

PROMISING PRACTICES IN TRIBAL COMMUNITY POLICING



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Letter from the Director

Dear Colleagues,

Tribal law enforcement agencies exemplify the spirit of community policing. Those of us at the COPS Office who have worked with tribal law enforcement have been impressed by the work ethic and dedication of their police officers, many of whom go beyond the call of duty to help community members in need. We are also aware of the great obstacles they face through lack of funding, overworked staff, jurisdictional complexities and other issues.

To support tribal law enforcement in their efforts to develop or enhance community policing practices which can overcome obstacles to improving public safety, the International Association of Chiefs of Police (IACP) and the COPS Office partnered to produce this publication.

Promising Practices in Tribal Community Policing examines community policing both as it is practiced and as it can be expanded in Indian country. Taking into account the culture, governmental structures, and logistical and other challenges, the authors describe strategies for implementing practices focused on trust and collaboration with tribal members and government agencies, emphasizing those that encourage collaboration in training, youth programs, crime enforcement, and information sharing.

On behalf of the COPS Office, I thank the tribal members, their leaders, and law enforcement officials whose leadership contributions made it possible.

Supporting tribal law enforcement in its efforts to enhance or develop community policing programs that meet their needs for improving public safety is an important goal of the COPS Office. In addition to being a practical guide to accomplishing this goal, *Promising Practices in Tribal Community Policing* is a valuable resource for non-tribal law enforcement and other organizations that partner with Native American tribes. It is our hope that it will also inspire community members to continue working with law enforcement for the safety and wellbeing of all members of their tribe.

Sincerely,



Ronald L. Davis
Director
Office of Community Oriented Policing Services

Executive Summary

“If they ask us, we will be there.”

In the face of resource deficiencies, complicated jurisdictional issues, and what are often vast geographic coverage areas, this sentiment is shared by virtually all tribal law enforcement agencies. Tribal law enforcement prioritizes being there for the people they serve through standard policing functions, community events, and day to day interpersonal interactions. Community policing is not a program or activity in Indian country; rather, it is a guiding philosophy and way of life.

In 2013, the U.S. Department of Justice, Office of Community Oriented Policing Services (COPS Office) and the International Association of Chiefs of Police (IACP) partnered to explore what community policing looks like in Indian country and what specific strategies work well for tribal law enforcement.

Being small and self-governed, tribes are well-positioned to engage tribal members in helping to identify and solve safety problems in the community. Tribal law enforcement has the ability to be nimble and, with the support of the tribal government, test new and innovative justice ideas. This publication explores strategies in the following areas of community policing:

- Partnerships within tribes and with external stakeholders
- Crime-focused partnerships
- Training partnerships
- Information-sharing partnerships
- Court partnerships
- Incorporation of tribal culture and tradition
- Youth outreach programs

When working with tribal law enforcement, it is important to understand both tribal history and the realities and challenges tribes face today. This publication provides an overview of typical tribal government structure; the authorization and design of law enforcement agencies in Indian country; and how historical trauma, high crime rates, and lack of economic opportunity affect tribal law enforcement.

Through the Tribal Law and Order Act of 2010, the Violence Against Women Reauthorization Act of 2013, and other legislation, state and federal government agencies are working to improve safety in Indian country. This publication seeks to inform tribal law enforcement leaders and their state, local, and federal partners about effective community policing strategies that address public safety issues in ways that reflect the traditional and current values of the tribes they serve.

Introduction

In the United States today, there are 567 federally recognized tribes and many more tribes without federal recognition. Tribal communities are as small as the Augustine Band of Cahuilla Indians, with just 11 members on a one-square-mile block of land, and as large as the Navajo Nation, with a population of more than 330,000 and a land area of more than 27,000 square miles over three states.

American Indian and Alaska Native communities have had both formal and informal law enforcement systems to protect their people for hundreds of years. The Lighthorse Police were legendary in the 1800s within the Five Civilized Tribes (Chickasaw, Cherokee, Choctaw, Creek, and Seminole) of Oklahoma,¹ and the traditional sheriff in New Mexico's Pueblos continues to this day as a cultural tradition used in conjunction with modern police. Safety and security have always been a priority for tribes.² Yet, since the 1800s, when American Indians were relocated onto reservations, they have experienced high crime rates and inconsistent legal protections for a host of reasons, including changes in state and federal laws, jurisdictional misunderstandings by local or state law enforcement, and lack of financial resources for law enforcement and other services.

Policing in Indian country today is complex, challenging, underresourced, and misunderstood. Yet, tribes continue to strive for a high standard of law enforcement and for justice services that are fair, effective, and culturally relevant. There are now more than 165 police departments operating in Indian country, ranging in size from one officer to more than 300.³ These law enforcement departments and the tribal governments that hire and support them are proud of the services they provide to their community.

Tribal communities are typically small and close-knit, and tribal law enforcement depends on strong community relationships and trust to maintain safety. The concept of trust and mutual respect between police and the communities they serve is the core of traditional community policing.

1. Carolyn Thomas Foreman, "The Light-Horse in the Indian Territory," *Chronicles of Oklahoma*, 34, no. 1 (January 1956), <http://digital.library.okstate.edu/Chronicles/v034/v034p017.pdf>.

2. Eileen Luna-Firebaugh, *Tribal Policing: Asserting Sovereignty, Seeking Justice* (Tucson, AZ: University of Arizona Press, 2007), 18.

3. Steven W. Perry, "Census of Tribal Justice Agencies in Indian Country, 2002," (Washington, DC: Bureau of Justice Statistics, 2005), <http://www.bjs.gov/content/pub/pdf/ctjaic02.pdf>.

This publication explores what community policing looks like in Indian country: what makes it different from community policing in state and local agencies, which community policing strategies are most effective, and how tribes can implement a successful community policing plan in their departments.

About the project

From 2013 to 2015, the International Association of Chiefs of Police (IACP) partnered with the U.S. Department of Justice Office of Community Oriented Policing Services (COPS Office) to research the most promising community policing practices in Indian country. This guidebook identifies effective strategies, programs, and services designed by tribal law enforcement around the United States. It is intended to help tribal police departments and their partners improve or create programs and build trust with tribal members. The publication also seeks to educate non-tribal law enforcement about policing in Indian country to prepare them to partner with tribal colleagues.

Indian Country Project partners and methodology

The project team consulted with tribal leaders, tribal police chiefs, the Bureau of Indian Affairs Director of Justice Services, the IACP Indian Country Law Enforcement Section, and the COPS Office to select 10 tribal police departments that among them represented the following characteristics:

- A new police department established in the last 1–3 years
- An established, long-standing police department of more than 10 years
- A police department from a Public Law 280 jurisdiction
- A Pueblo police department
- A BIA 638 contract police department
- A tribally-authorized police department
- An Alaska Native police department, public safety officer, or tribal court
- A Bureau of Indian Affairs Office of Justice Services direct service agency
- Departments of varying sizes, geographic locations, and economic opportunity

The following tribes were selected for the research study:

- Chickasaw Nation, Oklahoma
- Fort McDowell Yavapai Nation, Arizona
- Gun Lake Tribe, Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians, Michigan
- Nez Perce Tribe, Idaho
- Northern Cheyenne Tribe, Montana
- Penobscot Nation, Maine
- Prairie Band Potawatomi Nation, Kansas
- Pueblo of Jemez, New Mexico
- Sycuan Band of the Kumeyaay Nation, California
- Tlingit and Haida Tribes, Alaska

Descriptions of the research site tribes and police departments can be found in Appendix A of this document.

Project staff worked with the tribal police executives to gain approval for the research study from each tribal council or tribal governmental entity. The project's research team, including two IACP staff members and a retired tribal police chief who is a tribal member, conducted site visits to interview law enforcement, tribal governmental officials, service providers, tribal members, and collaborating law enforcement officials from local, county, and state agencies. The interviews explored what community policing means to the tribe, how it operates in the community, and how it can be improved. Interview questions covered a variety of topics including perceptions of law enforcement and community relations, community partnerships, and problem-solving strategies. Interview guidelines are included in Appendix B of this report.

In addition to the in-depth study of the 10 research sites, project staff also distributed a brief questionnaire to IACP's Indian Country Law Enforcement Section to provide a broader snapshot of what community policing looks like in Indian country. This questionnaire collected information about community partnerships, organizational design, and problem-solving strategies used in responding agencies. The survey received 86 responses from tribal law enforcement executives. The full questionnaire and responses are included in Appendix C.

Policing on American Indian and Alaska Native Lands

When looking at tribal law enforcement strategies, it is important to have a basic understanding of Indian country law enforcement structure and jurisdiction and of the challenges these agencies face.

Tribes vary in economic opportunity depending on their geographic location, local infrastructure, and revenue-generating operations. According to the National Institute of Justice, data suggest that on average, tribes have only 55 to 75 percent of the resource base available to non-Indian communities.⁴ Underfunding of resources, particularly law enforcement and justice services, is a contributing factor to the high rates of crime in Indian country and the insufficient jail, court, and rehabilitation resources available to Native people.

Historical trauma from the oppression and disenfranchisement of past generations of American Indians is another factor that manifests in high rates of domestic violence, child abuse, alcoholism, suicide, and other social problems. The National Congress of American Indians' 2010 publication, *Background on Tribal Justice and Law Enforcement*, noted that violent crime on Indian reservations is experienced at 2.5 times the national rate and that some reservations experience more than 20 times the national rate of violent crime.⁵

Complicated criminal justice jurisdiction further contributes to these issues. Criminal justice in Indian country falls into two categories, one blending federal and tribal authority and the other blending state and tribal authority. More than half of all lower 48 state reservation-based tribes (134) and all Alaska Native tribes (229) fall into the category of state/tribal authority.⁶ Most tribal crime statistics focus mainly on federal/tribal reservations. Because local and state law enforcement often respond to and report on criminal investigations or calls for service on tribal land, crimes committed on tribal land are not always reported as tribal crime, but as city, county, or state crimes, depending on the jurisdictional authority of the responding agency. This can skew crime data and exclude tribes from qualifying for federal resources based on crime statistics. The Tribal Law and Order Act of 2010 called for greater communication and sharing of tribal crime data, and progress has been made in the representation of tribal crime in national crime statistics, with 158 tribal law enforcement agencies now submitting Uniform Crime Data to the Federal Bureau of Investigation (FBI).⁷

4. Stewart Wakeling et al. "Policing on Indian Reservations," *National Institute of Justice Journal* (January 2001): 4. <https://www.ncjrs.gov/pdffiles1/nij/188095.pdf>.

5. National Congress of American Indians, "Background on Tribal Justice and Law Enforcement," last updated November 17, 2011. http://www.ncai.org/resources/ncai_publications/background-on-tribal-justice-and-law-enforcement.

6. Carole Goldberg, "Tribal Jurisdiction Status Analysis," Tribal Court Clearinghouse, last updated February 16, 2010, <http://www.tribal-institute.org/lists/tjsa.htm>.

7. Steven W. Perry, "Tribal Crime Data Collection Activities, 2015" (Washington, DC: Bureau of Justice Statistics, 2015). <http://www.bjs.gov/content/pub/pdf/tcdca15.pdf>.

Tribal land and governmental structures

There are currently more than 56.2 million acres of Indian land, including 326 individual land areas held in trust for tribes by the United States. The federal government defines a federal Indian reservation as “an area of land reserved for a tribe or tribes under treaty or other agreement with the United States, executive order, or federal statute or administrative action as permanent tribal homelands, and where the federal government holds title to the land in trust on behalf of the tribe.”⁸ Tribal land includes reservations, pueblos, rancherias, missions, villages, and communities. A tribe’s territory may be one large land area or it may be a checkerboard of trust land areas crossing over multiple other jurisdictions.

The structure within which tribal police operate is not unlike that of local city or county law enforcement. Tribal police are either hired and supervised by a tribal council of community members who are voted into office by their peers and who operate under a constitution (much like any city council), or they are managed by the Bureau of Indian Affairs (BIA), under which they are federally commissioned. Tribal police operate by authority of a tribal law and order code much like any municipality’s criminal code. In addition, officers can be cross-commissioned with federal jurisdiction or be certified by the state. Tribal police, due to their adjacency to non-tribal municipalities, often have memoranda of understanding (MOU), mutual aid agreements, or cross-deputization agreements with city, county, and state law enforcement. They often work in multijurisdictional task forces in conjunction with federal entities such as the FBI; the Drug Enforcement Administration (DEA); the Department of Homeland Security (DHS); the Bureau of Alcohol, Tobacco, Firearms, and Explosives (ATF); and many others. In addition, tribal courts and law enforcement work together with local and state courts on Orders of Protection and other legal court orders.

Statutes and U.S. Supreme Court decisions have made the determination of Indian country criminal jurisdiction complex. Jurisdiction for crimes in Indian country is determined by looking at (1) the status of the perpetrator (Indian or non-Indian), (2) the status of the victim (Indian or non-Indian), (3) the type of offense involved (misdemeanor or felony), and (4) the location of the crime (whether on or off a reservation or trust land). Hence, legal jurisdiction and protections vary from state to state, resulting in a complex and often misunderstood maze of overlapping criminal jurisdictions. This jurisdictional confusion often leaves tribal people, particularly women, vulnerable and tribal police departments unable to enforce certain laws.

For purposes of criminal jurisdiction, members of all federally recognized tribes are “Indians,” regardless of what tribe’s territory they may be present on (25 *U.S.C.* 1301(2); *U.S. v. Lara*, 541 U.S. 193).⁹ For example, an enrolled member of the Navajo Nation is an “Indian” not only on Navajo Nation lands, but also on Seminole Nation land and on the reservation of any other federally recognized tribe.

8. U.S. Department of The Interior Bureau of Indian Affairs, Frequently Asked Questions, last updated July 8, 2016, <http://www.bia.gov/FAQs/>.

9. For full text of the Supreme Court decision, visit <https://supreme.justia.com/cases/federal/us/541/193/>.

Authorization and design of police departments in Indian country

Bureau of Indian Affairs direct service and 638 contracts authorization

The Indian Self-Determination and Education Assistance Act of 1975, also known as Public Law 93–638,¹⁰ gives tribes the authority to establish their own government functions and to contract with the BIA. This arrangement is referred to as a 638 contract, under which police departments are administered by tribes under contract with the BIA Office of Justice Services. It is the most common administrative arrangement in Indian country. A 638 contract establishes the department’s organizational structure, recommends performance standards, and provides federal funding for basic law enforcement services. Officers and non-sworn staff of these departments are tribal employees. Funding from a 638 contract may not cover the tribe’s full cost of law enforcement operations. Tribes often make up the cost with funding from grants or the tribe’s general operating budget.

The BIA Office of Justice Services operates 43 direct service law enforcement agencies on tribal lands. Officers in these agencies are sworn federal law enforcement officers. They are tasked with enforcing federal and, in some cases, state and tribal laws on reservations.

Public Law 280

In 1953, the U.S. Congress passed Public Law 83-280,¹¹ commonly referred to as Public Law (PL) 280. This was essentially a transfer of legal jurisdiction in Indian country from the federal government to state governments, which significantly changed the division of legal authority among tribal, federal, and state governments. Currently six states—California, Minnesota, Nebraska, Oregon, Wisconsin, and Alaska—have PL-280 status, which grants them extensive criminal and civil jurisdiction over tribal lands. Arizona, Idaho, Iowa, Montana, Nevada, North Dakota, South Dakota, Utah, and Washington have optional PL-280 status with varying levels of state jurisdiction. In most PL-280 jurisdictions, county sheriffs have the primary responsibility for law enforcement on tribal lands. In Alaska, the state troopers are responsible for law enforcement in Alaska Native Villages. The law impacts tribes in the following ways:

- Tribes in PL-280 states have to share more criminal authority with the state government. This arrangement applies nearly all state criminal laws to Indians on reservations, including minor offenses. By contrast, tribes that share criminal jurisdiction with the federal government may have criminal authority over minor crimes or misdemeanors, especially over Indian-on-Indian crime. This allows traditional tribal justice systems to govern their own people by employing modern law enforcement strategies and traditional restorative justice practices.
- PL 280 and similar laws did not provide any federal funding to support state jurisdiction, making them unfunded mandates. Since Indian trust lands are not subject to state and local property tax, many states and counties with jurisdiction over tribes have underfunded law enforcement and criminal justice court systems.
- Longstanding tensions between states and tribes have sometimes spilled over into the criminal justice system, and tribal members sometimes feel an anti-Indian bias, particularly against Indian victims.

