

For I was hungry...

I was a stranger...

25
matthew

I was in prison...

...least of these, you did to me.

Matthew 25 Movement Policing Toolkit

*Continue to remember those in prison as if you were together
with them in prison, and those who are mistreated
as if you yourselves were suffering.*

—Hebrews 13:3 NIV



Why is protecting people of color from racialized policing more urgent than ever?

Clergy and parents of color are especially concerned about how their communities and young people will be treated under an administration that has fueled racial bigotry and continued to stoke those fears by its cabinet appointments. The new president promotes “law and order” and “stop and frisk” in an uncritical code language that racial minorities understand. But if there is little or no accountability from the new leadership in the White House and the Department of Justice for excessive force against our citizens of color, and especially young people, local community members, clergy, and parents must hold their police departments accountable.

For Christians, when one part of the body suffers, as it says in 1 Corinthians 12:12-26, the whole body should feel that pain and respond. So racially diverse local clergy from ecumenical and interfaith associations, other community leaders, parents, and concerned citizens should join together and go to their sheriffs and police chiefs in every community to help support healthy community policing. And they should also promise to watch, monitor, and resist any racial policing by standing against such practices and standing with those who they are aimed at, promising to hold law enforcement accountable to racial equity and healing in our communities.

Matthew 25 Initiative: Ten Guiding Principles

1. We are committed to protecting and defending the vulnerable in the name of Jesus.
2. We are committed to cultivating, serving and protecting the basic human dignity of all, including the accused and convicted.
3. We recognize, affirm, and encourage the Genesis 1:26-27 call and capacity of all humanity to help steward the world.
4. We believe our communities are well served when law enforcement agencies understand their role as guardian, not warrior.
5. We believe in the power of restorative justice. It is possible to restore right relationship between offenders and offended communities.
6. We believe transformative justice is possible. People of faith are called to engage in just processes that seek positive transformation of offended communities and offenders.
7. We affirm the biblical principle of shalom: We are all connected. The peace of my community is ultimately dependent upon the peace of all.
8. We believe a key foundation of all relationships is trust. This is no less the case in the relationship between law enforcement and communities of color.
9. We affirm the call for transparency in law enforcement.
10. We affirm that community transformation requires communities that are fully engaged in the administration of justice.



Matthew 25 Police Accountability: 5 Tips for Faith Community Engagement

1. Educate your community.

For the last three years hash-tagged names crossed Facebook and Twitter feeds alerting us of the more than 1000 black and brown men, women, and children killed by police officers or vigilantes in that time period. As we prepare to engage police departments to forge relationships of accountability, it is important that we understand three things:

- a. The historic relationship between police and black and brown communities in your town or city.
- b. The issues at play in current conflicts.
- c. The current policing system's impact on the community. Get to know the data to get a grasp of the scope of the problem.

There are several ways to educate your community. You might consider using films, documentaries, book studies, police station site visits, a meeting with your city council representative, a meeting with your local prosecutor and district attorney, an initial meeting with your chief of police, and/or a night of testimonies from victims of police violence to prepare your community to engage.

2. Create a Prayer Strategy.

Prayer is the most powerful act a community can take together. Through prayer our hearts commune with God's heart. We join with God's concerns and our eyes are opened to see glimpses of the world as God sees it—both the workings of unjust systems and vision for a just future. It is easy to believe our human action can solve the issues, but we must exercise humility. The conflictual relationship between police and black and brown communities traces back to the first days of slave patrols (the predecessor to police patrols)—created to control enslaved black bodies.

We recommend crafting a prayer strategy that involves your entire community, educates your community even as they pray, and prepares your community for action.

3. Act in partnership with impacted communities. Since their genesis the policing and criminal justice systems in the U.S. have served to enforce and reinforce white supremacy in our nation. As a result, it is imperative that action taken by white and multi-ethnic faith communities be in partnership with impacted communities. Power-sharing is, in itself, a step toward racial healing.

Wherever possible we recommend partnering within a local clergy network or forging a partnership with a church or cluster of churches located inside the impacted community.

