



The Interfaith Center of New York

The Twenty-Eighth Rabbi Marshall T. Meyer Retreat for Social Justice

Widening the Lens on Community-Police Relations: Comparisons Across Cities *New York-Barcelona-Los Angeles-Glasgow*



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Conference Proceedings

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Conference Overview

Police-community relations in New York City are at a particularly tense moment, given a recent major lawsuit filed against the city against its stop-and-frisk practices and reports of surveillance of Muslim communities by the New York Police Department (NYPD). It is in this backdrop that the Interfaith Center of New York (ICNY or the Interfaith Center) convened its 28th Rabbi Marshall Meyer Retreat for Social Justice, “Widening the Lens on Community-Police Relations: Comparisons Across Cities.” In order to provide a broader perspective for viewing this contentious issue, the Interfaith Center synergized this conference with its JPM International Sister Cities program and created a platform that brought together international and national perspectives on police-community relations. Harnessing its interfaith and secular partnerships, the Interfaith Center hosted police officers, religious leaders, and social activists from New York, California, Spain, and Scotland. Seventy eight participants attended the conference.

The first segment of the retreat dealt with international perspectives on police-community relations and featured presentations and comparisons between New York City, Scotland, Spain, and Los Angeles. The retreat’s keynote presentation on police-community relations was delivered by



L-R: Shakeel Syed (Los Angeles), Brian Gibson (Police Scotland), Jesus Pintos (NYPD), Nimai Pandita (ISKCON Barcelona), Rosa Negre (Catalan Police), and Salah Beltagui (Scottish Interfaith Council)

Inspector Jesus Raul Pintos, a commanding officer of the Community Affairs Bureau. Brian Gibson, Detective Chief Inspector with Police Scotland, and Salah Beltagui, a founding member of the Scottish Interfaith Council and the Muslim Council of Scotland, were representatives from Glasgow; Rosa Negre Costa, a Sub Inspector of the Catalan Police Force and the head of the Unity of Citizen Attention and Proximity in the Police Jurisdiction of Girona, and Nimai Pandit Raja Dasa, a leading member of the ISKCON

Barcelona Hare Krishna Temple, presented on matters in their native Barcelona. Shakeel Syed, the Executive Director of the Islamic Shura Council and an executive board member of the ACLU-Los Angeles, spoke about his work in Los Angeles. This diversity, as well as a structured response period after each police presentation allowed for comparisons to police and community relations in New York.

The second segment of the conference focused more on New York City police-community relations. Two additional panels showcased New York-based religious leaders and community activists. Speakers in the panel *Religious Leaders’ Experiences with Partnership in New York City* included Reverend Al Taylor from Infinity Mennonite Church, Shalawn Langhorne from the Brooklyn Clergy-Police Task Force, Linda Sarsour from the Muslim American Civil Liberties Coalition, and Gurjot Kaur from the Sikh Coalition. The panel *Policy Advocacy for Stronger Police and Community Relations* featured Michael Price from the Brennan Center for Justice, Priscilla

González from Communities United for Police Reform, Owen Rogers from Picture the Homeless, Alex Kratz from Norwood News, and Shakeel Syed representing the Los Angeles Shura Council.

In addition to panel presentations, retreat participants also joined large and small group discussions to share their experiences with police in their communities, their hopes for the conference, their visions for public safety and next steps for building police-community relations. It is also a key feature of each Marshall Meyer Retreat to include brief prayers and reflections from diverse religious traditions during the course of the program. Below we present these religious reflections as well as key themes and lessons from each of the segments.

Day One

Opening Religious Reflection in the Jewish Tradition: Rabbi Michael Feinberg



“Appropriate to the theme of this retreat is the idea of prophecy in Jewish tradition. Prophecy in Judaism is not the act of predicting the future, but rather a moral warning issued from God to human society to change its behavior. It is the act of the prophet, speaking truth to power, giving voice to God’s call, denouncing the abuse of authority, social injustice and the oppression of the most vulnerable in society.

“Rabbi Abraham Joshua Heschel, one of the foremost Jewish theologians of the twentieth century, and a colleague of Rev. Dr. Martin Luther King, Jr. in the Civil Rights Movement, wrote:

“Prophecy is the voice that God has lent to the silent agony, a voice to the plundered poor. God is raging in the prophet’s word...Above all, the prophets remind us of the moral state of a people—that few are guilty, but all are responsible.”

“One such contemporary prophet was Rabbi Marshall T. Meyer, himself a student of Heschel. Rabbi Meyer was a New York City born Conservative Rabbi, who lived and worked in Argentina for 25 years through the period of their military dictatorship. Rabbi Meyer spoke out against the pervasive human rights abuses of the regime and its repression of the people also visiting political prisoners.

“For Meyer’s ministry to the prisoners, Jacobo Timmerman, the Argentine journalist and publisher, dedicated to him his memoir entitled Prisoner Without a Name, Cell Without a Number, writing that he ‘brought solace to Jewish, Christian and atheist prisoners.’

“Meyer returned to the US in the early 80s, becoming rabbi of Congregation B’nai Jeshurun on Manhattan’s Upper West Side. Under his spiritual leadership B’nai Jeshurun became a thriving progressive and creative community that has attracted thousands of new members. It is now a model of a spiritually flourishing socially engaged congregation to Jewish communities the world over.

“There could be no better tribute to Marshall Meyer, his life and his work, than this retreat—people of many faiths coming together to discuss the issues of the day: racial justice, equality and human rights.

*“Blessed are You, Holy One of Being,
who sanctifies us with Your commandments,
and brings us together to share Divine teachings and inspiration.”*

International Perspectives on Police Community Relations

Police and Community Relations in New York City

Keynote Address: Inspector Jesus Raul Pintos of the NYPD Community Affairs Bureau



After the opening remarks and reflection by Reverend Chloe Breyer and Rabbi Michael Feinberg respectively, Inspector Jesus Raul Pintos of the NYPD gave the first presentation. As the representative from the Community Affairs Bureau, Inspector Pintos detailed the various programs that the NYPD offers to strengthen police-community relations. Several of the programs included establishing connections between religious leaders and police officers. Since the clergy of all religions play an integral part in the lives of so many New Yorkers, Inspector Pintos noted the need for the NYPD to have strong relationships with them; in his words, they are “invaluable assets to police-community relations and play into the safety of New York City as a whole.”

One program mentioned that directly involves the religious community and the police working together is the **Brooklyn Clergy/NYPD Task Force**. This group, which brings together high ranking NYPD officers and religious leaders from different communities, meets to discuss and improve police-community relations in neighborhoods of Brooklyn. Described as a pilot program, Inspector Pintos noted that the NYPD hoped eventually to expand the program to all boroughs. Other initiatives are youth-based. **The Police Athletic League** provides various services for children including afterschool programs, sports leagues, and summer programs. As Inspector Pintos remarked, these programs are not designed to be veiled recruiting campaigns; they are supposed to act as alternatives to other negative influences that are prevalent in urban neighborhoods. There are other programs that are open to all New Yorkers interested in learning more about the police. **The Explorers program** allows 14- to 20-year-old young adults to learn more about careers in law enforcement, fire, and emergency medical services. Inspector Pintos also described the **Citizens’ Police Academy** that helps its participants to understand police work and relay that understanding to their communities.