10. For full text of the law, visit <http://www.bia.gov/cs/groups/mywvsp/documents/collection/idc017334.pdf>.

11. For full text of the federal code, visit <http://www.gpo.gov/fdsys/granule/USCODE-2010-title18/USCODE-2010-title18-part1-chap53-sec1162>.

- Tribes in PL-280 jurisdictions are ineligible to receive funding through 638 contracts, and federal financial support for tribal police and courts in PL-280 jurisdictions has lagged far behind that for other tribes. Funding data gathered by UCLA's Native Nations Law and Policy Center from the Department of the Interior reveals that tribes subject to state jurisdiction receive less than 20 percent what other tribes receive per capita for tribal law enforcement and justice systems.¹²
- The option for tribes to switch from state/tribal criminal authority to federal/tribal, known as *retrocession*, is under state control. In the event a tribe is granted retrocession, the tribe must finance its own justice systems. The Tribal Law and Order Act of 2010 granted the U.S. Department of Justice the discretion to accept concurrent federal jurisdiction within areas of Indian country that are also subject to state criminal jurisdiction under PL 280. To date, two Minnesota tribes have been approved for concurrent jurisdiction.

PL 280 is a complicated statute and has remained controversial since the time of its enactment in 1953. It has at times been misunderstood and misapplied by both federal and state governments.

Special law enforcement commission

Many tribal law enforcement officers in both PL-280 and non-PL-280 jurisdictions are eligible for a Special Law Enforcement Commission (SLEC) from the BIA. An SLEC authorizes a police officer to make arrests for violations of federal criminal statutes and enforce federal fishing and wildlife regulations in Indian country without compensation by the federal government. To be eligible for an SLEC, the officer must be a full-time certified officer employed by a tribal police department that has a deputization agreement with the BIA. He or she must complete an SLEC application packet, verify completion of the Indian Police Academy and/or state Police Officer Standards and Training (POST) academy, and pass an initial background check and subsequent background checks every five years. The BIA maintains a database of all SLECs and can revoke deputization agreements and individual commissions if they are misused or fail to meet requirements. SLECs are an important tool for tribal law enforcement in that they grant officers the authority to actively respond to crime threats in their jurisdiction and provide liability coverage within the scope of the officers' duties.

Tribal jurisdiction resources

Other relevant tribal resources include the following:

- U.S. Department of Justice: Tribal Justice and Safety – <https://www.justice.gov/tribal>
- National Institute of Justice: Tribal Crime and Justice – <http://www.nij.gov/topics/tribal-justice>
- Tribal Law and Policy Institute – <http://www.home.tlpi.org>
- National Indian Law Library – <http://www.narf.org/nill>
- Tribal Law and Order Resource Center – <http://tloa.ncai.org>

12. Carole Goldberg and Duane Champagne, "Final Report: Law Enforcement and Criminal Justice Under PL-280," (Los Angeles: UCLA Law Native Nations and Policy Center, 2007). https://law.ucla.edu/~media/Files/UCLA/Law/Pages/Publications/CEN_NAT_PUB%20Law%20Enforcement%20Criminal%20Justice%20Public%20Law%20280.ashx?filedownload=1.

Community Policing Defined

The COPS Office defines community policing as “a philosophy that promotes organizational strategies which support the systematic use of partnerships and problem-solving techniques to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime.”¹³

Community policing is not a new concept. It has been seen for decades in patrol cops walking their beats. It was institutionalized through implementation of the COPS Office in 1994. Today it continues to evolve as new technologies become more widely used and high-profile law enforcement events capture national attention.

Tribal police departments and the small, self-governed communities they generally serve are particularly well-suited for the community policing philosophy.

Elements of community policing

There are three primary elements of community policing:

1. Community Partnerships

Partnerships between the police and the tribal leadership, tribal organizations, and community members can be used to develop collaborative solutions to anticipated challenges and improve trust between the police and those they serve. Other partners may include state or local government agencies, local community groups and service providers, private businesses, and the media.

Figure 1. Elements of community policing



13. COPS Office, Community Policing Defined (Washington, DC: COPS Office, 2012). <http://ric-zai-inc.com/Publications/cops-p157-pub.pdf>.

2. Organizational Transformation

Operationalizing an agency-wide community policing design may include transformations to organizational structure, policies, and procedures. Organizational transformations may include the following:

- Alignment of organizational management information systems that inform and support community partnerships
- Design and implementation of policies and accountability systems
- Incorporation of community policing principles into the agency staffing plan, from the hiring stage to training and performance evaluations
- Implementation of deployment strategies that make proactive problem solving possible

3. Problem Solving

Rather than reacting to crime after it occurs, the problem-solving model encourages departments to develop proactive, predictive solutions to what were previously identified as the underlying conditions contributing to community safety problems. Key to this type of policing model is the proactive and systematic examination of identified problems in order to design and rigorously evaluate effective police responses. This process, commonly known as the SARA model, typically follows four steps: scanning, analysis, response, and assessment.

Problem-oriented policing targets the deployment of police services based upon actual, current crime data and community complaints. It directs resources to the most pressing concerns of both the police and the community, which, in turn, builds community trust.

Further community policing training resources include the following:

- The COPS Office: <http://www.cops.usdoj.gov/Default.asp?Item=2624>
- The COPS Office Learning Portal: <http://cops.igpa.uillinois.edu/>
- BIA Indian Police Academy: <http://www.bia.gov/WhoWeAre/BIA/OJS/ojs-training/index.htm>
- Western Community Policing Institute: <http://www.tribaltraining.com/training/community-policing/>
- Wichita State University, Regional Community Policing Institute: <http://webs.wichita.edu/?u=rcpi&p=/index/>
- State Law Enforcement Standards and Training Departments: <https://www.iadlest.org/POSTPortal.aspx>

Getting started with community policing

Once a police leader commits to the community policing philosophy and organizational design changes, there are a number of steps that should be considered and followed to ensure the design changes and strategies match the needs and desires of the community, its leadership, and the police department.

Building trust

In order to preserve the department's commitment to community safety—including the safety of its own staff—police leadership must build trust both inside and outside the department. The trust of tribal elders, the tribal council, and community members is essential to gaining and keeping community and tribal leadership's support, just as the trust of officers and employees is essential to maintaining morale and loyalty. Like any change, trust building is a gradual and ongoing process.

The attitudes and examples of police leaders are of key importance. Leadership must embody the principles and qualities most wanted and needed in subordinates. This process is often referred to as leading change. Subordinates will reflect the standard they see, not necessarily the standard of expectation. Law enforcement leaders and executives should do the following to help build trust:

- Talk to the tribal council, service providers, tribal elders, schools, youth program providers, victims' services providers, school teachers and administrators, and others to assess their needs, how policing can change to meet those needs, and their support for proposed changes. When discussing police services, have a simple handout that outlines the agency's mission, values, approach, and goals.
- Consider forming a public safety committee with various representatives from the tribal community. This group can help determine safety needs, coordinate and support new efforts, and observe outcomes. Having trusted community allies in this role can add to the department's openness and accountability to tribal membership.
- Be transparent and responsive throughout the planning and implementation of the agency's current work and future plans. Promote and explain its philosophy and activities as often as possible with stakeholders. Allow tribal members to ask questions and share their comments and complaints.

Penobscot Nation Police Department – Updating the Citizen Complaint Process



In an effort to be responsive and transparent, the Penobscot Nation Police Department developed a citizen complaint program that merges BIA and state reporting requirements with the needs of the tribe. One key change was removing the language from the complaint form about the consequences of filing a false report, as the police chief wanted to ensure that tribal members understood that the police department would believe and act fairly upon their complaints. The tribal council reviewed and provided input on the form. Upon approval, the updated form became part of the department's standard operating procedure. Copies of the form and policy are now posted in the entry of the police department for ease of access. The police department reminds the community about the citizen complaint process by sharing the information in the tribal newsletter once a year.

Assessing needs

There is no one-size-fits-all model for community policing. Every tribe and jurisdiction will find a different combination of strategies that work. The key is involving staff and community stakeholders in the process of determining police and community safety needs. Giving everyone a voice will build trust and support for the programs and ensure that the most pressing issues are addressed.

Engaging community members

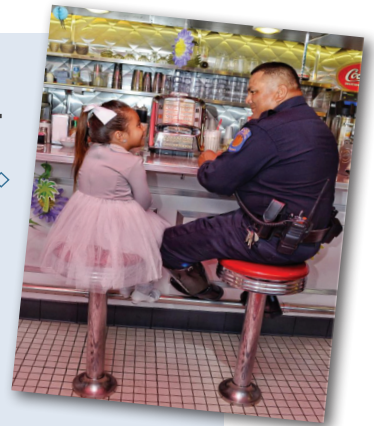
The following strategies can help to engage the community in assessing public safety needs:

- **Conduct a community safety survey.** Consider designing a short survey for tribal leadership and community members. Surveys may collect information about crime and safety concerns, the effectiveness of current safety programs, and the types of safety programming respondents would like to see. Community surveys can be distributed by mail, email, or in person at tribal meetings. In addition to community needs assessments, some agencies also distribute targeted surveys to victims of crime or those who have been involved with the criminal justice system to inquire about their experience and what processes could be improved.
- **Hold community meetings or listening sessions to discuss safety concerns.** Tribal membership listening sessions or community meetings are good forums to share community policing plans and to listen to concerns and questions from the community. Set a clear agenda for the meeting and focus on the department's plans for both current crime prevention and future responses. Include officers and supervisors who are known to the tribal members, so that they can speak about their roles in the department. Allow for plenty of time for community comments and provide feedback on how you will follow up. These interactions can be formal meetings or informal conversations over coffee, depending on the culture and preferences of the tribe.

Salt River Police Department – Coffee with a Cop



The Coffee with a Cop model is an easy, informal way to build trust and learn about the community's needs. Simply select a local coffee shop or restaurant, set a date and time, and advertise the opportunity for the community to speak one-on-one with officers. The Salt River Police Department, a participant in the IACP Indian country Law Enforcement Section Community Policing Questionnaire, hosts Coffee with a Cop events at least twice a year to connect with members of the Pima-Maricopa Indian community it serves. Community members come and discuss any issues or concerns they may have in a relaxed setting over a cup of coffee. The department also offers a similar event for young community members called "Pop with a Cop," which allows young people the opportunity to learn about policing and the department's Explorer Post. The department promotes the events through the tribe's newspaper, e-mail, flyers, and announcements at council meetings. The Salt River Police Chief invited the Mesa (Arizona) Police Department to join a recent event, and the Mesa Police Chief and command staff attended, showing tribal members that the neighboring police departments work collaboratively to protect their community.



A Salt River police officer chats with a young community member.

- **Develop a strategic plan.** The process of formulating a written plan for public safety can be an effective way to ensure that the tribe, police department, and community are on the same page regarding public safety goals and outcomes. Involve the tribal council, department heads, and members in the planning process to discuss what unmet needs they have seen in their interactions with the tribe. Invite them to help with the strategic planning process to identify goals for meeting these needs.

Engaging staff

Strategies to engage staff in trust-building efforts include the following:

- **Train officers.** While the philosophy of community engagement seems simple, the shift in priority and activity can be difficult for officers to adjust to. It is essential that all levels of the department embrace the community policing style of service, particularly the line-level officers who are the department's most public face. It is important to provide officers with training on community policing so they can better understand their assigned tasks. Providing training on cultural competency and communicating with persons with limited English proficiency can help officers move past barriers and better engage the people they serve. Other helpful training topics are customer service and interpersonal communication. It is helpful to train supervisors in these topics as well, so that they can successfully lead and evaluate the line officers in their application of community policing activities.
- **Hire in the spirit of service.** When bringing on new officers, police recruiters should look for candidates who understand and believe in the service-oriented focus of policing. With retention being a particular issue for tribal police departments, hiring officers who are a good fit within the organizational culture is essential. One useful tool for determining fit is to create a written or video job description that gives a realistic preview of the job and its full range of duties; this can help ensure that candidates understand the both the day-to-day work and the philosophy behind it.
- **Mentor officers.** Younger officers who grew up in the technology age may be less skilled at interacting with the community face to face. Matching new officers with more experienced officers can help them learn how to better communicate with the public and understand native culture and community policing philosophy. In turn, veteran officers may learn more about new technologies and gain new insights into interacting with youth and young adults through working with younger officers.
- **Solicit officer feedback.** Patrol officers have valuable knowledge of the community and ideas about improving police-community relationships. Engage them in the planning and implementation process through surveys, staff meetings, and informal conversations with the police chief. It is important to provide feedback to officers who offer ideas—let them know how their ideas may be used or explored or why a particular idea may not work at the time.
- **Issue assignments that align with officer interests.** Personal hobbies such as bicycling, social media, or cultural crafts are great activities through which officers can bond and build trust with tribal members, particularly the youth. Interest- and skill-based assignments can build morale and allow for leadership and professional development.
- **Incorporate community policing into annual employee evaluations.** Yearly goal setting and evaluation of all police employees is a valuable task for informing the chief about the performance of individuals, teams, and the department. Evaluating staff on specific community policing values, strategies, and goals can help motivate officers, identify training needs, and hold the agency and individual staff accountable for the community policing mission.

The needs and preferences identified in these community and staff engagement activities will direct which community policing strategies an agency might try to implement. The agency leaders profiled in this publication, and others around the country who have implemented successful programs, are willing to share their experience with tribal leaders looking to implement new programs. IACP's Indian Country Law Enforcement Section can facilitate requests for support and mentoring for tribal police chiefs.

Training and technical assistance services offered by several branches of the U.S. Department of Justice can provide guidance on enhancing or starting a new program:

- COPS Office Technical Assistance – <http://www.cops.usdoj.gov/Default.asp?Item=2616>
- COPS Office Training – <http://www.cops.usdoj.gov/Default.asp?Item=262>
- Bureau of Justice Assistance – <https://www.bjatrainning.org/working-with-nttac/requestors>
- Department of Justice's Tribal Justice and Safety Website – <http://www.justice.gov/tribal/training-and-technical-assistance>

The success of any community policing initiative and the time it takes to implement and fully embed into organizational procedures and culture will depend on the nature of the changes to be made, the support from officers and the community, and the available resources of the department and the partnerships that support it. A working understanding of the impact that organizational and operational changes will have on the department and the community is helpful. More resources for planning and implementing community policing programs are available from the COPS Office and the IACP.

Gun Lake Department of Public Safety – Engaging Officers through Their Interests



When hiring, the Gun Lake Department of Public Safety prioritizes officers' fit with the department's culture and priorities. Beyond hiring, the police chief also factors officer fit into the department's engagement and retention strategy by assigning special projects that align with officers' interests and hobbies. Knowing that one officer was interested in bicycling, the chief assigned the officer to plan a bike rodeo for children. The officer was motivated to create a truly special event, and his enthusiasm was evident to the children involved, who instantly connected with him. Assignments like these generate officer buy-in to the community policing philosophy while also offering leadership opportunities that support professional development and improve officer satisfaction.

Community policing resources

- COPS Office Community Policing Self-Assessment Tool – <http://www.cops.usdoj.gov/Default.asp?Item=2673>
- COPS Office Performance Appraisal Guidance – http://cops.usdoj.gov/html/dispatch/October_2008/performance_evaluation.htm
- COPS Office Police Ethics and Integrity Training – <http://www.cops.usdoj.gov/Default.asp?Item=2618>
- *Building Trust Between Police and the Communities they Serve: An Internal Affairs Promising Practices Guide for Law Enforcement* – <http://www.theiacp.org/portals/0/pdfs/BuildingTrust.pdf>
- *Best Practices Guide: Strategic Planning: Building Strong Community Police Partnerships in Small Towns* – <http://www.theiacp.org/portals/0/pdfs/BP-StrategicPlanning.pdf>
- *Hiring in the Spirit of Service* – <http://ric-zai-inc.com/Publications/cops-p090-pub.pdf>
- IACP Community Survey Resources – <http://www.theiacp.org/International-and-Community-Surveys>
- IACP Tribal Community Policing Webinar series – <http://www.theiacp.org/Tribal-Community-Policing>
- *Performance Evaluations and the Smaller Police Agency* – <http://www.theiacp.org/Portals/0/pdfs/BigIdeasFall2007.pdf>

Tribal Community Policing Strategies

Being small and self-governed, tribal law enforcement often has the opportunity to be nimble and, with the support of the tribal government, to test new and innovative justice ideas. This section outlines some of the effective and innovative ways that tribal law enforcement agencies are implementing community policing, including numerous examples from the research sites.

