Islam Is the New Black: Muslim Perceptions of Law Enforcement

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Criminal Justice

Abstract

Research shows that healthy police-community relationships are important for an effective police department. However, although many studies have investigated the relationship between racial minorities and police, only a small portion focus on the Islamic community. This is problematic because hostility towards the Islamic community has been on the rise in the United States (US) since the attacks of 9/11 (Jackson, 2010), and current Middle Eastern conflicts have led to an influx of Muslim refugees into the US. This has further diversified neighborhoods and is the reason that it is just as imperative to explore police-Muslim interactions as it is to explore police interactions with other minority groups. This study asks—how do Muslim community members perceive the police, and how do their interactions with police affect their perceptions of law enforcement? This study hypothesizes that, like racial minorities, Muslim community members perceive the police more negatively than average, and that their interactions with police negatively affect their perceptions. A survey was be distributed to a sample of Muslim community members to measure their perceptions of police. A snowball sampling method was used, facilitated by a prominent member of the Muslim community. The sample was drawn from a mid-size city in the Northwest. Keywords: police, Muslims, community-policing, legitimacy, islamophobia

The Muslim community is a vastly understudied marginalized community in respect to the criminal justice system, which is ironic given their marginalization comes from islamophobic stereotypes that depict Muslims as terrorists and profiling by law enforcement agencies. The media provides cultural cues for society to generalize about this population. This is how we end up with procedural cop shows that feature Muslim terrorists. This influences a negative association between the Muslim community and the criminal justice system. On the other hand, the media is also painting police officers as bad guys who fall into bigotry based on the various instances that have occurred in the recent years of police misconduct and use of force when interacting with minority community members, specifically African Americans. The relationships between marginalized communities and the criminal justice system, particularly the visible sector of the criminal justice system, needs to be studied in order to establish better relationships between these two and create better, safer, and stronger communities.

Discrimination and disparities in the criminal justice system are a hot button topic as of late, especially after the Ferguson unrest that began in Ferguson, MO, in August of 2014. This is a relevant topic for research because the Criminal Justice system is such an important social structure with the potential to drastically change lives based on the labels and stigma that follow a conviction. Although, other negative interactions with the criminal justice system are also conducive to stigma. Furthermore, the Ferguson unrest, and the subsequent Black Lives Matter movement, are trying to expose the harm that discrimination causes against marginalized communities.

The Ferguson riots began after the fatal shooting of Michael Brown, an African American teenager, by Darren Wilson, a white police officer who was not indicted. Unfortunately, there have been many other similar instances in the last few years that resulted in public outrage, including the deaths of Trayvon Martin, Tamir Rice, and Sandra Bland. These unfortunate instances have led many people, particularly people of color, to question if they can trust their local police departments and the criminal justice system. This is detrimental for police departments everywhere as it threatens the community-oriented policing approach that relies on healthy community-police relationships.

Social media has played a crucial role since the beginning of the Ferguson unrest because these instances of police brutality and questionable practices are broadcasted to the public via mass media, camera phones, and social media. Social media helped fortify public outrage and the launching of social movements, such as the Black Lives

Matter movement. Social media provides a platform for videos and images to be disseminated quickly. The unjust choking of Eric Garner was captured on video and went viral. More recently, the girlfriend of Philando Castile livestreamed, through Facebook Live, Philando's death minutes after her boyfriend had been shot by a police officer during a traffic stop. Social media has also brought activists together, and a great example of that would be the Women's March in which millions of people on all seven continents marched on the same day to protest Donald Trump. While the media is a great tool for social organization and mobilization, media also provides cultural cues for us, and these cues are not always positive.

Some of these cultural cues come from stereotypes promoted through film, TV, music, and other media types (Jackson, 2010). These stereotypes create false narratives, and often these narratives are used against certain populations in order to promote an agenda. An example of this can be found in the Muslim community which has been at the center of anti-terrorist rhetoric because perpetrators of certain terrorist attacks happened to be Muslim. Common Muslim stereotypes paint Muslims as a very conservative group, and the Islamic religion is associated with religious extremism (Jackson, 2010; Tasker, 2012). When Muslims are portrayed in popular crime TV shows, they are usually connected to terrorist crimes (Jackson, 2010; Tasker, 2012). The negative stereotypes connected to the Muslim community promote fear of the Islamic faith and its followers, also known as islamophobia (Jackson, 2010).