“We can’t wave a flag that says ‘Mission Accomplished’ when dealing with community relations... it is an on-going process.”
- Inspector Pintos

Inspector Pintos handed out a brochure of some Community Affairs Bureau programs and events, many of which can be found on their [website](#).

Responses to the NYPD Presentation

Guest speakers from Glasgow, Barcelona and Los Angeles were struck by different aspects of Inspector Pintos' presentation. Detective Chief Inspector Brian Gibson compared the similar need for youth programs in New York and Glasgow, commenting that prevention is the key to helping young people at risk, but there is also a need for programs for youth already in trouble with the law. Rosa Negre Costa agreed with Detective Chief Inspector Gibson and also said that police in Barcelona speak to students in high schools in order to reach youth better. Salah Beltagui noted the importance of face-to-face meetings with people in order to establish lasting relationships. Nimai Pandit Raja Dasa agreed with Inspector Pintos' closing lines that "police-community relations are a process, not a product." Shakeel Syed emphasized that it is the responsibility of community members to be cognizant of police policy and gather as much information as possible to understand it.



During the general audience question-answer session, religious leaders asked questions related to stop-and-frisk, the impact of youth programs, surveillance and monitoring of social media, and noted the importance of having a voice at the table with the police department.

Key quotations from audience and speakers:

“We are a democracy and people should be the ones with power. Police have guns and power to arrest unlike community – what makes it a democracy is that the people are the boss of the police. How can people not only foster good relationships but how can people change policy for the police department?”

“If we want change, we need to put people who will effect change into office. The process starts with an election and that’s how people can affect policy changes.”

“Democracy has to be by the people and people need to keep their elected officials in check.”

Large Group Discussion: Perceptions of Police-Community Relations and the Role of Religious Leaders

After a lively Q&A session between the retreat participants and Inspector Pintos, all of the members of the retreat welcomed the next session, which allowed for discussion between all participants. Henry Goldschmidt, the Director of Education Programs for the Interfaith Center, moderated this segment. Participants were asked to share their own encounters and stories that have shaped their views on police-community relations, as well as their hopes for both this conference and police-community relations in general.

Stories that were shared by the participants ranged from positive to negative. One audience member shared a positive encounter with the NYPD, saying that one of the sisters in her nunnery had

fallen twice in one day and both times, officers came to help her up. However, another member shared a story in which she believed safety officers in an elementary school overstepped their boundaries by handcuffing several young children. Others spoke about race and ethnicity as playing a major role in police-community relations, especially in light of the NYPD's stop-and-frisk policy and Muslim surveillance. Another pointed to the police-community relations dialogue developed by [Everyday Democracy](#), which had been attempted in [the Bronx](#).



Although the personal anecdotes varied in tone, many of the hopes were the same. A **recurring theme was to foster more respect and dialogue between the police and the community**. Several people wanted more frank conversations and regular meetings between both parties. One retreat participant was a member of the Brooklyn Clergy-NYPD Task Force, which interested a lot of people; many agreed that they wanted to see their own boroughs establish similar programs. Another comment also suggested that the NYPD make a more comprehensive religious diversity program for police and communities in order to create awareness and familiarity with religious practices.

Others were **also worried about young people's perceptions of the police**, especially those already involved in gangs and crews. One person's hope was that clergy could encourage parents to become more involved in their children's lives in order to prevent other influences from becoming a parental force in their lives. Another wanted greater discussion with police the "pipeline-to-prison" problems found in certain schools.

Another general consensus called for a stop to "dehumanizing" the other party.

Although one participant acknowledged that, ideally, the police should be protecting the public, she also said that productivity goals and arrest quotas hindered this aim; therefore, she wanted less statistically-based performance measures. Another attendee also said that the public must realize that a police officer is also a part of the community, regardless of his/her job. There must be openness and authenticity when encountering the other party.

Other hopes included that there would be "more patience with language barriers" and an increase in community participation in Role Calls. Regardless of these specific hopes, **most at the retreat expressed a vested interest in reaching out to police and other community members in order to create safer communities**, which was very encouraging.

Pre-dinner Religious Reflection in the Buddhist Tradition: Upasika Phatara Inlarp

“Good evening everyone.

“I am honored to be here with you this evening to lead the opening prayer of my Abbot, Phrayanthepmahamuni, President of the Dhammakaya Foundation:

‘All people of the world are one.

“We breathe the same air,

Drink water under a single sky,

Behold the same sun, moon, and stars

Until the last second of our lives.’

“Phrayanthepmahamuni made these statements with his heart replete with good will for the people of the world, no matter what their nationalities, languages, religions, or ethnicities. He has great diligence in leading the people of the world to discover true inner happiness and compassion, world peace truly will arise.

“May the compassion of the God of all, and the Lord Buddha, aid us in extending our compassion from within, to all beings in this world.

“I would like to invite everyone to close your eyes and take a deep breath. Breathe in slowly, and breathe out, slowly. One more time please. This time, breathe in slowly and deeply and rest your mind in the center of your body, in the middle of your abdomen. Relax.

“Now, send love, forgiveness, and compassion to yourself, your family, your friends, everyone at the retreat center, our towns and cities, our state, our country, and the world. May we all live in peace and harmony, with no fighting, no harming each other. May everyone be happy, healthy and successful in life, and free from all suffering. May this world have world peace for new generations to come.”



Police and Community Relations in Scotland

Detective Chief Inspector Brian Gibson of Police Scotland



Representing Scotland Police, Detective Chief Inspector (DCI) Brian Gibson gave a talk entitled “Organized Crime, Counter Terrorism, and Safer Communities.” As the National Prevent Coordinator, DCI Gibson first showed a video that described the different terrorist groups and problems in Scotland, noting that the both the NYPD and Police Scotland deal with Islamophobia, anti-Semitism, and other forms of hate crime. One of the key issues in Scotland is a long-standing anti-Irish sectarian conflict between Catholics and Protestants, which manifests itself in rivalries between football teams. Of the sectarian incidents, 58% target Roman Catholics while 40.3% target Protestants.

Although Scotland precincts do employ a version of stop-and-frisk and racial profiling to a certain extent, DCI Gibson emphasized that Police Scotland still tries to maintain a good relationship with civilians, saying that “the police are the community and the community is the police;” the police are just as much as part of the community as the public. He emphasized that the core of their work is built around “**policing by consent,**” which includes goals to build trust, confidence and local accountability and ask the public for feedback on services.

DCI Gibson also spoke about the strategic directives of Police Scotland to encompass the growing numbers of immigrants and the expanding diversity within the country. **In 1999, the police force first began to look into race relations in order to revise existing policies. In the coming years, age, disability, gender, religious beliefs, pregnancy, and sexual orientation were also**

listed as qualifiers that could lead to discrimination. As a culmination of these studies, DCI Gibson stated that their “ultimate aim is to mainstream equality and diversity within our functions thereby meeting the individual needs of every member of the public [they] serve.”