Agency-wide implementation: every officer is a community police officer

For tribal agencies, community policing is not a program; rather, it is a philosophy. It is dynamic and action oriented. Most tribal agencies do not have designated community police officers—it is everyone’s job to serve as a liaison with the community. As with most small law enforcement agencies, tribal police officers must balance their enforcement and

Tlingit and Haida Tribes – Village Public Safety Officer Program



Village Public Safety Officers (VPSO) serve tribal villages in Alaska in partnership with the Alaska State Troopers and tribal governing entities such as the Tlingit and Haida Central Council. VPSOs are true community police officers, working with all facets of their villages to determine what services the community wants and needs.

While the jurisdictional organization in Alaska differs from that of the lower 48 states, there is much to be learned from the officers’ community interactions. Some VPSOs refer to themselves as “full patch,” referring to serving all of the emergency functions shown on their uniform patch: law enforcement, fire, emergency medical service, and search and rescue. They work with village mayors, councils, and other stakeholders to determine the most pressing needs. Often located alone in remote villages with backup an hour or more away, their safety depends on being a part of the community.

Like traditional “beat officers,” VPSOs spend the majority of their time out of their cars interacting with the community. VPSOs have a certain degree of autonomy, and they are encouraged to develop their own style of community interaction based on their own personalities and the lifestyle of the villagers. For example, one VPSO has a coffee route around town, filling up in one spot, refilling in another, and talking to people around town as he goes, while another organizes fun events for local children. The VPSOs get to know the families in their community, and they prioritize treating village members with respect even when they have to make an arrest or serve a warrant. Their interactions at the point of intervention or arrest focus not only on justice for offenses, but on how they can work together to prevent future incidents.

support roles. With limited resources and large land areas in their jurisdictions, many tribal officers patrol on their own and may have to wait a considerable amount of time for backup to arrive. From an officer safety standpoint, officers are more likely to know what they are walking into when they respond to a call, and can more easily deescalate tense situations, when they have relationships with tribal members and can communicate with them effectively.

The small size of many tribal agencies brings unique opportunities for officers to get to know their community members personally and to offer assistance above and beyond standard police services. Tribal executives and officers can share numerous examples of daily, informal contact with the community: checking in on elderly tribal members, giving people rides home, stopping to play basketball with tribal youth, and even helping to get livestock off the roads in rural areas. Examples of these positive social interactions can be found throughout this publication.

The role of respect is important in tribal communities. As sovereignty and jurisdictional authority expand in Indian country, tribes take a great deal of pride in being able to take care of their people. From the law enforcement perspective, agencies are most effective when they share in their communities' respect for tribal agencies and governing bodies, and for the people, culture, and history of the tribes they work for.

Partnerships

Community partnerships are one of the pillars of community policing. Because of the uniqueness of each tribal community and culture, these partnerships take on many forms and include a wide variety of internal and external partners.

Many tribes face historical and ongoing trauma caused by past and, in some cases, continuing, disenfranchisement and oppression. This can lead to lack of trust in state, local, or national initiatives and reluctance of tribal governments to engage in multijurisdictional agreements or other joint initiatives. This distrust can be overcome by carefully building relationships over time and by focusing on realistic goals and outcomes. By realizing expectations and keeping promises, departments can demonstrate their integrity and good faith with actions as well as words.

Cultural understanding and respect for Native traditions is essential to forming and maintaining partnerships with tribes. Research site participants consistently reported that the foundation of all successful partnerships was to communicate openly and often. Participants noted the importance of making special considerations for those in the community who may have limited English proficiency or other communication barriers to ensure that everyone has equal access to police services and that community policing plans are reflective of the whole community. Those agencies that prioritized making connections and sustaining them were better prepared to meet agency and tribal member needs.

In many instances, partnerships in tribal agencies may take an informal approach that focuses more on personal relationships rather than formal agreements or MOUs. Other agencies find that putting formal agreements in place helps to define the terms of the partnership and sustain the relationship should staff or governance change.

Chickasaw Nation – Partnerships and Cross-Commissions

The Chickasaw Lighthorse Police Department has MOUs with 47 different agencies. They rely on these relationships for resources and support, as their service area is non-reservation, covering a checkerboard jurisdiction over 13 counties.

The department uses a standard MOU template created by the BIA and agreed upon by the State of Oklahoma and Indian tribes in Oklahoma. Agencies wanting to cross-commission with tribal law enforcement must pass a resolution agreeing to the cross-commission, signed by the agency's chief official and head law enforcement officer.

The key to maintaining so many partnerships is training officers so that the department knows who to call when certain services are needed. State-level POST training on tribal law enforcement jurisdiction is provided for all Oklahoma law enforcement officers, who are tested on it every three years. Much training also happens on the job, as officers get to know the partners and resources in their patrol areas.

Support goes both ways; with the tribal governor's encouragement, the Chickasaw Lighthorse Police are often called upon to share equipment, assist with missing person searches, and offer other services to non-tribal agencies. Their reputation for readily and capably providing assistance not only strengthens their agency partnerships but also builds the Chickasaw tribal members' trust that their police department is a strong and supportive resource.



Chief Wesley of the Lighthorse Police Department delivers an April 2016 presentation on community policing.

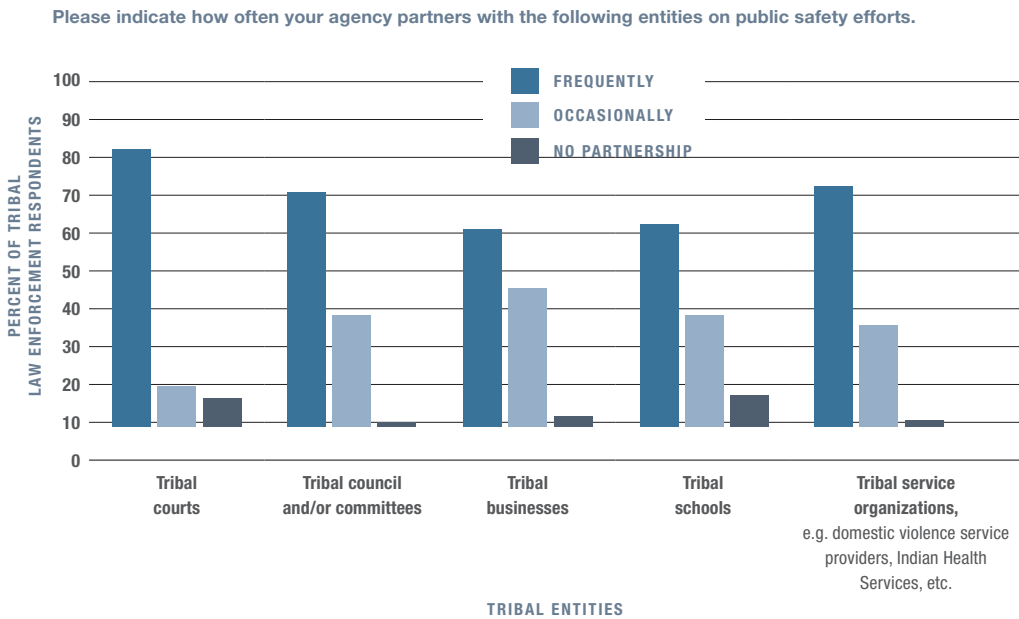
The next section will look at some of the most common types of partnerships: internal tribal partnerships, crime-focused partnerships, training partnerships, information-sharing partnerships, and court partnerships.

Partnerships within tribes

While tribes vary in the level of services they are able to provide, all tribes can benefit from sharing information across departments and tribal staff. One sentiment heard at every research site was “if they ask us, we will be there.” Tribal law enforcement places a priority on visibility in the community and participation in tribal events. On a daily basis, tribal police officers can be found out in the community at fun runs, family days, cultural events, youth programs, and more.

IACP's questionnaire of tribal law enforcement showed just how prevalent these internal partnerships are, with more than 50 percent of respondents partnering frequently with their tribal council, court, businesses, schools, and service providers and more than 90 percent partnering at least occasionally with these groups.

Figure 2. Frequency of partnership between law enforcement and other tribal entities



Because many tribes are small and their government services are typically located close together, it is easy for them to coordinate. Tribal departments serve the same small population, so they can work together on a personal level to meet tribal members’ individual needs. Several tribes reported being able to offer wrap-around services and monitoring for tribal members, particularly those with addiction or mental health issues. Service gaps may be discovered through informal conversations or regular check-in meetings.

As tribal law enforcement agencies become more established and trusted around Indian country, tribal members have become increasingly willing to call their tribal police officers for all types of needs. Police should therefore be aware of available services within the various tribal departments so they can connect community members with what they need. To keep each other up-to-date on resources and issues in the community,

Pueblo of Jemez – Justice Advisory Committee



The Jemez Justice Advisory Committee is made up of tribal government employees from the police department and other tribal agencies who work on Coordinated Tribal Assistance Solicitation (CTAS) grants. The committee meets monthly to talk about grant progress. The ongoing nature of the partnership allows committee members to share resources and information to maximize the deliverables of the active grants. It also provides the opportunity to identify service and funding gaps and to work together to apply for new grants to meet those needs. Grant projects include a veterans’ jail diversion program and an initiative to prevent and respond to elder abuse and intimate partner violence. By having this group in place, the tribe is better positioned to apply for future funding: they can show a history of successful collaboration and work together on ideas for new proposals.

police department heads in some tribes meet regularly with each other and tribal leadership to provide ongoing updates and work together towards goals or form multi-disciplinary service groups to talk about needs specific to youth, the elderly, or other segments of the community. Partnerships like these can be a good way to leverage additional grant dollars by sharing resources, especially for departments which have the infrastructure in place to apply for new funding as a team.

Crime-focused partnerships

Many of the partnerships, task forces, and working groups active in Indian country address specific crimes or quality-of-life issues in the community. Eighty-eight percent of respondents in IACP's tribal community policing questionnaire reported providing some type of community-based crime prevention outreach. These projects may be grant funded, sponsored by the tribe, or taken on with pooled agency resources and community volunteers. Domestic violence and drug concerns are among the most common targets of crime-focused partnerships in Indian country, but tribal communities can come together to support all types of community-identified concerns.

Crime and safety partnerships typically share a common goal, be it reducing drug use, raising awareness about domestic violence resources, or cutting down on illegal dumping on protected land. Some tribal teams find it helpful to write a mission statement and goals to formalize and sustain the work. Partnerships are often initiated by one strong leader, but sustaining efforts depends on engaging stakeholders who believe in the mission of the project. Crime-focused partnerships may be small, with just a few department heads, or they may be quite large, bringing in representatives from other tribes, schools, and state and local service providers. The most effective partnerships engage tribal members who carry the message of the work to their families and friends, generating community buy-in. For this reason, it is important to regularly promote the work of the partnership and to invite community members to get involved.

Penobscot Nation – Community Problems Working Group



In 2012, the Penobscot Nation Police Department formed the Community Problems Working Group, in an effort to increase community input and improve transparency in its decision making. Its mission is to identify, address, and resolve community concerns collaboratively among police, tribal service providers, elected officials, and the community. The group acknowledges that community problems are systemic in nature and their solution should not fall on the shoulders of any one department.

Each member takes it in rotation to chair the monthly meetings; this encourages joint responsibility and ownership and builds positive relationships among representatives of the tribal community. The group discusses and recommends solutions to youth concerns, drug use, and other social issues that can result in criminal behavior if ignored. As a result of this partnership, the tribal police and local township police have set up an anonymous tip line for reporting underage drinking, drug issues, and other crimes.

Outdated and insufficient tribal codes are an issue for some tribes. When the codes don't change with the times and needs, it can be difficult for law enforcement to have the statutory guidance and authority to effectively manage crime, safety, and quality of life issues. For example, with national changes in Indian country domestic violence jurisdiction in progress or on the horizon through the Violence Against Women Reauthorization Act of 2013, many tribes are working on code updates to reflect the new justice processes. Updating tribal codes is an important area of partnership for police, courts, and councils. This work may be done through task forces, public safety committees, or more informal working groups. By working together to determine appropriate code content and how the code will be enforced, tribes can ensure a fair approach for responding to the issue through the entire tribal justice system.

Training partnerships

Quality training is essential in all law enforcement agencies to ensure that officers are prepared for all situations they might encounter on the job. Tribal community policing questionnaire results showed frequent officer training to be the most common community policing organizational transformation strategy, with 70 percent of responding departments providing frequent training and 28 percent providing occasional training. As smaller agencies, many tribal police departments have limited budgets, and they depend on partnerships to get their officers the training they need. The BIA Office of Justice Services is one of the key training partners for tribal law enforcement, offering academy training for officers, supervisors, and executives.

Trainings can also be an important way for tribal police departments to build relationships with neighboring tribal, state, and local agencies to encourage cooperation and increase awareness about jurisdiction.

A simple ride-along with an officer in another jurisdiction can be a low-cost and effective training tool through which an officer can learn about different law enforcement activities and how other agencies deal with similar issues. For example, a tribal officer may be able to learn more about road work from a sheriff's deputy, while the deputy gains a better understanding of relating to tribal members.

Prairie Band Potawatomi Nation – Interagency Domestic Violence Training



The Prairie Band Potawatomi Tribal Police Department has a strong partnership with the tribe's Victim Services Department to promote domestic violence resources. The Victims Services Department, which has won national and state awards for its outreach programs, can regularly be found at community events, offering face painting for children and resources for adults. The police department is an important partner at these events.

Staff from the Victims Services Department developed a domestic violence training for officers with hands-on scenarios. The training helped prepare officers for what they would encounter on a typical call, focusing on how to support victims on-scene and connect them with resources for ongoing support. The training also shared best practices for reporting and documenting abuse calls to improve case outcomes and prevent future abuse.

Chickasaw Nation – Sexual Assault Response Team



The Chickasaw Nation developed and implemented its own Sexual Assault Nurse Examiner (SANE) program for tribal members. Recognizing that sexual assault victims had to travel 60 miles to get an exam, the tribe saw the need to bring victims' services closer. Having access to these services in their own community, from nurses who understand tribal culture, brings comfort to victims during a traumatic and emotional experience.

SANE nurses receive 40 hours of classroom and three days of clinical training. To provide comprehensive services to victims, the tribe coordinates a multidisciplinary Sexual Assault Response Team (SART) that includes representatives from the tribe's violence prevention, legal, administrative, behavioral health, and police departments, as well as Chickasaw Nation Medical Center SANE nurses, emergency room doctors, chaplains, and security. The SART meets quarterly and reviews each individual case to discuss best practices and areas for improvement to ensure that care is consistently patient-centered and provided with a trauma-informed approach.

Some members of the tribal SART also participate in the Pontotoc County Community Crisis Response Team, which includes members from East Central University, Mercy Hospital-Ada, Family Crisis Center, Ada (Oklahoma) Police Department, and Pontotoc County (Oklahoma) Sheriff's Office, as well as advocates, assistant district attorneys, and a judge from the Pontotoc County Court. This team meets regularly to respond to county domestic and sexual violence cases and to improve collaboration and coordination of services.

Law enforcement's role in the SART is to provide information regarding cases, such as chain of custody, investigation status, and arrest of perpetrator. Tribal police are often not the first responders on the scene of an assault due to the Nation's checkerboard jurisdiction, so this joint communication and training is essential for coordinating services, completing investigations, and providing the best possible care for victims.