4. Leverage the wisdom of [President Obama's 21st Century Guide on Policing](#).

5. Be Wise as a Serpent, Innocent as a Dove. The goal of engagement is not to make friends with the police. It is not to increase the public profile of your faith community. It is not to gain favor with the governing powers of your community. The goal of engaging in police accountability is to save black and brown lives. Lack of accountability fuels licentiousness and death. Under the current administration, accountability will likely be weakened. While every relationship helps, it is not enough to build individual relationships with police officers. It is imperative that faith communities step up and build strong mechanisms of local accountability.

We recommend working with your local law enforcement department to implement Pillars 1, 2, and 4 in the Final Report of the President's Task Force on 21 Century Policing. We also recommend working toward a community-based police oversight structure that is fully integrated into your community's governance structure.



Matthew 25 Toolkit Meeting Agenda: Meeting with Clergy and Law Enforcement

One of the best ways to address issues of race and policing is to reach out directly to law enforcement and engage them one-on-one. We encourage pastors of churches to reach out to chiefs of police and other senior law enforcement leaders in your community. Here is a sample agenda for those meetings.

I. Welcome

Welcoming everyone into the conversation. We are here to discuss the state of race and police in our communities - what clergy, law enforcement and community members can do to support each other in protecting the vulnerable and making sure our communities are equitable and safe.

II. Opening Prayer

Identify a member of the clergy to offer a unifying opening prayer

III. Where Are We Now?

What is the state of race and policing in our communities now? What data is available, what progress has been made, what challenges exist? Make this a time of listening and learning.

IV. What Strategies Are Being Implemented to Anticipate and Prevent Issues?

Does the department have training on implicit bias? Where is the department on community policing? How does the department track use of force?

V. What Can Clergy Do to Help?

How can the clergy be involved in strategies to mitigate conflict and improve police/community relations?

VI. Next Steps and Ongoing Dialogue

What have we agreed to today? When will we meet next? Does a quarterly or twice-yearly meeting make sense? What do you recommend for ongoing conversation?

VII. Closing Thoughts and Prayer

Sermon Preparation Tips

*Kindle the mind.
Energize the will.
Disturb the conscience.
Stir the heart*
(Robert McCracken)

Remember that the preached word is in competition with the listeners' weekly consumption of news reports, commentary by critics and interpretation by persons of celebrity. The role of social media, flow of misinformation, use of disinformation technologies, listener overload and information processing has changed the landscape of delivering effective preaching.

Additionally,

- Pray, meditate and study
- Remember the entire Bible was written under six kinds of oppression, from Egyptians to Romans
- Present the text in its context
- Consider the behavioral outcomes you want from the listener
- Consider the cross referencing of different Biblical translations
- Consider the etymology and translations of words
- Offer Biblical, theological and current events understandings
- Consider the liturgical themes, representations and popular/proverbial quotes
- Share how this issue and Bible study affects(ed) you
- Stick to the point and do not forget the text in the exegesis
- Connect the message to why it matters to Christian discipleship and the body of Christ
- Consider the age of technology and social media; use of poetry, prose, imagery



Scriptures:

Hebrews 13:3 NIV

Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering.

Psalm 79:1 NLT

Listen to the moaning of the prisoners. Demonstrate your great power by saving those condemned to die.

Psalm 69:33 NKJV

For the Lord hears the poor, And does not despise His prisoners.

Isaiah 61:1 NASV

The Spirit of the Lord GOD is upon me, Because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners

Luke 4:18 NET Bible

The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim release to the captives and the regaining of sight to the blind, to set free those who are oppressed

Jeremiah 31:15 KJV

Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.

Jeremiah 22:3 NRSV

Thus says the Lord: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place.

Zechariah 7:10 KJV

And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

Luke 19:5-9 NRSV

When Jesus came to the place, he looked up and said to him, 'Zacchaeus, hurry and come down; for I must stay at your house today.' So he hurried down and was happy to welcome him. All who saw it began to grumble and said, 'He has gone to be the guest of one who is a sinner.' Zacchaeus stood there and said to the Lord, 'Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.' Then Jesus said to him, 'Today salvation has come to this house, because he too is a son of Abraham.