All police officers receive diversity training that is based on their role in the police force. There are also a diversity unit and force chaplains who can guide officers in situations.

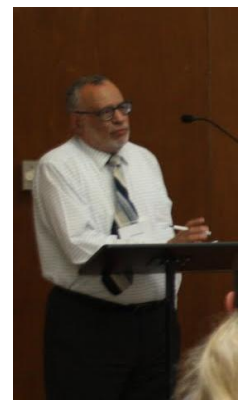
In addition to training, diversity officers, and chaplains, Police Scotland also interacts with community advisors who are leaders in the community with everyday jobs who have knowledge of the community ... from all race and religious backgrounds.” They assist police by providing information about the dynamics within different communities in order to help the police better carry out investigations. For example, in one case involving a burglary against a transgender person, the police called in one of their community leaders who was familiar with the transgender community in order to explain how to respectfully communicate with the victim in order to discuss the case. **Scotland police also partner with community organizations who serve as third-party reporting centers where people can report crimes to non-police officers; this tactic hopefully counteracts underreporting of hate crimes and hesitations about going to police.**

The broad counter-terrorism strategy of the United Kingdom is to “pursue, prevent, protect, and prepare.” As the National Prevent Coordinator, DCI Gibson spoke about the specifics of the “prevent strategy,” namely, to “respond to the ideological challenge of terrorism and the threat from those who promote it, prevent individuals from being drawn into terrorism and ensure that they are given appropriate advice and support, and work with institutions where there are risks of radicalization that we need to address.” DCI Gibson noted that focusing on Muslims caused them greater stigmatization within Scotland. To counter this backlash, the police force now tries to approach all groups without singling out any particular faction, as that causes alienation. Therefore, all forms of terrorism are incorporated, such as international Al-Qaeda, certain Northern Ireland groups, and extreme right wing violence.

More information about Scotland can be found in the [2013 Report Equality and Diversity in Police Scotland](#). Scotland’s police’s effort to attend to religious diversity is also documented in the [Religion and Faith Reference Group Action Plan](#). The [PREVENT program](#) is a UK-wide strategy, and includes England, Northern Ireland, Scotland and Wales.

Salah Beltagui of Interfaith Scotland and the Muslim Council of Scotland

In his introductory remarks, Salah Beltagui stated that Scotland’s immigration patterns were extremely different from those of New York. Currently, the percentage of immigrants living in Scotland is 3%; in New York, it is close to 40% foreign-born. Major waves of immigration to Scotland also did not begin until the late 1940s and 1950s when there was a substantial group from Central Asia. Beltagui noted that the change in attitudes towards immigrants had significantly changed, citing his conversation with Bashir Maan, the first elected Muslim representative in the United Kingdom. Maan immigrated to Scotland in 1953, and at that time, a policeman expressed curiosity and confusion due to his skin color, asking him “why he was standing on the street in Scotland.” Although immigrants are now somewhat more welcomed, from Beltagui’s view, there still needs to be more progress.



Beltagui then gave several examples of high-profile hate crime cases, including the case of Stephen Lawrence, a young black man who was stabbed while waiting for the bus. Beltagui remarked that there were many shortcomings in the investigation surrounding his death; the accused were only convicted 17 years after the crime had taken place. This case was the impetus to reform the police force, especially with regards to hate crimes and related legislation. Residents from all over the United Kingdom fought for these changes in the government. In 1999, [The Macpherson Commission](#) issued a strong statement to the police identifying institutional racism in the police department, in addition to individual racism.

Now, Beltagui said that there is a diversity training program for the police; the community was able to provide input to make the training more extensive and appropriate, because, as Beltagui explained, “from the community’s view, it was lacking and out-of-date.” Although immigrants in the United Kingdom welcome these changes, there is still no room for stagnation. Immigrants are continuing to come from all over the world and they need to be represented in these training tools.

A new concept that Beltagui seemed to welcome was the inception of new associations, such as the Scottish Muslim Police Association. Police officers from specific backgrounds make up these associations, which benefits immigrant communities because Beltagui thinks that “they help to create [a] link between the police and the community because they know both sides.” These police officers understand the challenges stemming from being a police officer, as well as from being an immigrant.

Although Beltagui did praise these new additions to the police force, he argues that there is still a great deal to accomplish. On the subject of the United Kingdom’s form of stop-and-frisk, which is different from the New York policy, Beltagui said that “stop-and-search has a negative effect on the community as a whole; little if any results in stopping incidents in cases of terrorism. Muslims and blacks are targeted.”

However, Beltagui still offered recommendations to mend and continue police-community relations. **There must be “cooperation and partnership” among both parties in order to “build trust to last.” There also must be long-term communication between the police and community, which would make it beneficial if community officers and liaisons held the same positions for substantial amounts of time.** Another general proposal that Beltagui shared was **to train both sides in the challenges and opinions of the other, maybe even training together to work on issues.** Interfaith Scotland, a group to which Beltagui belongs, has more information about interfaith work and community engagement with police on its [website](#).

Responses to the Scotland Presentations and Audience Question-Answer Session



After DCI Gibson and Beltagui spoke, the international panel again offered their comments. Inspector Pintos pointed out that despite the differences between Glasgow and New York, training is “always antiquated” and must be updated regularly due to changing demographics. He then praised the diversity of the NYPD and its officers. Shakeel Syed noted that in Scotland, unlike America, there are outreach committees to extremist, right-wing groups such as the Scottish Defense League; he thought that the United States would also benefit from the same outreach. When speaking about militarism, he spoke specifically about a growing and close relationship between police and the National Defense apparatus, which is supposed to be working outside the US, not inside. He also

expressed concern about the growing para-military presence in US, and was fascinated to hear that Det. Gibson does not carry a firearm while on duty. Sub-Inspector Costa noted that Spain also pays attention to the hate crimes targeting Muslims.

Audience members noted that third-party reporting centers seemed like a good idea for New York City, especially since 40% of the population is foreign-born. Gibson noted the value of these centers particularly for hate crimes. Another participant noted the “Blue Wall of Silence,” wherein police do not provide information about a case. However, as noted by another religious leader, “cops do stick together and put up a wall of silence, but so does the community. There is a lack of trust of whoever we perceive to be the other.” Scottish and Catalan police, like the NYPD, offer citizens an opportunity to submit complaints about police.

Evening Religious Reflection in the Yoruba Tradition: Iyalorisa Oseye Mchawi



“Mojuba Olofi.

I give praise to God.

Mojuba Olodumare.

I give praise to the owner of the heavens.

Mojuba Egun.

I give praise to the ancestors.

Ibae gbo gbo Egun fun Babalosa Olosunmi.

All praises to the ancestors of my Godfather, Olosunmi.

Ibae gbo gbo Egun fun Iyalosa Oke Shande.

All praises to the ancestors of my godmother, Oke Shande.

Ibae gbo gbo Egun temi.

All praises to my personal ancestors.

Ibae gbo gbo Egun ke wa ile.

