

The South Brisbane District Islamic Youth Program Evaluation Report:

Pre- & Post-program Survey Findings

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Executive Summary

In 2016, the Queensland Police Service (QPS) introduced a new police-led program called the *South Brisbane District (SBD) Islamic Youth Program*. In 2017 the Program was again run. Working in consultation with the Islamic Council of Queensland and the Police Citizens Youth Club, the QPS delivered a 10-week program designed to build strong relationships between police mentors and young Muslim boys in the South Brisbane District of Queensland. The Program's underlying objective was to link police mentors with young Muslim boys (aged 13 to 17) in order to develop a network of participants who felt supported, connected, educated and empowered in the community. Hence, among other things the program aimed to build young Muslim youth's knowledge of police roles, trust and confidence in police, and their willingness to engage with police in the future.

In 2017 the *SBD Islamic Youth Program* was independently evaluated by Professor Kristina Murphy and her research team from Griffith University using surveys completed by program participants and through depth interviews with police mentors. This report provides the outcome of the participant survey evaluation. The evaluation shows that the *SBD Islamic Youth Program*:

- Enhanced participants' trust in police;
- Enhanced participants' willingness to contact police if victimised;
- Enhanced participants' willingness to come forward to police and report crime;
- Empowered participants through enhancing their knowledge of who to contact in times of need;

- Improved participants' knowledge of the role that police play in society, and improved their knowledge of Australian laws.
- Changed the behaviour of participants by raising awareness of steps they could take to protect themselves from crime or cybercrime.
- Enhanced participants' feelings of wellbeing and social connectedness to their community and to Australian society more broadly.

Overall, participants were extremely positive about their involvement in the Program. The findings from the survey evaluation certainly demonstrates that the Program met its key objectives.

Professor Kristina Murphy PhD
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Background

In 2016 the South Brisbane District of the Queensland Police Service (QPS) trialled a new program that aimed to: 1) build stronger lines of communication between police and Muslim youth; and 2) re-engage disaffected Muslim youth. The program is titled the *South Brisbane District Islamic Youth Program* (from here on called the SBD Islamic Youth Program). The SBD Islamic Youth Program involved a 10-session program designed to build strong relationships between police mentors and male Muslim youths in the South Brisbane District (SBD) of Queensland. The program is modelled strongly on the Police Citizen's Youth Club (PCYC) Deep Blue Line Program, which aims to engage disaffected youth in the community. The QPS worked closely with PCYC staff and the Islamic Council of Queensland to design a culturally-appropriate delivery format to engage young male members of the Muslim community to participate in the program. The Program was run again for the second time in late 2017. The 2017 Program commenced on the 13th of October 2017, with an intake of 16 male Muslim youth.

Through its goals of increased communication, wellbeing and positive futures for participants, the SBD Islamic Youth Program aims to engage Muslim youth to promote and build genuine relationships with the Queensland Police Service. The SBD Islamic Youth Program closely engages serving police officers, who perform a mentor role, with a group of between 15 to 20 young Muslim boys (aged 13 to 17). The program aims to build ties and establish open lines of communication between serving police officers and Muslim youth by developing positive relationships with young people in a context outside of their usual interactions with police. Through hands-on activities in life skills such as sports, cooking, basic handyman skills, and camping, participants learn to work as a team, communicate

better, improve their sense of self-esteem and wellbeing in the world, and set goals for a positive future. The program further aims to improve Muslim youths' relationships with police, and to give them a sense that police are there to support them. Also covered in the program is knowledge-building of Australia's laws and what is expected of participants to be law-abiding members of society. The anticipated objectives of the SBD Islamic Youth Program are that:

- 1) Stronger platforms of social and emotional wellbeing are created for the participants, who will have learned and commenced displaying increased respect for themselves and for others (i.e., their families and the wider community);
- 2) Participants gain an awareness that they are not isolated from mainstream society, and that they have positive futures if they are prepared to stay engaged;
- 3) The engagement results in more open and trusting relationships with police.

By linking these young men back into their families and communities with new interpersonal skills and interests, it is hoped they will become valuable role models in those areas to other youth in the Muslim community.

To be eligible to participate in the SBD Islamic Youth Program all participants needed to have been referred to police as a suitable candidate for the program. Specifically, some participants had been identified by parents, Mosques or Islamic colleges as being at-risk of poor social outcomes. Other participants were identified by various Islamic colleges and Mosques in Brisbane as being candidates who could serve as good role models to the at-risk participants. Second, parents or guardians of the youth were required to provide their written consent for the youth to participate in the program. Third, participants needed to be able to speak English proficiently.

The Queensland Police Service retained Professor Kristina Murphy and her research team from the Griffith Criminology Institute at Griffith University to provide an independent evaluation of the program's success against its objectives. The evaluation involved surveying program participants both before and after the program to ascertain their perceptions of the program, as well as whether the Program's objectives have been achieved. The results from the post-program survey were compared against participants' responses at the beginning of the program. The evaluation also involved in-depth interviews with the police mentors at the conclusion of the program. The police mentors' perceptions of the program, what they felt worked well and what they felt could be improved if the program continues to be rolled out in the future were covered during interviews (a report based on these police mentor interviews will be compiled separately). This report focuses solely on the survey evaluation of the program.

The Surveys

On the first day of the SBD Islamic Youth Program all 16 participants were invited to fill out a pre-program survey. Informed consent was provided by both the participants' parent or guardian, as well as the participant himself. Time was allocated before the program commenced to give participants time to complete their survey. On the final day of the program, each participant was again invited to complete an exit survey. This report details the main findings from both the *pre-program and post-program surveys*.

Demographics of Sample

The pre-program survey instrument included some key questions about participants' demographic background. The questions were asked to gauge the characteristics of the sample. Table 1 presents a summary of some of these key demographic variables. The 16

participants who participated in the 2017 program were between 13 and 17 years old, with an average age of 15.5 years old (Median = 16 years; Mode = 17 years; SD = 1.41). Four (or 25%) of the 16 respondents reported being born in Australia, three were born in New Zealand (N=3), two were born in Bangladesh (N=2), while the remaining participants reported being from Afghanistan, Fiji, Eritrea, Kenya, Burundi, South Africa, and Libya (N=1 from each country).

Of the 12 overseas-born participants, the average number of years that they had resided in Australia since migrating was 8.25 years (SD=3.05 years). The most recent arrival to Australia was in 2014 by a 15-year-old Bangladeshi participant. Eleven (11) of the 16 participants indicated they were Australian citizens (i.e., 69%). Given the age of the participants, all were still full-time students at high school, with 12 of the 16 participants (75%) attending one of two Islamic High Schools in Brisbane. All participants reported living with family members, and all reported being Sunni Muslim. Participants were also asked about their level of attendance at a Mosque. Participants were provided with one question which contained seven answer categories; these answer categories were designed to give an indication of how regularly they attended a Mosque (1=never to 7=daily). Approximately half of the participants attended a Mosque once a week (46.5%), 33.3% attended daily, 13.3% attended several times a year, and one participant 6.7% (N=1) reported they never attended a Mosque.

Table 1 Summary of Demographic Background Variables

Variable	Mean	Median	Standard Deviation	%	Range/Count
Age	15.5	16	1.41		13-17
Gender					
<i>Male</i>				100.0	
<i>Female</i>				0.0	
Country of Birth					
<i>Afghanistan</i>				6.3	1
<i>Australia</i>				25.0	4
<i>Bangladesh</i>				12.5	2
<i>Burundi</i>				6.3	1
<i>Eretria</i>				6.3	1
<i>Fiji</i>				6.3	1
<i>Kenya</i>				6.3	1
<i>Libya</i>				6.3	1
<i>New Zealand</i>				18.8	3
<i>South Africa</i>				6.3	1
Educational Status					
<i>Not at school</i>				0.0	0
<i>At School</i>				100.0	16
Muslim Denomination					
<i>Sunni</i>				100.0	16
<i>Shia</i>				0.0	0
<i>Other</i>				0.0	0
Australian citizenship status					
<i>Australian citizen</i>				68.9	11
<i>Non-citizen</i>				31.3	4

Pre- & post-program survey findings

All questions used to construct multi-item scales reported in this report are presented in Appendix 1. Before presenting the findings, it should be noted that both the pre- and post-program surveys were only completed by 16 youth. As such, the limitations of a small sample should be taken into consideration when interpreting the findings. In particular, comparing differences between groups of people or across answer categories may suffer reliability problems, given the reduced statistical power to detect differences. Likewise, comparing changes in attitudes over time can be unreliable when using a small sample. Given the small sample size, traditional cut-offs used to assess statistical significance are likely to be too conservative. As such, a cut-off value of $p < 0.10$ will be used to determine statistical significance in this report.

The findings from the pre-and post-surveys will be presented as follows. First, findings will be presented by the section they appeared in each survey. Second, findings comparing the pre-survey results and post-survey results will be presented. Exploring whether participants' views change after completing the program will give insight into whether the SBD Islamic Youth Program met its objectives. Finally, it should be noted that some questions that were asked in the pre-program survey were not asked in the post-program survey. For a full assessment of the pre-program survey results see the Preliminary Findings Report that was prepared earlier (Murphy & Williamson 2017).