Islamophobia is a powerful phenomenon that has led to the rejection of Muslim refugees from American citizens out of a fear that terrorism will follow the refugees into the country. The rise of the extremist group Islamic State of Iraq and Syria (ISIS) has further promoted fear of the Muslim community through their terrorist acts, like the recent Paris attacks. It is becoming a trend to associate any terrorist act with Islam, although this is not accurate. Even the President of the United States has bought into the fear pumped by the media and has included an anti-Muslim approach in his political agenda, going as far as signing an executive order banning Muslim refugees and visa holders from entering the country (Shear & Cooper, 2017).

Current research shows that islamophobia and fear of police brutality are on the rise. Because Muslims communities are marginalized, it is unlikely that research has been done to contextualize their perception of police, yet it is highly relevant and imperative to study the relationship between these two groups to ensure healthy community-police relationships. A marginalized community is less likely to report crimes or cooperate with police. However, Tyler et al. (2010) found that what matters most in how a person views the police is whether or not they feel they are being discriminated against. The perception of discrimination alone is enough for Muslim community members to decide police legitimacy or lack thereof, thus it is critical to better understand how Muslims perceive police. The outcome of this research project will be taken to the law enforcement located in the city of study to be used to improve relationships between the Muslim community and local police officers. The literature review will provide the scope for this type of research project, but also showcase the lack of research that is focused on the Muslim community.

Literature Review

Race, discrimination, and the criminal justice system are no strangers. Tons of literature has been written exploring the relationship between the criminal justice system and minorities. However, the relationship between the Muslim community and law enforcement is understudied because the literature focuses on the African American community or the Latino community. To add to the existing literature, this study will focus on the Muslim community. The literature review will provide background information as to why it is important to study the Muslim community as well as describe what other studies have done when studying this population.

Jackson (2010) argues that people learn what to think or how to act based on cues provided by the media. She also notes that the media reflects real world events; therefore, the negative portrayals of Muslims are a result of the self-proclaimed Islamic radicals who partook in the attacks of 9/11. In popular culture, most of the time a Muslim man is being shown he is being shown as a "bad guy," commonly a terrorist (Brown, Brown, & Richards, 2015; Jackson, 2010; Tasker, 2010). The TV show NCIS (Naval Criminal Investigative Service) particularly is guilty of reproducing the Muslim terrorist stereotype as a good portion of their episodes revolve around the threat of Middle Eastern extremist terrorists to our national security, or the aftermath of taking on a major terrorist cell and a bad man out to get the team. The media also stereotypes Muslim men as controlling, overly conservative, and extreme (Brown et al., 2015). What these negative portrayals of Muslims do is falsely equate Islam with terrorism, oppression of women, and radicalism. This spreads fear and rejection towards Muslims, commonly known as "islamophobia" (Brown et al., 2015; Jackson, 2010). Additionally, the Muslim community has experienced prejudice and discrimination more so after the attacks of 9/11. These negative feelings and stereotypes are, unfortunately, perpetrated by mass media (Jackson, 2010).

The media does not just perpetuate stereotypes, but also scrutinizes the efficacy of the criminal justice system. Recently, our criminal justice system has been under fire, accused of racial discrimination and unfair practices, like profiling, towards minorities. Police officers particularly are being scrutinized after too many incidents involving black men turned deadly (Weitzer, 2015). News outlets report these tragic stories, sparking outrage among other Americans, particularly other minority community members. Weitzer (2015) argues that media representation over-represents the actual number of police brutality cases; thus, the general population believes police brutality happens more frequently than it does. This can lead to skepticism and mistrust in police which hinders healthy police-community relationships.