Micah 6:8 NIV

He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.

Hebrews 13:2 NIV

Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.

Exodus 12:49 NIV

The same law applies both to the native-born and to the foreigner residing among you.

Leviticus 19:33-34 NLT

Do not take advantage of foreigners who live among you in your land. Treat them like native-born Israelites, and love them as you love yourself. Remember that you were once foreigners living in the land of Egypt. I am the Lord your God.

**Psalm 42:9 NRSV**

I say to God, my rock, "Why have you forgotten me? Why must I walk about mournfully because the enemy oppresses me?"

Isaiah 59:9, 11 NIV

So justice is far from us, and righteousness does not reach us. We look for light, but all is darkness; for brightness, but we walk in deep shadows... We look for justice, but find none; for deliverance, but it is far away.

Joel 2:1-3 The Message

Blow the ram's horn trumpet in Zion! Trumpet the alarm on my holy mountain! Shake the country up.

Matthew 25:35-40 NRSV

For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

Best Practices for Protecting Vulnerable People in Policing Situations**Faith for Justice, St. Louis**

South City Church, St. Louis

What were the steps taken to move from poor community/police relations to the best practice you describe?

- Established an Executive Director's fellowship (ecumenical, generally non-religious), monthly meetings and shared values (affirming the Ferguson Commission's Report and committing to strive to bring it into reality). This group works together to sponsor trainings and events that mobilize constituencies toward political engagement, disruption and resistance when necessary.
- Established a Pastor's Fellowship (Christian), with monthly meetings, to keep gender and race issues in STL on the agenda of local ministries, and maintain communication with local PD, especially black officers, to keep updated intel on police attitudes, and to pre-empt tension from the police with "relational" de-escalation.
- Partner with police accountability communities and organizations (1. CAPCR - Coalition Against Police Crimes and Repression; 2. Real Local Control and Effective Civilian Review) <http://capcr-stl.org/>
- Train people who work in different spaces to use different strategies for a common goal (i.e. some are trained to make contact with Mayor, Chief, legislators; others trained for immediate response /community support when police crime occurs)
- Mobilize prosecutors and city hall employees to do justly and commit to holy resistance on the job. (for example: on one night in 2014, 30+ people who protested a police murder were arrested and charged



in the city of St. Louis. One of the city prosecutors is a supporter of the movement and he dismissed the charges in exchange for letters of public service, which churches in the pastor's fellowship had already drafted, printed and signed for whomever needed them.)

■ Support and fundraise for local legal assistance. (example from St. Louis: ArchCity Defenders, <http://www.archcitydefenders.org/> is one of our partner organizations, and has successfully defended community members abused by the racialized courts in counties surrounding the city of St. Louis.)

What specific policing policies or practices were initiated as a result of this effort?

- Establishment of civilian review board in STL and nearby counties
- Mayor makes public commitments to an “equal justice for all” campaign
- Public access to the “Real Time Crime” Database of police camera footage, as well as a massive network of other non-police cameras around the city.
- PD agrees to Implicit Bias training (still working on suggesting trusted trainers)
- Civil suits settled for some of the families grieved by police crimes, officers forced to quit
- Injunction against police use of chemical weapons is upheld after brutality toward the community is recorded and reported, and residents are encouraged to testify against St. Louis PD.
- PD allows non-police accountability community to collect research, responses and interviews from community members on PD plans for trainings and body cameras.

What lessons or principles emerged from this effort that might be helpful to faith leaders and organizations seeking to protect the vulnerable and hold police accountable?

CENTER THE MARGINALIZED

Every effort begins with rehearsing the central values of the gospel, or the local, trusted Movement (in our case, the Movement for Black Lives: elevating the experiences and leadership of the most marginalized people of color). These communities are the ones who design the solutions from which we build demands. Our proximity to them cannot be incentivized enough.

COLLABORATION & COMMUNICATION:

Find and connect with local movement coordinators. Intentionally build relationships with fellow activists across denominational, cultural and religious “lines”.