Section 1: Identity, Social Inclusion, Discrimination & Opportunities for success

After collecting some key demographic and background information from program participants, a series of questions in Section 1 of the pre- and post-program survey asked participants about their level of identification as an Australian and as a Muslim. Participants

were also questioned about their feelings of social inclusion in Australia, their experiences of discrimination, and their perceptions of opportunities for success in Australia.

Prior research has indicated that the strength of one's identification with their nation is a good indicator of their feelings of belonging, as well as their willingness to engage with key authority figures such as police (e.g., Bradford, 2014; Bradford, Murphy & Jackson, 2016; Murphy & Cherney, 2017). Some research also shows that the strength of one's ethnic or religious identity can also make them more sensitive to signs of bias or discrimination from people outside of their own ethnic/racial or religious group (Operario & Fiske, 2001). Likewise, feelings of social inclusion have also been shown to be important for participation in society; people who feel socially excluded typically withdraw their pro-social behaviour (this can include withdrawing their willingness to engage with police; Murphy & Cherney, 2017).

Australian Identity. To measure strength of identity with Australia, three Australian identity questions were presented in both the pre- and post-program surveys (e.g., 'Being Australian is important to the way I think of myself'). To answer these three questions, participants were instructed to answer the question on a 5-point Likert scale, with answer categories including 1 (strongly disagree), 2 (disagree), 3 (neither disagree nor agree), 4 (agree) or 5 (strongly agree). Responses given to the three items were summed and then averaged across the three items to produce an Australian identity scale. A higher average score on this three-item scale (i.e., an average score closer to 5) indicates participants identify more strongly as Australian and feel more pride in being Australian (See Appendix 1 for a full list of survey items used to construct multi-item scales). Importantly, the Muslim youth in the SBD Islamic Youth Program reported moderately high levels of identification with Australia in the pre-survey. An average score of 4.00 for the 16 participants (Standard Deviation = 0.76) was obtained. When comparing the pre-program survey results to the post-program

survey results, there was no change in Australian identity scores after the completion of the SBD Islamic Youth Program. Table 2 presents the average scores for the Australian identity scale for both the pre- and post-program survey.

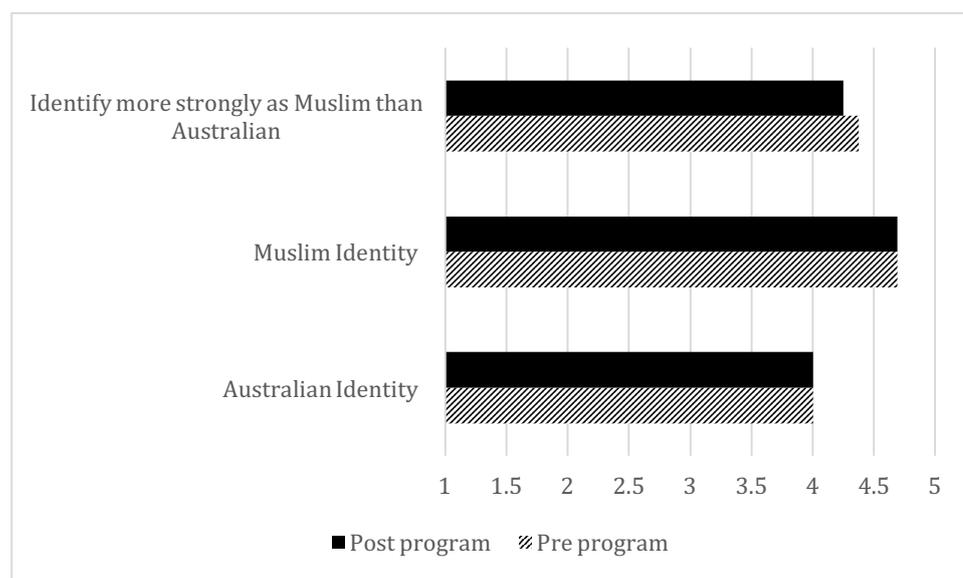
Muslim Identity. How participants viewed their Muslim identity was also assessed via three survey questions (e.g., ‘Being Muslim is important to the way I think of myself as a person’). Again, participants were asked to respond to these three items on a 1 (Strongly Disagree) to 5 (Strongly Agree) Likert scale. Combining responses to these three items formed the Muslim Identity scale, with an average score closer to 5 indicating participants more strongly identified with the Muslim faith. In the pre-program survey participants were found to identify very strongly with their Muslim faith, with the average score across the 16 participants being very close to 5 (Mean = 4.69; Standard Deviation = 0.49). The relatively low standard deviation score for the Muslim identity scale also suggests that there was minimal variance in participants’ strength of Muslim identity. In other words, most of the sample held similarly strong and positive views about their Muslim identity. Again, when comparing the pre- and post-program survey results, Muslim identity scores remained unchanged after completion of the SBD Islamic Youth Program (see Table 2).

The average scores on the Australian and Muslim identity scales indicate that participants more strongly identified with their Muslim faith than with their Australian identity. Despite the small sample size, the difference between the mean scores for the Muslim identity and Australian identity scales in the pre-program survey was statistically significant, $t(15) = 3.51, p < 0.01$; the participants did identify more strongly as a Muslim than as an Australian, and this continued to be the case in the post-program survey ($t(15) = 3.51, p < 0.01$).

Two follow-up questions asked participants specifically if they valued their Australian or Muslim identity more (‘I identify more strongly as a Muslim than as an Australian’; ‘I

identify more strongly as an Australian than as a Muslim’). As can be seen in Figure 1, these survey items confirmed the results in the previous paragraph; the participants were much more likely to identify with their Muslim identity (Mean = 4.38) than with their Australian identity (Mean = 2.56). A t-test confirmed the difference between these two mean scores from the pre-program survey was statistically significant, $t(15) = 4.53$, $p < 0.001$. Importantly, however, at the completion of the SBD Islamic Youth Program, it was found that participants responded less strongly to the item ‘I identify more strongly as a Muslim than as an Australian’; specifically, average scores for this item fell from 4.38 in the pre-survey to 4.25 in the post-survey. This reduction was very small, however, and was not a statistically significant drop over time ($t(15) = 0.81$, ns; see Figure 1).

Figure 1 Strength of identity with different groups



Social inclusion. In the next series of survey questions, participants were asked about whether they believed members of the *Australian public* ‘respect how they live their life’, ‘respect what they contribute to Australia’ and ‘respect their religion’. These three questions can be combined to measure feelings of social inclusion within Australia. The three survey items were again measured on a 1 (Strongly Disagree), 2 (Disagree), 3 (Neither disagree nor

agree), 4 (Agree) and 5 (Strongly Agree) Likert scale, with a higher average score on this scale indicating stronger feelings of social inclusion in Australia. As outlined in Table 2, the Muslim youth in the SBD Islamic Youth Program had an average mean score of 3.84 out of 5 (SD = 0.81) on this three-item social inclusion scale in the pre-program survey. This finding suggests that participants' feelings of social inclusion in Australia were generally positive because the average score fell above the midpoint score of 3; ideally, however, feelings of social inclusion have room to be strengthened. At the completion of the SBD Islamic Youth Program, participants were again asked about their feelings of social inclusion in Australia. As can be seen in Table 2 and Figure 2, feelings of social inclusion improved at the end of the program. The post-program survey results revealed that program participants were more likely to feel socially included by the Australian public than what they were prior to participating in the program. The average score improved from 3.84 (SD = 0.81) prior to commencing the program to 3.96 (SD = 0.69) after completing the program; although a repeated measures t-test revealed no statistically significant change in scores over time ($t(15) = 1.11, ns$). Had the sample size been larger, it is likely this change would have reached statistical significance, suggesting the program had a beneficial effect on making Muslim participants feel more socially included and accepted in Australia.

In the post-program survey three additional survey questions were included to ascertain whether *Australian police* made participants feel socially included in Australia ('Most police respect how you live your life'; 'Most police respect what you contribute to Australia'; 'Most police respect your religion'). Interestingly, program participants felt that police made them feel highly socially included (Mean = 4.19, SD = 0.58). Comparing this to how Muslims felt socially included from members of the public (Mean = 3.96, SD = 0.69), it suggests that the SBD Islamic Youth Program was successful in making participants feel valued by police.