Bain et al. (2014) suggests that social media can be a useful tool to amplify communication between police departments and their communities which is important because healthy community-police relationships are at the center of community-oriented policing (Bain, Robinson, & Conser, 2014). Bain et al. (2014) argue that the best way to improve relationships between communities and their local law enforcement is by improving communication between both groups to build what they call legitimacy

Legitimacy is a concept that tries to explain why we believe and trust in police. Legitimacy is comprised of two elements: the evaluation of procedural-justice processes and the assessments of police performance (Sela-Shayovitz, 2015; Sunshine & Tyler, 2003). We evaluate procedural-justice practices as fair if we see that they are acting justly and unbiasedly (Sela-Shayovitz, 2015; Tankebe, 2013; Tyler, Schulhofer, & Huq, 2010). We assess police performance as effective if we feel police are competent and capable of keeping communities safe and catching bad guys (Sela-Shayovitz, 2015; Tankebe, 2013; Tyler et al., 2010). If we find that police performance is effective and procedural practices are fair, then we are more willing to cooperate with police (Tankebe, 2013).

Media, however, makes it difficult to accurately gauge police legitimacy because media outlets tend to focus on the negative, portraying police departments as incompetent, or police officers as ineffective or overzealous (Sela-Shayovitz, 2015). The media is also responsible for causing a "rally effect" and perpetuating fear towards the Islamic community, which puts pressure on law enforcement to create anti-terrorism task forces (Sela-Shayovitz, 2015). These task forces typically target Muslim community members, straining the relationship between the criminal justice system and the Muslim community, thus affecting the legitimacy of the justice system in the eyes of the Muslim community (Sela-Shayovitz, 2015; Tyler et al., 2010). The aggressiveness of these anti-terrorism efforts can hinder the voluntary cooperation of Muslim community members if they feel threatened or profiled (Tyler et al., 2010). Tyler et al. (2010) posit that recently arrived Muslim immigrants might have different attitudes towards authority, and therefore, their perception of police legitimacy may be off.

Methodology

Research design

The research question of this proposed study is: how do Muslim community members perceive the police, and how do their interactions with police affect these perceptions? The independent variables are legitimacy, victimization, demographics, and interactions with police. Further broken down, the independent variables are characteristics that affect opinions of police officers. Legitimacy will be operationalized based on positive opinions of police performance and fair procedural justice practices. Legitimacy can be broken down into two attributes: cooperation and procedural justice. The cooperation attribute measures how likely the respondent is willing to cooperate with the police, while procedural justice measures how fair the respondent thinks the police department is. When the respondent answers strongly agree, or agree, to a positive statement about police, or answers strongly disagree or disagree to a negative statement about police that will indicate a positive opinion of police officers. Victimization will be operationalized based on the number the respondent indicates they have been a victim of a crime within the last year. Demographic data will be collected and operationalized as things that describe a respondent. Finally, interaction with police will be operationalized based on the number the respondent indicates they have interacted with police within the last year. The dependent variable is the perception of law enforcement. This variable will be operationalized based on the answers to the survey questions. If the respondent strongly agrees or agrees with positive statements, or strongly disagrees or disagrees with negative statements, then the respondent views law enforcement in a positive light. This study hypothesizes that the Muslim community perceives the police negatively, and that their interactions with police negatively influence those perceptions.

This study is non-experimental, as it has neither a control group nor a treatment. A survey instrument used in prior research, thus proven valid and reliable, will be used. It will, however, be tweaked to fit the Muslim community and the local law enforcement in the area the study will take place in. The survey (see Appendix F) will

be published through the online survey website Qualtrics. Participants will be under no obligation to finish the survey. The survey will ask questions about their perceptions and attitudes towards police officers as well as their experiences with police officers, and how many times they have been the victim of a crime. The answers to these questions will be in a Likert-type scale (strongly agree, agree, disagree, strongly disagree), or yes or no answers.

Sampling

After IRB approval, the first step in this research was to obtain access to the sample population. With the help of Muslim community leaders, participants will be recruited using the snowball method of sampling. The snowball sampling method is a "word of mouth" sampling approach. Although this method is not typically ideal in research, it is the most appropriate for the study population, a marginalized community that frequently distrusts outsiders. Respondents received a disclosure letter (see Appendix D) indicating the purpose of the study and containing a link to the survey. The study took place in a resettlement community, which means that a portion of respondents are likely to be refugees as well.