All praises to the ancestors of all the people who have gathered here.

Kinka mache Olosunmi.

I honor my Godfather, Olosunmi.

Kinka mache Oke Shande.

I honor my Godmother, Oke Shande.

Mojuba gbo gbo Babalosa ati Iyalosa ke wa ile.

I honor all the priests who are present.

Mojuba gbo gbo Babalosa, Iyalosa ati Oluwo fun aiye.

I honor all the Orisa and Ifa priests in the world.

Moferefun Oshosi – the Yoruba deity of truth and justice

Moferefun Ogun – the Yoruba deity of enforcement / law enforcement / police officers

Moferefun Shango – the Yoruba deity of victory

Moferefun Obatala – the Yoruba deity of peace

“In our prayers for justice, we ask God to give us strength and wisdom.

We ask God to bless, comfort and give hope to people who feel powerless and invisible.

We ask that you join with us in praying for a fairer, more just society, so that justice and peace will prevail.

Lati gbadura fun ododo wa, bi a leere pe Olorun

Fun lagbara ait ogbon. Bi a leere pe fun ire,

Agbara lati owo Olorun fun gbogbo eniyan ti o ko ni nnkan

Je ki a gbadura for ilu ti o ni daradara.

Lati alaafia ati odododo maa bori.

“Alaafia wa si odo re.

Peace come to you.

Alaafia wa si odo re.

Peace come to you.

“Je ki alaafia wa si odo gbo gbo wa.

Let peace be with us all.

Ase. Ase. Ase.”

Day Two

Opening Religious Reflection in the Christian Tradition: Rev. Patricia Haggler

“This year we will celebrate the 50th Anniversary of the March on Washington and the Rev. Dr. Martin Luther King, Jr.’s *I Have A Dream* speech. In that speech Dr. King said, ‘The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.’ It is in the spirit of Dr. Martin Luther King that we pray for the bright day of justice to emerge in our communities.

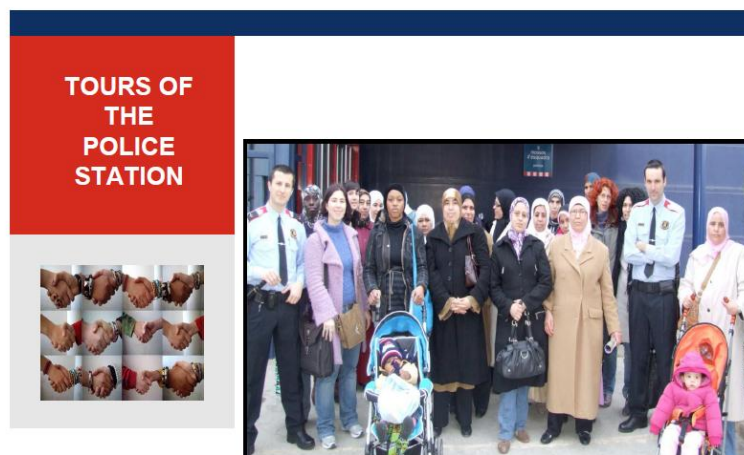
“O God, our creator, as we gather in prayer this morning, we ask that you fill our day with the spirit of cooperation, and the spirit of justice so that our communities will be filled with a spirit of peace. We ask and say all these things in the name of the One that we serve. Amen.”

Police and Community Relations in Barcelona

Sub-Inspector Rosa Negre Costa, Catalan Police

As with Salah Beltagui’s presentation, Sub-Inspector Rosa Negre Costa began her talk by comparing immigration in the United States and Spain. Although there have been different waves of immigration in the United States since its inception, the population that is foreign-born in her region of Girona rose from 7% to 22% over a 10-year period. In the city of Salt, the population percentage increased from 6% in 2001 to 42% in 2011. Costa argued that with the influx of different ethnic groups, the Catalan Police Force must adapt to the rapidly changing populace in order to best serve it. There is a great need in Girona to address the complexities of immigration, especially since there have been riots and hate crimes in Salt.

In order to maintain peace and address the growing diversity in the region, Costa discussed various strategies used by the Catalan Police Force to bring police and community together. There are now written materials about laws and other useful information in areas that are frequented by immigrants. The police also try to welcome new communities and engage them in discussions so they know that the police are there to serve them and to learn about their culture, not only “police them.” Another example of community outreach has been when the Catalan Police Force conducts tours of their police stations to curious and diverse citizens to demystify law enforcement, as shown in the photograph below, excerpted from her PowerPoint presentation.



Police officers routinely give presentations at secondary schools about the police force and encourage students to be upright citizens. There is also a community calendar on which there are holidays from all different religions, including Sikhism, Catholicism, and Islam. Costa stated that people of different cultures should not only share information about themselves to police, but also to other people to promote diversity within the community.



Sub-Inspector Costa also discussed her commitment to gender violence and noted that this issue becomes more complex when couched in religious or ethnic tradition. She asserted that the police's commitment to this type of violence "is not just to help a person in order to report themselves as a victim. [The Catalan police department] think[s] that it is extremely important to change brains," or change people's perceptions to make acts such as domestic violence recognized as a crime by all citizens. If crime does not decrease, then Sub-Inspector Costa argued that prevention tactics must be increased. She also extended these approaches to female genital mutilation, saying that it is difficult to understand because it is an ancient ancestral tradition in sub-Saharan Africa. In order to understand this practice better, Sub-Inspector Costa travelled to Gambia in 2001 and in 2009 to learn more about African culture and customs.

Sub-Inspector Costa also spoke briefly about the controversial stop-and-search policy of Spain, which is different from New York's approach. Like New York's residents, Spaniards also debate the acceptability of this tactic. She attended a "Strategies for Effective Police Stop-and-Search" workshop convened in the United Kingdom by Open Society, which brought together European police forces from Hungary, Spain and Bulgaria to discuss the public's opinions and appropriate techniques. With this policy – and generally as well – Sub-Inspector Costa said that police are trained with case studies in order to make sure that officers do not carry out unlawful procedures. Police officers in each of the countries worked with the Open Society Justice Initiative to track the police use of stops and searches, assess if they disproportionately affected minority groups, and determine whether they were effective in detecting and solving crime. A detailed report about the STEPSS initiative is available through [the Open Society](#).

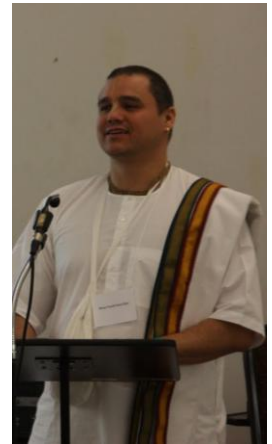
Nimai Pandit Raja Dasa, International Society for Krishna Consciousness (ISKCON)

After Sub-Inspector Costa spoke, Nimai Pandit Raja Dasa, the national council secretary of ISKCON Spain and the ISKCON Barcelona Temple secretary, provided insight to life in Barcelona as a religious leader of Hinduism. Pandit Raja Dasa first introduced the audience to the history of his religion in Spain; the first Hindu temple to come to Spain was during the reign of Francisco Franco in 1975. It was a rough transition for practitioners in the Western country; since Roman Catholicism was the only permissible religion at the time, Pandit Raja Dasa said that the police arrested Hindus for merely "singing in the street." However, during the 1990s, the Spanish police force began to reach out to other religions; the Hare Krishna community needed to cultivate a relationship because other religions already had a longstanding connection.

