken from the community? The police service can use force to restore order, or it can investigate the origin of the disorder and develop a dialogue strategy. If the police service has a good relationship with the local social fabric, it will be easier to gain information, to analyse it and to find a solution to the conflict.
- ▶ Is there a strategy to monitor and counter the spreading of rumours and stereotypes? Strategies such as the Council of Europe's Anti-rumour methodology¹⁷ are important to combat the exclusionary discourse that some groups promote in cities, based on misconceptions that encourage hostility towards certain groups.
- ▶ How do the police co-ordinate their response with residents and with other services when social tensions increase? Figures such as "liaison agents" can quickly resolve certain social tensions. A certain commitment is required to have this figure available 24 hours a day, 365 days a year, but a mechanism can be established to put it in place.

17. Council of Europe, *Anti-rumours*, an initiative of the Intercultural cities programme, available at www.coe.int/en/web/interculturalcities/anti-rumours, accessed 18 February 2019.

5.2. Organisational elements

After having obtained all the data and an understanding of how the police service works, we begin to determine what issues should be taken into account for successful implementation and operation of the model. The Headquarters or Directorate of Police Services is responsible for designing the working model that each unit should have, and it will be these guidelines which will outline the mission of the entire police service and so the correct implementation of the working philosophy of the community police.

5.2.1. Decision-making capacity of the police

Those in charge must have decision-making capacity when proposing solutions. A very vertical and slow decision-making process that depends on supervision and authorisation at many levels is not useful. Proposals for resolving disputes can be delayed, waiting for the approval of higher authority, and when they are finally put into practice, the plans may no longer be adequate or able to fulfil their main function. For simple issues, those agents who are in charge of the area should have the ability to decide with the supervision of their immediate supervisor. The main reason for such an approach is that they are the police officers who know the neighbourhood the best, and are in direct contact with the residents; therefore, it is understood that they know the needs of the citizens and can identify the solutions that best suit each situation. Another reason to support quicker decision-making is that it helps to build residents' trust more quickly.

It is useful to produce a report that includes an analysis of the previous situation alongside the solution proposed by the agents in charge of the area or neighbourhood, with the persons or entities that also propose solutions or participate in the agreed plan. The solution found must be evaluated and supervised by the immediate superior of the agent or police team that makes the proposal, in a relatively short period of time, and must not be delayed for more than a month, depending on the magnitude of the problem and the proposed solution.

The proposed solution to the problem should be communicated by the same police interlocutor who participated in the conflict resolution from the beginning and, if possible, before the solution is executed. This model of informal communication, supported by a formal background (the decision is endorsed by the police headquarters), is another of the catalyst elements of trust in the police or interlocutors and in turn trust between the police and the community. The increased trust in the police that will result from a more horizontal management will also contribute

to improving the information flow from citizens, thus increasing the capacity of the police to better prevent social tensions and crime in general.

5.2.2. Organisation of police service from a human rights perspective

Incidents and hate crimes endanger both individual and collective security, and constitute direct violations of the principles of freedom, equality, dignity, democracy, respect for human rights and public liberties, all principles which are contained in the main international human rights instruments. Community policing may also help to improve compliance with the legal obligations arising from international law, by acting as an enabling factor for citizens' full enjoyment of human rights in practice.

Moreover, community policing makes the work of the police easier since, when the community trusts its police officers, it will be more keen on co-operating with the police and will share more easily information about situations that are suspicious or that may be risky for the community itself. The contrary is also true: in neighbourhoods where there are tensions with the police, citizens will be much more reluctant to inform the police about acts of racism, xenophobia, homophobia or hatred; these acts will be silenced or reported via parallel channels (such as associations, friends, social networks, religious centres, communities).

In the event that some sector of the citizenry has doubts about a police intervention and the situation worsens, the specialised police service will have the capacity to reduce tension through contact with formal or informal leaders of the community with whom it will have previously established trust and communication channels. Once the situation is calmed, the appropriate investigations can be carried out to clarify what took place.

Where events that have taken place relate racism, xenophobia or other forms of intolerance that violate fundamental rights, the European Court of Human Rights in numerous judgments has demanded effective official investigations from the Council of European States that would lead to the profiling and punishment of those responsible for racist or xenophobic incidents,¹⁸ with the obligation to apply as many measures as are reasonable to find out if there are such racist motivations and to establish if feelings of hatred or prejudice based on ethnic origin have played a role in the events that are reported.

18. European Court of Human Rights, Case of *Balász v. Hungary*, Application no. 15529/12, 20 October 2015, Judgment available at <http://hudoc.echr.coe.int/fre/?i=001-158033>, accessed 18 February 2019.

It is necessary to try to clarify the real cause of the event and, if applicable, make all the inquiries available to the judicial authority. A real and satisfactory solution of the confrontation will not be achieved merely by stifling the specific conflict; it is necessary to conduct a thorough investigation and deepen the line of questioning. With a purely temporary solution, the conflict can continue to grow and become more deeply rooted and possibly be able to provoke a breach in normal community coexistence and between the police service and the community itself.

Besides, it is important to establish procedures to monitor and manage community tensions. The magnitude and frequency of incidents of hate is one of the key elements that the police must monitor daily and weekly, along with other elements such as community intelligence, crime and other social factors. The results should be shared with the local community and with other key agents. Monitoring the state of tension and conflicts within local communities allows for early community intervention by the police, the community and other key agents.