Nez Perce Tribe – Multijurisdictional Conference

Soon after the arrival of the Nez Perce Tribal Police Department's new police chief, a two-day conference brought together more than 300 tribal, local, and state police and court representatives from the five counties within which the Nez Perce reservation is located. The goals of the conference were to identify and solve challenges posed by the tribe's complex jurisdictional issues and to enhance and encourage collaboration and resource sharing among agencies within the Nez Perce reservation. The conference featured facilitated discussions that gave everyone an opportunity to voice their ideas and concerns. Special guest speakers shared information on jurisdictional issues and successful partnerships in similar tribal communities. Federal partners presented on their roles in Indian country, a state senator shared legislative updates, and a sheriff shared his experience with setting up a cross-deputization agreement with tribal police. The event was so successful that plans are underway to continue the meeting annually.



Penobscot Nation – Regional Joint Training

The Penobscot Nation Police Department recently hosted a training with Canine Services of Maine to certify canine handlers. Recognizing the interest in the topic, the Penobscot police chief invited other tribal, local, state, and federal agencies to attend. The visiting trainees got to experience working with a tribal community, culture, and jurisdiction, many for the first time. Community members, who were initially uncomfortable with the outside law enforcement presence on the reservation, came to understand the value of having this multijurisdictional group of trained canine handlers to help fight drug issues on and around the reservation. In addition to its primary mission of detecting and deterring illegal drugs, the canine program became a way for participants to network and learn from each other.



An officer and a K-9 of the Penobscot Nation Police Department pose with their vehicle. The Penobscot Nation PD involved tribal members in choosing departmental vehicles and designing livery and logos (see sidebar p. 28).

Tribal agencies sometimes send presenters out to state and local agencies to educate their staff about the tribal police department's role, tribal customs, or other areas of expertise. For PL-280 states and other areas with shared jurisdiction, cultural training from the tribe can help reduce tensions when the partner agency needs to report a tribal incident. State and local law enforcement agencies may also invite tribal officers to attend their trainings, or the agencies may work together to plan and implement joint trainings.

Information-sharing partnerships

Access to federal, state, and local criminal justice information-sharing databases is a concern for tribes around the nation. Without access to criminal information, tribes often don't have the ability to identify probation violators or fugitives with active warrants; some do not have the resources to run pre-employment background checks on people working in casinos or with vulnerable populations. As a result, people who commit crimes in one reservation or gaming establishment often go on to commit new offenses in another. With more open communication, tribes can stop these individuals before they cause further harm.

According to IACP's questionnaire, 60 percent of tribal police chiefs currently share criminal intelligence such as warrants, detention records, driver's license, and court records with other tribes, and 45 percent share such information with state, local, or federal law enforcement partners. To increase these numbers, the U.S. Department of Justice recently launched the Tribal Access Program for National Crime Information (TAP), which provides federally recognized tribes access to national crime information databases for both civil and criminal purposes. At the time of publication, the project was entering its pilot phase but is slated to expand to all federally recognized tribes in the coming years. More information can be found at <http://www.justice.gov/tribal/tribal-access-program-tap>.

Sycuan Tribal Police Department – Cross-Training of Officers

The California Commission on Peace Officer Standards and Training (CA POST) requires 24 hours of in-service training, or continued professional and perishable skills training, every two years. Sycuan police officers complete those classes and practical exercises with deputies of the San Diego Sheriff’s Department, which charges only a nominal fee for the tribal officers to participate. Past training topics have included active shooter exercises (table top and practical), tactical communications, high-risk traffic stops, and using K-9 units in building searches.



In addition to the required POST training, Sycuan Tribal Police Department plays a major role in planning other topic-specific station- and area-level training with the sheriff’s department. Both agencies volunteer instructors and training coordinators for the sessions, and most of the area-level training is conducted on the reservation, giving deputies an opportunity to familiarize themselves with the area and tribal culture. These trainings have allowed the Sycuan Tribal Police Department and the sheriff’s office to maximize their training resources and allowed officers and deputies to network and learn from each other. Officers from the San Pasqual Tribal Police Department will join in on an upcoming active shooter training, and Sycuan police are working to include other San Diego County tribal police department staff in future trainings.

Tribal Law Enforcement Consortium of Arizona

The Tribal Law Enforcement Consortium of Arizona is a network of tribes in the Phoenix, Arizona, area who are working together to share information with each other through the state’s fusion center, the Arizona Counter Terrorism Information Center. The pilot project began in 2013 with five tribal police departments: Ak-Chin, Fort McDowell, Gila River, Salt River, and Tohono O’odham. Prior to the project, these neighboring tribes did not share any information, but their law enforcement leaders now meet regularly to discuss information sharing. The tribes and the fusion center worked closely to build the tribes’ capacity to share information, determining a way for tribes to share only the information they were comfortable sharing, both among each other and with the state. The fusion center created a tribal position on its governance board, giving tribes a voice in the center’s policy and operation, and offered the tribes work space and access to the center’s technology resources at no cost. It also offered a 40-hour Terrorism Liaison Officer (TLO) training especially for tribal police officers and firefighters, covering the standard TLO curriculum plus an additional session on tribal sovereignty. The fusion center intends to invite other Arizona tribes into the consortium once the pilot phase is complete.

While TAP and other efforts are being implemented at the national level, many tribes also face barriers to information sharing at the state and local level. Some states and counties misunderstand tribal law enforcement jurisdiction and authority and are hesitant to enter into MOUs or cross-deputization agreements. Some tribes hesitate to participate because of privacy and sovereignty concerns over giving their information to outside partners.

Sycuan Tribal Police Department – State-Level Information-Sharing Partnership

California code states that that a law enforcement program must be a public (e.g., municipal, county, state, or federal) agency to access the state’s robust law enforcement telecommunications system, the California Law Enforcement Telecommunications System (CLETS). Nowhere in the code does it define tribes or their respective agencies as “public,” so while qualified tribal law enforcement agencies are allowed access to federal systems, such as the Federal Bureau of Investigation’s National Crime Information Center (NCIC), they could not access the state’s information-sharing system. Recognizing that this inability to access public safety information was putting officers and tribal communities at risk, the Sycuan Tribal Police Department partnered with the California Attorney General’s Office and the BIA to develop a solution.

Since the BIA commissions all Sycuan officers, it applied, as a public agency, for CLETS access for its own commissioned officers. The California Attorney General’s CLETS Advisory Committee reviewed and approved the application, as well as an update to the CLETS Policies, Practices, and Procedures allowing law enforcement officers who are exercising powers by virtue of being deputized by a federal, state, or local criminal justice agency, and who meet the state peace officer training requirements, to qualify for CLETS access. Sycuan police can now access CLETS via the Sycuan Tribal Police Department’s terminals and patrol vehicles’ mobile digital computers (MDC).

While the CLETS application was being reviewed, Sycuan Police Department, with support from the San Diego Sheriff’s Department, also applied for and was granted access to and membership in the Automated Regional Justice Information System (ARJIS), a joint-powers agency governed by local police chiefs and the sheriff. Because of these strong federal, state, and local partnerships, the Sycuan Tribal Police Department now has the ability to input and query multiple robust information systems—local systems with the San Diego Sheriff’s Department, regional systems with ARJIS, and state and federal systems with CLETS.

Many tribes face resource challenges that make it difficult to free up and train officers to focus on information-sharing work.¹⁴ Readily accessible criminal justice information has a notable effect on officer and community safety, and as tribes come to understand the benefits of information sharing, more are entering into justice information-sharing partnerships in ways that align with their sovereignty and privacy preferences.

Court partnerships

Many tribes have very strong relationships between their internal and external law enforcement and court departments. This coordination within the justice system is essential for community policing. When it breaks down, community members notice the lack of accountability for crime and lose trust in the justice system and in the police who are its most public face.

14. For more on the common challenges related to tribal information sharing, see the 2013 white paper of the Tribal Information Sharing Working Group, “Principles and Recommendations for Advancing Justice and Public Safety Information Sharing in Indian Country” (http://www.theiacp.org/Portals/0/documents/pdfs/Advancing_InfoSharing_IndianCountry_2013.pdf).

Tlingit and Haida Tribes – Court Security Partnership

The Tlingit and Haida Central Council Tribal Court, while physically located in the city of Juneau, Alaska, serves tribal members in remote villages. Much of the court's case load is managed through a telejustice system that allows cases to be heard and argued remotely. Because so much of the court staff works from remote locations, often only one or two people are on site at the court facility in Juneau, which had no security plan.

Recognizing the risk of this setup, the tribal court staff partnered with the Juneau Police Department (JPD) to do a security evaluation. This resulted in a reorganization of the court office layout and the addition of a panic button that directly calls JPD should a violent act or other incident occur. This partnership improved safety at the court and provided an open line of communication for other ways the Tlingit and Haida Tribal Court and JPD can work together. Such communication is particularly important now and in the coming years, as state and federal policy changes may soon expand tribal court jurisdiction.



To maintain strong relationships with the court system, police departments rely first and foremost on simple communication. By talking regularly and understanding each department's needs and preferences, be they reporting requirements or diversion programs, agencies can work together to improve justice services, community perceptions, and public safety.

Pueblo of Jemez – Veterans Court

The Pueblo of Jemez Police Department partners with the tribal court and other tribal offices to administer a veterans' services and jail diversion program. The tribe has more than 200 veterans whose service ranges from World War II to the present day, and it recognizes their unique needs, which may include mental health disorders, substance abuse issues, or challenging physical and medical conditions. With funding from the U.S. Department of Justice Coordinated Tribal Assistance Solicitation (CTAS) program, the tribe secured a full-time staff person to reach out to the veterans of the tribe to connect them with mental health and social services through tribal agencies, the veterans' affairs office, and other state and local agencies. The police department, many of whose members are veterans themselves, helps with outreach, including hosting a barbecue for veterans as a way for them to get to know one another. They also advocate on behalf of veterans with criminal justice issues in neighboring jurisdictions.



Fort McDowell Yavapai Nation – Wellness Court

The Fort McDowell Police Department is an active member of the tribe's Wellness Court team, a diversion program for adults and juveniles with alcohol- and drug-related infractions. The police department works with other tribal partners to offer training on the drug court philosophy and on addiction and recovery to help officers better understand the participants' treatment goals and to support positive outcomes. Police officers are voting members of the treatment team, in which role they review and provide feedback on treatment plans for participants. With evenings and weekends being peak times for participants to return to using drugs and alcohol, the officers' ability to provide wellness checks outside of typical office hours is essential to the program's success. The goals of wellness check visits are to develop trust between law enforcement and Wellness Court clients and to support the clients' recovery and compliance with court mandates. The Wellness Court continues to be an effective collaboration with the police department and is highly supported by the chief judge.



Members of the Fort McDowell Police Department participating in the 2014 Law Enforcement Torch Run for Special Olympics.

Working to improve court security is an easy way for law enforcement to build their relationships with court personnel and improve community safety. As discussed in several sections of this publication, tribal lands are often located in remote locations and face challenging resource gaps. As a result, tribal courts may lack the personnel and subject matter expertise to protect court staff.

Beyond basic justice services, many law enforcement agencies are partnering with tribal courts to provide diversion programs and other alternative sentencing programs. These programs strive to keep people out of jail and reduce recidivism by connecting tribal members with services to address mental health, addiction, and other issues. Many of these programs blend modern justice strategies with traditional tribal practices.

Penobscot Nation – Community-Designed Law Enforcement Symbols

The Penobscot Nation Police Department wanted to be more approachable, so they asked for the community's input in developing a new design for their patrol vehicles. The consensus was to use an SUV-style vehicle with hybrid technology to be more "green," which was in step with the tribe's goal to reduce its carbon footprint. The tribe's cultural department and tribal members created a logo for the cruisers that incorporated the tribe's traditional double curve design. The team redesigned the police patch to include the outline of the reservation and images representing all of the tribe's family clans. The redesign process gave the police department the opportunity to build personal relationships with tribal members, and the outcome ensured that the police department's image reflected the culture, traditions, and values of the tribe.

Incorporating tribal culture

One of the things that makes tribal law enforcement unique is the opportunity to incorporate traditional Native customs and beliefs into the everyday work of the department. Incorporating the culture of the tribe is an important way to show respect for the community served and earn respect in turn. Tribal events such as powwows are a great way for law enforcement to learn about culture and get to know community members. At some cultural events, agencies may take an active role; at others, the police department may make an effort to respect the privacy of tribe members, giving them distance and only providing security as needed.

Tribal police departments often strive to represent tribal culture through their logos, uniforms, and overall image. Letting tribal members participate in crafting this image is a meaningful way to allow community members to share their expertise about their culture and feel engaged with their police department.

Agencies also strive to make their police departments representative of their tribes by training officers in Native language and culture. Such classes may be optional or required. Officers being able to greet tribal elders in their native language can be a significant asset to community policing. Language skills can also be an important tool for investigators who may interact with tribal members with limited English proficiency. Some tribal governments offer language and culture classes to all tribal employees, so it may not require police department resources to access these trainings.

Recruiting Native officers

One other way that tribal police departments aim to be representative of their communities is by recruiting Native officers. Of the research site tribes, nine of ten police departments employed officers who were American Indian, and of those, most had tribal members comprising close to or over half of their staff. Finding and keeping qualified law enforcement officers is a nationwide concern, particularly in small agencies, and finding qualified applicants who are also tribal members further narrows the candidate pool. Since many tribal law enforcement agencies are relatively new, some are still working

Northern Cheyenne Tribe – Hiring Native Officers



The Northern Cheyenne tribe's police department is a BIA direct-service agency; its officers are federal employees dedicated to serving the tribe through an MOU. The tribe and the police department place a priority on hiring Native officers. They found the lengthy application and hiring process to be a hurdle for Native applicants. In response to this, the tribal council's vice president personally helped several Native candidates go through the application materials to ensure they understood what was required. He provided ongoing encouragement throughout the process.

Northern Cheyenne's focus on hiring Native officers is shared throughout the BIA OJS agency. The BIA is exploring ways to expedite the hiring and background check process for tribal applicants for all BIA police departments, and they conduct regular targeted outreach to tribal community members to inform them about the benefits and unique opportunities of law enforcement careers.

Gun Lake Department of Public Safety – Ensuring Officer Fit

The Gun Lake Department of Public Safety is a new agency, established in 2011 and designed and staffed with a community policing philosophy. The tribe's Public Safety Committee visited several different tribal police departments to determine what they wanted to emulate in their own department and hired their first police chief with those answers in mind. One of the chief's first actions was to develop a thorough recruitment and screening process for new police officer candidates.

First, the department looks for candidates who have the skills and experience to be good cops; from that pool, they look for people who will be a good fit for the agency's philosophy. These candidates then go through a round of prescreening interviews with a team of current officers. Following this prescreening, candidates move on to a formal interview with five tribal members. The process takes time, but by engaging officers and the community in the hiring process, the department ensures that officers understand the tribal community they will be working for and that the community has a stronger connection with the men and women selected to serve as officers.

through stories, memories, and historical trauma that older generations experienced with law enforcement or government officials in years past, which makes it difficult to inspire adults to apply for police jobs. Even when tribe members do apply, they may have limited job or educational experience or be unable to pass a background check, due to structural barriers still facing Native communities.

However, the benefits of hiring Native officers are clear. Native officers can improve community support. They can be valuable mentors both to non-Native officers, helping them better understand tribal culture, and to new Native officers, sharing guidance on navigating the relationship between policing and being a member of the tribal community. And they can help to recruit new candidates from the community, leveraging word of mouth and tribal news sources, both internally and in neighboring tribes, to spread the word about job opportunities.

Youth outreach

Tribes recognize their youngest members as their future leaders and keepers of the tribe's history and culture. They prioritize programs that engage many tribal departments, including police, to serve youth; such programming was an area of strength in many of the research sites. A few sites had dedicated school resource officers, while others assigned individual officers to visit particular schools, but all of the police departments IACP studied made a commitment to having a presence in the schools and to being available for students, teachers, and families. In IACP's tribal law enforcement questionnaire, 64 percent of respondents reported that tribal officers had a presence in schools, and 68 percent offered programs to engage, support, and educate young people.