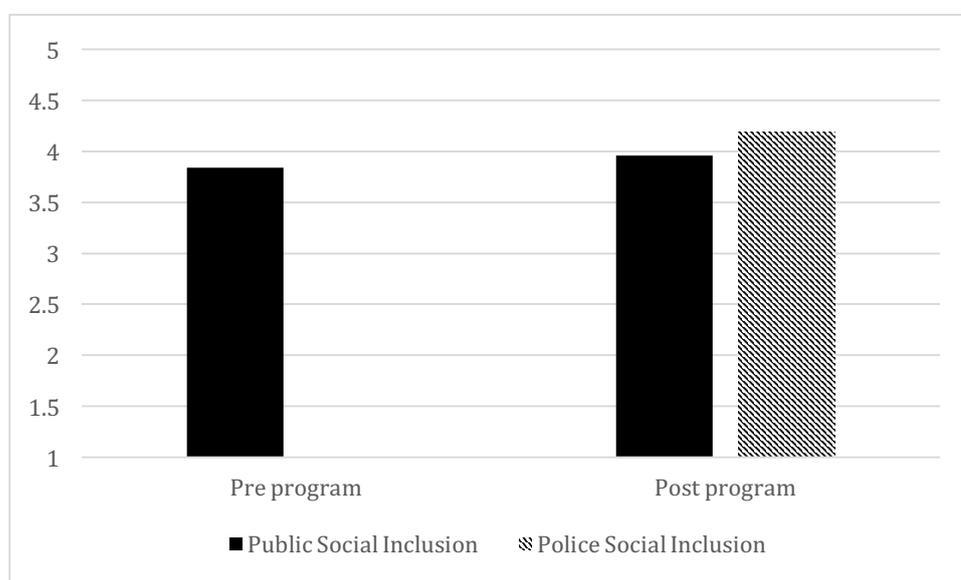
A repeated measures t-test revealed that program participants felt significantly more included by police than by the Australian public ($t(15) = 1.96, p < 0.07$).

Table 2 Average scores on identity and social inclusion scales

Scale	Mean*	Standard Deviation
Australian Identity – pre program	4.00	0.76
Australian Identity – post program	4.00	0.91
Muslim Identity – pre program	4.69	0.49
Muslim Identity – post program	4.69	0.49
Public Social Inclusion – pre program	3.84	0.81
Public Social Inclusion – post program	3.96	0.69
Police Social Inclusion – post program	4.19	0.58

*Scores closer to 5 indicate a more favourable evaluation; scores closer to 1 indicate unfavourable evaluation

Figure 2 Social inclusion from the public and police, both pre- and post-program



Discrimination. Section 1 of the pre-program survey also asked program participants about whether they had experienced any discrimination in Australia. Discrimination from

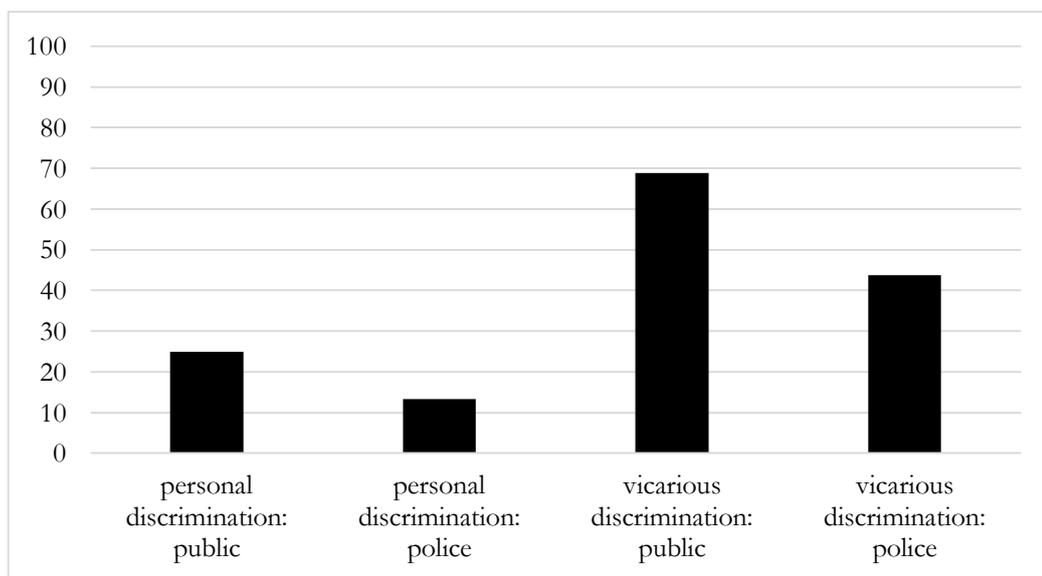
members of the public as well as from police was measured in the pre-program survey. Both personal experiences and vicarious experiences were also measured. Vicarious experience refers to discrimination that has affected someone known to an individual, while personal experience refers to an experience an individual has personally experienced. These items were not measured in the post-program survey.

Figure 3 presents the percentage of participants who responded that they had experienced either personal or vicarious discrimination in Australia. As expected, vicarious experiences (i.e., hearing about someone else who has been discriminated against) were more common. Specifically, 68.6% of respondents said they 'had heard about other Muslims being discriminated against by members of the public in Australia', and 43.8% 'had heard about police discriminating against a member of the Muslim population'. Only two of the participants (13.3%) reported personal experiences of discrimination from police. 25% of the participants also reported experiencing personal discrimination from members of the Australian public. Average scores on the four discrimination questions are presented in Table 3.

A significant side effect of experiencing discrimination is that it can result in feelings of isolation and social exclusion, can negatively affect identity, and can have a negative effect on people's general wellbeing and health (e.g., Branscombe, Schmitt & Harvey, 1999; Karlsen & Nazroo, 2002). Another negative side effect of feeling one's group is being discriminated against is a feeling that one does not have the same opportunities as others in society (Dion & Kawakami, 1996). Results from the pre-program survey support these claims. A two-item police discrimination scale was constructed, with a higher score indicating the participant had experienced more discrimination from police. Participants who said they had experienced more personal or vicarious discrimination from police were less likely to feel socially included in Australia ($r = -.59, p < 0.05$). They were also less likely to feel they had opportunities

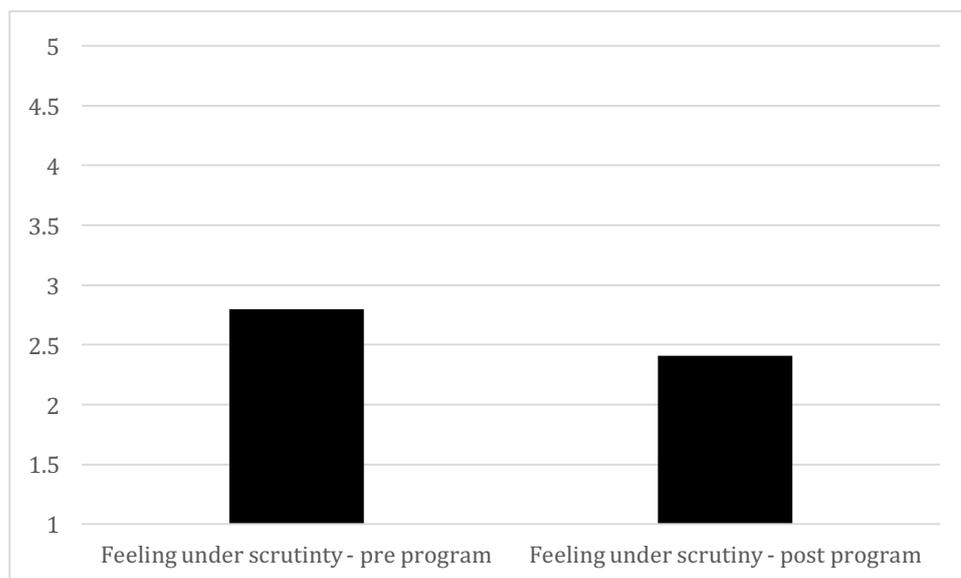
available to them to be successful in the future ($r = -.39$, ns; note, this latter relationship was much weaker and did not reach statistical significance due to the small sample size).

Figure 3 Percentage of respondents who indicated they had experienced personal or vicarious discrimination from members of the public or police – Pre Program results



Feeling under scrutiny. Another series of questions in both the pre- and post-program surveys asked participants about their feelings of being under enhanced scrutiny by police, members of the public and the media. Many Muslims living in the West claim they are subject to increased scrutiny by members of the public, the media and that they are subject to biased policing. Muslims also report suspicion and resentment of counter-terrorism policing and laws, as well as towards efforts by police to engage with Muslims and their religious leaders (Cherney & Murphy, 2016; Dunn, et al., 2016; Spalek, 2010). These sentiments are exacerbated by the social and political response to the ‘War on Terror’ that has led to the stigmatisation of Muslims, and Islam as being linked to terrorism (Tahiri & Grossman, 2013). This association between terrorism and Islam has resulted in many Muslims reporting they are scrutinised heavily by police, the media and the public as a possible threat to community safety.

A five item scale examining program participants' feelings of being 'under scrutiny' was measured in both the pre- and post-program surveys. The Muslim youth in the SBD Islamic Youth Program were presented with five statements on a 1 (very unlikely), 2 (unlikely), 3 (maybe), 4 (likely) and 5 (very likely) Likert scale and asked to indicate how likely they personally felt under scrutiny by the police and the public and whether this was due to their religion (e.g., 'I feel under more scrutiny by police and authorities because of my faith'). An average score closer to 5 across these five items indicates a greater feeling of being under scrutiny by authorities and the public (see Table 3). Research suggests that feeling under increased scrutiny because of one's faith can be associated with an unwillingness to cooperate with authorities. This is due to Muslims withdrawing from those they perceive as a possible source of threat to them (Murphy & Cherney, 2016). In general, the participants in the SBD Islamic Youth Program reported that they did not generally feel under enhanced scrutiny because of their faith (see Figure 4). An average score of 2.80 (SD = 0.96) on the feeling 'under scrutiny' measure was obtained in the pre-program survey. Feelings of being under scrutiny reduced somewhat after participants completed the SBD Islamic Youth Program (Mean = 2.41; SD = 0.72). This reduction after completing the program was found to be statistically significant ($t(15) = 1.75, p < 0.10$).