GIVE OF YOUR RESOURCES:

Open church building or ministry spaces as a free space for movement meetings. Devote a portion of your church or ministry's budget to movement causes and partners.

KNOW YOUR DEMANDS:

Through collaboration with the most impacted communities, identify progressive, sustainable solutions to the abuses in the region, then build a succinct list of demands from them. Outside of responding to emergent police crimes, disruption and disobedience should be designed from these demands and solutions.



It is good for every participant in the local movement to be educated in the general plan for addressing corruption, while acknowledging that no single organization can address every aspect of systemic corruption:

- Hold Mass Meetings to build consensus, and connect activists in and around the areas where people are most impacted by corruption in police departments and courts
- Civil Disobedience Trainings - find qualified trainers, host ecumenical gatherings, as well as informational meetings and focused discussion groups specific to faith communities
- Incorporate movement work and events into church/ministry activities/communication
- Specific lessons/practices - in addition to the above - used by Faith for Justice and local partners in STL
- Join the Movement for Black Lives M4BL.ORG
- Join network phone calls and design events according to suggested plans shared from national organizers
- Affirm Forward Through Ferguson (Ferguson Commission Report) and memorize the key aspects <http://forwardthroughferguson.org/>
- Self-Care, joy and intentional fellowship are imperative. Structure debriefing and healing into every action plan.
- Org Partnership hosts and pays for training of volunteer admin coordinators, medics, legal observers (non-arrestable support), legal aid and jail support teams.
- White accomplices plan training for white allies; to engage with friends and family who are hesitant/ hostile to the movement // to stay educated and aware of current events and discussions // to experience the leadership of people of color while dismantling their status quo ideas of right leadership. Specifically, use the resources at <http://www.whiteaccomplices.org/>

■ Maintain awareness of local tensions, especially socioeconomic and generational divides.

■ Youth centered events and intentionally “all ages” engagement and education are a must.

■ Develop strategies for fighting back the post-event “high” of discussing problems and discovering solutions among like minds that slows or halts the actions committed to, because moving our plans from conference-centers into impacted communities means we trade presumed consensus for the hard work of building rapport.

The South Bronx Conversations for Change, NYC

The South Bronx Conversations for Change initiative offered safe arenas for honest dialogue between the police and a broad cross-section of community members, including youth, faith leaders, teachers, advocates, and business owners.

In February 2009, New York Faith and Justice launched a community-wide Conversation for Change over a period of six weeks. We recruited and trained small group facilitators to lead small group discussions between the police and the community, [using a curriculum developed by Everyday Democracy](#). Our purpose was to democratize the decision-making process, to give the everyday Joe or Tamika in four South Bronx precincts the ability to speak into the policies that are governing their lives.

[Everyday Democracy](#) exists to help communities moving through conflict to make that journey in a way that empowers the whole community to play a part in its own transformation. Everyday Democracy has developed its dialogue-to-change curriculum over decades of work with communities experiencing racial conflict with police departments. It is extremely user-friendly and the non-profit organization offers no-cost consultation with any city or institution that moves forward with the dialogue-to-change process. It is also worth noting that the dialogue-to-change



process is not the appropriate intervention directly following an incident of police brutality. It should instead be viewed as a long-term strategy for community change and engagement.

The experience follows this simple equation: (n dialog circles x 5 weeks) + 1 Action Plan Forum = a chance for change. For the dialogue to change process to work, it is important to involve stake-holders from every sector of the community: faith, business, government, education, health-care, labor. The experience usually launches with a community-wide gathering that brings everyone together, frames the need, the coming experience, its goals, and expectations for participants. Participants sign up for Conversation Circles that will take place one day per week for five weeks. In the sixth week, Conversations come back together to share what they learned together and chart the way forward toward a transformed community.

The first few sessions offer participants an opportunity to get to know who's in the room. Next, the diverse group discerns the issues. Then, the group discerns the roles of each sector of society to meet the needs. Finally, the group develops strategies to address their issues. Conversation Circles then come back together for a large group Action Forum. The Action Forum collects the information from all of the small groups that have been meeting and forms task forces around the common strategies and themes so that the work can move forward. The organizing coalition serves as the accountability structure for each task force.