Tribal police participate in and host numerous events for children: youth police academies or camps, bike rodeos, Explorer programs, formal and informal sports games, and many more. Many of these programs provide important crime prevention and community safety

Prairie Band Potawatomi Nation – School-based Partnerships



The Prairie Band Potawatomi Tribal Police Department works with the local public elementary, middle, and high schools that tribal youth attend. A school resource officer (SRO) employed by the tribal police department noticed a lack of coordination between youth-serving agencies, and spearheaded an effort to bring school officials together with tribal and county service providers for bimonthly meetings about concerns regarding specific children and general safety needs.

Through the increased interaction, all of the partners gained a better understanding of each other's resources, so that now they can react quickly to emerging needs to ensure that no child falls through the cracks. With Coordinated Tribal Assistance Solicitation (CTAS) grant funding, the department developed an Explorer Post that teaches teens about tribal, state, and local law enforcement. When implementing the program, they expected only a few youth to show up, but ended up with a core group of 15 students who come every week.

The SRO, now employed by Jackson County, continues to interact formally and informally with students on a regular basis. He teaches Gang Resistance Education and Training (G.R.E.A.T.) courses to fourth and sixth graders, provides a security presence at school basketball games and dances, and makes a point of being at any event where his presence is requested.

lessons. These programs help to build trust between police and youth, and the youth in turn bring the safety lessons and sense of trust back home to their families. It is the hope of many departments that these programs will inspire some youth to explore careers in law enforcement, helping to expand Native representation in the field of tribal law enforcement.

Gun Lake Tribe – Project LAUNCH

Half of the Gun Lake tribal membership is under the age of 18, so the tribe prioritizes offering quality programming for youth. As part of a consortium with three other Potawatomi tribes in Michigan, Gun Lake received grant funding from the Substance Abuse and Mental Health Services Administration for Project LAUNCH (Linking Actions for Unmet Needs in Children's Health). This program is designed to promote wellness and fill gaps in service for children from birth through age eight by improving the systems that serve young children.



As a part of Project LAUNCH, the Public Safety Department, in collaboration with Health and Human Services, Tribal Housing, and Tribal Grants, developed a bicycle obstacle course in the housing development. The course teaches children and adults about traffic safety and rules of the road through races, bike tricks, and other interactive methods; it has been a great success. The department plans to make the bicycle course a regular activity, held two or more times a year at various locations both on and off tribal lands, along with winter sledding, Indian Olympics, and park activities. The department's goal is for youth to see officers more as mentors than as authority figures.

Sustaining Community Policing

Evaluation and assessment

To build and sustain support for community policing strategies, departments rely on ongoing evaluation and assessment, both internally within the department and externally with program partners, tribal government, and the community.

Collecting and reporting crime data validates and legitimizes the hard work of the officers, leadership, and support staff to the tribe, non-tribal partners, and funding agencies. As discussed in the introductory sections of this publication, national crime statistics often misrepresent crime on tribal lands because of jurisdictional issues, so it is important for tribal law enforcement to track their own crime statistics. Departments should collect, report, and evaluate crime trends and statistics in a way that captures the effect of the department's activities. This is an effective way to evaluate the department's use of time and resources and to identify its needs. In IACP's questionnaire of tribal law enforcement leaders, 84 percent were using crime analysis to determine problem areas and the most effective deployment of resources.

Most tribal agencies report certain data to the Bureau of Indian Affairs. This is a great starting point, but agencies should consider tracking other crime data as well, particularly for problem areas identified by the community. Crime prevention and response strategies need to be evaluated and changed periodically. Having concrete data can showcase the effectiveness of current response activities or highlight the need to reevaluate response strategies.

Beyond crime information, it is important to collect data on community policing programs to find out what works and what can be improved. Simple surveys can be given to community program participants to measure their satisfaction, learning, or changes in behavior. Surveys can be done by hand or through any of several free online survey tools. Tracking numerical outcomes, such as the number of participants in community events or the hours volunteered by officers or community members, can be a great way to showcase the good work the department accomplishes.

Data reporting based on verified crime data and evidence-based policing practices is often required for grants, so having data collection processes in place can help the tribe receive and manage future funds. Individual tribal law enforcement agencies that track, report, and have ownership of their own crime data are better able to compete for law enforcement grant funding. Crime and program assessment data is also a valuable tool in planning for the department's future needs, and in preparing for budget proposals.

As with the needs assessment process, meetings and listening sessions with the community and staff are also good ways to evaluate progress. While surveys can help collect quantitative data, formal meetings and informal conversations are important tools for collecting qualitative data—how tribe members feel about law enforcement’s activities and their general sense of safety and security. These conversations may happen out on patrol, at community events, or during open office hours with the chief or other law enforcement staff.

There is also value in sharing crime and community policing program data with the tribal membership through the tribe’s webpage, newsletter, or community meetings. Sharing this data helps the community better understand community safety issues and the police department’s daily activities, which helps with perceptions of the agency’s legitimacy and transparency.

Sharing successes

An important step in sustaining community policing strategies is to consistently share the department’s goals and successes with the community. At a time when negative stories about law enforcement are prominent in the media, police leaders should make an effort to tell the positive stories of the department’s service and outstanding personnel. There are so often unsung heroes and volunteers among the staff who contribute greatly to the department’s success and the tribe’s quality of life. Both sworn and unsworn members of the department give back to the tribal community—its school, elders, and families—in ways that should be acknowledged.

Acknowledgement can take many forms: a feature in the tribal newsletter, a post on social media or the website of the local town or city newspaper, a notice in *Indian Country Today*, or a segment on local television. Publicize stories not just of individual contributions, but of positive public safety outcomes: crime task forces in which the tribe participates, drug busts, and decreased crime rates. Tracking and sharing success stories can also help leverage further funding to continue the work.

Recognition events are another way to highlight the work of the staff and community partners and sustain support for the programs. These events might be held in conjunction with tribal council meetings, community meetings, or powwows. An appreciation lunch or dinner can be sponsored by the safety committee, community group, or the chief. Special awards can be distributed to honor achievements, and winners’ photos displayed in the public area of the department. Local and tribal media will often share award stories and photos. In addition to further promoting the successes of the programs, these recognition opportunities serve to motivate staff and partners and make them feel supported, which is essential for sustaining the work.

In addition to making sure staff feel recognized for their good work, such public acknowledgement also works as outreach, fostering goodwill and better understanding about the department and its personnel. Stories of department and staff success not only promote trust in the department among tribal members, but also help to dispel stereotypes of tribal officers held by non-tribal partners and neighbors, replacing them with better understanding and respect.

Financial planning and grants

Budgets and future funding are a key concern in sustaining community policing efforts. Budget considerations include the costs of staffing, training, new equipment, and supplies for community and recognition events. These costs may be covered as a part of the department's operating budget from the tribe, or they may be funded by outside sources.

Many community policing strategies can be implemented with few costs beyond staffing, but for underresourced departments even staffing can be a challenge. The Tribal Court Clearinghouse estimates that "on tribal lands, 1.3 officers must serve every 1,000 citizens, compared to 2.9 officers per 1,000 citizens in non-Indian communities with populations under 10,000."¹⁵

Another benefit to partnerships, besides the many discussed in previous sections of this publication, is the ability to pool resources among agencies or departments or to collaborate on grant proposals. By pooling crime data and other documented needs and proposing innovative approaches to them, many partnerships are able to support effective programs where a single-agency applicant might not stand out or even meet qualifications. In grant applications, projects that join law enforcement agencies with tribal health, housing, substance abuse treatment, or mental health service providers are often viewed as innovative and effective, as are projects that join tribal and local, county, or state law enforcement agencies, or join the law enforcement agencies of neighboring or affiliated tribes. Tribal law enforcement can also coordinate with regional safety services or tribal forestry and natural resources enforcement to seek resources. Documentation of the tribe and service community's safety needs is most compelling to state, local, federal funders, businesses and foundations when supported by actual crime data. Funders are also drawn to partnerships and initiatives focused on proactively preventing crime, rather than reacting to it.

Federal and foundation grants

Federal funding remains the largest income source for tribes. To help bridge the resource divide, the U.S. Department of Justice (DOJ) introduced the Coordinated Tribal Assistance Solicitation (CTAS) program in 2010. This grant program coordinates tribal-specific funding opportunities through all of DOJ's departments and bureaus. Through CTAS, DOJ has awarded more than \$620 million to hundreds of American Indian and

Nez Perce Tribe – Engaging the Media



The Nez Perce Tribal Police Department found that it was regularly the subject of negative stories in local news. Recognizing the power that the media has on community members' opinion and feelings toward law enforcement, the police chief took the initiative to build relationships with the local media. Where previously the tribe's information officer handled all press releases, the police chief began to issue all police releases himself. This gave him greater control over the message. He began to issue stories that showed a more complete picture of the police department by highlighting positive stories. The press appreciated the chief's openness and availability and began to run the good news stories, which helped the public to see the police in a better light.

15. "Tribal Law Enforcement," Tribal Court Clearinghouse, accessed July 22, 2016, <http://www.tribal-institute.org/lists/enforcement.htm>.

Alaska Native communities. Tribes use these funds to enhance law enforcement, bolster justice systems, strengthen the juvenile justice system, serve sexual assault and elder abuse victims, and support other efforts to combat crime. More information can be found at <http://www.justice.gov/tribal/grants>.

In addition to the federal justice grant programs listed above, other federal agencies may offer grants to support law enforcement activities, particularly activities taken on with partners. Potential funding agencies may include the U.S. Departments of Housing and Urban Renewal, Health and Human Services, Transportation, and Homeland Security. For listings of all federal grants, visit <http://www.grants.gov>.

There are many national, state, and local philanthropic foundations that support American Indian people and community safety initiatives. Many will only award grants for certain types of agencies, specific geographic areas, or particular crime or social issues, so it is important to research a particular foundation's areas of focus. Foundations typically grant awards through competitive formal application processes; some may reach out to tribes or agencies to invite them to apply. Award size can range from mini-grants for special events to very large multi-year grants for new programs.

A typical grant application will include the following:

- Problem statement outlining the need the funding will address
- Description of the methods that will be used to address the problem
- Anticipated benefits and outcomes of the project
- Timeline for the execution of the project
- Evaluation and assessment plan to determine the effectiveness of the project
- Qualifications that showcase the capacity and experience of the applicant
- Budget explaining how the grant funds will be spent

Corporate donations

Many tribes find success approaching local or regional small businesses and chain stores for monetary donations for department equipment or community program needs. Some stores also contribute in-kind donations like food and water for events. Requests for these sorts of donations should address a tangible need. To make a donation request more successful, consider including the following components in a one-page handout on agency or tribal letterhead:

- Name of the police agency and tribe with contact information
- Brief (1–2 paragraph) summary of the number of tribal members, the types of crime the department responds to, and the types of collaborations and partnerships with tribal, local, state, or federal law enforcement
- Statement of the problem or need the donation will address, using quantitative data and human interest stories
- Description of how the business will be advertised in recognition for their contribution (e.g., tribal newsletter, announcement at tribal council or community meeting, or event signage)

Follow the gift with a handwritten thank you note from the chief or tribal leader.

Some law enforcement equipment and technology manufacturers may provide equipment for demonstration purposes, or may give it outright. Sometimes they have equipment prototypes needing to be tested in fieldwork which they may donate to the tribe in exchange for research participation. Research a regional representative of the manufacturer and contact them with the same type of information provided when soliciting a donation from a local business.

Fundraising and Grant Resources:

- The Foundation Center: Foundation Funding for Native American Issues and Peoples – http://foundationcenter.org/gainknowledge/research/pdf/ff_nativeamerican.pdf
- Native American Philanthropists – <http://www.nativephilanthropy.org>
- First Nations Development Center – <http://www.firstnations.org/grantmaking>
- Council on Foundations Community Foundation Locator – <http://www.cof.org/community-foundation-locator>
- IACP Best Practices Guide: Grant Writing – <http://www.theiacp.org/portals/0/documents/pdfs/BP-GrantWriting.pdf>
- IACP Smaller Agency Program Grant Writing Fundamentals Webinar – <http://www.theiacp.org/Smaller-Law-Enforcement-Agency-Program>
- Online Guide: Preparing for the Coordinated Tribal Assistance Solicitation – http://tribaljustice.edc.org/CTAS_Guide/story.html

Planning for police and tribal government leadership changes

Changes in tribal government and law enforcement leadership can make it challenging to maintain the momentum of community policing programs. Tribes vary in how and how frequently their tribal governments are elected. While some may maintain consistent leadership over time, others change leaders frequently.

A key component of designing and maintaining a community policing plan for the tribal police department is to build in succession plans, both for police leadership changes and for tribal governmental changes that may affect the department's mission, operations, and sustainability. Such plans should include specific steps detailing how to respond to unexpected personnel vacancies and ensure that staff at lower levels are prepared to step into leadership positions. Ensuring that all staff members are on the same page regarding the community policing philosophy can ease the transition.

Succession planning

Succession planning is the process of preparing supervisors and line officers to step into leadership positions at various levels should a vacancy occur. Whether the vacant position is that of the chief, a supervisor, a sergeant, or the coordinator of a community program, the agency needs to have staff who are ready to step up and assume the responsibilities of that position as quickly as possible and have the knowledge and confidence to do so. Ensuring staff readiness requires both training and mentoring of staff. The following resources can help with this process:

- “Succession Planning and Staff Development,” by Chief Randy Bratton, Big Ideas for Smaller Agencies newsletter, IACP, 2008 – <http://www.theiacp.org/Portals/0/pdfs/BIFall2008.pdf>
- “Preparing Future Leaders for Tomorrow: Succession Planning for Police Leadership,” by Rick Michelson, *Police Chief*, 2006 – http://www.policechiefmagazine.org/magazine/index.cfm?fuseaction=display_arch&article_id=904&issue_id=62006
- “Four Keys to Develop Police Leaders of the Future,” by Barry Reynolds, *Police One*, 2014 – <http://www.policeone.com/police-leader/articles/7530114-4-keys-to-develop-police-leaders-of-the-future/>
- IACP Leading by Legacy Training and Resources – <http://www.theiacp.org/Leading-By-Legacy>

Changes in tribal council leadership

Preparing for changes in representation on tribal governing bodies can seem like a constant process for some tribal departments. New leadership can result in changes to tribal law enforcement oversight, practices, or funding. It is prudent for the law enforcement leader to be aware of scheduled leadership elections and of the positions of candidates. It is incumbent upon the police leader, within the context of tribal culture and custom, to inform candidates and newly elected officials about the police department personnel, functions, policies, and the laws under which they operate. It is possible that leadership candidates may not be familiar with the laws that guide policing and the realities of the job. There are actions the chief can take, within tribal custom and chain of command, that can keep new tribal leaders aware of police operations:

- Involve leadership and candidates running for office in the department's strategic planning or listening session activities. If appropriate, consider scheduling strategic planning activities to coincide with tribal elections.
- Hold regular meetings with any oversight boards, such as public safety committees. Discuss crime trends, strategies applied to those trends, and personnel who are doing good work within the tribe with youth, children, and elders.
- Sponsor tours of the police department and highlight any new equipment, community programs, or enforcement strategies such as DUI checks, safe driving school for youth, or new fingerprint machines.
- Invite leadership to ride along with officers to better understand patrol duties and law enforcement expectations.
- Contribute to the tribal newsletter or other communications and focus on the community work of officers and leaders, their visits with children and youth in schools, car seat installation demonstrations for new parents, and any other types of services that the department provides to the tribe.
- Be visible at tribal ceremonies and, as custom allows, have all officers engage with those in attendance as well as provide security.
- Talk with colleagues and mentors about other ways to position the police department in a favorable light to the community and those who govern it.

Conclusion

The focus on serving and respecting the community is universal to tribal law enforcement. The community policing strategies outlined in this publication can help tribes enhance their connections with tribal leaders and members, service providers, business owners, educators, and external partners. There is no one-size-fits-all solution, but by encouraging tribal members to become active participants in solving crime issues, police and tribal leaders can identify the right solutions for their community. Building strong partnerships, whether informal tribal leader team meetings or formal, multijurisdictional task forces, helps to maximize resources, increase community buy-in, and keep communities safer. Being mindful of tribal history and culture throughout agency programs, operations, and community interactions is key to generating and sustaining support for the department and community policing efforts.