Measurement

The unit of analysis in this study was individuals. We sampled individual members from the Muslim community to collect their opinions of their local police officers. We measured police attitudes and perceptions based on the positive, strongly agree or agree, answers received to questions asking about the fairness and neutrality of police officers. Then we used the answers to the questions regarding past experiences with police to assess whether the participant had an awful or pleasant experience with the police.

Data Collection and Analysis

With the help of prominent Muslim community members, participants were recruited to take the survey. Some participants were recruited at a community center at the invitation of prominent community members who suggested that attending a community event at the center would help the researcher interact with the community and establish a network. At the community center, emails were collected from a small number of community members who were interested in the study and who would be willing to pass along the survey information and recommend the survey to others. Using the snowball sampling method, the participants recruited at the community center distributed the survey link to others and 27 participants began the survey, but only 17 fully completed the survey. Although the prominent community members who were helping to recruit participants were persistent, it was understandable that there were a low number of participants as the Muslim community is marginalized, and the political environment could account for increased skepticism towards outsiders. Other attempts to recruit participants included contacting other prominent members from other community centers or Mosques, and asking about newsletters or some type of forum in which the survey could be advertised. Student leaders in Muslim student organization on the college campus were also contacted. Only one responded and agreed to help the researcher; however, these attempts were not as successful as the meeting at the community center was.

Although the sample size is very small, basic data analysis was conducted using the statistical software SPSS. The Likert-scale items were recoded to perform analyses, as in the questionnaire they ranged from "strongly agree" to "strongly disagree" and "highly likely" to "highly unlikely," and it is better to have these switched when performing analyses. The missing data was then also coded because, like stated before, several participants did not complete the survey. Afterwards, summated scales were created to test the reliability of the legitimacy measure. Table 1 (Appendix A) is the summated scale for the questions coded LEGIT (for legitimacy), while Tables 2 and 3 (Appendices B and C) are the summated scales for the cooperation and procedural justice attributes of legitimacy. The summated scales show the reliability of the questions. The LEGIT variables had an alpha of .923 (N = 16) after removing the first three questions from the scale. This means the first three items were not as well designed as initially conceived. However, the reliability scale indicates that the remaining questions did a good job at focusing on the aspect of legitimacy. The COOP variable scale has an alpha of .868 ($N = 19$) indicating that the items on the scale also adequately tested for the probability of cooperating with police officers. Finally, the PROC item scale with an alpha of .943 ($N = 20$) had the last two items on the scale deleted because they had a significantly lower alpha, suggesting that those two questions were not posed well, but the rest of the questions testing for the perceived fairness of procedural justice were framed well. Overall, the reliability scales indicate that the legitimacy variable and its attributes are reliable. The survey answers indicate that the participants, for the most part, positively view

Boise police officers meaning that the small participant pool views BPD as legitimate. However, it should be noted that in questions regarding police officers as a whole (not specific to Boise) there were more negative views. This could be because of negative experiences in their native countries, or hearing about others' negative experiences with police.

In the victimization section of the questionnaire, participants were asked about any victimization they have experienced in the past 12 months with property crimes, violent crimes, racial profiling, hate crimes, and non-criminal discrimination. One participant indicated they were the victim of a property crime twice in the last year. Another participant indicated they had experienced racial profiling twice in the last year, while three participants indicated they had been victims of a hate crime in the past year. Five participants indicated they experienced non-criminal discrimination in the past year, with two participants indicating they experienced three acts of non-criminal discrimination in the past year.

Participants were also asked about their interactions with police officers; there were two parts to the interaction section: the frequency of interaction and the experience during the interaction. Two participants indicated that they were pulled over four times in the past year; none of the participants said they were arrested in the past year; one participant indicated that they called the police twice in the last year; and only one participant indicated that they had one interaction aside from the interactions previously asked about. Overall, participants indicated their experiences with the police officers were for the most part pleasant. Only one participant indicated the officer was rude to them, another reported the officer harassed them, and another reported they had a difficult time communicating with an officer because of a language barrier. None of the participants indicated that the officer searched their car, verbally abused them, or threatened them in any way.