In addition to sharing information about tensions with the local community, it is desirable to know the opinion of associations, NGOs and other bodies, to obtain information on existing conflicts and incidents that may have occurred previously. A good practice is to establish a systematic procedure for collecting information among police officers and social agents. Both police agents and social agents would have to be properly trained in the application of such a procedure.

Through social networks it is possible to monitor organised groups and follow their activity, detecting any call for possible rallies organised with the intention of carrying out violent acts with racist, xenophobic or other forms of intolerance; it might even be possible to foresee the creation of these groups.

The monitoring of social networks can also allow the police service to identify crimes and even anticipate the commission thereof, in addition to identifying trends after events of importance. This monitoring must be carried out with scrupulous respect for privacy laws, data protection and judicial control when necessary.

The same social networks can be used by the police services to counter false news that seeks to erode, or could erode, peaceful coexistence in the area.¹⁹

19. United Nations Interregional Crime and Justice Research Institute (UNICRI), *Light On: Cross-community actions for combating the modern symbolism and languages of racism and discrimination* (2013), available at www.lighton-project.eu/site/main/page/home, accessed 18 February 2019.



5.3. The police as a conflict focus

A fundamental element that must be assessed by the manager of a police service in an intercultural city is the behaviour of the police, to avoid it hindering coexistence with certain groups. This element is sometimes not approached with enough courage and self-criticism to eliminate it at its root.

It is clear that, in the face of the individual behaviour of police officers with discriminatory or intolerant behaviour or attitudes, the police headquarters will act; but what happens when the discriminatory actions towards certain groups are systemic, cultural, structural or indirect? What actions can a police manager perform to eliminate these habits or behaviours?

5.3.1. Discrimination inside the police service

In 1996 a conference was held in Rotterdam on “Policing for a multi-ethnic society: principles, practice and partnership”. The conference brought together 120 people, including police officers and representatives of NGOs, local, national and international organisations; the meeting resulted in a manifesto called The Rotterdam Charter.²⁰ One of the recommendations of the charter was to include members of ethnic minorities in the police services, in line with a general principle advocated by the ICC programme

20. The Rotterdam Charter: policing for a multi-ethnic society (1996), available at <https://legislationline.org/documents/id/8562>, accessed 18 February 2019.

for public service providers, so as to reflect the ethnic composition of society.

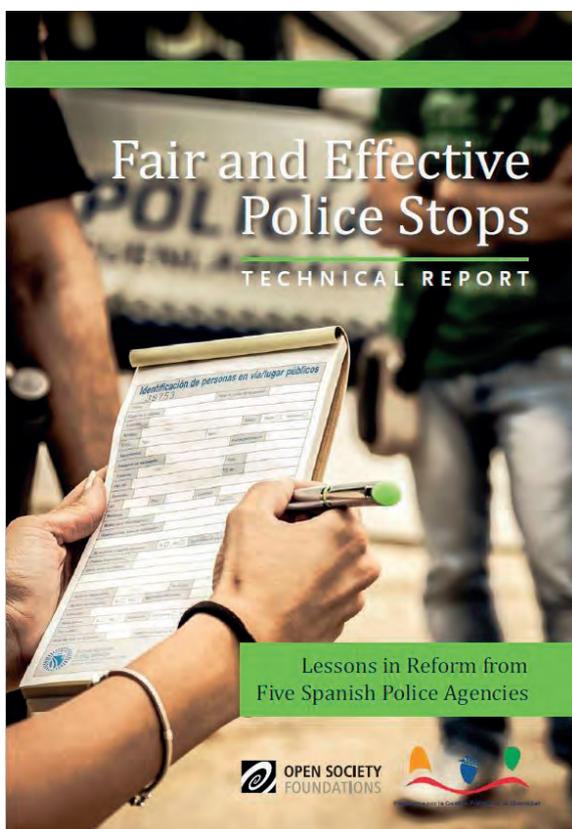
It may happen that the inclusion of police officers from origins other than the majority group causes tensions and discriminatory behaviours within the police. Sometimes even well-intentioned decisions may cause a feeling of discrimination, as is the case when certain police services – taking advantage of the impetus given by the entry of members of minority communities into their ranks – deploy them to areas where the population has their same origin, culture or phenotype. This kind of decision, if not agreed with the police officers in question, may lead to frustration of their expectations of professional development. In fact, a Muslim police officer with a Moroccan background may not want to go to a community police unit in a neighbourhood with a significant presence of people with Moroccan backgrounds, and might prefer to join – for instance – a first-response unit on the frontline.

Yet, major challenges can be posed when colleagues, or even supervisors and controllers, display stereotyped, prejudiced or racist attitudes to police officers from a diverse background, to a point that risks hindering the promotion and progress of the police officers of different phenotype (Bolton and Feagin 2004). Having a specific programme on harassment in the workplace that protects the complainant from this type of behaviour happens to be one of the fastest and most important measures to address such circumstances.