Nimai Pandit Raja Dasa then went on to characterize the experiences of various religious communities with Spanish law enforcement. He shared a story about the National Police investigation of hate mail sent by a Sikh man to temples and to women's rights activists. He praised their efforts, saying that "they did all they could to find the culprit without discriminating against us." Pandit Raja Dasa also offered kind words to the Barcelona Urban Guard, who helped his temple

peaceably retrieve their valuables from a mentally ill man, who was repentant and attributed his erratic behavior to going off his medication.

After commending these departments for being supportive in these specific situations, Pandit Raja Dasa also noted the growth in religious diversity that occurred during the 1990s and 2000s. The Roman Catholic Church was the only religious organization that was exempt from paying taxes and, Pandit Raja Dasa said, the only religion to have governmental influence. Pandit Raja Dasa also noted that it had been extremely difficult to find medical assistance and funeral homes knowledgeable about Hindu medicinal and cremation practices because they were not well known in Spain. After working to maintain more direct dialogue with the Police Office for Community Relations, Pandit Raja Dasa said that they were able to educate the Spanish police and public about some of the basic tenets of Hinduism so they could come to a better understanding of Hinduism. Currently, Pandit Raja Dasa articulated that **“dialogue is a process, not a product; [one] need[s] to build up trust in the other person and learn to tell the truth about them with understanding and empathy.”** He also spoke about building bridges between the media, government, and other religious communities in order for diverse Spaniards to become more connected with each other. More information about ISKCON Barcelona can be found on their [website](#).



Responses to the Barcelona Presentations and Question-Answer from the Audience

Salah Beltagui wanted to emphasize a theme that he thought could be found in all of the presentations thus far; there is a need to improve communication between two groups, but it must also be sustained. A good conversation needs to be sincere and meaningful, not shallow. DCI Gibson noted that immigration in Spain is a relatively recent phenomenon and the country has already done a lot. Shakeel Syed was taken aback that Sub-Inspector Costa went to Gambia; he called it “a sizable investment” to learn about different cultures and environments in Spain. Inspector Pintos likened Spain’s current openness in giving permits to religious groups for events to that of New York. Questions from the audience elicited a clarification from the speakers that stop-and-search is a policy that is found in most European countries. One of the parallels across all countries is that police attempt to reach out to diverse religious communities and build ties with their leaders.

New York City Experiences with Police-Community Relations

In addition to the presentations of the international guests, the Interfaith Center convened a panel of religious leaders who presented a diverse set of relationships with the NYPD; the panel was moderated by Rabbi Michael Feinberg, the executive director of the Greater New York Labor-



L-R: Michael Feinberg, Gurjot Kaur, Linda Sarsour, Shalawn Langhorne, Rev. Al Taylor.

Religion Coalition. Reverend Al Taylor, the pastor of Infinity Mennonite Church in Harlem, encouraged the audience to talk to the NYPD to allow for joint reform. Reverend Taylor spoke of his own community initiatives, specifically *Man Up in Harlem* as a strategy to rely on the community rather than exclusively depending on police to create safety in neighborhoods. *Man Up in Harlem* is a program that Reverend Taylor began as a reaction to four shootings over a forty day period in the Polo Grounds city housing complex;

every Thursday, between 6a.m. and 7a.m. a group of men pray as they walk through the surrounding neighborhoods. In addition to this weekly event, the group also sponsored some of the children in the area for a week-long summer camp outside of the city. However, they were unable to pay for a bus ride to and from the site. Rev. Taylor shared that during this time, Commissioner Ray Kelly had called him to congratulate him on the drop in crime rate around the area, and suggested that if he needed anything, he should call the Commissioner. Reverend Taylor decided to ask him for transportation for the children. **The Community Affairs Bureau arrived with an NYPD bus and, as Reverend Taylor remarked, although the students were cautious about interacting with police officers at the beginning of the trip, by the time they were picked up, the children were engaging with officers, asking questions, and trying on police hats.** Also drawing upon his work as the chief of staff for a local councilmember, Reverend Taylor recommended that communities should take care of their own affairs with their own initiatives before they come to rely on the police. Information about *Man Up in Harlem* can be found on their [website](#).

Shalawn Langhorne, discussing community-based initiatives with respect to clergy partnerships, described her own efforts to create and sustain a dialogue with the NYPD by being a member of the Brooklyn Clergy-NYPD Task Force. In her view, one of the most difficult obstacles has been the perception of a “negative response that the community had towards the police [and] also the lack of respect from the police towards the community.” When it came to crimes being committed in African American neighborhoods, the clergy in Central Brooklyn believed that the police alone could not make the violence stop. **There needed to be a group of civic leaders also working to reduce violence, which led to the initiation of the Brooklyn Clergy-NYPD Task Force.** Even though she was neither a police officer nor a minister, Langhorne had a background in Youth-Community Development and wanted to be an active member of her community. Some of the programs that the Task Force has started include a “Gun Buy-Back” program that takes place in churches instead of precincts and regular meetings between clergy and local gang members. These types of initiatives are vital because, Langhorne said, **gang members in the community are not**

strangers; they are “the children and the grandchildren of the congregants, the nieces and nephews. That’s the reality that folks have to admit – when you look at what’s taking place in your community, it’s not folks from the outside coming in committing these crimes, these are folks living right next door from you, living up the stairs from you, living down the street from you.” The Task Force also spearheads a Grandmother’s Program for sixty grandmothers who are raising their grandchildren. As a closing note, Langhorne noted that relations need to be improved between the community and not only the police, but other city agencies, such as the Department of Education, as well. She noted that relationships are always a process. Recently, when police shot a man in her neighborhood, Mayor Bloomberg called her to see how the City could work with the Coalition. The Brooklyn Clergy-NYPD Task Force has a [Facebook page](#).

Linda Sarsour, a member of the Muslim American Civil Liberties Coalition, described a different relationship with the NYPD; her talk served as a case study in partnership efforts gone awry. As a preface to her introduction, Sarsour stated that “**if there’s any community in New York City that has been hospitable to the NYPD, particularly to the leadership of the NYPD, it’s been the Muslim-American community.**” They have hosted the NYPD at holiday events, festivals at the mosque, and other celebrations, but she noted frustration in sustaining two-way discussions with them. Every year, the NYPD hosts about 400 Muslim leaders for a pre-Ramadan breakfast, but when Sarsour went in 2009, there was a presentation entitled “The Faces of Terrorism,” which offended many of the attendees. There was also a leak that the NYPD wrote a document called “The Radicalization of the West: The Homegrown Threat,” which, in Sarsour’s words, says that “anything that normal Muslims, including prayer, growing a beard, etc. is seen as a predicate to terrorism.” She also said that she and others have publicly invited Commissioner Kelly to many events to talk and listen to Muslims about these issues and surveillance, their invitations have gone unanswered. **Thus, instead of just engagement, Sarsour advocates for meaningful engagement, which may only be through advocating for reform, especially for the NYPD’s policies on surveillance and stop-and-frisk.** More information about the Muslim American Civil Liberties Coalition can be found on their [blog](#).