The collected demographics indicated that the respondent pool ranged from 20 years of age to 55 years of age. Nine participants indicated they have a bachelor's degree while six said they had some college education. The majority of participants were female. Fifteen respondents indicated that they are US citizens, six are US born, and the other nine are naturalized citizens. Participants who indicated they were not US born citizens were asked for their country of origin, the year they came to the US, and how they came into the country. Afghanistan and Gambia were the most frequently mentioned countries; other countries listed were Jordan, Pakistan, Norway, Bosnia, Indonesia, and Kenya. Most of these participants indicated that they migrated to the US after the year 2000, except for three who arrived in 1986, 1996, and 1997, respectively. Two participants indicated they arrived in 2013. Ten participants indicated they entered the US with some type of visa, while only three indicated they were refugees.

Discussion

Considering that this study showed that Muslims in the sample had a positive view of their local police but a negative view of police in general, the implication of the study is that more work needs to be done to support and facilitate good relations between Muslims communities and police. Because the media continues to negatively portray Muslims and scrutinize law enforcement, it continues to create a combination that is disastrous for good community-police relationships in Muslim communities, communities that are more vulnerable to believing the illegitimacy of law enforcement. Current research suggests that one way to promote police officers as legitimate to the Muslim community is to have more inclusive police departments (Keeling & Hughes, 2011).

Research also suggests more interaction between community and police. Police departments could reach out to Muslim communities and try to learn more about their culture (Keeling & Hughes, 2011). Keeling & Hughes (2011) surveyed several police executives on their perceptions of Muslims and found that in most cases the officer's knowledge of Muslims came from stereotypes rather than actual information, and their attitudes towards Muslims were negative based on these stereotypes. Keeling & Hughes (2011) believe that partnering with the Muslim community would defeat those stereotypes and improve Muslim-police relationships. They also believe that police departments should try to actively recruit more police officers from the Muslim community.

Further research is critical and should include in-depth interviews with Muslim community members. The freedom that comes from interview structures would allow the researcher to better explore the dynamics of the relationships between the Muslim community and police officers. Interviews would allow for more time to let participants explain their experiences and how they have negatively or positively impacted their relationships with law enforcement, or even their perceptions and opinions of police officers. Future research should also include more background information on the climate of the region, and the climate of the police department the Muslim community members who are being studied interact with. Future research should also have a stronger focus on the media and its role in the relationship between the Muslim community and law enforcement.

Limitations

This study is valid and reliable. This study is valid as it is logical to assume that interactions will influence opinions. The study is also reliable because research like this has been done time and time again, and it will be able to be replicated again after this study as well. Like any study, this study has limitations. History is a huge limitation for this study. As mentioned throughout this proposal, media influences us quite a bit. The current events surrounding police brutality and/or islamophobia could potentially create bias or hesitancy among participants, which could also contribute to why it was hard to gain access to the sample population.

Another limitation to this study is the lack of randomization. Randomization is another method used to eliminate bias, but because of the snowball sampling method that was used, randomization was not possible. Without randomization there exists an opportunity for selection bias. However, as there is currently anti-Muslim rhetoric going around, leaders in the Muslim community hinted that Muslims would not trust a random research project; therefore, they suggested the snowball sampling method would work best as it gives the researcher an opportunity to show the community the project is legitimate and can be trusted.

Conclusion

The collected data indicates that overall, the local Muslim community sampled seems to have a positive view of local law enforcement, but a negative view of police in general. A range of factors could contribute to this relationship. Participants could be influenced by what they see on the media, or they could have experienced negative relationships with police officers from their native countries. Those that reported having interactions with police officers in the past year indicated that, for the most part, their experience was normal.