5.3.2. Discriminatory or intolerant actions by police

Prejudices and stereotypes in the police mindset can have a direct impact on the way in which the police officers manage and deal with conflicts. For instance, the police may have more difficulties in establishing empathy with a person whose lifestyle and behaviour differ from the norm; similarly, police officers may be more at ease with people who more closely match the predominant phenotype, lifestyle or beliefs. This may be true for all human beings interacting with each other, but police officers are public service providers whose mission is to ensure peace and security so that all citizens may fully enjoy their fundamental rights. Stereotypical preconceptions in the police ideology have thus a very important negative impact on the way the police fulfil their mission.

The prejudices and stereotypes of some police officers are often linked to ethnocentrism. Ethnocentrism is defined by the Collins Dictionary as the belief in the intrinsic superiority of the nation, culture or group to which one belongs, often accompanied by feelings of dislike for other groups. Ethnocentric behaviour involves judging other groups according to the preconceptions of one's own ethnic group or culture, especially regarding language, behaviour, habits and religion. These aspects or categories are distinctions that define each ethnicity's unique cultural identity (Omohundro 2006).



Those situations where police and public are of different ethnicity can lead to the police taking decisions that are more closely linked to the mechanisms of prejudices, stereotypes and ethnocentrism than to objective facts and judgments. The modern police service must have internal mechanisms to minimise the impact of these situations on the work of the police, more so if the police service operates in inter-cultural societies.

Most of the techniques and strategies detailed above in this manual (forums of discussion, training in intercultural competence, visits of the police to meeting spaces, etc.) increase intercultural and mutual understanding and allow the police to better grasp the reality of the different social groups that exist in their city.

5.3.3. Racial or ethnic profiling

Profiling is one of the most common powers given to the police services worldwide. Along with it, the police have also the power of restricting the freedom of movement of people, and to legitimately use force. Yet, profiling poses big human rights concerns when it becomes racial profiling. The latter is defined by the Council of Europe European Commission against Racism and Intolerance (ECRI) as:

The use by the police, with no objective and reasonable justification, of grounds such as race, colour, language, religion, nationality or national or ethnic origin in control, surveillance or investigation activities.²¹

Racial profiling is unfortunately a widespread practice in police services of many Council of Europe member states. ECRI also points out that there is very little research and monitoring in Council of Europe member states on racial profiling, and there are gaps in knowledge about its pretended effectiveness, supposed necessity and harm caused. Besides, ECRI stresses that "these gaps in knowledge effectively allow racial profiling practices to continue unhindered and to intensify in specific security contexts."

It therefore requests Council of Europe member states to end racial profiling and it makes some suggestions on how to make the police more accountable, namely by:

- ▶ prohibiting racial profiling by using a standard of "reasonable suspicion";
- ▶ monitoring incidents of racial profiling by the police;
- ▶ investigating alleged cases of racial discrimination by the police through an independent body; and

21. See ECRI General Policy Recommendation No. 11: Combating racism and racial discrimination in policing, adopted by ECRI on 29 June 2007, available at <https://rm.coe.int/ecri-general-policy-recommendation-no-11-on-combating-racism-and-racia/16808b5adf>, accessed 18 February 2019.



- ▶ providing support for victims of racial discrimination by the police.

In Fuenlabrada (Spain), since 2008 police officers have to fill a form each time they stop or frisk a person. After finishing the check, they have to give to the person they checked a copy of the data collected by the police and information related with the person's rights and how to complain if the person disagrees with the police interaction.

During the first six months of implementation of the programme, police ID checks dropped by 70% and their effectiveness increased by 10%.²²

This practice has been running in the UK since the late 1980s with different results. Nowadays, there are significant experiences in Europe (Amsterdam, Zurich, and some cities in Spain, Madrid included).²³ New York Police Department also has the practice of filling the Stop and Frisk form to control ethnic profiling and to ensure the provision of information about the motivation of police checks on individuals.

5.4. Training and specialisation

Training and specialisation in policing in intercultural cities is one of the fundamental pillars in the implementation of a new police model for these urban areas populated by a diverse society.

Most of the success of community policing will depend on the training and knowledge that the police officers in charge of diversity management have received, as well as on consolidation of a relationship based on trust and mutual respect. It should be noted

22. See *Pasos hacia la igualdad, el Proyecto STEPSS en España* [Strategies for effective police stop and search in Spain], available at www.gea21.com/archivo/pasos-hacia-la-igualdad-el-proyecto-steps/, accessed 19 February 2019.

23. Open Society, *Reducing ethnic profiling in the European Union: a handbook of good practices*, available at www.opensocietyfoundations.org/sites/default/files/reducing-ep-in-EU-12172012_0.pdf, accessed 19 February 2019.

that training should not be limited to the learning opportunities offered solely within police schools. To be able to fully understand intercultural issues, police officers should have access to a range of training that is as broad as possible, involving all the protagonists in the field and including experiences in the field.

Training must be broad in relation to human rights principles and legislation, covering both international and national standards. It is important that the agents receive training on the indicators that differentiate simple incidents from hate crimes or intolerance. Sometimes hate crimes go unnoticed or are camouflaged in events that have nothing to do with intolerance. The identification of indicators will allow the gathering of evidence and indicators to clarify the events that occurred and their motivation, and to convict the offenders.

The training will also have a positive impact on the treatment of the victims. The more specialised training the agents receive, the greater will be their capacity to understand the situation of the victims and the circumstances that surround them, which will enable them to provide better-quality attention to the victims.