Figure 4 Feeling under scrutiny by police, the media and the public

Opportunities for Success. Both the pre- and post-program surveys also asked program participants about whether they felt they had access to the same opportunities as other people in Australia. A series of six questions asked about opportunities to achieve success, get a good education and a good job in Australia (e.g., ‘I have the same chance of finding a good job as anyone else in Australia’). Respondents answered these six items on a 1 (strongly disagree) to 5 (strongly agree) Likert scale. The six items were combined to form an overall ‘opportunity’ scale. Importantly, participants scored quite high on this scale in the pre-program survey (see Table 3), with an average score of 4.10 (SD = 0.49). Fortunately, none of the sample replied with an ‘agree’ or ‘strongly agree’ response to the question ‘I feel disadvantaged because of my faith when it comes to getting a job in Australia’. It appears that at the commencement of the SBD Islamic Youth Program that participants felt quite positive about their opportunities for the future in Australia. Surprisingly, however, responses to the opportunity scale were lower after completing the program (Mean = 3.85; SD = 0.79). A repeated measures t-test revealed the reduction in the opportunity measure between the pre and post-program survey reached statistical significance, $t(15) = 1.86$, $p < 0.10$. It is unclear why this was the case.

Table 3. Average scores on discrimination and opportunity measures

Scale	Mean*	Standard Deviation
Personal discrimination: public – pre program	2.56#	1.31
Personal discrimination: police – pre program	1.87#	1.13
Vicarious discrimination: public – pre program	3.69#	1.35
Vicarious discrimination: police – pre program	2.81#	1.42
Feeling under scrutiny – pre program	2.80#	0.96
Feeling under scrutiny – post program	2.41#	0.72
Opportunity for success – pre program	4.10*	0.49
Opportunity for success – post program	3.85*	0.79
#Scores closer to 5 indicate a more <i>unfavourable</i> evaluation; *Scores closer to 5 indicate greater perceived opportunity for success		

Section 2: Perceptions of Police

One of the main objectives of the SBD Islamic Youth Program is to enhance relationships and lines of communication between police and male Muslim youth. Section 2 of the post-program survey asked participants about their trust and confidence in police in Australia. Also measured were their perceptions regarding whether the Australian police were perceived as treating members of the public with procedural justice. Procedural justice reflects the perceived treatment people receive from authorities and the perceived quality of decisions that authorities make in their interactions with people (Hinds & Murphy, 2007). Procedural justice is typically measured by asking people about whether: a) they feel *respected* and treated with dignity by authorities, b) whether authorities are viewed as *servicing the best interests* of the community they serve, c) whether the authorities treat people in a *neutral* fashion and make decisions based on facts, not personal biases, and d) whether authorities provide people with the opportunity to *voice* concerns before decisions are made (Mazerolle, et al., 2014).

A growing body of literature suggests that peoples' trust in police can be enhanced if police treat them with procedural justice (e.g., Bradford, 2014; Bradford, et al., 2016).

Australian research also finds that Muslims are more willing to engage with police if they feel that police will treat members of their community in a procedurally just way (Madon, Murphy & Cherney, 2016; Murphy, Madon & Cherney, 2017; for research from the U.S. see Tyler, Schulhofer & Huq, 2010). Importantly, research also finds that people will be more likely to report victimisation to police if they trust police and feel the police are procedurally just (Murphy & Barkworth, 2014).

Before answering questions about trust in police and procedural justice, in the pre-program survey participants were first asked to indicate how many times they had contact with an Australian police officer in the previous 12-month period (excluding any work contact or their contact in the SBD Islamic Youth Program). The frequency of contacts ranged from 0 to 50, with an average number of contacts being reported at 6.00 (SD = 12.20). Only one respondent indicated they had 50 contacts with police in the previous 12-month period. The next highest number of contacts was 10. Given the large outlier of 50 contacts, the median score of 1.5 on this measure may be a more accurate way of gauging the number of contacts the typical participant has had with police. Of those who said they had contact with police, they were asked to indicate whether their most recent contact had been 1 (much worse than expected), 2 (worse than expected), 3 (not worse or better than expected), 4 (better than expected) or 5 (much better than expected). An average score of 3.54 (SD = 0.97) was obtained on this 'satisfaction with police contact' question. This finding reflects that, on average, the contact the Muslim youth had with police was experienced in a generally positive way, although the large standard deviation score does indicate there is some variance in the experiences had. Specifically, 54% of respondents reported that their contact with police was 'better' or 'much better' than expected; 31% reported it 'was not worse or better than expected'; 15% reported the contact was 'worse than expected'.

Trust in Australian police and procedural justice. Four survey questions were used to measure participants' trust in Australian police in both the pre- and post-program survey. Seven questions were used to measure perceived procedural justice from police. The trust and procedural justice questions were all measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale. Higher average scores on the trust and procedural justice scales (i.e., those scores closer to 5) indicate stronger trust in Australian police and greater perceptions that the police treat Muslims with procedural justice. It should be noted that the procedural justice scale is a general measure of the perceived procedural justice of police, rather than a specific measure of procedural justice experienced in an actual encounter with police.

Average scores on the trust (Mean = 4.14) and procedural justice (Mean = 4.10) scales were already very high in the pre-program survey. This suggests that even though some of the Muslim youth in the SBD Islamic Youth Program reported having had a poor experience with police in their most recent contact, they still had relatively high levels of general trust in Australian police and also felt police were generally procedurally just (see Table 4). In the post-program survey these trust and procedural justice scores did not change after completing the SBD Islamic Youth Program (post-program trust Mean = 4.11; post-program procedural justice Mean = 4.05). While the SBD Islamic Youth program did not appear to improve scores on these two scales, it should be noted that trust in police and perceptions of procedural justice remain very high. This is a good outcome for the Queensland Police Service; it suggests that its officers are generally viewed to be procedurally just with the Muslim community (at least as experienced by the program participants).

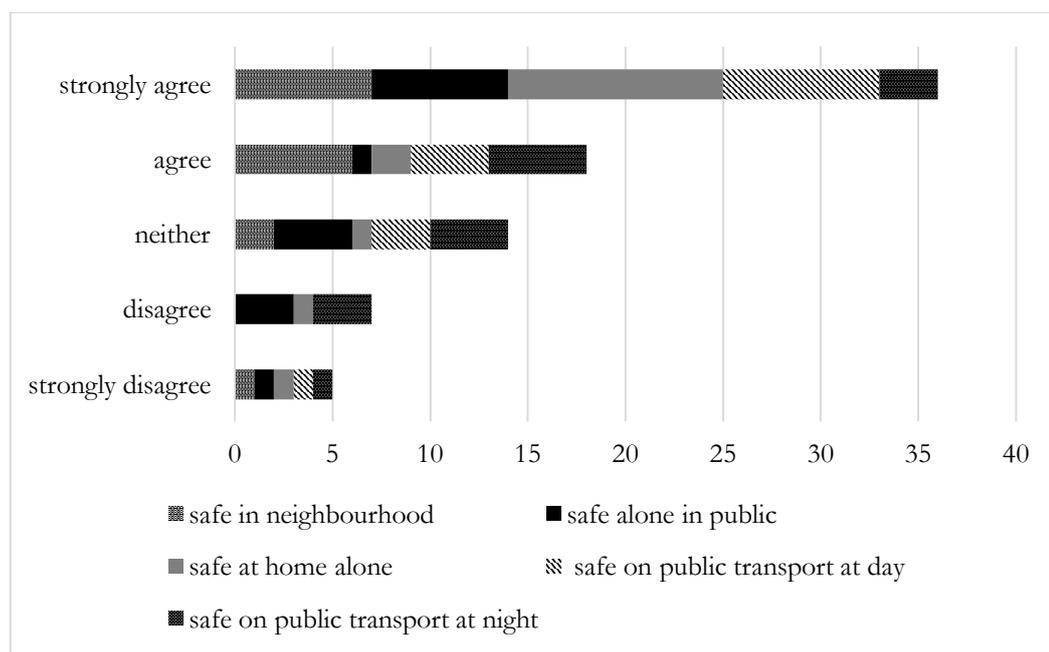
Table 4. Average scores on trust and procedural justice scales

Scale	Mean*	Standard Deviation
Trust in Australian police – pre program	4.14	0.50
Trust in Australian police – post program	4.11	0.73
Procedural justice – pre program	4.10	0.58
Procedural justice – post program	4.05	0.76
*Scores closer to 5 indicate a more favourable evaluation		

Section 3: Personal Safety and Protecting Against Crime

Section 3 of the pre-program survey asked the SBD Islamic Youth Program participants about their feelings of safety, as well as the things they did to protect themselves from becoming a victim of crime. A series of questions first asked respondents about their feelings of safety in their neighbourhood, at home, when walking alone, or when taking public transport (during the day or at night). These items were not repeated in the post-program survey.