Expanding and maintaining the financial base and sustainability of tribal law enforcement is an ongoing task. There are many obstacles, including changes in funding streams and turnover in tribal government or law enforcement leadership, that may impact police operations. This is why it is important to validate community policing strategies through data analysis and a strategic plan that engages the tribal leadership and members' priorities and those of service providers, schools, partner agencies, tribal court, and police department personnel. This process substantiates the police department's policies and practices by gaining community support.

Transparency and trust are the pillars upon which support for police services is built. It is through committing to and delivering on the proactive strategies discussed in this publication that police leaders will gain the trust of their tribe. Each and every step taken to inform, engage, communicate, protect, and serve the community will reinforce employee loyalty and retention and reap benefits for sustaining and fully supporting police services to the tribe.

Appendix A. Research Site Profiles

Chickasaw Nation Police Department

- Date Established: 2004
- Commissioned Strength: 43 sworn—a chief, assistant chief, two captains, six sergeants, six criminal investigators, 27 patrol officers, one community service officer
- Jurisdictional authority: BIA 638 contract with law enforcement commissions from the tribe, BIA SLEC, State of Oklahoma, and 47 different state, county, municipal, and tribal agencies
- Patrol Area: 7,648 square mile checkerboard jurisdiction across 13 counties serving 19,600 members
- MOA/MOUs and Partnerships: Intergovernmental Agreements, MOUs, and cross-deputization agreements with tribal, municipal, county, state, and federal law enforcement agencies; joint task forces with the FBI and U.S. Marshals Service; local and regional disaster planning and response and environmental resource protection groups
- Training: BIA academies; Oklahoma Council on Law Enforcement Education and Training; grant-funded training



Tribal demographics: Chickasaw Nation

Since the Treaty of Hopewell of January 10, 1786, the United States has recognized the Chickasaw tribe as a sovereign nation. In the early 1800s the Chickasaw people were moved into Oklahoma’s Indian country from their homelands in Kentucky, Tennessee, and northern Mississippi and Alabama. The Chickasaw Nation now encompasses 7,648 square miles within 13 counties in southern Oklahoma and is home to more than 19,600 members. Tribal government includes a governor, a lieutenant governor, 13 legislators, and three supreme court judges. The police chief reports to the tribal governor and legislators.

The Chickasaw Nation owns a variety of businesses that help sustain the nation’s economy including several gaming facilities and hotels as well as banking, entertainment, arts, culinary, and other business and cultural enterprises. The Chickasaw Nation Industries supports small businesses run by Chickasaw tribal members.

Police department summary

Upon relocation to Oklahoma in the 1800s, the Five Civilized Tribes, including the Chickasaw, created the elite Lighthorse Police Department. After a period during which law enforcement was provided by the BIA, the police department was re-established under this historic name in 2004. The agency is among the largest tribal police departments within Indian country today with 43 sworn officers, 18 of whom are Native American. The agency is comprised of six divisions: patrol, K9, investigations, dispatch, SWAT, and dive team. The agency prioritizes ongoing professional development training. Many of the officers have advanced degrees, and the department requires 27 hours per year of training. The tribe requires customer service training and offers a variety of optional professional development trainings. Employees are offered a range of health resources and can earn bonuses for participating.

The Chickasaw Lighthorse Police Department is unique in the number of cross-commissions it maintains in order to effectively police its checkerboard jurisdiction. Both police and tribal court sustain shared jurisdiction, mutual trust, and cooperation through formal and informal agreements. The department offers a youth police academy, DARE classes, and a drug take-back program and supports numerous community events for the tribe and neighboring jurisdictions. In partnership with other tribal agencies, the department supports victim services, domestic violence and sexual assault prevention and response programs, drug task forces, drug and mental health court programs, and a juvenile diversion program.

The department employs the following community policing strategies:

- Agency-wide implementation
- Intertribal partnerships
- Crime-focused partnerships
- Training partnerships
- Information-sharing partnerships
- Court partnerships
- Incorporating tribal culture
- Youth programs

Contact information

Chickasaw Lighthorse Police Department

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1130 W. Main

Ada, Oklahoma 74820

888-803-3234

Randy.Wesley@chickasaw.net

www.chickasaw.net/Our-Nation/Government/Lighthorse-Police.aspx

Fort McDowell Police Department

- Date Established: 1997
- Commissioned Strength: 22 sworn—a chief, one patrol lieutenant, four patrol sergeants, one detective sergeant, two detectives, one administrative sergeant, 12 patrol officers
- Jurisdictional Authority: BIA 638 contract with law enforcement commissions from the tribe, BIA SLEC, and the State of Arizona
- Patrol Area: 40-square-mile reservation with 600 residents
- Communications: Operates own dispatch; connected to RISS-Regional Information Sharing System
- MOA/MOUs and Partnerships: Mutual Aid Agreements with Maricopa County, Arizona Department of Public Safety, San Carlos Apache Tribe, and the BIA
- Training: Arizona POST; community policing training with the State of Arizona and Fox Valley Technical College; local continuing and proficiency training



Tribal demographics: Fort McDowell Yavapai Nation

The Fort McDowell Yavapai Nation was federally recognized by executive order on September 15, 1903. The tribe consists of approximately 1,000 members, 600 of whom live on the reservation located 23 miles northeast of Phoenix, Arizona. The government structure consists of a general manager, president, vice president, treasurer, secretary and two council members. The tribal government provides a wide variety of services including family services, child development, health services, human services, and legal aid and prosecution.

The tribe owns and operates a variety of businesses that help to sustain the infrastructure of the tribe and services to its people, including a casino, golf resort, and conference center on the reservation, another resort in Sedona, a commercial farm, and a construction materials supply company. In addition to these enterprises, the tribe maintains the Yavapai Indian Foundation, a 501(c)(3) tax-exempt charity that provides direction, planning, and leadership with funding resources and philanthropic support to assist the Yavapai Nation and its people.

Police department summary

The Fort McDowell Police Department comprises 22 highly trained officers, nearly half of whom are Native American. Department leadership and staff are engaged with their community and partner with other law enforcement professionals at the local, state, and federal levels. The department's officer retention rate is very high. The police department prioritizes professionalism, training standards, mutual law enforcement respect, and strong departmental leadership. Their proactive engagement with the community through sponsoring social and cultural events, providing educational safety classes, and supporting schools and social services has resulted in shared community respect and trust. The commitment to professional growth and community service is furthered by grant writing for additional resources and training. Officers have active roles in the tribe's Wellness Court and Domestic Violence Prevention teams. Native and non-Native officers participate in a Yavapai language training course that was developed by the tribal elders.

The tribe engages with neighboring jurisdictions through formal MOAs and regular communication with the Maricopa County Sheriff's Office and the Arizona Department of Public Safety. The police department has long been a leader in the Indian Country Intelligence Network, which is a forum for all 21 Arizona tribes to share criminal information and build professionalism. In recent years, the tribe has been an active partner in the Five Tribes Information Sharing Initiative. Through this group, they work with four other Phoenix-area tribes and the state fusion center to determine information-sharing procedures that will improve public safety while maintaining tribal sovereignty.

The department employs the following community policing strategies:

- Agency-wide implementation
- Intertribal partnerships
- Crime-focused partnerships
- Training partnerships
- Information-sharing partnerships
- Court partnerships
- Incorporating tribal culture
- Youth programs

Contact information

Fort McDowell Police Department
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jcrabtree@ftmcdowell.org
<http://www.fmyn.org>

Gun Lake Department of Public Safety

- Date Established: 2011
- Commissioned Strength: 11 sworn—one director, 10 officers
- Jurisdictional Authority: BIA 638 contract with law enforcement commissions from the tribe, BIA SLEC, State of Michigan certification, and Allegan County Sheriff's Office
- Patrol Area: One square mile of checkerboard tribal land with 200 residents
- Communications: Dispatch is provided by Allegan County Central Dispatch
- MOA/MOUs and Partnerships: Tribal officers share a Cross-Deputization Agreement with the Allegan County Sheriff and an MOU with law enforcement agencies throughout Allegan County
- Training: Shared training is conducted with the State of Michigan, Allegan County, and Michigan State Department of Natural Resources, as well as with the BIA, IACP, and Fox Valley Technical College



Tribal demographics: Gun Lake Tribe, Match-E-Be-Nash-She-Wish Band of Pottawatomi

The Match-E-Be-Nash-She-Wish Band of Pottawatomi tribe has resided in Allegan County, Michigan for more than 200 years and was federally recognized on August 23, 1999. There are more than 430 members of the tribe. Approximately 200 of these live in and around the reservation, a checkerboard landmass of just over one square mile, with some land parcels being more than 10 miles apart. The tribe has a very young population, with 60 percent of members under the age of 25 and nearly half of its members under the age of 18. The tribe prioritizes services for the youth, as they will be the leaders of the tribe in the very near future. It provides extensive educational opportunities, as well as health services, housing resources, tribal court services, environmental protection programs, and other services.

The tribal governing body includes a president, vice president, and five council members. The Gun Lake Tribe has worked to cultivate a diverse economic development base.

Police department summary

Prior to establishing the Gun Lake Department of Public Safety in 2011, the tribe created a Public Safety Committee. This committee developed a patch, uniform, and patrol vehicle design that were reflective of the tribe's culture. Upon hiring the first director of public safety, the director and other tribal officials began meeting with local, county and state stakeholders and law enforcement leaders to learn from them and to share the department's vision and goals. These meetings built understanding and paved the way for cross-deputization with the Allegan County Sheriff, MOUs with the Township of Wayland and others, and eventual state recognition of the tribal police officers. The director worked closely with the tribe's public safety committee and other stakeholders to develop immediate, five-year, and ten-year strategic plans for the department. Each of these plans incorporates and reflects the values, traditions and needs of the tribe. The importance of maintaining, enhancing and developing new partnerships to support public safety is also

reflected in the department strategic plans. The Community Policing Strategy motto is “Keeping Our Community Safe and Strong.” This investment in time and resources has proven successful in aligning the tribal needs and values with department operations.

The Gun Lake Department of Public Safety maintains strong partnerships with state and local partners. The department has its own records system and shares record systems with all Allegan County Law Enforcement Agencies and Allegan County Central Dispatch. There is also two-way sharing of information with federal, state, county, and local agencies, as well as the Michigan State Department of Natural Resources.

The department employs the following community policing strategies:

- Agency-wide implementation
- Intertribal partnerships
- Crime-focused partnerships
- Information-sharing partnerships
- Court partnerships
- Incorporating tribal culture
- Youth programs

Contact information

Gun Lake Department of Public Safety
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Nez Perce Tribal Police Department

- Date Established: 1997
- Commissioned Strength: 25 sworn—a chief, one captain, one inspector, two lieutenants, two sergeants, two detectives, 12 patrol officers, and four civil officers
- Jurisdictional Authority: BIA 638 contract with law enforcement commissions from the tribe and BIA SLEC
- Patrol Area: 1,200 square miles of tribal land extend through five counties with a population of more than 18,000 residents
- Communications: Dispatch is handled through Nez Perce County Sheriff
- MOA/MOUs and Partnerships: Shares MOUs with Nez Perce County Sheriff's Office for dispatch and jail services and with the Latah County Sheriff's Office, Lewis County Sheriff's Office, Clearwater County Sheriff's Office, Yakama Nation, and Two Rivers Correctional Institute for jail services
- Training: BIA Indian Academy, State of Idaho Police Academy, and International Association of Chiefs of Police leadership training; officers receive community policing training throughout the year through the COPS Office and Western Community Policing Institute in Portland, Oregon



Tribal demographics: Nez Perce Tribe

The Nez Perce reservation covers 1,200 square miles of tribal land in five counties in Northern Idaho, with a population of more than 3,500 residents. The tribe is governed by a nine-member executive committee, a general council, and an executive director. Through the administration, education, finance, fisheries, natural resources, social services, and tribal court departments, the tribe provides wrap-around services for tribal members.

The Nez Perce multipurpose training, education, and business development center offers workforce training, early to adult education, and business development services to tribal members and other residents from Idaho, eastern Washington, and eastern Oregon. The center's goal is to give residents the educational assistance they need to pursue local economic development efforts, while supporting traditional tribal culture. In addition, the University of Idaho has an extension on the Nez Perce Reservation that supports tribal members' higher education. The tribe owns and operates a successful casino and lodge. Fishing and horse breeding are also important parts of the tribe's economy and culture.

Police department summary

The Nez Perce Tribal Police Department comprises 25 highly trained executive and patrol officers, 15 of whom are Native American. A new police chief was appointed in October 2013. Since that time, the department has undergone significant administrative, policy, and philosophical changes consistent with community policing, adopting internal transparency and accountability features to change the community's perceptions of the department. These measures have built the trust and increased the engagement of tribal members.

The safety and security of children is a priority for the tribe, and the police department provides several targeted programs for youth, including an Explorer program, multidisciplinary child protection team, and a specially designed interview room for children who have experienced trauma. The police department regularly engages

and seeks feedback from community members through formal projects like its Meth Task Force and informally through town meetings, positive media stories, and day-to-day interactions. The tribe recently implemented an adult drug court, and the diversion opportunity has strong support from the tribe. The department hosted a multijurisdictional conference to increase understanding and communication between the five counties within the Nez Perce tribal boundary.

The department employs the following community policing strategies:

- Agency-wide implementation
- Intertribal partnerships
- Crime-focused partnerships
- Training partnerships
- Information-sharing partnerships
- Court partnerships
- Incorporating tribal culture
- Youth programs

Contact information

Nez Perce Tribal Police Department
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Northern Cheyenne Police Department

- Date Established: 1986
- Commissioned Strength: 15 sworn officers—a chief, two special agents, two lieutenants, 10 patrol officers, and one grant-funded Indian highway safety officer
- Jurisdictional Authority: BIA Office of Justice Services Direct Service Agency with Federal law enforcement officers
- Patrol Area: 700-square-mile reservation with 6,000 tribal members
- Communications: Operates own dispatch; shares criminal information with the local police and sheriff departments, the state police, FBI, DEA, ICE, ATF, and Department of Interior
- MOA/MOUs and Partnerships: Memorandum of Agreement (MOA) with the tribe; informal agreement for mutual aid with the Rosebud County Sheriff's Office
- Training: BIA training academies



Tribal demographics: Northern Cheyenne Tribe

There are 10,800 enrolled Northern Cheyenne members. Nearly 6,000 of them reside on the 444,000-acre reservation in southeastern Montana. The tribe is governed by a president, vice president, secretary, treasurer, and a council of ten members. The tribe offers a variety of services to its members including a tribal court, tribal schools, Head Start services, and wellness programs. For a time, the tribe operated its own police department, but it established a direct service MOA with the BIA Office of Justice Services in 1986. BIA also provides direct service executive direction and administration, facilities management, social services, natural resources, agriculture, rights protection, trust services, probate, and real estate services.

Chief Dull Knife College on the Northern Cheyenne reservation is a community-based and tribally managed community college that makes higher education accessible for many tribal members.

Police department summary

This direct service federal law enforcement agency provides professional law enforcement services and detention services in partnership with the Northern Cheyenne Tribe. A Memorandum of Agreement and tribal codes guide law enforcement's role and function on the reservation. The tribe manages one grant-funded Highway Safety Officer position that works in partnership with the police department. The police chief maintains open communication with tribal leadership through weekly meetings with the president and vice president. With a very large patrol area and few officers, the officers spend most of their time on calls, but they make an effort to build community relationships. The police department prioritizes hiring Native American officers to help build community trust and empower tribal members as a part of the justice system. The police visit the tribal schools and Head Start program at least once a year, and officers stop in to visit between calls as time allows. The department had a school resource officer position that it plans to rehire in the future. The tribe offered a Neighborhood Watch program that the council is looking to reinvigorate as another way to engage community members in crime prevention. In 2014, the police department introduced a resource officer position. This staff person is

responsible for researching and connecting tribal members with services and resources available from the tribe, BIA, and surrounding jurisdictions. The BIA direct services and tribal service agencies partner on issue-specific programs to address public safety and health concerns, such as a recent meth awareness promotion with the health department and the police department to which the tribe incorporated cultural elements. Given the large jurisdiction and limited staffing, the department's informal partnership with the neighboring Rosebud County Sheriff's Office provides important mutual aid when additional law enforcement backup is needed.