In fact, discriminatory attacks or intolerant acts harm the dignity of the victims, which makes the treatment, information, assistance and communication they receive from the police even more essential in the process of re-establishing trust in society and in the police.

Good-quality training for the fight against discrimination and intolerance requires a framework of organisational culture that is based on equal treatment and non-discrimination. To do this, it is necessary to ensure that the contents taught guarantee the knowledge, skills and attitudes necessary to achieve correct treatment of the public and to fight effectively against these prejudicial situations. But, in addition, it is also necessary that the design of the training strategies be supported expressly by the organisation and its culture of inclusion.

5.4.1. Training provided at official training centres and/or police academies

In addition to continuous training throughout a police officer's career, the basic training for new recruits must also include specific training programmes on human rights, diversity management, hate-crime detection and prevention, conflict resolution and mediation techniques. These training programmes should also include techniques to detect and fight against discriminatory or intolerant incidents, in accordance with the work philosophy of the community police, from the beginning of the recruit's police work.

In this way, new police officers will be able to anticipate and detect potential conflicts related to coexistence in diversity with adequate parameters that will guarantee higher rates of success in conflict resolution and mediation. Moreover, if provided at the very beginning of a professional career, such training will help the police to acquire the right automatic mechanisms in their routine to be able to channel incidents immediately to the relevant police unit, which will provide a specialised response; the police will also be able to prevent these events becoming invisible, or filed as simple incidents, without the aggravation of intolerance.

It is commendable to include attitude training, which increases the self-confidence of new police officers and awareness of the impact of their own attitudes, stereotypes and preferences in their professional performance, decision-making and treatment of victims. Also, a special focus should be given to the training of police officers who deal with minors, especially when the minors are either victims or offenders.

It is necessary to design a training package that addresses specialised and quality care for the victims who have had their fundamental rights violated. These include victims of racism, xenophobia and homophobia, but also people discriminated against because of their religious beliefs, ideology, disability, socioeconomic status, gender, age, physical appearance or disease, for example.

Finally, making these training courses compulsory will ensure that the organisation as a whole is aware of the relevance of the issue. This perception can be reinforced with a communication strategy consistent with this philosophy (Antón and Quesada 2008).

5.4.2. Training programmes for and with civilians

In addition to the police trainers, other professionals who work directly and routinely with the different social realities found in intercultural cities (e.g. social workers, psychologists who work with victims) should

be incorporated into police training programmes so to acquire knowledge of police techniques and missions but also of the rights that citizens (should) enjoy. These collaborations offer a broader perspective to both the police and the targeted professionals.

The community generally should also be involved in police training. At the operational level, training should take place in the community (not in police facilities) with the participation and involvement of community members.

5.4.3. Partnership with civil society

Society should also have a voice in the training of police officers, just as with other public workers, especially when it comes to issues related social realities. Civil society may be for instance very effective in accompanying police officers at specialised informative talks that explain to residents both the aim of police work and the ethic of public service, while raising awareness of discrimination, intolerance and hatred, and of the mechanisms that are available to report or prevent them.

In many cases, prejudices and stereotypes are bi-directional. The police have a prejudice and stereotype about certain social groups and – in the same way – certain social groups may be reluctant to trust the police because of the numerous prejudices or stereotypes about police officers.

Bi-directional trust can be achieved only in the long term; however, it is possible to shorten this period by establishing close communication channels that aim to foster mutual understanding.

Finally, university and academic researchers are at the forefront of methodologies to address challenges related to social conflict and coexistence in diversity. Police services must take advantage of this knowledge and implement it in their action plans. Collaboration programmes with the academic sphere are another of the keys to success in the training of police officers to prevent and/or mediate conflicts in diverse societies.





6. Evaluation

It is difficult to assess the real impact of police actions and their success. This is partly because, some exceptions apart, there is often no regular follow-up or monitoring of the actions carried out and their results.

The main objective of evaluating the work of the police service is to detect whether the police are fulfilling their mission and objectives and, if not, to detect the areas where improvement is needed. Another objective is to monitor whether the police service is being both effective and efficient, including from a resources point of view.

Quality control is a way of managing the services provided by the public sector. Even though quality may seem an ethical value that cannot be measured, it is always possible to evaluate the satisfaction of the target groups, the staff and society as a whole (Feigenbaum 1991).

A quality system in a public service must be achieved with the participation of all the critical groups that can affect improvement of the service. These actors are the citizens with their collective or individualised participation, political leaders with their leadership and support, and public employees with their work (Lafuente 2011).

To carry out a deep evaluation, it is important to consider and assess the impact of police actions not only on society as a whole, but also on the specific communities and realities targeted by police action (diverse groups by religion, phenotype, gender identity, sexual orientation, disability, socioeconomic situation, ideology, etc.).

Police services that have strong community support understand the need to meet public expectations. In the 21st century, community stakeholders expect the police to reduce crime and to be fair and sensitive to the needs of the people they serve. The public and

policymakers also expect better systems of accountability for police behaviour. Finally, in today's economic environment, police executives are seeking "smarter" and more efficient methods of policing, relying on better evidence to achieve organisation goals and garner public support for police initiatives (Rosenbaum et al. 2011).