Gurjot Kaur reiterated Sarsour’s frustration with working with the NYPD in the view of the Sikh community, particularly with regards to allowing Sikh officers to serve in the NYPD and promoting awareness of the Sikh religion among police officers. As an attorney of the Sikh Coalition, Kaur told the audience that **religious observances dictate that Sikh men wear turbans and grow out their beards. However, Sikhs are not currently able to serve in the NYPD for these reasons; NYPD officials have said that all police officers must be clean-shaven and be able to wear their police hats.** Although the NYPD allowed one Sikh man to join the force while wearing his turban after he filed a lawsuit, his case was deemed an exception, not a rule. Kaur argued **that if the NYPD had more Sikh officers, “it would raise confidence in the police and improve community relations, especially for the limited English-proficient and new immigrants [within the Sikh community.]”** Further, this informal ban on Sikhs is not common in other parts of the United States; the Washington, D.C. police force and national armed forces allow Sikhs to serve with their turbans and beards. However, Kaur said that the reasons the NYPD would not accommodate these religious observances are “that individuals have to forego their personal preferences in the interest of uniformity, that it weakens the confidence of the public in officers if they don’t all look the same, that

they won't be able to recognize an officer who's not wearing an uniform cap and is in a turban, that it affects unit cohesion and morale, despite that there's little evidence to support these claims." She also added that, besides this issue, **the relationship between the Sikh community and the NYPD has grown, stating that some members of the Sikh Coalition have been able to teach NYPD recruits the tenets of the Sikh faith, how to handle religious items during stop-and-frisks, and other training techniques that officers might need in engaging with the Sikh community.** The Sikh Coalition operates a [website](#) with more information about its activities.

A lively question-answer session followed this panel in which the audience raised various important concerns. One question that was repeated from the previous day is that it seemed as if the NYPD has to navigate a challenging dynamic, considering that Community Affairs aims to build bridges with communities while other divisions of the police seem to be at odds with communities. Another pointed out the need for more resources and outlets for youth in the communities so that their energy is channeled appropriately rather than losing direction. Other quotes from participants are highlighted below:

Key quotations from audience and speakers:

"We need to deal with violence in the police force, but also in the community. This holistic approach has to happen."

"Kids are afraid, they're immature, and they don't know. There's an idea that we are a complacent community. We don't have the money to open afterschool programs and our kids can't hang out in groups of more than 5 without being called "suspicious persons." More citizens in our community need to be a part of the democracy."

"People ask: why are the churches involved? The churches are a large part of the community – they are directly a part of the community and need to take their role seriously because these issues are real. One 91-year-old pastor said that in his last year, he buried more people under 20 because of gun violence than he had in his whole career. They need to also provide counseling. It's not normal to have gun violence in communities. It's not normal to have grandmothers sleeping in bathtubs because of violence. It's not normal to have kids afraid to take elevators in public housing."

"How can we work together with lawmakers and Assemblymen's offices to get our communities involved? If every precinct got involved so the community knows their rights, then police would feel safer, the community would feel safer."

"From the time you're born to the time you're dead, your life is legislated. The police do not have a right to abuse; the community should be part of the solution. I want to empower, equip, and engage people to go to the next level, not just biblical disciples, but community leaders. When you educate, it's very dangerous because you can't take it away."

Policy Advocacy for Stronger Police Community Relations

Several representatives from various organizations discussed the option of advocating police and policy reform through legislation and activism, which demonstrated another facet of the police-community conversation. The panel was moderated by Arun Kundnani, an expert on race relations and law enforcement strategies addressing diversity, particularly in the United Kingdom and the United States. Michael Price from the Brennan Center for Justice spoke first about how the shared goal of all New Yorkers is to live in a safe environment, regardless of their



L-R: Arun Kundnani, Michael Price, Shakeel Syed, Alex Kratz, Priscilla Gonzalez, Owen Rogers.

political and social views; however, their views affect how they wish to reform their government. Price declared that he supported the bill in the City Council to establish an Inspector General for the NYPD under the Department of Investigation (DOI). The DOI was established in order to serve as an independent and non-partisan watchdog for the government. Almost all city agencies in New York have an inspector general under the DOI; the NYPD is one of three departments that do not. Price argued that **“independent, effective oversight of the police department will improve public safety and improve community relations,”** especially considering current high-profile cases against the NYPD, including the policies of stop-and-frisk and the widespread surveillance of Muslims. Price pointed out that New York is now one of the only major cities in the United States without an Inspector General for the police department; Los Angeles Police Department, the FBI, and the CIA all have one. An Inspector General, Price remarked, would not have the authority to override the police commissioner or mayor, but would instead conduct investigations for the mayor and City Council and give reports on all findings. In discussing the benefits of this piece of legislation, Price also remarked that, in general, **the public needs to learn about the government and their rights in order to be informed voters and effect change.** Brennan passed out to fliers during his presentation; [one](#) was a fact sheet about the IG bill while the [other](#) was an analysis answering critiques of creating an Inspector General.

Priscilla Gonzalez echoed this sentiment when describing her own work with Communities United for Police Reform (CPR), observing that civic engagement helps affected communities make their voices heard. Her group is comprised of over 60 grassroots organizations dedicated to police reform and accountability. The coalition has launched a campaign with the following concrete and specific goals: **(1) to substantially decrease discriminatory and abusive encounters with NYPD; (2) Hold police accountable for policing, and (3) Bring forward policies that will reduce discrimination and increase accountability.** She also spoke about the importance of community empowerment and civic engagement strategies, such as Cop Watch, wherein community members can record and share what the police are doing through video documentation. CPR has worked actively to promote the [Community Safety Act](#), which is a police reform package of four bills. Of these four, the Oversight Bill and the Profiling Bill were voted upon with majority approval. They are critical because they would expand the existing ban on profiling. The current prohibition covers race, ethnicity, religion, and national origin. This new proposal would expand this to include age,

gender, gender identity or expression, sexual orientation, immigration status, disability, and housing status. The bill would also establish an enforcement mechanism that would allow disproportionately affected communities to claim discrimination; currently, the city has no such provision. There has been some change in polling: over 50% of New Yorkers are now against stop-and-frisk. Gonzalez noted that we need to hold police accountable and prevent abusive policing. She also affirmed her support for the IG bill. Communities United for Police Reform updates their [website](#) regularly for current information about their campaigns.