The department employs the following community policing strategies:

- Agency-wide implementation
- Intertribal partnerships
- Crime-focused partnerships
- Training partnerships
- Information-sharing partnerships
- Incorporating tribal culture
- Youth programs

Contact information

Northern Cheyenne Police Department

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<http://www.cheyennation.com/>

<http://www.bia.gov/WhoWeAre/RegionalOffices/RockyMountain/WeAre/NorthernCheyenne/index.htm>

Penobscot Nation Police Department

- Date Established: 1980
- Commissioned Strength: five full-time, three part-time sworn officers—a chief, one sergeant, one corporal, two patrol officers, one K-9, one community service officer, one school resource officer
- Jurisdictional Authority: BIA 638 contract with law enforcement commissions from the tribe, BIA SLEC, and State of Maine
- Patrol Area: Seven-square-mile island reservation with 620 residents, plus 180,000 acres of trust land ranging from 15 miles to 100 miles from the main reservation
- Communications: Operates own dispatch
- MOA/MOUs and Partnerships: Shares Mutual Aid Agreements with Penobscot County and Maine Department of Public Safety
- Training: Officer and executive training through the Maine Criminal Justice Academy



Tribal demographics: Penobscot Nation

The Penobscot Nation was federally recognized in 1975. The majority of the tribe's members reside on Indian Island, a five-mile long island in the Penobscot River in Maine. The government structure consists of a tribal chief and 12 council members. The tribal government provides a large variety of services, including tribal court, family services, child development, health and human services, Office on Violence Against Women programs, youth programs, and many others.

The tribe owns and operates Penobscot Indian Nation Enterprises (PINE), a holding company comprised of several businesses, including a management, construction, repair, and restoration firm located on Indian Island. The businesses are designed to employ Native workers, develop skills, and generate revenue for future generations of Penobscot people.

Police department summary:

The Penobscot Nation Police Department comprises five highly trained executive and patrol officers, three of whom are Native American. The department leadership and staff are closely engaged with their community and with other law enforcement professionals at the local, state, and federal level with whom they partner. The department regularly engages with the community by sponsoring social and cultural events, providing educational safety classes, and offering law enforcement support to schools and social services. The police department worked with the Cultural and Historic Preservation Department to develop mandatory cultural awareness training for all officers; this curriculum was shared with the state as a recommended course for the officer training academy. The police also worked with the tribe's Cultural and Historic Preservation Department to design a flyer for officers to distribute to the tribe clarifying the responsibilities, laws, and policies under which the police work. There is ongoing work with other tribal departments to develop and present workshops statewide that define the legal framework under which tribal, state, and federal governments work and the realities of shared legal jurisdiction.

The department partners regularly with the other tribes in Maine. Several years ago, the Maine tribal police chiefs formed the Wabanaki Law Enforcement Group to work more closely on related issues, to become better at information sharing and policy development, and to enhance collaboration on tribal and state issues. Together they have advocated for increased tribal representation in state-level law enforcement work and partnered on an underage drinking task force.

The department employs the following community policing strategies:

- Agency-wide implementation
- Intertribal partnerships
- Crime-focused partnerships
- Training partnerships
- Information-sharing partnerships
- Court partnerships
- Incorporating tribal culture
- Youth programs

Contact information

Penobscot Nation Police Department
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www.penobscotnation.org

Prairie Band Potawatomi Tribal Police Department

- Date Agency Established: 1997
- Commissioned Strength: 12 sworn officers—chief, assistant chief, one sergeant detective, three sergeant shift supervisors, and six patrol officers
- Jurisdictional Authority: BIA 638 contract with law enforcement commissions from the tribe, BIA SLEC, and State of Kansas
- Patrol Area: 121-square-mile reservation with 800 residents
- Communications: Operates own dispatch
- MOA/MOUs and Partnerships: MOA with the Jackson County Sheriff's Office
- Training: BIA and Kansas Law Enforcement Training academies; frequent in-service trainings through a variety of partners and resources



Tribal demographics: Prairie Band Potawatomi Nation

There are more than 4,700 enrolled tribal members nationwide, nearly 800 of whom reside in the 121-square-mile reservation 15 miles north of Topeka, Kansas in Jackson County. The tribe is governed by a general manager and a tribal council that includes a chairperson, vice chairperson, secretary, treasurer, and three council members. The tribe operates a tribal district court and court of appeals, as well as a separate mediator branch known as Peacemakers Circle. The tribal government provides numerous services including health services, early childhood education, student services, an elder center, housing services, veterans' services, a tribal newspaper, and more. The tribe operates its own police and fire departments.

Through the Prairie Band Potawatomi Entertainment Corporation, the tribe operates a casino, resort, and golf course. The tribe also operates the Prairie Band Potawatomi Nation Athletic Commission, whose purpose is to offer and sanction both professional and amateur sport activities on the reservation.

Police department summary

The Prairie Band Potawatomi Tribal Police Department is a highly trained agency that works in close partnership with county law enforcement, casino personnel, and other tribal departments. Of the department's 12 sworn officers, five are Native American. The department prioritizes community engagement and youth outreach. Officers can be found at nearly every community event from powwows to movie nights. The department had an active school resource officer (SRO), now based out of the county, who split his time between the three local public schools. Through this SRO, the department has developed strong partnerships with school personnel, tribal and county social services, and county probation officers, who now meet regularly to ensure that no children fall through the cracks. Officers sit on the board of the Boys and Girls Club, and the department operates an Explorer program to educate teens about tribal and non-tribal law enforcement opportunities. Community outreach is also a key prevention and education strategy for the tribe's victim services department, which partners closely with the police department on its domestic violence and sexual assault programs. The tribe incorporates tribal culture into its justice programming through circle peacemaking and the Healing to Wellness Court, which provide alternative sentencing options for nonviolent crimes.

The department employs the following community policing strategies:

- Agency-wide implementation
- Intertribal partnerships
- Crime-focused partnerships
- Training partnerships
- Information-sharing partnerships
- Court partnerships
- Incorporating tribal culture
- Youth programs

Contact information

Prairie Band Potawatomi Tribal Police Department

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Pueblo of Jemez Police Department

- Date Established: 2003
- Commissioned Strength: 10 full-time—a chief, one criminal investigator, and eight patrol officers.
- Commission Type: BIA 638 contract
- Jurisdictional Authority: BIA 638 contract with law enforcement commissions from the tribe, BIA SLEC, State of New Mexico, and Sandoval County Sheriff's Department.
- Patrol Area: 3.5-square-mile reservation with 1,900 residents
- Communications: Dispatch is handled through an agreement with the County of Sandoval
- MOA/MOUs and Partnerships: Mutual Aid Agreements with Sandoval County
- Training: BIA Federal Law Enforcement Training Center in Artesia, NM academies, and New Mexico Law Enforcement Academy



Tribal Demographics: Pueblo of Jemez

The Pueblo of Jemez was federally recognized in 1936. Nearly 2,000 of the tribe's 3,700 members live within the historic 3.5-square-mile Pueblo, located 50 miles northwest of Albuquerque. The government structure consists of the tribal council, the governor, two lieutenant governors, two fiscales (fiscal managers) and a traditional sheriff who is non-sworn. The tribal government provides a large variety of services including tribal court, family services, child development, health and human services, natural resources management, and many others.

The tribe owns and operates a gas station and convenience store within the Pueblo. The Walatowa Visitor Center is a museum for visitors to learn about the unique history and cultural lifeways of the Pueblo people. It is a closed community with visitors only welcome on two feast days per year.

Police Department Summary

The Pueblo of Jemez Police Department comprises 10 highly trained executive and patrol officers, four of whom are Native American. A renewed commitment to community policing has helped to build community trust in law enforcement by engagement, cooperation, and accountability. The department leadership and staff are closely engaged with their community through specific community policing efforts in which they participate, such as youth sports, fun runs, holiday celebrations, and twice-monthly school visits. The department provides education to the tribe on domestic violence prevention, elder abuse, drug and gang awareness, and identity theft.

The department collaborates with other law enforcement professionals at the local, state, county, and federal level through joint power agreements, cross-deputization agreements, MOUs, joint task forces, and disaster planning and response. With a major state road running through the reservation, the police department prioritizes highway safety and partners regularly with the Sandoval County Sheriff's Office and New Mexico State Police on traffic safety initiatives. Recent projects include DWI enforcement checkpoints and underage drinking educational programs.

The department employs the following community policing strategies:

- Agency-wide implementation
- Intertribal partnerships
- Crime-focused partnerships
- Training partnerships
- Information-sharing partnerships
- Court partnerships
- Incorporating tribal culture
- Youth programs

Contact information

Pueblo of Jemez Police Department
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575-834-0468
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Sycuan Tribal Police Department

- Date Established: 1999
- Commissioned Strength: 20 full time: a chief, one lieutenant, two sergeants, two detectives, eight patrol officers, and six community service officers
- Jurisdictional Authority: PL-280 state jurisdiction with law enforcement commission from the tribe, BIA SLEC, and San Diego County Sheriff's Office
- Patrol Area: Three-square-mile reservation with 200 residents
- Communications: Radio communications are operated on the San Diego County Regional Communications System and are completely interoperable with other law enforcement agencies in the region
- MOA/MOUs and Partnerships: Local police departments, San Diego County Sheriff, San Diego County District Attorney's Office, California Highway Patrol, FBI, ICE, DEA, ATF, and U.S. Department of the Interior
- Training: BIA academies; County of San Diego Regional Academy; eight hours of COPS Office community policing training every two years with local law enforcement partners; required in-service/continued professional POST training conducted with the San Diego County Sheriff's Department



Tribal demographics: Sycuan Band of the Kumeyaay Nation

The Sycuan Band of the Kumeyaay Nation was federally recognized in 1891 with the passage of the Act for the Relief of Mission Indians. The reservation lands are located 30 miles east of San Diego, California. The reservation/trust lands cover three square miles, with approximately 200 of the tribe's 232 members living within the reservation itself.

The tribe owns and operates a casino and golf resort on the reservation and a hotel in San Diego. The Tribal Development Corporation, formed in 2002, oversees business development that expands and diversifies the economic base and financial interests of the tribe. In addition, the tribe has a construction company that maintains tribal homes, tribal departments, and new construction. Since 1975, the Sycuan people have partnered with D-Q University in Davis, California to provide higher education on tribal lands. This program has since been taken over by the tribe's Kumeyaay Community College. The university's well-rounded curriculum includes classes on Kumeyaay language and culture.

Police department summary

The Sycuan Tribal Police Department comprises 20 highly trained executive and patrol officers, two of whom are Native American. A renewed commitment to community policing by the chief and his department has helped to build community trust in law enforcement by engagement, cooperation and accountability. The department staff are closely engaged with their community through specific community policing efforts in which they participate, such as a wellness powwow and annual tribal powwow. In partnership with the casino, the department offers a safe ride program to prevent impaired driving. The chief meets regularly with other tribal department leaders and through these interactions, they regularly assess the needs of the tribe as a whole and of its individual members who may be facing issues. The departments work together to provide

wrap-around services to meet these needs. The tribe offers a variety of educational opportunities to teach children, community members, and neighboring law enforcement agencies about tribal policing.

The department also collaborates with other law enforcement professionals at the local, state, county, and federal level with whom they partner through joint power agreements, cross-deputization agreements, MOUs, joint task forces, and disaster planning and response. This PL-280 jurisdiction police department is a leader and model for interagency cooperation, as the first tribe to pilot shared criminal jurisdiction and criminal information sharing across municipalities, counties, and the tribe. Through state, local, and federal partnerships, the tribe was able to gain access to the FBI CJIS systems, the National Law Enforcement Telecommunication's System, the California Law Enforcement Telecommunications System, and the Automated Regional Justice Information System.

The department employs the following community policing strategies:

- Agency-wide implementation
- Intertribal partnerships
- Crime-focused partnerships
- Training partnerships
- Information-sharing partnerships
- Court partnerships
- Incorporating tribal culture
- Youth programs

Contact information

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Tlingit and Haida Village Public Safety Officer Program

- Date Program Established: 2009
- Commissioned Strength: Seven village public safety officers (VPSO) and one VPSO program manager
- Commission Type: VPSOs are commissioned by the Tlingit and Haida Central Council and the Alaska State Troopers
- Patrol Area: VPSOs are active in seven villages varying in size and population
- Communications: Dispatch operated by Alaska State Troopers (AST); VPSOs are issued cell phones, which function as their primary method of responding to calls
- MOA/MOUs and Partnerships: Contract and funding agreement with AST and MOU agreements with each village that hosts a VPSO
- Training: All VPSOs complete an initial 10-week training academy led by AST that covers law enforcement, first aid, firefighting, and other public safety issues; VPSO Program Managers coordinate 40-hours of annual in-service training for the Tlingit and Haida VPSOs



Tribal Demographics: Tlingit and Haida Tribes of Alaska

The Central Council of Tlingit and Haida Tribes of Alaska (Central Council) is a federally recognized tribal entity that represents more than 29,000 Tlingit and Haida members worldwide. The Central Council is based in Juneau, Alaska. There are 18 individual Tlingit and Haida communities in southeastern Alaska. Villages vary in size and population. Some villages are very remote, while others neighbor larger towns and have easier access to resources.

The Central Council governance is led by an executive council comprising a president, six vice presidents, and a youth representative. There is also a tribal assembly of 137 elected delegates who represent the individual tribal communities. The Central Council offers a variety of services to tribal members, including information and referral, case management, financial assistance, foster and child care, training, vocational rehabilitation, nutrition, and other supportive services designed to address immediate and long-term needs associated with family well-being and financial self-sufficiency. The Central Council's Tribal Court offers judicial services to all of the Tlingit and Haida communities.

The Tlingit and Haida Central Council Business and Economic Development Department develops and maintains efforts and programs that promote business and economic development for the tribal members, tribal communities, and the tribe as a whole. Tribal enterprises vary by community. Some villages operate bingo or fishery operations or focus on tourism opportunities, while others have very limited opportunities for economic enterprise given their remote locations.

Police department summary

As a PL-280 jurisdiction, the Tlingit and Haida villages have historically relied primarily on Alaska State Troopers (AST) for their law enforcement services. The Village Public Safety Officer (VPSO) Program began in the late 1970's as a means of providing rural Alaskan communities with needed public safety services at the local level. The Tlingit

and Haida Central Council was awarded a grant by AST to manage the VPSO Program for Alaska's southeast region. Each village hosting a VPSO holds an agreement with the VPSO Program outlining their expectations and in-kind contributions to the VPSO for things such as office space, cell phone service, vehicle maintenance, and partial housing costs. Historically, VPSOs were not armed, but in July 2014, the Alaska legislature authorized arming VPSOs and making them fully empowered peace officers. AST updated VPSO training requirements to include firearms training and certification. AST provides a 15-week training academy for new recruits. VPSOs also receive an additional two-week Rural Fire Protection Specialist class; a one week Emergency Trauma Technician class; and continuing annual training in Law Enforcement; Search and Rescue, Emergency Medical Services, and Fire protection.

VPSOs are assigned to one village, and they are the first responders to all emergency calls in that village—police, fire, emergency medical service, and search and rescue. VPSOs are authorized to issue citations for misdemeanor and non-criminal violation offenses, make arrests, and detain suspects for surrender to troopers. Troopers respond to serious emergencies and felonies. However, given communication challenges, long distance response times, and weather-related travel delays, VPSOs are responsible for stabilizing the scene at critical events and often conduct misdemeanor and minor felony investigations themselves. Day-to-day duties vary by village, as VPSOs work with village officials to determine priorities and needs for the VPSO to address. VPSOs form close partnerships with schools, local government, and service providers in the community. VPSOs make themselves available 24/7 in their villages, and they are valued and trusted by village residents.