6.1. Impact indicators

Security and civic coexistence have two inseparable dimensions: the objective dimension, i.e. the conflict and factual criminal acts; and the subjective dimension, i.e. the perceptions, opinions and feelings that citizens have about coexistence and safety (Murrià et al. 2012). The risk of conflict and citizens' insecurity are made up of both real risks (the probability of being a victim of conflict or of crime) and perceived risks (the fear of conflict, crime and the whole set of insecurities). Consequently, the evaluation must incorporate the analysis of both dimensions: the objective based on facts, and the subjective based on perceptions.

Three types of indicators can be defined:

- ▶ Impact indicators measure the effects of policies or programmes implemented to address a given phenomenon. They are about understanding the level of compliance with the objective and the product of an intervention (policy or programme implemented).
- ▶ Result indicators are used to measure the fulfilment of specific objectives within the framework of a strategy. They are about knowing the result of the actions undertaken to achieve the objective.
- ▶ Process indicators are used to understand the extent of progress in the implementation of specific activities necessary for fulfilling the objectives of the plan.

Most evaluation systems used by the police focus on citizen security and thus mainly use impact and result indicators. For community policing it is necessary to use all types of indicators since they measure different and complementary aspects that are all relevant to this policing model.

6.2. Quantifiable aspects

People's judgments about interactions with the police are heavily based on their sense of whether the whole process is fair. Factors such as the officer's demeanour and perceived fairness play a major role in determining whether community members are satisfied with the quality of the service provided, whether they will trust and work with the police in the future, and whether they will be inclined to respect the law themselves.

Research on victims of crime underscores how experiences of negative, unsupportive reactions from police officers can inhibit victims' psychological recovery and reduce the likelihood of them disclosing or reporting facts to the authorities in future. Negative social reactions to victims can include taking control of the victim's decisions, blaming the victim, distracting attention from what happened and egocentric behaviour. Positive social reactions can include empathy and instrumental, emotional and information support. In an intercultural city these aspects bear special relevance and deserve to be measured and monitored in a systematic way.

To this end, on top of traditionally quantifiable indicators such as data on crime, community policing must incorporate tools that measure qualitative elements, such as satisfaction surveys on police–citizen interactions. These aspects should also be analysed in the different social realities that exist in the city, to find out what perception of the professional performance of the police service each of them has.

6.3. Publication of statistics

Transparency builds trust with the public and promotes best practice, by making the police accountable for their actions. The publication of statistics also helps raise awareness of the real problems experienced by certain social groups in diverse societies.

The publication of official data on certain behaviours, including certain crimes, can help to dismantle rumours and false news associated with certain groups. Taking notice of the most widespread rumours among the citizenry helps the police service to dismantle the rumours, undermining the promotion of hostility or hate speech against one part of the community. The use of social networks should be a tool for the dissemination of both police statistics and of facts that may help in dismantling false perceptions.



Statistics must be also used by police management as a diagnostic tool to understand the degree of compliance with the police service's objectives, and to detect threats or weaknesses within the service itself.

6.4. Revision and introduction of improvements

Tools such as periodic analyses, statistics, surveys and community intelligence analysis should facilitate the decision-making of police service managers when incorporating new and corrective approaches or actions, including if necessary the redesign of the chosen implementation plan or methodology.

Sometimes police services are designed with an almost exclusively police lens; this does not mean that they do not address the needs of the whole citizenry, but they may do so through a kind of "police filter". Instead, it will be much more effective to collect as much information and as many points of view as possible (for example, using the "filters" of a Muslim, an expert university professor, a secondary school teacher and others) to design strategies that will help in implementing the model with the greatest guarantee of success.

It is also necessary to make everyone aware that these changes (to incorporate non-police perspectives) do not mean that implementation of the model will fail. In a changing society, a police service with a greater capacity to adapt to change will be stronger and more effective than a conservative police service.



7. Citizens' participation in public security and co-ordination of the police with other public services

Citizen security is not only a matter for the police service: citizens may be protagonists in the security process by co-producing it. When we speak about citizens, we are referring to each and every group or reality that exists within the community and also to individual citizens, who must be able to voice their opinions on matters related to citizen security.

In practice, few programmes are ever really in search for this co-production of security, and even fewer do so from a position of equality between police and citizens.

7.1. Forms of citizen participation

There are traditional spaces for dialogue with the police services, including meetings for dialogue between citizens and the police. In this section we are going to recommend a two-tier system: one tier at the district or residential level and another tier at city level. The community police teams must maintain constant dialogue with the residents of the neighbourhood, so that the demands that may arise during meetings do not come as a surprise, but rather serve to take public note of situations, show that the police are attentive and responsive to citizens' requests and give an opportunity to propose solutions.

A more innovative approach has been tested by some police services, which have given citizens the opportunity to make proposals on how the police

service in their city should be. Inspired by the model of participatory budgets, there is first a period of explanation about the work and resources of the police service, followed by a period of collection of proposals, and finally there is a vote by the citizens to decide on the priorities of their police service. Logically, such a programme must be accompanied by the analysis that is carried out in the police service to establish priorities.

7.2. Public services co-ordination

Citizens' safety and security is very much linked to the urban environments in which their society exists and evolves.