The South Bronx Conversations for Change were hosted by New York Faith and Justice in coalition with several churches and youth organizations in cooperation with the 44th, 46th, and 40th NYPD precincts.

See this YouTube video for more information: <https://youtu.be/xaYNwsAAH5w>

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New Baptist Covenant

NBC facilitates Black and white churches desiring to improve relations with each other through "Covenants of Action (COA)." An example of this that has received national attention is the COA formed between the white First Baptist and the Black First Baptist of Macon, GA, (the two churches are located a stone's throw away from each other) in which the two pastors came together to lead their congregations into stronger relationships with the each other and the community.

The DA in Macon happens to be a member of the white church and a high ranking police officer is a member of the Black church. Together, they de-escalated the fallout from a potentially volatile police shooting of a Black man in the parking lot of a local grocery store, before it got out of hand. This situation might not have turned out so well were it not for the Covenant of Action formed by two pastors who have led this effort among their congregations.

Lessons or principles that emerged from this effort: Improved relations begin with open effective communication, as initiated by leaders willing to work for common goals.

All persons can agree on 1) strong relations between police and communities they serve 2) excellent schools for their children 3) less violence between and among racially homogeneous communities, etc. This all starts when pastors are willing to model these relationships.

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Preservation of Life Campaign, Chicago, IL

Preservation of Life Campaign originated from the People's Church of the Harvest Church of God in Christ in Chicago, IL.

This church led a door-to-door community-wide initiative has engaged 200+ churches and faith based organizations. Congregants carry a message of hope and solidarity armed with a red doorknocker as a symbol of agreement and faith. Participants sign an action pledge in light of violence and senseless deaths. An 8-point community engagement plan was developed and presented to the Mayor and obtained his endorsement. The plan was also presented to the Superintendent of Police. The plan was to take actions to support family & youth, organize block clubs, connect to work, advocate for common sense gun laws and city services, engage gang members & ex-offenders and expand faith-based partnerships.

The Superintendent directed for the red doorknocker to be distributed out of the 10 districts with high incidence of crime and violence, signaling a bond to the community and for residents to interact with law enforcement differently. Lastly, a series of athletic events convened in 4 of the 10 districts, so peace officers and youth could engage in a positive event. This opened a door for collaboration in the recruitment campaign of prospective officers from minority communities. This we believe will more greatly ensure recruits with cultural sensitivity.

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The Samuel DeWitt Proctor Conference (SDPC), Chicago, Illinois

The Samuel DeWitt Proctor Conference (SDPC), Chicago, Illinois is a part of a collective impact model for addressing police relations, with support for the on the ground efforts of the Faith Community of St. Sabina and the Chicago Youth Peace Movement, "Reimagining Peace" Project. Unfortunately, Chicago's need to address policing policies and practices has been intensified by a number of documented incidents that heightens poor community/police relations.

Over several decades, St. Sabina has been at the forefront of mobilizing and addressing policing policies and accountability especially related to the proliferation of guns and killings of civilians by civilians and civilians by police officers. The Chicago Youth Peace Movement is an initiative of millennial leadership and SDPC has been incubating the organization for 2 years. Together, we have addressed policing policies by creating spaces for mutual engagement and conversation between police and the youth. They have included collaboration with city-wide peace marches and convening of forums/conferences. One deliverable that has been shared and useful is the "Bridging the Divide Toolkit: Creating Understanding Between Youth and Police Officers" designed by The YMCA of Metropolitan Chicago. This product is a card game that fosters activities of restorative justice between the police and the community.

A key principle that has emerged is that the millennial and the youth generation must be engaged in the education, advocacy and activism that leads to building communities of trust. Faith leaders can be helpful by embracing youth and creating spaces for their engagement. Together, faith leaders, community/civic/philanthropic representatives and other justice/youth advocacy organizations should create long-term and event related collaborations that result in greater effectiveness to impact systems of accountability and



demand the resource allocations that mitigate the violence, e.g. access to opportunity for education, jobs, recreation, and healthy living.