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Appendix A

Table 1. Legitimacy Summated Scale

Variable	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
LEGIT4r	34.56	19.463	.570	.922
LEGIT5r	34.69	19.563	.495	.924
LEGIT6r	34.19	17.896	.717	.915
LEGIT7r	34.50	19.467	.242	.939
LEGIT8r	34.63	16.917	.858	.909
LEGIT9r	34.63	16.917	.858	.909
LEGIT10r	34.75	17.133	.807	.911
LEGIT11r	34.75	18.467	.692	.917
LEGIT12r	34.63	18.517	.678	.917
LEGIT13r	34.50	17.333	.810	.911
LEGIT14r	34.56	16.529	.871	.908
LEGIT15r	34.19	18.029	.684	.917

Note. Cronbach's Alpha .923, $N = 16$. The first 3 LEGIT variables were deleted from the item reliability scale because they had a lower coefficient alpha than the other variables in the same scale. This could mean the items were poorly written, or that the construct was too broadly defined, or the questions were not written adequately for the desired population.

Appendix B

Table 2. Cooperation Summated Scale

Variable	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
COOP1r	17.00	7.111	.817	.821
COOP2r	16.89	7.544	.686	.843
COOP3r	17.53	6.152	.665	.859
COOP4r	16.79	7.842	.634	.852
COOP5r	17.32	7.450	.563	.863
COOP6r	17.11	7.322	.750	.833

Note. Cronbach's Alpha .868, $N = 19$. The Cooperation item scale shows that for the most part the variables under cooperation were indeed reliable and similar to each other, thus suggesting the questions asked did a good job at identifying whether participants were willing to cooperate with police officers or not.

Appendix C

Table 3. Legitimacy Summated Scale

Variable	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
PROC1r	17.10	13.358	.809	.935
PROC2r	17.30	12.432	.864	.929
PROC3r	17.50	12.895	.800	.935
PROC4r	17.70	12.537	.800	.936
PROC5r	17.35	13.713	.737	.940
PROC6r	17.25	13.250	.855	.931
PROC7r	17.60	12.042	.844	.932

Note. Cronbach's Alpha .943, $N = 20$. The procedural justice item scale shows that for the most part the variables under cooperation were indeed reliable and similar to each other. The last 2 PROC variables were deleted from the item reliability scale because they had a lower coefficient alpha than the other variables in the scale. This could mean the items were poorly written, or that the construct was too broadly defined, or the questions were not written adequately for the desired population.

Appendix D

Disclosure letter

Muslims' Attitudes and Perceptions toward Local Law Enforcement
Statement of Purpose

My name is Jesenia Robles and I am a Criminal Justice student at Boise State University. I am conducting a research project examining Muslims' attitudes and perceptions toward Boise police officers. Participation in this study is completely voluntary and your answers on the survey are anonymous and confidential. No personal identifying information will be collected from you. However, for this research project the researchers are requesting demographic information. Due to the make-up of Idaho's population, the combined answers to these questions may make an individual person identifiable. The researchers will make every effort to protect your confidentiality. If you choose to participate, you do not have to answer any question(s) that you are not comfortable with and you may stop at any time. There are no known risks, threats, or benefits directly related to participating in this research. However, your participation and honest answers are very important to improve our understanding of this topic. This survey is estimated to take less than 15 minutes. The survey can be taken online and can be filled out wherever and whenever you feel comfortable. You may take the survey on your home computer or at the public library. Please go to the website below to start the survey.

https://boisestate.az1.qualtrics.com/SE/?SID=SV_6lDgzlNuFDqrVyJ

If you have any questions feel free to contact me at jeseniarobles@u.boisestate.edu or my faculty mentor, Dr. Cody Jorgensen at codyjorgensen@boisestate.edu. If you have questions about your rights as a research participant, you may contact the Boise State University Institutional Review Board (IRB), which is concerned with the protection of volunteers in research projects. You may reach the board office between 8:00 AM and 5:00 PM, Monday through Friday, by calling (208) 426-5401 or by writing: Institutional Review Board, Office of Research Compliance, Boise State University, 1910 University Dr., Boise, ID 83725-1138. The protocol approval number for this research is IRB #044-SB16-113.