Education, environmental services, judicial authorities, health care providers and, to some extent, entities of



the third sector and private entities are all key actors in the urban environment. In the design of citizen security for a diverse society, it is necessary to approach all issues from a multidisciplinary perspective.

In education, work must be done in the school environment to prevent cases of school bullying for reasons of discrimination or intolerance. The police service can collaborate with educational services by providing training and talks within the school curricula, at the ages considered most appropriate, based on studies and statistical data.

The training must be carried out in co-ordination with specialised professionals, counting on the help of NGOs and associative networks, which can help to provide the victim's viewpoint and deliver personal testimonies to raise awareness about the consequences of offensive acts such as school bullying.

The police officers specialised in dealing with minors must be the reference agents in the area, and they must be open to working in co-operation with the school centre each time a problem is detected until a solution is found. Another public service to take into account for possible co-operation is health, especially the emergency health services or primary care providers that deal with people who have suffered aggression or assault. These professionals can also be very helpful in detecting and reporting any discriminatory motivations behind criminal acts; therefore it is important that they also receive proper training in this field to be able to identify hate-crime indicators (such as diversity-related insults, racist symbols displayed by the aggressors). They should also be familiarised with the mechanisms that they can activate through the police to ensure adequate protection. For this, it is important to establish good co-ordination with the specialised police service, protocols for joint actions and protocols for immediate communication of hate-related incidents so that the police can maximise the collection and custody of evidence that will serve to clarify the facts and identification of the author or authors.

Psychologists are another key partner for community police. Very often the victims of a discriminatory or intolerant incident need more attention than just that of the police to overcome the distress generated by the experience, but also to regain their dignity and to be able to control the fear of suffering a similar situation again. It must be borne in mind that in some cases the victim may be in a situation of social exclusion, being homeless, affected by a disability or belonging to another vulnerable group. Sometimes the victim may feel the need to leave the city to start again in an environment where he or she will feel safe. This reality can make it difficult for victims to receive the psychosocial support they require, so it is desirable for the police to liaise with the specialised

professionals and to create a network which allows the victims to easily communicate with the services they need and to receive adequate information.

In the private sector, the workplace is the area where most acts of discrimination occur. Co-ordination with the employment services to share this information is another important element for effective action against discrimination. People who have limited possibilities due to the specific circumstances of their life (premature maternity, school dropout, social exclusion or belonging to a social group that is often targeted by discrimination or racism) find access to the job market particularly difficult, which contributes to gradual social exclusion. The police service can detect these situations and be a channel of communication and exchange with organisations that work with vulnerable groups, facilitating their access to the job market.

Police services must also maintain close co-ordination with the Department of Justice in police investigations aimed at ascertaining the identity of the perpetrator of hate incidents and avoiding secondary victimisation, which exacerbates the original victimisation, for example by medical personnel or other professionals after the event blaming the victim, treating the victim with scepticism or displaying inappropriate behaviour or language. To facilitate the delivery of a comprehensive service to victims of discrimination or intolerance, in many cases it will be necessary to rely on the support of other public, private or specialised organisations (NGOs and other organisations or associated material that can provide psychosocial care to victims and/or family members).

It is interesting to note that some cities have developed a programme for deleting graffiti with hate or intolerant messages. Citizens can send a message to the police service by Twitter, Facebook, Telegram or Whatsapp, with a photo of the graffiti and their location. Then the police visit the place, check the graffiti and order the city's cleaning service to delete the graffiti; after that, the police service send a photo of the wall without the graffiti to the citizenry (via social networks).²⁴

Finally, the police should co-ordinate with other services when it comes to the celebration of activities and events related to the intercultural nature of the city. Police services must ensure that events and social activities proceed normally and do not represent a threat to public order and security. They must perform surveillance and establish procedures to prevent and/or neutralise possible threats that might prevent the normal progress of activities. The agents in charge of event surveillance should take two different lines

24. Policía Local de Fuenlabrada, Facebook page, available at <https://es-es.facebook.com/PolicialLocalFuenlabrada/photos/a.407932805883402.103107.398268690183147/967667019909975/>, accessed 19 February 2019.



of work into account: both a uniformed presence, to provide security for the event, and a non-uniformed service to detect possible threats that might prevent the normal progress of the activity. This service must be performed by specialised agents who have the necessary training to detect these potential threats. They should also have, in this case, a deep knowledge of the cultural aspects of the celebratory events being monitored and a relationship of trust with the organisers, both of which will help them to gain in effectiveness and efficiency, and to distinguish between real threats and situations that may only in appearance seem dangerous.

7.3. NGOs, other organisations and associative networks

The associative networks of social groups present in diverse societies (religious communities, cultural centres, associations by descent, LGTBQ associations etc.) and the organisations defending human rights are key elements in helping the community police to better understand the reality and pulse of the city. Strong civic networks integrate different civil sectors and allow police and community to work together in times of crisis (Ashutosh 2002).

There are several ways in which the police can optimise their relationship with the civil society.

As mentioned previously, dialogue is an effective tool to make the most of the associative life of the city. The police service can offer informative talks on the rights and obligations of citizens, but also on the fight against hate crime, discrimination and intolerance. The police can give such talks in dedicated meetings or discussion groups, as well as on demand on topics put forward by the associations themselves. At all these occasions, police officers should also take the opportunity to give information on police activity and on racist or xenophobic attacks and other acts of intolerance.