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The Leaders Network

For over a decade, our network of churches and community institutions has taken a leading role of advocating and organizing for greater civilian oversight of the Chicago Police Department.

First, we created an organizational profile by consistent responses to cases of police misconduct in the local and national news media.

Second, we worked with specific families, walking them through the processes of filing complaints and introducing them to the best legal counsel available.

Third, we partnered with other groups to develop a comprehensive police reform agenda: a civilian review board with authority to fire; revision of the police contracts that protect bad cops; increased diversity of police personnel to better reflect the community; and restoring the “beat cop” for consistent interaction in the neighborhoods, and a realignment of the beats so that police districts with the highest crime rates receive the most assigned officers.

Our successes over the years have included a disabling of “special” units that tended to indiscriminately arrest young people and violate rights. We also helped force the city to move investigations of police misconduct out the police headquarters and into a newly formed “Independent Police Review Authority,” and now called the “Civilian Office of Police Accountability.” The new agency has an increased budget with more authority. In the wake of the Laquan McDonald video release (2015), our advocacy also helped to call in the US Department of Justice to review the policies and practices of our police department. The report

was completed before President Obama left office (January 2017).

There are several lessons we have learned in our work.

One, we have learned the power of moral voice and consistency in our advocacy and agitation on behalf of our community.

Two, we have learned the value of non-black allies in projecting our case. Specifically, white faith leaders have been valuable for projecting power because of the skin privileges afforded them in our socio-political context.

Three, we have learned the value of being in the press, at the neighborhood, citywide, regional, and national levels. Even coverage in a local neighborhood newspaper is valuable, since all politics are ultimately local.

Four, regular meetings with food are the hallmark of organizing a constituency that is ready to act on spontaneous cases and events. We have created a daytime monthly meeting of community leaders that creates a highly-sought opportunity to be featured on our agenda. Police chiefs tend to come when we call.

Five, having a solution-based approach with an agenda to accomplish desired ends is important.

Six, we diversify our leadership team by having co-equal leaders who can speak on behalf of the organization. We avoid personal ownership of the organization by one person.

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FINAL REPORT OF

THE PRESIDENT'S TASK FORCE ON
21ST CENTURY POLICING

MAY 2015

EXECUTIVE SUMMARY

Trust between law enforcement agencies and the people they protect and serve is essential in a democracy. It is key to the stability of our communities, the integrity of our criminal justice system, and the safe and effective delivery of policing services.

In light of recent events that have exposed rifts in the relationships between local police and the communities they protect and serve, on December 18, 2014, President Barack Obama signed an executive order establishing the Task Force on 21st Century Policing. The President charged the task force with identifying best practices and offering recommendations on how policing practices can promote effective crime reduction while building public trust.

This executive summary provides an overview of the recommendations of the task force, which met seven times in January and February of 2015. These listening sessions, held in Washington, D.C.; Phoenix, Arizona; and Cincinnati, Ohio, brought the 11 members of the task force together with more than 100 individuals from diverse stakeholder groups—law enforcement officers and executives, community members, civic leaders, advocates, researchers, academics, and others—in addition to many others who submitted written testimony to study the problems from all perspectives.

The task force recommendations, each with action items, are organized around six main topic areas or “pillars”: Building Trust and Legitimacy, Policy and Oversight, Technology and Social Media, Community Policing and Crime Reduction, Officer Training and Education, and Officer Safety and Wellness.

The task force also offered two overarching recommendations: the President should support the creation of a National Crime and Justice Task Force to examine all areas of criminal justice and pro-

pose reforms; as a corollary to this effort, the task force also recommends that the President support programs that take a comprehensive and inclusive look at community-based initiatives addressing core issues such as poverty, education, and health and safety.

Pillar One: Building Trust and Legitimacy

Building trust and nurturing legitimacy on both sides of the police/citizen divide is the foundational principle underlying the nature of relations between law enforcement agencies and the communities they serve. Decades of research and practice support the premise that people are more likely to obey the law when they believe that those who are enforcing it have authority that is perceived as legitimate by those subject to the authority. The public confers legitimacy only on those whom they believe are acting in procedurally just ways. In addition, law enforcement cannot build community trust if it is seen as an occupying force coming in from outside to impose control on the community. Pillar one seeks to provide focused recommendations on building this relationship.