Appendix F

Survey

When answering these questions think generally about police officers in Boise. Please indicate whether you strongly disagree, disagree, agree, or strongly agree with the following statements:

1. Police treat people with respect
2. Police take time to listen to people
3. Police treat people fairly
4. Police treat people equally
5. Police respect people's rights
6. Police generally act professionally
7. Police usually explain their action and decisions
8. Police generally treat racial or ethnic minorities differently
9. Police suspect Muslims as potential terrorists
10. You should do what police tell you to do even if you disagree
11. You should accept police decisions even if you think they are wrong
12. Police can be trusted to make decision that are right for your community
13. Most police officers in your community do their job well
14. Most police officers are honest and trustworthy
15. I feel a moral obligation to obey the law
16. I feel a moral obligation to obey the police
17. Generally, I am satisfied with the way the police in Boise do their job
18. The police in Boise are doing a good job
19. I am satisfied with the way police in Boise solve problems

20. People who call Boise police for assistance are satisfied with the service they receive from police
21. I am proud of the police in Boise
22. I support the police in Boise
23. I approve of the way the police in Boise treat citizens
24. The Muslim community should support the police in Boise

Please indicate if you are highly unlikely, unlikely, likely, or highly likely to:
1. Call the police to report a property crime where you are the victim
2. Call the police to report a violent crime where you are the victim
3. Call the police to report a minor crime
4. Call the police to report a serious crime
5. Report suspicious activity in your neighborhood
6. Provide Information to police to help them find a suspect

Please answer the following questions about victimization. In the past 12 months, how many times have you been: (enter "0" if you did not experience victimization)
1. A victim of a property crime (e.g., having something stolen from you or your property damaged)
2. A victim of a violent crime (e.g., having been robbed or assaulted)
3. A victim of racial profiling by police or any other authority
4. A victim of a hate crime based on your religious beliefs or ethnicity
5. A victim of any sort of non-criminal discrimination

For the following questions, think about your interactions with Boise police officers. Please answer the following questions. In the past 12 months, how many times have you: (enter "0" if you did not interact with police)
1. been pulled over?
2. been arrested?
3. called the police for any reason?
4. had any other contact with a police officer?

Think of your most recent interaction with a Boise police officer and answer "yes" or "no" to the following questions: (skip this section if you have never had an interaction with Boise police)
1. Was the officer rude to you?
2. Was the officer verbally abusive to you?
3. Did the officer harass you?
4. Did the officer search you or your vehicle?
5. Did the officer push, grab, hit, or kick you?
6. Did the officer use or threaten to use a Taser?
7. Did the officer use or threaten to use a gun?
8. Were you injured as a result of this incident?
9. Did you argue with or disobey the officer for any reason?
10. Did you say something threatening to the officer?
11. Did you have a hard time communicating with the officer because of a language difference?
12. Did you resist being handcuffed or arrested?
13. Did you resist being searched or having your vehicle searched?
14. Did you try to escape by hiding, running, or engaging in a vehicle chase?
15. Did you grab, push, hit, or physically fight with the officer?
16. Did you use a weapon to threaten or assault the officer?
17. Did you injure the officer?

Please answer the following questions:
1. Please enter your age: ____
2. What is your gender?
   a. Male
   b. Female
   c. Other

3. What is the highest level of education you have completed?
    a. Grade school
    b. High school
    c. Some college
    d. Bachelor degree
    e. Some graduate school
    f. Master degree
    g. Doctorate degree
4. Are you a citizen of the United States?
    a. Yes- Born in the United States (skip remaining questions)
    b. Yes- Born abroad to American parents
    c. Yes- US citizen by naturalization
    d. No- Not a US citizen
    e. Refuse to answer
5. What country were you born in? _____
6. What year did you come to the U.S.? _____
7. How did you enter the U.S?
    a. Entered with immigrant visas
    b. Admitted as a refugee seeking asylum
    c. Entered with student, work, or long-term visa
    d. Entered the U.S with non-immigrant visa and overstayed
    e. Entered the U.S without documents

Thank you for your time.

    If you feel you have been mistreated by Boise police, you may file a citizen complaint with the Boise Office of Police Oversight. This office is independent of the Boise Police Department and answers directly to the Mayor's Office. Their phone number is 208-972-8380.