Proposing collaborative agreements with associations can be a way of formalising and structuring mutual collaboration. Police services that set up a specialised team to manage diversity in an intercultural city can allocate to it the task of creating dedicated working groups in which all organisations work together to identify issues or problems, discuss possible solutions and jointly elaborate the programmes to be carried out by the police service. In this sense, any programme has greater possibilities of success if it has been co-created by the police with the involvement of citizens and associative networks since its inception.

8. Treatment of the victims of intolerance and discrimination

The police should pay particular attention to the way in which they treat victims, in particular those who have suffered violation of their human rights through racist or xenophobic attacks, hate crime and other forms of intolerance. The police should also consider the multiple circumstances that may affect the victim and be particular vigilant to spot cases of multiple discrimination; hence they have to adopt an intersectional perspective.

Intersectionality is a term coined in 1989 by activist and academic Kimberle Williams Crenshaw. It is the study of overlapping or intersecting social identities and their systems of oppression, domination or discrimination. The theory suggests and examines how various biological, social and cultural categories – such as gender, ethnicity, class, disability, sexual orientation, religion, caste, age, nationality and other axes of identity – interact at multiple and often simultaneous levels. The theory proposes that we should think of each element or trait of a person as inextricably linked with all the other elements, in order to fully understand that person's identity.

The motivation of the perpetrators of hate crimes/incidents varies. Therefore, when the victim has accumulated several vulnerabilities (e.g. belonging to an ethnic minority, being a woman, being disabled), the police should look into intersectionality to be able to see the incidents/hate crimes suffered by the person as a whole, keeping in mind all his/her circumstances.

But intersectionality supposes something more than just the sum of the circumstances that can cause incidents or exclusion; it has another dimension because it indicates or reveals a particular type of subordination.

The victims of hate-crime incidents are victims because of traits associated with negative stereotypes that are deeply rooted in society. These stereotypes aggravate the seriousness of the offence to their dignity, but they also transform and worsen the type and consequences of the injury. This has been detected particularly in the field of domestic/gender violence and gender discrimination, significantly the most developed form of discrimination in Europe. But the verification has hardly gone any further, and no concrete or fluid consequences have been extracted from it. In both international and state law, the prohibition of discrimination is invariably addressed from the analysis of a single factor of discrimination (race, gender, disability, etc.) and rarely by combining several

of them. They are usually treated as parallel lines that always maintain the same distance and never intersect. This approach is luckily changing (Rey 2008).

Finally, the gender perspective is an extremely important issue to take into account regarding the treatment of the victim of any type of intolerance. Intersectional discrimination against women consists of the distinction, exclusion or restriction based on the intersection and interaction of several protected factors or categories that occur uniquely in a particular woman and that has as its object or result to nullify or impair the recognition, enjoyment or exercise of that person's human rights and fundamental freedoms under conditions of equality, in the political, economic, social, cultural, civil or any other sphere.²⁵

8.1. Assistance to the victims in police facilities

It is necessary to provide a quiet and private space for the victim to deliver a precise and full account of the events that they suffered and that resulted into the violation of their human rights. This means that the police facilities in which these victims are attended must be separate from the police units normally used.

On occasion the victims of incidents or hate crimes have not been treated appropriately by the police services, either because the police have minimised or ignored the events that have occurred or, in the worst case, because the police have been the authors of the incidents.



25. Fundación Secretariado Gitano, *Guía sobre discriminación interseccional: el caso de las mujeres gitanas* (2018), p. 14, available at www.gitanos.org/centro_documentacion/publicaciones/fichas/123522.html.es, accessed 19 February 2019.

In some countries where the image of the police is tarnished, it may be advisable that the police who specialise in providing support to victims do not wear a police uniform. Likewise, the offices in which the victim is treated should be designed as a comfortable place, avoiding the transit of people who are going to carry out different tasks, patrol cars, noise from stations, etc.

The ideal situation would be that the rooms look as close to a home as possible; the waiting room can be decorated and furnished in a domestic style. The place must be accessible for people with physical or sensory disabilities and be in an easily accessible location, both for public and private transport.

If the victim has difficulties in reaching the police facilities to report a case, alternative solutions must be provided. An example can be a police vehicle enabled as a mobile complaints office, in which a comfortable space could be created so that anyone can file a complaint or conduct interviews. At the same time, this vehicle can be used as a mobile office to bring the specialised police unit closer to the citizens. For example, it can be used during the celebration of special or festive events, to facilitate the filing of complaints. This will make it easier for the complainant to remember all the details relevant to the case and the victims will not have to travel to police premises.

The presence of a person in whom the victim trusts should be allowed while the report is being completed. This will make it easier for the victim to feel more comfortable and count on support at times when he or she might break down during the reporting of the case, remembering the details and answering the questions posed by the agents who are conducting the interview.