Law enforcement culture should embrace a guardian—rather than a warrior—mindset to build trust and legitimacy both within agencies and with the public. Toward that end, law enforcement agencies should adopt procedural justice as the guiding principle for internal and external policies and practices to guide their interactions with rank and file officers and with the citizens they serve. Law enforcement agencies should also establish a culture of transparency and accountability to build public trust and legitimacy. This is critical to ensuring decision making is understood and in accord with stated policy.

Law enforcement agencies should also proactively promote public trust by initiating positive non-enforcement activities to engage communities that typically have high rates of investigative and enforcement involvement with government agencies. Law enforcement agencies should also track and analyze the level of trust communities have in police just as they measure changes in crime. This can be accomplished through consistent annual community surveys. Finally, law enforcement agencies should strive to create a workforce that encompasses a broad range of diversity including race, gender, language, life experience, and cultural background to improve understanding and effectiveness in dealing with all communities.

Pillar Two: Policy and Oversight

Pillar two emphasizes that if police are to carry out their responsibilities according to established policies, those policies must reflect community values. Law enforcement agencies should collaborate with community members, especially in communities and neighborhoods disproportionately affected by crime, to develop policies and strategies for deploying resources that aim to reduce crime by improving relationships, increasing community engagement, and fostering cooperation.

To achieve this end, law enforcement agencies should have clear and comprehensive policies on the use of force (including training on the importance of de-escalation), mass demonstrations (including the appropriate use of equipment, particularly rifles and armored personnel carriers), consent before searches, gender identification, racial profiling, and performance measures—among others such as external and independent investigations and prosecutions of officer-involved shootings and other use of force situations and in-custody deaths. These policies should also include provisions for the collection of demographic

data on all parties involved. All policies and aggregate data should be made publicly available to ensure transparency.

To ensure policies are maintained and current, law enforcement agencies are encouraged to periodically review policies and procedures, conduct nonpunitive peer reviews of critical incidents separate from criminal and administrative investigations, and establish civilian oversight mechanisms with their communities.

Finally, to assist law enforcement and the community achieve the elements of pillar two, the U.S. Department of Justice, through the Office of Community Oriented Policing Services (COPS Office) and Office of Justice Programs (OJP), should provide technical assistance and incentive funding to jurisdictions with small police agencies that take steps toward interagency collaboration, shared services, and regional training. They should also partner with the International Association of Directors of Law Enforcement Standards and Training (IADLEST) to expand its National Decertification Index to serve as the National Register of Decertified Officers with the goal of covering all agencies within the United States and its territories.

Pillar Three: Technology & Social Media

The use of technology can improve policing practices and build community trust and legitimacy, but its implementation must be built on a defined policy framework with its purposes and goals clearly delineated. Implementing new technologies can give police departments an opportunity to fully engage and educate communities in a dialogue about their expectations for transparency, accountability, and privacy. But technology changes quickly in terms of new hardware, software, and other options. Law enforcement agencies and leaders need to be able

to identify, assess, and evaluate new technology for adoption and do so in ways that improve their effectiveness, efficiency, and evolution without infringing on individual rights.

Pillar three guides the implementation, use, and evaluation of technology and social media by law enforcement agencies. To build a solid foundation for law enforcement agencies in this field, the U.S. Department of Justice, in consultation with the law enforcement field, should establish national standards for the research and development of new technology including auditory, visual, and biometric data, “less than lethal” technology, and the development of segregated radio spectrum such as FirstNet. These standards should also address compatibility, interoperability, and implementation needs both within local law enforcement agencies and across agencies and jurisdictions and should maintain civil and human rights protections. Law enforcement implementation of technology should be designed considering local needs and aligned with these national standards. Finally, law enforcement agencies should adopt model policies and best practices for technology-based community engagement that increases community trust and access.