Personal safety. A personal safety scale was constructed using five survey items in the pre-program survey. This was measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale (e.g., ‘I feel safe in my neighbourhood’). An average score closer to 5 on this scale indicates respondents feel safer. An average safety score of 3.91 on the 5-point scale was obtained (SD = 0.76), suggesting fairly positive feelings of personal safety. Figure 5 provides a breakdown of how participants responded to each of the five safety questions individually. As can be seen in the ‘disagree’ response bar in Figure 5, participants were most concerned about being alone when walking in public and riding public transport at night.

Figure 5 Percentage of respondents who feel safe at home and in the community

Strategies to protect against crime. Prior to commencing the SBD Islamic Youth Program participants were also asked a series of questions about whether they or their family had taken any strategies to protect themselves against crime or cybercrime. As can be seen in Table 5, a large percentage of the youth had already taken steps to protect themselves against cyberattacks, but a large proportion indicated they or their family had not considered protecting themselves from other forms of crime.

One of the aims of the SBD Islamic Youth Program was to educate young Muslims about the importance of protecting themselves from crime. Participants were asked in the post-program survey whether the SBD Islamic Youth Program had encouraged them or their family to review security in their homes. 75% of respondents said the program had achieved this aim. The findings suggest that the SBD Islamic Youth Program did a fairly good job in building awareness of personal safety and the means by which participants could better protect themselves from crime. As can be seen in Table 5, the program had a particularly positive effect in encouraging participants to protect themselves against cybercrime.

Table 5. Measures taken to ensure protection against crime.

	Pre-Program Survey		Post-Program Survey	
	Yes (%)	No (%)	Yes (%)	No(%)
To protect yourself from <i>crime</i> , have you or your family done any of the following... / Since completing the SBD Islamic Youth Program have you or your family considered the following?				
Had someone collect your mail while you're away / Thought about asking someone to collect your mail	37.5	62.5	40.0	60.0
Had someone watch your home while you're away / Thought about asking someone to watch your home	53.3	46.7	66.7	33.3
Marked identification on valuables	43.8	56.3	-	-
Have you reviewed your security	-	-	75.0	25.0
Used security stickers on your car or house windows	25.0	75.0	-	-
Have you installed or thought about installing extra lighting	-	-	43.8	56.3
Installed an alarm at your home	50.0	50.0	-	-
Installed a car alarm / thought about installing a car alarm	56.3	43.8	68.8	31.3
Put security screens on your home windows and doors / Have you installed or thought about installing extra security at home	56.3	43.8	37.5	62.5
Have you installed or thought about installing a peephole on your door	-	-	31.3	68.8
To protect yourself from <i>cybercrime</i> , have you done any of the following... / Since completing the SBD Islamic Youth Program have you done any of the following?				
Changed your computer password regularly	62.5	37.5	56.3	43.8
Run up to date security software on your computer	81.3	18.8	100.0	0.0
Used a strong and unique password	93.3	6.7	100.0	0
Limited the amount of personal information you share online	100.0	0.0	93.8	6.3

Section 4: Contacting Police

Prior to commencing the SBD Islamic Youth program participants were asked about whether they knew who to contact in the event they needed assistance. Questions regarding knowledge of who to contact if they witnessed a crime, if they were to become a victim of a

crime, or if they needed information about crime prevention were presented. Also measured was participants' self-reported likelihood of reporting crime, victimisation, or terror threats to police.

Knowing who to contact. Table 6 presents the percentage of respondents who selected 'agree', or 'strongly agree' to questions in the pre-program survey about knowledge of who to contact. In other words, findings in Table 6 represent the proportion of respondents who said they already knew who to contact in the event they needed assistance. The figures overall indicate that there is a high proportion of participants who say they know who to contact or go to in times of need. Participants were, however, unclear on who to contact should they become the victim of cybercrime or internet fraud. Participants also seemed uncertain about who to contact if they experienced family/domestic violence.

Table 6 Percentage of program participants who indicated they knew who to contact in the pre-program survey

Do you know who to contact in the following situation...	Percentage of those who knew who to contact
I would know who to contact if I have questions about crime prevention	93.8
I would know who to contact if I was a victim of crime	93.8
I would know who to contact if I witnessed a crime	93.8
I would know who to contact if a member of the public discriminated against me	68.8
I would know who to contact if a police officer discriminated against me	81.3
I would know what to do if I had a traffic accident	87.6
I would know who to contact if I was a victim of cybercrime or internet fraud	56.3
If I were struck by a family member I would know who to contact	68.8
If a family member struck another member of my family I would know who to contact	68.8

Given the high proportion of respondents in the pre-program survey who had knowledge regarding who to contact in times of need, in the post-program survey the Queensland Police Service was primarily interested in the following: (a) participants' knowledge of who to contact if they were to become the victim of cybercrime; (b) knowledge of who to contact if they or a family member experienced family/domestic violence; and (c) knowledge of who to contact if they had witnessed or heard about terrorism related activity in their community. As such, only four items about 'knowledge of who to contact' were presented to participants in the post-program survey. In answering these four questions respondents were asked to indicate whether the SBD Islamic Youth Program had specifically enhanced their knowledge of who to contact in these situations. Table 7 presents the percentage of respondents who either 'agreed' or 'strongly agreed' that the program had enhanced their knowledge of who to contact for each of the four situations.

As can be seen from Table 7 there was little change after completing the program in respondents' knowledge of who to contact in the event they or a family member experienced family/domestic violence. Whether this was due to a general reluctance to want to come forward in this situation or whether the SBD Islamic Youth Program did not convey information about this topic adequately enough is unclear. What is clear from Table 7 is that the program had a substantial effect in enhancing awareness of who to contact in the event that respondents became a victim of cybercrime or internet fraud. The program also appears to have raised awareness of who to contact if the respondent became aware of any terrorism-related activity in their community.

Table 7 Percentage of program participants who indicated they knew who to contact in the post-program survey

Do you know who to contact in the following situation...	Percentage of those who knew who to contact
I would know who to contact if I was a victim of cybercrime or internet fraud	100.0
If I were struck by a family member I would know who to contact	68.8
If a family member struck another member of my family I would know who to contact	75.0
If I witnessed or heard about any terrorism related activity occurring in my community I would know who to contact	81.3

Likelihood of reporting crime & victimisation. The pre- and post-program surveys also asked program participants a series of questions about their likelihood of calling police to report a crime or their own victimisation. Knowing who to contact and likelihood of contacting them are two different things. Just because someone knows who to contact in a particular situation does not necessarily mean this will translate to actually contacting them in times of need. As such, participants' willingness to contact police when in need was also assessed. All questions in this series were measured on a 1 (very unlikely) to 5 (very likely) Likert scale. Three items were combined to form a likelihood to 'report crime' scale (e.g., 'If the situation arose, how likely would you be to call the police to report a crime'). A number closer to 5 indicates a greater likelihood that the respondent would go to police to report crime. Four additional items were combined to form a likelihood to 'report victimisation' scale (e.g., 'If the situation arose, how likely would you be to call police if you were a victim of crime'). A number closer to 5 also indicates a greater likelihood that the respondent would go to police if they were the victim of crime. Table 8 compares the results from the pre-program survey and the post-program survey for the likelihood of reporting crime and victimisation scales.

As can be seen in Table 8, the likelihood of reporting crime to police prior to commencing the SBD Islamic Program was already quite high; the mean score was close to 5 (Mean = 4.21). However, likelihood of reporting victimisation was substantially lower; the mean score for the victimisation reporting scale was only 3.89. After completing the SBD Islamic Youth Program, the likelihood of respondents being willing to report crime to police did not appear to change, but the likelihood of them reporting victimisation did increase from 3.89 to 4.00, although this change in score did not reach statistical significance ($t(15) = 0.38, ns$).

A series of follow-up questions in both the pre- and post-program surveys were asked to gauge whether participants would be more likely to contact police or Crime Stoppers to report a crime. Crime Stoppers enables a participant to report crime anonymously. The participants, on average, were more likely to say they would report crime anonymously to Crime Stoppers than to police in the pre-program survey, but this pattern was reversed in the post-program survey (see Table 8). In the post-program survey, participants were more likely to say they would report crime to police than to Crime Stoppers. When it came to reporting family violence, most participants felt reluctant to report this crime to either police or a support service. The SBD Islamic Youth Program had little effect in changing participants' likelihood of reporting family violence to police (see Table 8).