The department employs the following community policing strategies:

- Agency-wide implementation
- Intertribal partnerships
- Crime-focused partnerships
- Training partnerships
- Information-sharing partnerships
- Court partnerships
- Incorporating tribal culture
- Youth programs

Contact information

Tlingit and Haida Central Council

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Appendix B. Interview Guidelines for Promising Practices in Tribal Community Policing

Prior to recording

Good Morning (or good afternoon), I am (your full name), [an American Indian of (your Nation) or other title] and researching best practices in community policing in Indian country. The project is funded by a grant from the Department of Justice, but the project is run by the International Association of Chiefs of Police, a not-for-profit professional association for law enforcement. The project is closely advised by Native American law enforcement professionals on IACP's Indian country Law Enforcement Section. Our primary goal is to gather information to help tribal agencies and communities build stronger relationships and safer communities. The purpose of this interview today is to explore what community policing means to you, how it operates in your community, and how it can be improved. Questions will cover your perceptions of law enforcement and community relations, community partnerships, and problem solving strategies.

With your permission, I would like to record this interview so that I may properly reflect on your responses to the questions and then transcribe them into writing. Your participation is totally voluntary and at any time you may stop this interview. To assure confidentiality, I will assign an identification number to this interview so you are not identified by name. Do I have permission to record this interview? (If participant agrees, turn on the tape recorder.)

Recorded interview

Do you have any questions before we start this interview? With much respect, I thank you again for agreeing to participate in this study.

1. Tell me about yourself.
 - a. *Probe:* Are you a part of a Native American Tribe or Indigenous Nation?
 - b. *Probe:* Do you live within the community that the [insert name] Department polices?
 - c. *Probe:* What is your position in the community?
 - d. *Probe:* Describe your professional background and experience.

2. What would you say are the primary functions of the [insert name] Police Department?
 - a. *Probe:* Describe the strengths of the police department.
 - b. *Probe:* Do you have a formalized community policing program?
 - c. *Probe:* Describe how you see the community's perception of the police.
 - d. *[Community]:* How often do you interact with members of the police department?
 - i. *Probe:* Do the police initiate contact with the community beyond responding to crime through events like citizen academies, community fairs, and other events?
 - ii. *Probe:* Does the police department have a way to disseminate information to the community?
 - iii. *Probe:* Can you tell me one thing the police department has been very good at or innovative at?
 - iv. *Probe:* Describe any challenges you see in the police department or things that could be improved.
3. *[Law Enforcement Only Question]* Do officers receive training on community policing strategies? If so, what type?
 - a. *[If YES]:* Is it sufficient to meet the community members' and officers' needs?
 - b. *Probe:* Do officers receive any cultural awareness or Tribal Nation-specific training?
 - c. *Probe:* What other training topics do you think officers could use?
 - d. *Probe:* Is the Tribal government engaged in training processes? If so, how?
 - e. *Probe:* Are there any training resources on these topics that you recommend?
4. In your own words, can you describe the community and its people?
 - a. *Probe:* Describe the strengths of the community.
 - b. *Probe:* Describe any weaknesses you see in the community.
 - c. *Probe:* What suggestions would you make to improve community and police relationships?
5. Describe what you think or feel are the most serious crimes occurring in the community.
 - a. *Probe:* Do you think the police department is responding appropriately to these crimes?
 - b. *Probe:* Do you think the community is supportive of law enforcement's efforts to address these crimes?
 - c. *Probe:* Are there other more minor issues or crimes that are of concern in the community?
6. How comfortable do you feel the community is with reporting crime or victimization to the police?
 - a. *Probe:* Why do think community members do or do not report crimes to the police?
 - b. *Probe:* Do you see any differences in people's willingness to report crime or victimization on versus off the reservation?

7. Describe any partnerships, formal or informal, that address community crime, safety, and social problems.
 - a. *[If YES]:*
 - i. *Probe:* What partners are involved in the partnership?
 - ii. *Probe:* What is the partnership's approach to resolving community safety problems?
 - iii. *Probe:* Was the partnership initiated by the police department or community members?
 - iv. *Probe:* How often do you meet?
 - v. *Probe:* Does the partnership have mission, goals, and objectives?
 - vi. *Probe:* Does the partnership influence tribal policy and legislation?
 - vii. *Probe:* What successful outcomes have you seen from the partnership?
 - viii. *Probe:* What challenges did you encounter?
 - ix. *Probe:* What suggestions do you have for agencies looking to start something similar?
 - b. *[If NO, or the participant is unaware]:*
 - i. What would you like to see done to create a community partnership or working group that addresses community crime and social issues?
8. Do you know of any diversion, crime prevention, or intervention programs in the community? This could be an alternative sentencing program, a juvenile skill-building program, or other program aimed at preventing future crime and improving community safety.
 - a. *[If YES]:*
 - i. *Probe:* Are these programs a result of a community partnership?
 - ii. *Probe:* What partners, such as schools, faith based, health based, and so forth, are involved?
 - iii. *Probe:* Does the program promote individual knowledge strengthening and skill development?
 - iv. *Probe:* What is the role/level of involvement of law enforcement?
 - v. *Probe:* *(If LE or Court)* How is/are the program(s) funded?
 - vi. *Probe:* What successful outcomes have you seen from the programs?
 - vii. *Probe:* What challenges did you encounter?
 - viii. *Probe:* What suggestions do you have for agencies looking to start something similar?
 - b. *[If NO]:* Is there a certain type of program that you would like to see implemented in your community?
 - i. How are the Tribal Nation's cultures or beliefs reflected in the police department's partnerships or programs?
 - c. *[If NO]:* Do you see any ways to integrate more of the tribe's culture?
9. Explain what *opportunities* you could see to improve or create collaborative partnerships between the police department and the community it serves.
 - a. *Probe:* How could these opportunities improve the collaboration?
 - b. *Probe:* Do you foresee any challenges?

10. *[Law Enforcement]*: Can you think of an example of a time when a community member came to you or the department with a specific public safety or quality of life concern?
11. *[Community]*: Have you ever brought a specific public safety or quality of life concern to the police department?
 - a. *Probe [If Yes]*: What were some of the steps taken to bring resolution to the problem?
 - b. *Probe [If Yes]*: Were other government or community partners brought in to help address the issue?
12. Identify any *outside* barriers, possibly at the state or regional level, that you think may affect community policing.
 - a. *Probe*: Describe those barriers.
 - b. *Probe*: Are there any other internal barriers within the community or local area that may affect community policing?
13. Where do you see community policing in the next ten to twenty years?
 - a. *Probe*: Are there any changes on the horizon for the tribe, the police department, or the surrounding area that may impact community policing?
14. Are there any additional thoughts or feelings you would like to share about promising practices in community policing?

With much respect, I thank you very much for your time. This interview recording will be securely stored without using your name. At the completion of all ten site visits, we will be compiling the information and best practices into a guidebook for Indian County law enforcement agencies. Copies of the guide will be made available to your tribe if you would like to see the final publication.

Appendix C. IACP Indian Country Law Enforcement Community Policing Questionnaire Responses

Table 1. Please indicate how often your agency partners with the following entities on public safety efforts:

ANSWER OPTIONS	FREQUENTLY	OCCASIONALLY	NO PARTNERSHIP	RESPONSE COUNT
Tribal court	68	11	6	85
Tribal council and/or committees	55	29	1	85
Tribal businesses	48	35	4	86
Tribal schools	49	29	8	85
Tribal service organizations, e.g. domestic violence service providers, Indian Health Services, etc.	59	25	2	86

answered question: 86

skipped question: 0

Table 2. Please indicate which of the following intertribal partnerships your agency participates in with other tribes in your state or local area (select all that apply):

ANSWER OPTIONS	PERCENT OF RESPONSES	RESPONSE COUNT
Inter-governmental agreements	60.0%	48
Mutual aid agreements	60.0%	48
Disaster response	57.5%	46
Shared criminal intelligence, e.g. warrants, detention records, driver's license, court records, etc.	60.0%	48
911 dispatch	37.5%	30
Other (please specify)	< 1.0%	7

answered question: 80

skipped question: 6

Table 3. Please indicate which of the following local, state, and federal partnerships your agency participates in:

ANSWER OPTIONS	PERCENT OF RESPONSES	RESPONSE COUNT
Inter-governmental agreements	60.5%	52
Shared jurisdiction	64.0%	55
Mutual aid agreements	74.4%	64
Criminal or suspect transportation	51.2%	44
Search and rescue	62.8%	54
Disaster response	74.4%	64
Shared criminal intelligence, e.g. warrants, detention records, driver's license, court records, etc.	70.9%	61
911 dispatch	67.4%	58
Fusion centers	34.9%	30
Shared criminal history records	45.3%	39
National/state parks	22.1%	19
Immigration services/ICE	12.8%	11
FBI	72.1%	62
BIA	79.1%	68
Other (please specify)	01.0%	8

answered question: 86

skipped question: 0

Table 4. Please indicate the ways in which your agency design and implementation support Community Policing through shared decision making and deployment decisions. Check the box to indicate which strategies your agency often uses, sometimes uses, and does not use:

ANSWER OPTIONS	YES, OFTEN USES	SOMETIMES USES	NO, DO NOT USE	MAY USE IN THE FUTURE	RESPONSE COUNT
Officer input applied to targeted deployment plan and strategies	52	26	1	1	80
Frequent officer evaluation for performance management and improvement	47	27	4	2	80
Use of technology that improves community policing information and/or implementation	45	30	2	2	79
Frequent officer training, either online, local, or in-service training	55	22	2	0	79
Agency personnel and officers involved in developing or updating agency, mission, vision, policies, supervision design, etc.	35	35	6	4	80
Use of service call classification and prioritization to reduce the number of calls to which field personnel are immediately dispatched	33	28	15	4	80
School Resource Officer used to patrol and/or teach in the local schools	21	16	30	14	80
Bike patrol	7	17	38	17	79
Assignment of individual officers to housing communities as liaison	16	23	31	10	80
Mini-stations located within the tribe's community areas to improve officer access by the community	14	15	43	9	80
Community-based outreach programs to share crime prevention and public safety information	29	41	7	3	80
Use of a Community Safety Survey to identify tribal community perceptions	8	33	28	13	80
Other					7

answered question: 80

skipped question: 6

Table 5. Check the box to indicate which strategies your agency often uses, sometimes uses, or may use in the future:

ANSWER OPTIONS	YES, OFTEN USES	SOMETIMES USES	NO, DO NOT USE	MAY USE IN THE FUTURE	RESPONSE COUNT
Officers attend community-based meetings, community advisory groups, etc.	45	30	4	1	80
Citizen complaint process is in place, reviewed regularly, and used to train/evaluate officers	61	15	3	1	80
Citizens participate in hiring or promotional process for officers and/or supervisors	9	12	56	3	80
Officers are recognized for problem solving or supporting community policing strategies	30	48	1	1	80
Community safety meetings are held to involve the community in identifying and solving problems	17	42	15	6	80
Youth programs, such as sports, mentoring, or camps, are used to engage, support, and educate young people	22	32	14	12	80
Officers have a presence in the schools where they educate as well as enforce the laws	30	21	22	7	80
A victim assistance program is available to provide victim support on-scene and/or after a crime	44	16	16	5	80
Community building codes are updated and enforced to improve safety	16	23	36	4	79
Crime analysis is used to determine problem areas and/or the most effective deployment of resources	36	31	10	4	80
Community members are engaged through crime and safety surveys to better inform the police and involve citizens in crime prevention	10	32	27	13	80
Other					3

answered question: 80

skipped question: 6

About the International Association of Chiefs of Police

The IACP is the world's oldest and largest police executive membership organization in the world, with more than 27,000 members in over 120 countries. The goal of the IACP leadership, staff, and members is to serve the law enforcement leaders of today and develop the leaders of tomorrow. Through its structure of committees, sections, and divisions, representing the many types of policing around the world, the IACP provides a voice for law enforcement leaders in the areas of policy, innovation, training, technical assistance, and legislative initiatives that serve local, state, tribal, federal, and international law enforcement.

About the IACP Indian Country Law Enforcement Section

The IACP Indian country Law Enforcement Section (ICLES) was established in 1987. The ICLES represents and gives voice to tribal law enforcement executives and the reality and challenges of Indian country policing. In 2001, a coalition of the IACP Executive Committee and members; ICLES police chiefs; tribal leadership; tribal court judges; local, state, and federal law enforcement; sheriffs; and federal partners convened the *Improving Safety in Indian Country* National Policy Summit in Alexandria, Virginia. This meeting resulted in a report featuring 52 recommendations to improve Jurisdiction, Crime Prevention, Response to Victims of Crime, Resources, Training/Education, and Coordination and Cooperation among Indian country Law Enforcement, Justice, and Program Agencies.¹⁶ These recommendations, and the advocacy and program assistance that followed, resulted in the ICLES and the IACP support of the Violence Against Women Act and its 2013 re-authorization with specific protections for Indian women.

In subsequent years, ICLES leadership consulted on tribal law and order issues with many federal agencies and committees, including the U.S. Attorney General's Native American Issues Committee and the U.S. Department of Justice Global Justice Information Sharing Initiative Advisory Committee. ICLES consulted with the U.S. Senate Committee on Indian Affairs during the design and writing of the Tribal Law and Order Act, which was passed into law and signed by President Barack Obama in 2010. The more than 100 members of the ICLES continue to support the IACP and local, state, and federal justice agencies in improving safety in Indian country.

16. The report may be found at <http://www.theiacp.org/Portals/0/pdfs/WhatsNew/ACF1295.pdf>.

About the COPS Office

The **Office of Community Oriented Policing Services (COPS Office)** is the component of the U.S. Department of Justice responsible for advancing the practice of community policing by the nation's state, local, territorial, and tribal law enforcement agencies through information and grant resources.

Community policing begins with a commitment to building trust and mutual respect between police and communities. It supports public safety by encouraging all stakeholders to work together to address our nation's crime challenges. When police and communities collaborate, they more effectively address underlying issues, change negative behavioral patterns, and allocate resources.

Rather than simply responding to crime, community policing focuses on preventing it through strategic problem solving approaches based on collaboration. The COPS Office awards grants to hire community police and support the development and testing of innovative policing strategies. COPS Office funding also provides training and technical assistance to community members and local government leaders, as well as all levels of law enforcement.

Another source of COPS Office assistance is the Collaborative Reform Initiative for Technical Assistance (CRI-TA). Developed to advance community policing and ensure constitutional practices, CRI-TA is an independent, objective process for organizational transformation. It provides recommendations based on expert analysis of policies, practices, training, tactics, and accountability methods related to issues of concern.

Since 1994, the COPS Office has invested more than \$14 billion to add community policing officers to the nation's streets, enhance crime fighting technology, support crime prevention initiatives, and provide training and technical assistance to help advance community policing.

- To date, the COPS Office has funded the hiring of approximately 129,000 additional officers by more than 13,000 of the nation's 18,000 law enforcement agencies in both small and large jurisdictions.
- Nearly 700,000 law enforcement personnel, community members, and government leaders have been trained through COPS Office-funded training organizations.
- To date, the COPS Office has distributed more than eight million topic-specific publications, training curricula, white papers, and resource CDs.
- The COPS Office also sponsors conferences, roundtables, and other forums focused on issues critical to law enforcement.

The COPS Office information resources, covering a wide range of community policing topics—from school and campus safety to gang violence—can be downloaded at www.cops.usdoj.gov. This website is also the grant application portal, providing access to online application forms.

Tribal law enforcement strives to provide a high standard of service that is fair, effective, and culturally relevant. Community policing principles are at the heart of many of their activities, which often include personal interaction with tribal members. Yet they face great challenges, including lack of funding, staffing, and other resources, as well as jurisdictional issues.

To help tribal law enforcement develop or improve community policing practices which can overcome these obstacles, the International Association of Chiefs of Police (IACP) and the COPS Office partnered to produce this publication. Promising Practices in Tribal Community Policing examines community policing in Indian country, looking at current practice and areas for future improvement. Taking into account the culture, governmental structures, and logistical and other challenges, the authors describe strategies for enhancing or creating programs focused on trust and collaboration with tribal members and government agencies. A valuable resource for tribal law enforcement, it is also a practical guide for all law enforcement and community stakeholders.



U.S. Department of Justice
Office of Community Oriented Policing Services
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To obtain details about COPS Office programs, call
the COPS Office Response Center at 800-421-6770.

Visit the COPS Office online at www.cops.usdoj.gov.



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