Owen Rogers continued this discussion of advocacy with his own group, Picture the Homeless, which is a member of CPR. As a person actively engaging with the homeless community of New York, Rogers spent a year in a shelter observing and talking to people there in order to gain a better understanding of the plight of the homeless. Rogers stated that it is very important for advocacy groups to petition the government. He gave an analogy to demonstrate that policy makers and city agencies have difficulty seeing beyond their own mode of operation, “[Picture the Homeless] doesn’t believe that the people in this room can, after an hour and a half, always stand up and say, ‘You know what? It’s too warm in here, too noisy; maybe it’s even a little too stinky in here.’ Somebody who walks into the room with a fresh set of eyes and their nose open can tell you those things.” **As part of Picture the Homeless, Rogers not only petitions government agencies, but also encourages other organizations to look at the homeless as dignified people. He lamented that “homeless people are repressed especially by the police because being without an address is seen as disorderly conduct.”** One particularly poignant story was New York’s history of using unnamed homeless corpses as medical research cadavers. After detailing other ways in which homeless people are disenfranchised and repressed in New York, Rogers called for community involvement in helping the homeless, saying that they need tools, including leadership development, to help themselves. More information about Picture the Homeless can be found on their [website](#).

Alex Kratz, the Editor-in-Chief of Norwood News, a local Bronx newspaper, discussed his efforts to make public NYPD data of precinct and sector crime statistics. As a community reporter, he thought that his neighborhood would benefit from viewing crime statistics from sectors within precincts. Most precincts are comprised of over 100,000 residents, while four of the five boroughs are home to over a million people. Thus, sector information can be helpful because they are only comprised of several blocks; this information could be beneficial for a community for a multitude of reasons. However, after receiving the data from an officer and publishing them in his newspaper, Kratz was unable to get the same information from the NYPD six months later. The Norwood News then began to publish editorials about Kratz’s attempts to obtain the information and to petition the NYPD to release it. He also worked with the staff of a local councilmember and, after a lot of petitioning, the “Crime Mapping Bill” was introduced to the City Council and [voted into law](#). **The bill mandates that neighborhood statistics be public information on the NYC.gov website in the form of an interactive map, a tool that other cities have had for many years.** This information can allow non-profits and legislators to use their resources effectively to help areas in which the crime rate is highest, which is a “great victory,” as Kratz concluded. The Norwood News is also [online](#).

Shakeel Syed, the Executive Director of the Islamic Shura Council of Southern California, also spoke about his dialogue with the Los Angeles Police Department (LAPD) in order to effect change. Syed spoke with frustration as he described the LAPD as lying to him, someone who is considered a “partner” and a “trusted friend” of the department. After discovering in a Los Angeles

Times [news article](#) that the police were going to begin mapping mosques, Syed, asked the LAPD commissioner, to whom he had talked before, to clear up the matter; they had spoken to each other in the past about police-Muslim relations and the commissioner had never mentioned it before. The commissioner replied that “[the police department] would never map any community.” However, when Syed asked another officer, he handed him a physical copy of the map that documented all of the mosques in the city; the seal of the LAPD was in the corner. Syed then showed the commissioner the map and gave him an ultimatum of either admitting that he lied or suffering the anger of the Muslim and non-Muslim religious communities who were outraged. The commissioner later announced to the public that the program was “dead on arrival” and vowed to cancel it. Syed’s story highlighted his point that “dialogues don’t give you results; dialogues and protests do. **In any relationship, the central ingredient is trust. Should that be compromised, there is no relationship, period. Trust leaves on horseback and it returns on foot.**” He also recommended that more New Yorkers look into the reports of Muslim surveillance and realize that anyone else can be under surveillance in the same way; he lamented that New Yorkers are not as outraged as the Los Angeles population. Syed continually encouraged the audience to know their rights and have fruitful discussions and follow-ups with people in high-ranking positions. The Islamic Shura Council of Southern California also has a [website](#).

Pre-Lunch Religious Reflection in the Hindu Tradition: Nimai Pandit Raja Dasa



*yad yad ācarati śrehas
tat tad evetaro jana
sa yat pramā a kurute
lokas tad anuvartate*

“Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.’ Bhagavad Gita, ch.3 text 21.

“People in general always require a leader who can teach the public by practical behavior. A leader cannot teach the public to stop smoking if he himself smokes. The king or the executive head of a state, the father, and the school teacher are all considered to be natural leaders of the innocent people in general. All such natural leaders have a great responsibility to their dependants; therefore they must be conversant with standard books of moral and spiritual codes.

“So we all – police department, government, and religious representatives – are natural leaders for the society; therefore we should try to realize that working in a team spirit with good communication and understanding others’ needs, concerns, etc., particularly to be informed and conversant with the differences whether between religious communities or religious/government needs and concerns will help to create our unity in our diversity. So, according this ancient prayer, if any leader truly develops this way of thinking expressed above, whatever we do, the world will pursue.”

Our Vision of Public Safety: a Discussion Moderated by Christopher Watler, Harlem Community Justice Center

As a culmination of the many talks and panels that comprised the Marshall Meyer retreat, the last interactive session was a group conversation about public safety. Christopher Watler, project director of [the Harlem Community Justice Center](#), moderated the discussion. Before this session, retreat goers were divided into discussion groups so they could talk about specific questions posed to them. The conversations occurred over lunch and these groups were purposefully chosen in order to maximize religious and gender diversity so the discussions could be engaging and lively. The questions centered on public safety, people's understanding of a safe community, and what roles the community and police have in the creation of a safe communities.



One by one, representatives from all 13 groups came forward to share their answers to these questions. The first question asked the groups what makes a "safe community." A variety of answers emerged including, "living without fear," **"not looking over your shoulder,"** "no fear of police based on how you look or what you wear," **"community centers,"** "where people are confident in the police," **"where police and community have an ongoing relationship that works on prevention of crime,"** "where there are neighborhood watches," "jobs," **"neighborly relations,"** "where you can allow your children to walk, play, and go to the store feeling that they would and should be safe," and **"when police walked the beat and knew your name."**



Answers were more varied for the second question, which asked the participants to discuss what the role of the community should be in making a safe community. One group likened the need for interaction among community members to the story of *Stone Soup* – each individual has certain strengths and weaknesses, but only together can they realize their potential to create something; thus, "affected groups... need to advocate together." One participant observed that **"neighborhood gentrification can for some people feel like disrespect and is outrageous while for others it can feel like safety."**

Some also said that a community needs to have the common interest of knowing one another and being responsible for children, as **it takes a village to raise a child.** Another specified that **a community needs to have an interest in government** if they want their voices to be heard; political apathy is dangerous.

When asked about the role that police play in a safe community, again, there were many answers. Several groups thought that community members would feel safe if they perceived that cops were there to "protect them rather than police them," referring to the high number of stops, frisks, and arrests that faith communities experience in low income neighborhoods. There was also agreement that **New York should have a police force as diverse as its population; people "need to be able to relate to police officers,"** as one participant said, "[so they can] inspire more trust." The NYPD must also have **comprehensive cultural and religious sensitivity training** so they can best serve the public. Suggestions included that **every police precinct should contact the president of the tenant associations in their community and give them trainings on knowing their rights, police policy,**

and encourage community representatives to attend roll call for their neighborhood, and that police partner with community organizations to become third party reporting centers.