Table 8 Average scores on scales designed to measure likelihood of contacting police or other authorities to report crime or victimisation

Scale	Pre Program	Post Program
	Mean*	Mean*
Likelihood to report Crime to police	4.21	4.22
Likelihood to report Victimisation to police	3.89	4.00
If situation arose, how likely would you be to call Crime Stoppers to report a crime anonymously	4.38	4.00
If situation arose, how likely would you be to call police to report a crime	4.25	4.25
If situation arose, how likely would you be to call a support service if a family member struck you	3.31	3.19
If situation arose, how likely would you be to call police if a family member struck you or someone else in your family	3.31	3.37
*a score closer to 5 indicates a greater likelihood of contacting police or the relevant authority		

Willingness to report terror threats. The final series of questions in Section 4 of the pre- and post-program survey asked participants about their willingness to contact authorities in the event they became aware of potential terror threats in their community. A series of seven questions asked respondents about their likelihood of reporting different types of activity to police. These items included activities such as a person saying they had joined a group they considered politically radical, to a person reading religious literature that was considered extremist. Participants were asked to indicate their response to each of the seven items on a 1 (very unlikely) to 5 (very likely) Likert scale, with a score closer to 5 indicating a greater likelihood of reporting the information to police. An overall terror reporting scale was calculated by summing responses to each of these seven items and calculating the average score across all seven items.

Prior to commencing in the SBD Islamic Youth Program, participants indicated a high likelihood of reporting terror threats to the police (see Table 9; Mean = 4.13, SD = 0.87). Of concern, however, is the finding that the self-reported likelihood of contacting

police to report a terror threat was much lower in the post-program survey (Mean = 3.72; SD = 0.88). This change over time was found to be significantly different; a repeated measures t-test revealed a significant reduction in the likelihood of contacting police to report a terror threat after completing the SBD Islamic Youth Program ($t(15) = 2.29, p < 0.04$). One potential explanation of this might relate to the activities provided to program participants in the SBD Islamic Youth Program. Table 9 shows that respondents in the post-program survey indicated they were more likely to contact an anonymous National Security Hotline than police when reporting potential terror threats. It might be the case that the SBD Islamic Youth Program encouraged respondents to use the Hotline if they became aware of any terror related activity in their community. This may have been interpreted by respondents as meaning general police were not the most appropriate authorities to go to when reporting such information.

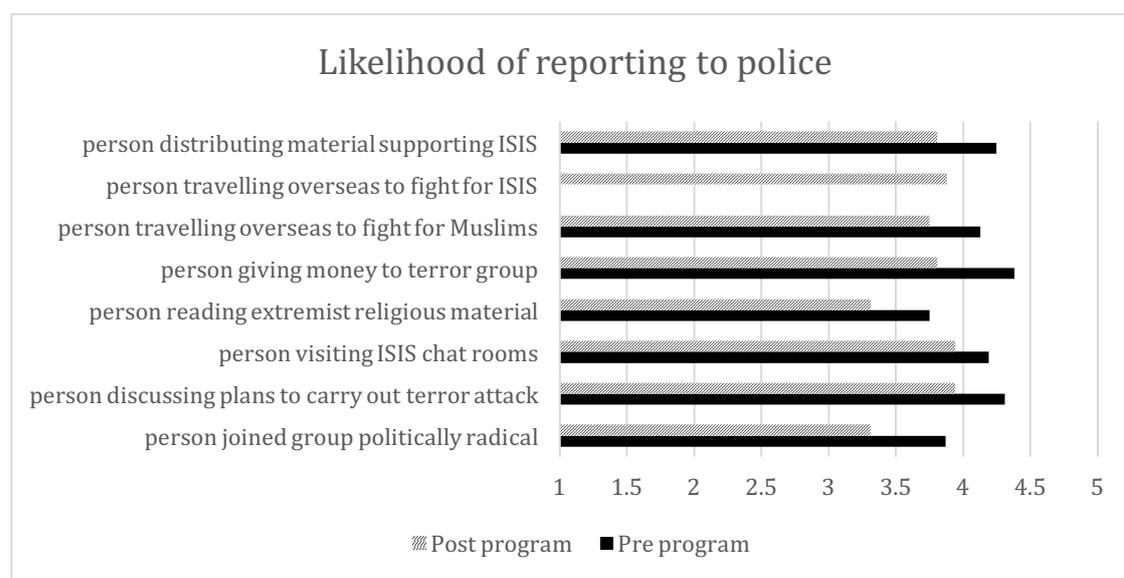
Table 9 Average scores on scales designed to measure participants' likelihood of contacting police or authorities to report terror threats

Scale	Pre Program	Post Program
	Mean*	Mean*
Likelihood of reporting Terror threats to police	4.13	3.72
If situation arose, how likely would you be to call the National Security Hotline anonymously to report terrorist activities occurring in your community	-	3.94
*a score closer to 5 indicates a greater likelihood of contacting police or the relevant authority		

Figure 6 presents a graphical depiction of how participants responded to each of the seven terror related activities individually, as well as whether responses to each of the seven questions changed between the pre- and post-program surveys (see Appendix 1 for the exact wording of each question). One additional item was included in the post-program survey to tease apart how participants perceive people travelling overseas to fight for Muslims vs how

they perceive people travelling overseas to fight for ISIS. As can be seen in Figure 6, participants in general indicated they were highly likely to report all of the individual activities to police, but two activities in particular were less likely to be reported (a person reading extremist religious material; a person who had joined a group that was considered potentially radical). This was the case in both the pre- and post-program surveys. Figure 6 also shows that participants would be more likely to report a person travelling overseas to fight for ISIS than simply travelling overseas to fight for Muslims. It is unclear whether fighting for Muslims was related to terror activity, so the additional of this item attempted to clarify any misunderstanding in how the original question was worded.

Figure 6 Likelihood of reporting terror threats to police



Section 5: Participants' Views of the SBD Islamic Youth Program

Section 5 of the post-program survey was designed specifically to assess participants' views of the SBD Islamic Youth Program. 69% of the participants indicated they were originally reluctant to participate in the program. When asked if they were pleased to have participated in the program, 93.8% of respondents (N=15) responded with an 'agree' or 'strongly agree'

response. Only 1 participant was indifferent about their participation in the program, responding with a 'neither disagree nor agree' answer.

Participants were also asked a series of questions about whether the SBD Islamic Youth Program had: (a) given them greater knowledge about how to protect themselves from crime; (b) given them a greater understanding of the role of police and Australian laws; (c) given them greater confidence to contact police if they needed assistance or if they needed to report a crime; (d) given them important leadership skills that would enable them to be role models in their community; (e) enhanced their trust in police, and (f) given them enhanced feelings of connection with the community (i.e., social inclusion). Each of these six concepts was measured via several survey questions (see Appendix 1). All questions were measured on a 1 (strongly disagree), 2 (disagree), 3 (neither agree nor disagree), 4 (agree) and 5 (strongly agree) Likert scale, with a score closer to 5 indicating a more positive evaluation that the program met its aims. As can be seen in Table 10, program participants were extremely complimentary of the program. Participants reported that the program enhanced their knowledge on how to protect themselves from crime, it enhanced their understanding of what police do in the community and the laws that govern people's behaviour in Australia, it enhanced their confidence in knowing who to contact in times of need, it gave participants important leadership skills, it enhanced their trust in the police, and importantly, the program also promoted participants' feelings of social inclusion and connection to the community.

Table 10 Average scores on scales designed to evaluate the success of the SBD Islamic Youth Program's Aims

Scale	Mean*	Standard Deviation
Enhanced knowledge to protect against crime	4.42	0.56
Enhanced understanding of police roles and laws	4.47	0.53
Enhanced confidence of who to contact in time of need	4.14	0.92
Enhanced leadership skills	4.22	0.69
Enhanced trust in police	4.31	0.72
Enhanced social inclusion	4.21	0.77
*a score closer to 5 indicates a more favourable evaluation of the program		

Section 6: Police Mentors

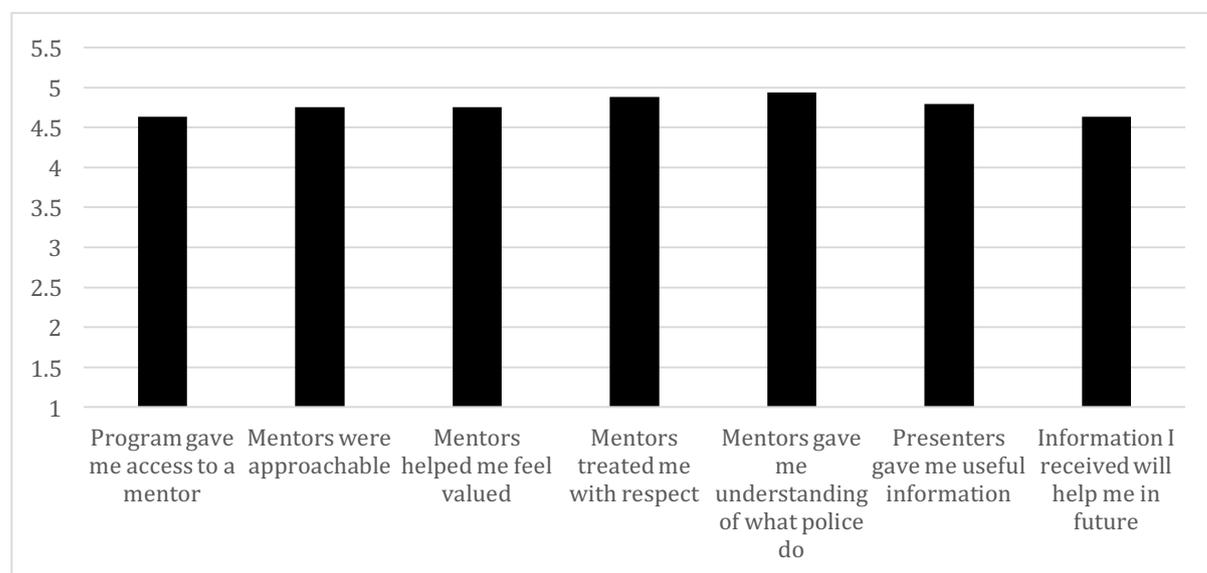
Prior to commencing the SBD Islamic Youth Program, participants were asked about what they hoped to achieve through their involvement in the SBD Islamic Youth Program. They were also asked about mentoring and access to strong and positive role models in the community. All 16 participants hoped they would gain leadership skills from their involvement in the SBD Islamic Youth Program. As was demonstrated in the previous section, respondents felt that the program met this objective.