It is recommended that no young children be present at such interviews to avoid them inhibiting the victim or listening to facts that they may not understand. Information about the entire process, including the next steps of the procedure, should be provided, and the police should answer all the victim's questions. In practice, often people are unaware that they have suffered a violation of their fundamental rights and, when they become aware, they might still be unaware of the arduous process that they are about to initiate with the filing of a complaint. They might also not be aware that sometimes the administrative procedures, rules or fines applicable to their case can be a quicker and more effective reparation than the criminal process. That is why it is necessary to inform the victim of the process and clarify all the doubts that arise, repeating the information as often as necessary and always trying to avoid complex legal terms and jargon.

Legal and psychosocial assistance should be provided. On many occasions, people who have had their fundamental rights violated do not have sufficient financial

resources to be able to count on legal assistance, which makes the filing of a complaint even more difficult. Providing free legal assistance to victims will help to formalise the complaint so that the acts do not go unpunished.

Psychosocial support is also important: the police must collaborate with other departments or with organisations providing support to victims of intolerance or discrimination to help them navigate the difficult path of recovering the dignity of the person once they have been attacked.

If necessary, interpreters and/or translators should be provided, along with minutes and documents adapted to the victim's language, situation of disability or other special condition. In the same manner as legal and psychosocial assistance, it is essential to provide interpreters and translators to people who need it or request it, because victims must be able to understand the issues raised by the agents. In the same way, it is essential that the agents who are interviewing the victim get a perfect understanding of the report made by the victim. This applies also to services provided to victims who have an intellectual or sensory disability: for example, to interview and register the report of a deaf person, the police must be accompanied by a sign-language interpreter to guarantee excellent communication.

In addition, the documents and records provided to the victim must be adapted for a person with disabilities since, once they leave the police premises, they may want to read the documents again (e.g. a person with visual disability will need a Braille translation of the documents; a person with an intellectual disability must have the documents translated into "easy reading").

8.2. Avoiding re-victimisation

When dealing with victims, police should also aim at avoiding re-victimisation and ensure that the affected people do not have to repeat their story several times at different stages of the process. For this purpose, it is advisable to record the first declaration made by the person concerned at the police headquarters, provided that the latter authorises the recording.

8.3. Welcoming the victims: an office for attention to victims

An office for attending to the victim should be set up and it should be attended and run by a range of professionals, including lawyers, psychologists and social workers. The Office of the United Nations High Commissioner for Human Rights recommends establishing close co-operative procedures with medical, social, legal and other agencies and programmes that assist victims. It also recommends establishing

official guidelines for assistance to victims, ensuring prompt, adequate and comprehensive attention to legal, medical and psychological material, and for social assistance needs.²⁶

8.4. Monitoring of victims

It is essential to ensure follow-up with the victim to evaluate whether they still suffer from the consequences of the act which they were the victim of, or if the problem has been resolved. This follow-up can be done either by phone or by visit, or in another way that the police service deem fit. It should not be a closed system since, given the complexity of such cases, it may be necessary to follow up using several methods that better meet the needs of each victim.

The frequency with which the follow-up is carried out should not follow one pattern for all victims either, but should rather be adapted to the circumstances of each particular case. It is important that the police understand that there will be victims with whom it will only be necessary to get in touch once and not immediately after the incident, and there will be others who need a more frequent and prolonged follow-up over time, or even show a need that is detected only during this follow-up: the need for intervention by other professionals besides the police, such as psychological support or social services.

26. Office of the United Nations High Commissioner for Human Rights, *Human rights standards and practice for the police: expanded pocket book on human rights for the police*, Professional Training Series No. 5/Add. 3, United Nations, New York/Geneva, 2004, p. 54, available at www.ohchr.org/Documents/Publications/training5Add3en.pdf, accessed 19 February 2019.

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Europe's social structure has become increasingly diverse: Europeans have plural identities, different ethnic origins, nationalities, various religions, beliefs, languages, gender identities, sexual orientations, ages, disabilities and economic situations. This heterogeneity can have two opposing effects: society may become more understanding, supportive, enriched and modern, or – especially when “the other” remains unfamiliar – diversity may generate fear, suspicion and cultural conflicts. Such conflicts are a challenge that the police services and the public authorities of intercultural cities will have to manage.

One thing common to law-enforcement everywhere is that police services must adapt to the society they serve. The Intercultural Cities (ICC) programme promotes interculturalism as a policy model for managing diversity as a strength rather than a threat. It defines the intercultural city as a place with a diverse population in which the citizens and their policy makers regard diversity as a resource, promote openness and accept that all cultures change as they encounter each other in the public space. The officials of an intercultural city – including police officers – publicly advocate respect for diversity and for a pluralistic city identity. City authorities actively combat prejudice and discrimination and ensure equal opportunities for all by adapting their governance structures, institutions and services to the needs of a diverse population, without compromising the principles of human rights, democracy and the rule of law.

This manual presents how community policing can be a background philosophy for action within the police service in general. It is intended primarily for police working locally, including high-ranking police officers, public safety directors and managers, and decision makers. It aims to provide these public servants with a guide on implementing policing principles to design new procedures, protocols, structures and specialised units within their police community, and to effectively address the challenges that diversity may pose to the achievement of peaceful coexistence, in the medium and long term.

The Council of Europe is the continent's leading human rights organisation. It comprises 47 member states, including all members of the European Union. All Council of Europe member states have signed up to the European Convention on Human Rights, a treaty designed to protect human rights, democracy and the rule of law. The European Court of Human Rights oversees the implementation of the Convention in the member states.

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