Another question posed to the participants was *whether or not living in a democracy poses special responsibilities and/or challenges to the police and community.* Groups stressed the importance of **transparency, accountability of police to the people, people knowing their rights, and holding media more accountable.** There is also a need for people to vote, as was mentioned for a previous question; the public must realize that legislators make the laws by which the police must abide, so community members must take greater interest in the political sphere. Others said that groups without a voice, including undocumented immigrants, need to know their rights in order to live freely in society.

The final question asked participants *what can religious leaders and their communities do to create safer communities.* Some said that they would advocate **to replicate the Brooklyn Clergy-NYPD Task Force and other interfaith clergy councils** in order to facilitate meaningful dialogue between themselves and the NYPD. Others said that they would **preach to their congregants about working with the NYPD and encouraging them to learn about their rights as residents of the United States.** Some groups said that they should work not only with police, but also with each other in order to **ease tensions between religious groups and champion interfaith activities.**

This exercise seemed to excite many of the retreat goers into thinking how this retreat could change their practices in their own parishes and congregations. Hopefully, this dialogue continues and helps create an environment where communities work together towards common goals.

Key quotations from audience and speakers:

“The community has a big role, to see and report concerns. **It’s important for people to stop being mere bystanders and take charge.** Report what you see, don’t merely stand on the sidelines and watch the injustice and discrimination and the atrocities. **Be a part of the community because it’s not me vs. them, it’s us.**”

“**We want faith base leaders to be organizers, get out of the pulpit, get off the pews and go into your community and get people involved!**”

“When we see each other on the streets, diverse people should talk to each other.”

“**Politics, police, education, and religion working in harmony allow for a better and safer environment. It’s like a table. When you saw off one of the legs, it doesn’t stand.**”

Setting Intentions, Keeping in Touch, and Follow-Up Action: Sandy Cheitan, Idealist

In order to discuss ways to continue talking about police-community relations, Sandy Cheitan, representing the website [Idealist](#), explained to the participants that their website has a new “connector” mechanism that allows members to share ideas and brainstorm future proposals with everyone else in a group. Cheitan wanted all of the retreat members to join so they could stay connected, even though everyone came from different areas of the tri-state area. ICNY has set up a [group for retreat participants](#) on Idealist’s website – group members to create a login account to access the group discussion.

Closing and Final Religious Reflection in the Muslim Tradition: Hesham El-Meligy

“Over the past 24 hours, we discussed issues with passion and strong emotions. I don’t know about you, but it made my stress levels elevate. It was an emotional roller coaster as I kept re-living all that our communities go through, but also what our law enforcement brothers and sisters go through.

“So let’s try to do something about that stress for our wellbeing. Let’s take a minute to meditate. If you like, close your eyes.....and let’s breathe in slowly and deeply — and exhale out slowly and deeply. Another time. One more.

“You can open your eyes now. Let us pray.

*God of mercy and compassion,
God of love and respect,
God of honor and dignity,
God of empathy and harmony,*

*We call upon You...in all Your names,
We call upon You...in all Your attributes,*

We ask You...as You created us and guided us toward You...to guide us toward each other.

*We ask You...to protect our law enforcement sisters and brothers from the dangers of their daily challenges.
As You created us free and equal...and endowed us with unalienable rights...among them Life, Liberty and the pursuit of
Happiness,*

We ask You...to guide our law enforcement brothers and sisters to how best to serve and protect.

Guide them to preserve our dignity and honor when they serve and protect.

Guide them to abide by the law and refuse to enforce oppressive policies and quotas.

Guide them to look at us as their loved ones and that we look at them as our loved ones.

*Guide all those who are entrusted with legislating and enforcing to be genuinely caring and courageous people, who do
the right thing, despite all pressures and temptations.*

*Remove the effect of time, fear, and pain from our bodies, hearts and souls, so we can continue building bridges of
understanding and respect.*

Give us calmness and serenity...truth and justice...peace and tranquility.

Amen.”

List of Links in the Report in the Order They Appear

- The NYPD's Community Affairs website: http://www.nyc.gov/html/nypd/html/community_affairs/community_affairs.shtml.
- Everyday Democracy's website: <http://www.everyday-democracy.org/en/Issue.8.aspx>
- An article on Everyday Democracy's Bronx dialogue: <http://www.everyday-democracy.org/en/Article.1062.aspx>
- The 2013 Report Equality and Diversity in Police Scotland: <http://www.scotland.police.uk/assets/pdf/foi-documents/diversityandequalityinpolicescotlandreportfinal>
- Police Scotland's Religion and Faith Reference Group Action Plan: <http://www.scotlandagainstracism.com/onescotland/files/ACPOS%20Action%20Plan%202006-2009.pdf>
- The United Kingdom government's PREVENT policy website: <https://www.gov.uk/government/policies/protecting-the-uk-against-terrorism>
- The Macpherson Commission: <http://www.publications.parliament.uk/pa/cm200809/cmselect/cmhaff/427/42703.htm>
- Interfaith Scotland's website: <http://www.interfaithscotland.org>
- The Open Society's report of the STEPPS initiative: <http://www.opensocietyfoundations.org/reports/addressing-ethnic-profiling-police>
- ISKCON Barcelona's website: <http://www.iskconcenters.com/barcelona/>
- Man Up in Harlem's website: <http://www.manupinharlem.org/>
- The Brooklyn Clergy-NYPD Task Force's Facebook page: <https://www.facebook.com/pages/Brooklyn-Clergy-NYPD-Task-Force/202218046472992>
- The Muslim American Civil Liberties Coalition's blog: <http://maclc1.wordpress.com/>
- The Sikh Coalition's website: <http://www.sikhcoalition.org/>
- The Brennan Center's *NYPD Inspector General Bill Fact Sheet*: <http://www.brennancenter.org/analysis/nypd-inspector-general-bill-fact-sheet>
- The Brennan Center's *NYPD Inspector General: Fact v. Fiction*: <http://www.brennancenter.org/analysis/fact-v-fiction-nypd-inspector-general>
- Communities United for Police Reform's *About the Community Safety Act*: <http://changethenypd.org/about-community-safety-act>
- Communities United for Police Reform's website: <http://changethenypd.org/>
- Picture the Homeless' website: <http://www.picturethehomeless.org/>
- Norwood News' article *Thanks to Bronx Councilman and Norwood News, Crime Mapping Bill Looks Like It Will Become Law*: <http://www.norwoodnews.org/id=11173&story=thanks-to-bronx-councilman-and-norwood-news-crime-mapping-bill-looks-like-it-will-become-law/>
- Norwood News' website: <http://www.norwoodnews.org/>
- Los Angeles Times' *LAPD to Build Data on Muslim Areas*: <http://articles.latimes.com/2007/nov/09/local/me-lapd9>
- The Islamic Shura Council of Southern California's website: <https://shuracouncil.org/about.html>
- The Harlem Community Justice Center's website: <http://www.courtinnovation.org/project/harlem-community-justice-center>
- Idealist's website: <http://www.idealists.org/>
- Invitation to Idealist group for MM 28 Participants: <http://www.idealists.org/invite/3SjSfFdDSZh4>