With respect to the questions on access to mentors, only nine of the 16 program participants (56.3%) in the pre-program survey indicated they had a positive role model in their community to look up to. This suggests an important function of the SBD Islamic Youth Program is to provide effective mentorship to youth who do not have a mentor. When asked how important it was for them to have a strong role model in their life, 75% of the program participants indicated it was 'important' or 'very important' to them to have a role model. Only two participants indicated it was either unimportant or not at all important to them, while another participant indicated they were indifferent to having a role model.

After completing the SBD Islamic Youth Program, 15 of the 16 program participants (94%) 'agreed' or 'strongly agreed' that the Program had given them access to a strong

mentor. All program participants either ‘agreed’ or ‘strongly agreed’ that the police mentors in the Program were (a) approachable, (b) helped them to feel welcome and valued, and (c) treated them with respect. All respondents also ‘agreed’ or ‘strongly agreed’ that police mentors had given them greater understanding of what police do in the community. Finally, all participants ‘agreed’ or ‘strongly agreed’ that the SBD Islamic Youth program gave them useful information, and 94% ‘agreed’ or ‘strongly agreed’ that this information would help them in the future. Figure 7 shows how participants responded to each of these questions.

Figure 7 Participants’ evaluation of the Police Mentors and Presenters in the SBD Islamic Youth Program



To conclude the post-program survey, three open-ended questions asked program participants for their feedback about the SBD Islamic Youth program. First, participants were asked to indicate what they liked MOST about the program. Second, they were asked about what they liked LEAST about the program. Finally, they were asked for any suggestions they had for improving the SBD Islamic Youth Program in the future. Appendix 2 presents the comments that were provided in full.

The following two quotes give a sense of how participants generally viewed the SBD Islamic Youth Program:

'What I liked MOST about the Program was the good food, meeting new boys I can become friends with, learning new life skills and understanding how I can implement being a Muslim and Australian in my daily life.' (Participant #4)

'I loved the whole program. So much thought was put into it.' (Participant #2)

Few participants thought the program could be improved any more than it is. But interestingly, Participant #4 made a suggestion that future programs consider including Muslim youth and non-Muslim youth in the same program (see Appendix 2).

Associations between some key measures

The previous sections of this report presented some descriptive findings from the pre- and post-program surveys and whether participants' views on various topics changed after completing the SBD Islamic Youth Program. This section of the report presents some *relationships* between some of the measures that were discussed earlier in the report. The relationships between measures collected from the post-program survey will be presented. Specifically, Table 11 presents the bivariate relationships between some of the key measures reported in this report. Strength of relationships are measured using a bi-variate correlation coefficient (i.e., Pearson's r). Correlation coefficients can range in value from -1 to $+1$. A negative correlation coefficient suggests as one variable increases the other decreases (e.g., as a participant's trust increases, their willingness to report crime decreases), while a positive correlation coefficient suggests as one variable increases so too does the other variable (e.g., as a participant's trust increases, so too does their willingness to report crime). A coefficient closer to 0 indicates a weak relationship between the two variables, while a coefficient closer

to either -1 or +1, respectively, indicates a stronger relationship between the two variables. Given the sample only comprised 16 participants, it should again be noted that the power to detect significant relationships can be obscured by the small sample size. Hence, had the size of the sample been larger, many of the non-significant relationships reported in Table 11 may have become statistically significant. As can be seen in Table 11, despite there only being 16 participants, several of the associations between the measures were statistically significant using a probability value of less than 0.1; many of the relationships reported were in fact significant at the more conservative probability value of 0.05.

For example, Table 11 shows that procedural justice was significantly correlated with all other variables in the table, with the exception of 'likelihood of reporting terror threats to police'. The positive relationships between the procedural justice and trust, Australian identity, social inclusion, and future opportunity measures suggest that Muslims who perceived Australian police as more procedurally just were also more likely to trust Australian police, were more likely to hold a stronger Australian identity, felt more socially included in Australian society, and were more likely to believe they had positive opportunities for the future. The negative relationship between procedural justice and the 'under scrutiny' measures suggests that participants who believed police to be more procedurally fair are less likely to feel under scrutiny as a potential terror suspect.

While procedural justice was statistically unrelated to willingness to report terror threats to police, procedural justice was positively and significantly related to participants' willingness to report crime and victimisation to police. In other words, if police are seen to be procedurally just, participants are much more likely to say they would report crime or victimisation to police. This suggests that one way police can foster Muslim youths' willingness to engage with them in times of need is to act in ways that Muslim youth perceive as procedurally just.

Table 11 also shows that when program participants' trust in police was higher, so too was their feelings of social inclusion and their feelings that they had opportunities for the future. We know from prior literature that peoples' trust in police can be built by police treating members of the community with procedural justice (i.e., through being fair, neutral, and respectful, and by providing citizens an opportunity to voice any concerns they have before decisions are made; see Murphy, Mazerolle & Bennett 2014). As reported above, procedural justice perceptions in the Muslim youth in the SBD Islamic Youth Program were associated with enhanced trust in police. Building trust can be enhanced through procedurally just actions.

Table 11 Relationships between some of the key scales measured in the post-program survey

Scale	1	2	3	4	5	6	7	8	9
1. Procedural justice	1	-	-	-	-	-	-	-	-
2. Trust in police	.73*	1	-	-	-	-	-	-	-
3. Australian identity	.52*	.74*	1	-	-	-	-	-	-
4. Social inclusion	.71*	.76*	.56*	1	-	-	-	-	-
5. Under scrutiny	-.47#	-.19	-.09	-.36	1	-	-	-	-
6. Future Opportunities	.72*	.52*	.15	.55*	-.52*	1	-	-	-
7. Crime reporting	.71*	.32	.10	.41	-.53*	.65*	1	-	-
8. Victim reporting	.52*	.06	.09	.27	-.47#	.67*	.75*	1	-
9. Terrorism reporting	.31	-.05	.04	.15	-.49#	.30	.50*	.56*	1

*significant relationship at $p < 0.05$; #significant at $p < 0.10$

A particularly interesting finding in Table 11 is the fact that when Muslim boys feel under scrutiny and feel that police, the media and the public view them as potential terror suspects they are more likely to disengage. Negative correlations were found between the 'under scrutiny' variable and participants' feelings about their opportunities for the future; specifically, the Muslim boys who felt more under scrutiny were less likely to feel they had

opportunities for the future. Importantly, feeling under scrutiny was also found to be associated with participants' stronger reluctance to report crime, victimisation or terror threats to police. The War on Terror has placed significant emphasis on the Muslim community. Muslims are viewed by many as a threat to public safety (Cherney & Murphy 2015). This perception of Muslims as a threat has resulted in enhanced surveillance of Muslims in the West, including Australia. This project finds that feeling under scrutiny can inadvertently result in a reluctance of Muslim youth to come forward and report terrorism threats in the community. More concerning is the finding that feeling under scrutiny is also related to Muslims' reluctance to report crime or even their own victimisation to police. Ensuring that Muslim youth feel socially included in society will enhance their identity with Australia ($r = .56$), and will give them a sense that they have a more positive future ($r = .55$). Feeling one has a positive future in turn makes Muslims feel more connected to society, enhancing their willingness to engage with the country's institutions (i.e., those who felt more strongly that they had a positive future in Australia were more likely to say they would report crime and victimisation to police, $r = .65$ and $r = .67$, respectively).

To conclude, Table 11 shows that Australian police can have an important function in society by enhancing the feelings of opportunity and social inclusion experienced by Muslim youth. By being seen to be procedurally fair in encounters with the Muslim community, this can foster Muslim youths' feelings of social inclusion and make them feel that they have a positive future in Australia.

Conclusion

To conclude, this report provides an overview of the findings collected from the pre- and post-program surveys which were designed to evaluate the success of the SBD Islamic Youth Program. Overall, the participants in the program held very favourable views about the

program. This was indicative from the open-ended comments provided about the program (see Appendix 2) as well as from the positive changes observed in the various attitudes measured after completing the program. While participants' attitudes toward Australian police were already positive coming into the program, the findings demonstrate that the SBD Islamic Youth Program helped to enhance participants' feelings of connectedness to society as well as their positive views of police.