Pillar Four: Community Policing & Crime Reduction

Pillar four focuses on the importance of community policing as a guiding philosophy for all stakeholders. Community policing emphasizes working with neighborhood residents to co-produce public safety. Law enforcement agencies should, therefore, work with community residents to identify problems and collaborate on implementing solutions that produce meaningful results for the community. Specifically, law enforcement agencies should develop and adopt policies and strategies that reinforce the importance of com-

munity engagement in managing public safety. Law enforcement agencies should also engage in multidisciplinary, community team approaches for planning, implementing, and responding to crisis situations with complex causal factors.

Communities should support a culture and practice of policing that reflects the values of protection and promotion of the dignity of all—especially the most vulnerable, such as children and youth most at risk for crime or violence. Law enforcement agencies should avoid using law enforcement tactics that unnecessarily stigmatize youth and marginalize their participation in schools (where law enforcement officers should have limited involvement in discipline) and communities. In addition, communities need to affirm and recognize the voices of youth in community decision making, facilitate youth participation in research and problem solving, and develop and fund youth leadership training and life skills through positive youth/police collaboration and interactions.

Pillar Five: Training & Education

As our nation becomes more pluralistic and the scope of law enforcement’s responsibilities expands, the need for expanded and more effective training has become critical. Today’s line officers and leaders must be trained and capable to address a wide variety of challenges including international terrorism, evolving technologies, rising immigration, changing laws, new cultural mores, and a growing mental health crisis.

Pillar five focuses on the training and education needs of law enforcement. To ensure the high quality and effectiveness of training and education, law enforcement agencies should engage community members, particularly those with special expertise, in the training process and provide leadership training to all personnel throughout their careers.

To further assist the training and educational needs of law enforcement, the Federal Government should support the development of partnerships with training facilities across the country to promote consistent standards for high quality training and establish training innovation hubs involving universities and police academies. A national postgraduate institute of policing for senior executives should be created with a standardized curriculum preparing participants to lead agencies in the 21st century.

One specific method of increasing the quality of training would be to ensure that Peace Officer and Standards Training (POST) boards include mandatory Crisis Intervention Training (CIT), which equips officers to deal with individuals in crisis or living with mental disabilities, as part of both basic recruit and in-service officer training—as well as instruction in disease of addiction, implicit bias and cultural responsiveness, policing in a democratic society, procedural justice, and effective social interaction and tactical skills.

Pillar Six: Officer Wellness & Safety

The wellness and safety of law enforcement officers is critical not only for the officers, their colleagues, and their agencies but also to public safety. Pillar six emphasizes the support and proper implementation of officer wellness and safety as a multi-partner effort.

The U.S. Department of Justice should enhance and further promote its multi-faceted officer safety and wellness initiative. Two specific strategies recommended for the U.S. Department of Justice include (1) encouraging and assisting departments in the implementation of scientifically supported shift lengths by law enforcement and (2) expanding efforts to collect and analyze data not only on officer deaths but also on injuries and “near misses.”

Law enforcement agencies should also promote wellness and safety at every level of the organization. For instance, every law enforcement officer should be provided with individual tactical first aid kits and training as well as anti-ballistic vests. In addition, law enforcement agencies should adopt policies that require officers to wear seat belts and bullet-proof vests and provide training to raise awareness of the consequences of failure to do so. Internal procedural justice principles should be adopted for all internal policies and interactions. The Federal Government should develop programs to provide financial support for law enforcement officers to continue to pursue educational opportunities. Finally, Congress should develop and enact peer review error management legislation.

Implementation Recommendations

The administration, through policies and practices already in place, can start right now to move forward on the recommendations contained in this report. The President should direct all federal law enforcement agencies to implement the task force recommendations to the extent practicable, and the U.S. Department of Justice should explore public-private partnership opportunities with foundations to advance implementation of the recommendations. Finally, the COPS Office and OJP should take a series of targeted actions to assist the law enforcement field in addressing current and future challenges.

Conclusion

The members of the Task Force on 21st Century Policing are convinced that the concrete recommendations contained in this publication will bring long-term improvements to the ways in which law enforcement agencies interact with and bring positive change to their communities.