Importantly, the SBD Islamic Youth Program improved participants' knowledge of what police do in the community, and benefited the Muslim youth through providing information to better protect themselves from crime. Participants came out feeling more empowered, and had greater knowledge of who to turn to in times of need. Importantly, they garnered additional knowledge about Australian laws, giving them greater clarity for what is expected of them as law-abiding members of the Australian community. The SBD Islamic Youth Program was also successful in linking police mentors to the Muslim participants in order to develop a network of participants who felt supported, educated and empowered in the community. Participants reported that they had gained leadership skills that they could use into the future and to mentor other youth in their community. Comparing the findings from the post-program survey to the pre-program survey certainly demonstrate that the SBD Islamic Youth Program met its objectives.

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Appendix 1: Scale Construction

Australian Identity

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

How you see yourself within Australia?

- I am proud to be an Australian
- I identify strongly as being Australian
- Being Australian is important to the way I think of myself

Muslim Identity

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

How you see yourself within Australia?

- I am proud to be a Muslim
- What Islam stands for is important to me
- Being Muslim is important to the way I think of myself

Social Inclusion - Public

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

Do you think that the majority of Australians:

- Respect how you live your life
- Respect what you contribute to Australia
- Respect your religion

Social Inclusion - Police

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

Do you think that the majority of police:

- Respect how you live your life
- Respect what you contribute to Australia
- Respect your religion

Procedural Justice

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

- Australian police are approachable and friendly
- Australian police are biased against Muslims (reverse coded)
- Australian police treat Muslims fairly
- Australian police treat Muslims with respect
- Australian police let people speak before they make a decision
- Australian police care about Muslims
- Australian police are polite

Trust in Australian police

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

- I trust the police in Australia
- I have confidence in the police in Australia
- I fear the police in Australia (reverse coded)
- Australian police will help me when I need them

Opportunities for success

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

- I have the same chances of finding a good job as anyone else in Australia
- I have the same chance of achieving success as anyone else in Australia
- I have the same chance of getting a good education as anyone else in Australia
- There are many opportunities for me to succeed in Australia
- There are many opportunities for me to find a good job in Australia
- I feel disadvantaged because of my faith when it comes to getting a job in Australia (reverse coded)

Police discrimination

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

- I have been discriminated against by police in Australia
- I have heard about other Muslims being discriminated against by police in Australia

Feeling Under Scrutiny

Measured on a 1 (very unlikely) to 5 (very likely) Likert scale

- I feel at risk of being accused of terrorist activities because of my faith
- I feel under more scrutiny by police and authorities because of my faith
- I feel under more scrutiny by the media and public because of my faith
- I sometimes feel police view me as a potential terrorist because of my faith
- I sometimes feel the Australian public views me as a potential terrorist because of my faith

Personal Safety

Measured on a 1 (highly unlikely) to 5 (highly likely) Likert scale

- I feel safe in my neighbourhood
- I feel safe walking alone in public
- I feel safe at home when alone
- I feel safe on public transport during the day
- I feel safe on public transport at night

Likelihood of reporting crime

Measured on a 1 (highly unlikely) to 5 (highly likely) Likert scale

If the situation arose, how likely would you be to...

- Call the police to report a crime
- Provide police with information to catch a criminal
- Report dangerous/suspicious activities to police

Likelihood of reporting victimisation

Measured on a 1 (highly unlikely) to 5 (highly likely) Likert scale

If the situation arose, how likely would you be to...

- Call police if you were a victim of crime
- Call the police if you need help
- Call the police if you had a car accident
- Call the police if a family member struck you or someone else in your family

Likelihood of reporting terror threats

Measured on a 1 (highly unlikely) to 5 (highly likely) Likert scale

If you saw or heard about the following activities, how likely would you be to report it to police...

- A person saying he or she had joined a group you consider politically radical
- A person overheard discussing their plans to carry out a terrorist attack
- A person visiting Internet chat rooms or websites in which there is material posted that supports al Qaeda/ISIS
- A person reading religious literature you believe to be extremist
- A person giving money to organisations that people say are associated with terrorists
- A person talking about travelling overseas to fight for Muslims
- A person distributing materials expressing support for al Qaeda/ISIS

Enhanced Knowledge

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

- The SBD Islamic Youth Program has empowered me to feel safer in the community
- The SBD Islamic Youth Program has given me extra knowledge to protect myself from crime
- The SBD Islamic Youth Program has given me extra knowledge to protect myself from cybercrime

Enhanced Understanding

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

- The SBD Islamic Youth Program has given me a greater understanding of what police do in Australia
- The SBD Islamic Youth Program has given me a greater understanding of the laws in Australia

Enhanced Contact Confidence

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

- As a result of the SBD Islamic Youth Program I now know who to contact if I become a victim of crime or need help
- As a result of the SBD Islamic Youth Program I now know who to contact if I hear or see any terrorism related activity occurring in my community
- As a result of the SBD Islamic Youth Program I now feel more confident about going to police if a family member struck me or another member of my family
- As a result of the SBD Islamic Youth Program I now know who to contact if I become the target of discrimination

Enhanced Leadership Skills

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

- As a result of the SBD Islamic Youth Program I feel I have some additional skills to be a successful leader to other Muslim youth in my community
- As a result of the SBD Islamic Youth Program I now feel confident about being a good role model to other Muslim youth in my community
- The SBD Islamic Youth Program taught me some valuable practical skills that will enhance my opportunities for the future

Enhanced Trust in Police

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

- The SBD Islamic Youth Program has made me trust police more
- As a result of the SBD Islamic Youth Program I know that the police will be there for me to support me if I need it

Enhanced Social Inclusion

Measured on a 1 (strongly disagree) to 5 (strongly agree) Likert scale

- As a result of the SBD Islamic Youth Program I now feel more connected to my own Muslim community
- As a result of the SBD Islamic Youth Program I now feel more connected to the wider Australian community
- As a result of the SBD Islamic Youth Program I now feel happier about where I fit in society

Appendix 2:

Open-ended comments about the SBD Islamic Youth Program

Comments on what participant liked MOST about the Program

Participant #1: The friends I made, the knowledge imparted to me. the activities which helped build my skills

Participant #2: How friendly and helpful the mentors are acting as father figures

Participant #3: Free meals and interactive activities

Participant #4: Good food, meeting new boys I can become friends with, learning new life skills and understanding how I can implement being a Muslim and Australian in my daily life

Participant #5: I liked the mentors and the activities

Participant #6: go karting

Participant #7: I liked how they had taught me about the law. I also loved the free food

Participant #8: Meeting new people and learning more about what the Australian police do and the laws

Participant #9: The activities and the theoretical lectures on what to do in different circumstances

Participant #10: Free food. Education but fun at the same time

Participant #11: The people, the positivity and the activities

Participant #12: I liked the food, I also liked the atmosphere where they present their presentations. It's a positive atmosphere where the police members are approachable

Participant #13: The experience at the camp where I was forced out of my comfort zone with heights

Participant #14: The interaction between one another. learning and understanding the laws of the land

Participant #15: The food, the program about safety and the police treating you with respect

Participant #16: I was able to learn more about Australian law and how to get involved in the community

Comments on what participant liked LEAST about the Program

Participant #1: The waiting time to get to the activities and the paperwork

Participant #2: I loved the whole program. So much thought was put into it

Participant #3: Lack of respect at times. I missed a session

Participant #4: I liked everything

Participant #5: I didn't like the questions about ISIS and al Qaeda on our surveys as I felt that just because I was Muslim I would have a chance of knowing someone from these groups

Participant #6: Answering 10 page questionnaires

Participant #7: Nothing

Participant #8: Answering a lot of questions

Participant #9: The fact that we missed out on water police

Participant #10: Put your phones away

Participant #11: Nothing

Participant #12: I don't have that much bad things to say about the program. It was a great program

Participant #13: I liked all the activities

Participant #14: Loved it

Participant #15: Playing with police

Participant #16: Few of the program required physical work which was tough but enjoyable

Suggestions for how the Program could be improved

Participant #1: Greater level of organisation, and the widespread availability of this program through the community. Perhaps more info about different crimes and other criminal activities

Participant #2: For the program to be more more than 10 weeks. Too much fun and provokes critical thinking

Participant #3: -

Participant #4: I suggest maybe inviting more boys into the program being Muslim and non-Muslim

Participant #5: I would have liked the program to feel more welcoming to us by not talking about extremism and ISIS on the surveys

Participant #6: I would love to see a camp at Bornhoffen

Participant #7: we missed the water police

Participant #8: nothing to suggest

Participant #9: nothing, the experience was worthwhile

Participant #10: missed water police

Participant #11: I think they did their job very well

Participant #12: I hope that some of the members are more approachable and willing to start a conversation

Participant #13: what happens in police interviews with criminals

Participant #14: -

Participant #15: I don't think there is anything to improve

Participant #16: -