



building
trust

ABOUT THIS HANDBOOK

The Building Trust Partnership Handbook was authored by **Daniel Orth**, program officer at the Kroc Institute for Peace and Justice.

The Partnership is a collaboration between the Kroc Institute for Peace and Justice, the San Diego Organizing Project, and the Roman Catholic Diocese of San Diego.



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BUILDING TRUST
A HANDBOOK FOR RELIGIOUS LEADERS
STRENGTHENING RELATIONS BETWEEN
POLICE AND COMMUNITIES



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LETTER FROM BISHOP MCELROY

Dear friends,

For many of our communities, one of the deepest divides extends between the citizenry and law enforcement whose sworn commitment is to serve and protect them. This division is evident across the fifty states. We have become alienated from one another and from the institutions that we have created to support our society. A breakdown in communication, fraying relationships, painful historical legacies, and an erosion of trust have in many ways isolated us and ultimately made us feel less secure.

The Building Trust Partnership is an important initiative aimed at restoring these relationships and cultivating trust in order to make our communities safer. Motivated by love and a commitment to justice, religious leaders are ideally positioned to rebuild trust that has been damaged. As moral leaders of the community, we can touch the hearts and bend the ears of the people as well as the authorities. We are trusted to speak and act based on what is just, not merely who it benefits or offends. The Building Trust Partnership intends to support religious leaders in their efforts to make our divided communities whole again.

Pope Francis has said,

“The only way for individuals, families and societies to grow, the only way for the life of peoples to progress, is via the culture of encounter, a culture in which all have something good to give and all can receive something good in return...Today, either we take the risk of dialogue, we risk the culture of encounter, or we all fall; this is the path that will bear fruit.”

Such a path of dialogue and encounter will not be easy. To transcend the past, to see beyond our biases, to reconcile our differences, to build trust and move forward together requires from each of us courage, humility, forgiveness, vulnerability, and love. All of us must join the effort which some inspired leaders have already begun. We have suffered division for too long and the time has come for us to reunite as one human family.

Sincerely yours in Christ,

A handwritten signature in black ink that reads "Robert W. McElroy". The signature is written in a cursive, slightly slanted style.

Most Reverend Robert W. McElroy
Bishop of San Diego

INTRODUCTION

“

Nationwide there’s a lot of mistrust, a mentality of us against them. We’ve got to build that trust and we know that trust has to be earned. We’ve got to give the community a reason to trust us.

– San Diego Police Officer

We engage with the police to keep our communities, our neighborhood, safe.

– San Diego Religious Leader

”

A healthy relationship between police and the public is essential for strong, resilient, peaceful communities. Yet communities across the United States are suffering from a breakdown in trust between law enforcement and the populations they serve. While arguably better off than many American cities, San Diego has not been immune to these challenges. Recent events at the national level, longstanding problems, and local incidents like the September 2016 police shooting of Alfred Olongo in El Cajon and the release of a report about racial profiling in traffic stops have all undermined trust and damaged the ability of police and communities within San Diego County to work together to address shared challenges. Thus, there is an urgent need to build the trust that is the foundation of a strong, healthy police-community relationship and in turn, healthy communities.¹

Police forces are most effective at providing public safety when they have the trust of community members and their authority is viewed as legitimate.² To establish legitimacy and trust with communities, police departments must establish relationships with individuals and organizations that can serve as intermediaries to strengthen ties between the police and the community’s

members. As trusted interlocutors, religious leaders are uniquely positioned to help build and strengthen police-community relations.³ Such police-clergy collaborations are a form of “state-supported social capital formation” that can be leveraged to build community resilience to prevent and reduce crime.⁴

Across San Diego County, many religious leaders are already engaged in these types of efforts, working with their faith communities in collaboration with other clergy, police departments, community organizations, and local leaders. Additionally, many other religious leaders are interested in getting involved in this type of work, but are unsure how to get started – *Do police want to work with religious leaders? Who does one contact to get started? Is there a meeting to attend? Are there others in the community already working on improving police-community relations?*

The Kroc Institute for Peace and Justice’s (Kroc IPJ) Building Trust Partnership, a collaboration with the San Diego Organizing Project (SDOP) and the Roman Catholic Diocese of San Diego, is providing knowledge, resources, and support to clergy of all faiths so that they can more effectively build trust between police and communities. In early 2017, after creating an advisory group of individuals with experience working on this issue to guide the project, the Building Trust Partnership conducted more than 80 one-on-one meetings and focus groups with police, religious leaders, and community members. While conversations took place across San Diego County, they were primarily focused in six communities: Chula Vista, City Heights, El Cajon, Linda Vista, Southeast San Diego, and Oceanside. These diverse communities were intentionally selected to provide insight into the scope of unique challenges that individual communities are facing with respect to maintaining healthy relationships with police.

This handbook offers the collected wisdom of these 80-plus interviews about what religious leaders can do to improve relationships between police and communities and how they should go about undertaking these approaches.

1 Select resources are cited in the Introduction to the Handbook. For an annotated bibliography containing the full list of resources consulted during the research for this project, visit www.buildtrustsd.org.

2 Anthony Braga et al, “We Trust You, But Not That Much: Examining Police-Black Clergy Partnerships to Reduce Youth Violence,” *Justice Quarterly* 32, no. 6 (2015): 1018. Available at: <http://dx.doi.org/10.1080/07418825.2013.868505>.

3 *Ibid*, 1008.

4 Tracey L. Meares, “Praying for Community Policing,” *California Law Review* vol. 90, issue 5 (2002): 1630. Available at: <http://scholarship.law.berkeley.edu/californialawreview/vol90/iss5/7>.

The strategies and guidance herein reflect learning about what has been tried over the years that works. In addition to this handbook, the Building Trust Partnership has created a website, www.buildtrustsd.org, with practical information about getting started, including the names and contact information of key individuals across San Diego communities, dates and times of important meetings, and other resources needed to pursue this work. While this handbook includes 15 of the most powerful approaches that emerged during the research process, the Building Trust Partnership website includes these and additional approaches.

VISION OF THE BUILDING TRUST PARTNERSHIP

A healthy relationship between police and the public is essential to creating peaceful, resilient communities. Such communities are defined by strong social cohesion in which their members trust each other and are willing to take action in support of the common good.⁵ Residents are willing to provide police with information and report criminal activity, thereby helping officers more effectively do their work.⁶ Police are open to discussing proposed policies and operations with community members and make adjustments based on their feedback. As they create the conditions in which building trust is possible, religious leaders increase transparency and improve accountability, creating an “umbrella of legitimacy” that allows the police to pursue the policies and actions necessary to stop crime.⁷ With mutual trust, police and communities are able to work together to “co-produce law enforcement and safety.”⁸

The vision of the Building Trust Partnership is to ensure that if a religious leader, of any faith, anywhere in San Diego County, wants to work on improving police-community relations, she or he can access the knowledge, resources, and support necessary to do so. In the process, the Building Trust Partnership is creating a cohort of San Diego clergy committed to working together to restore and strengthen trust between police and communities.

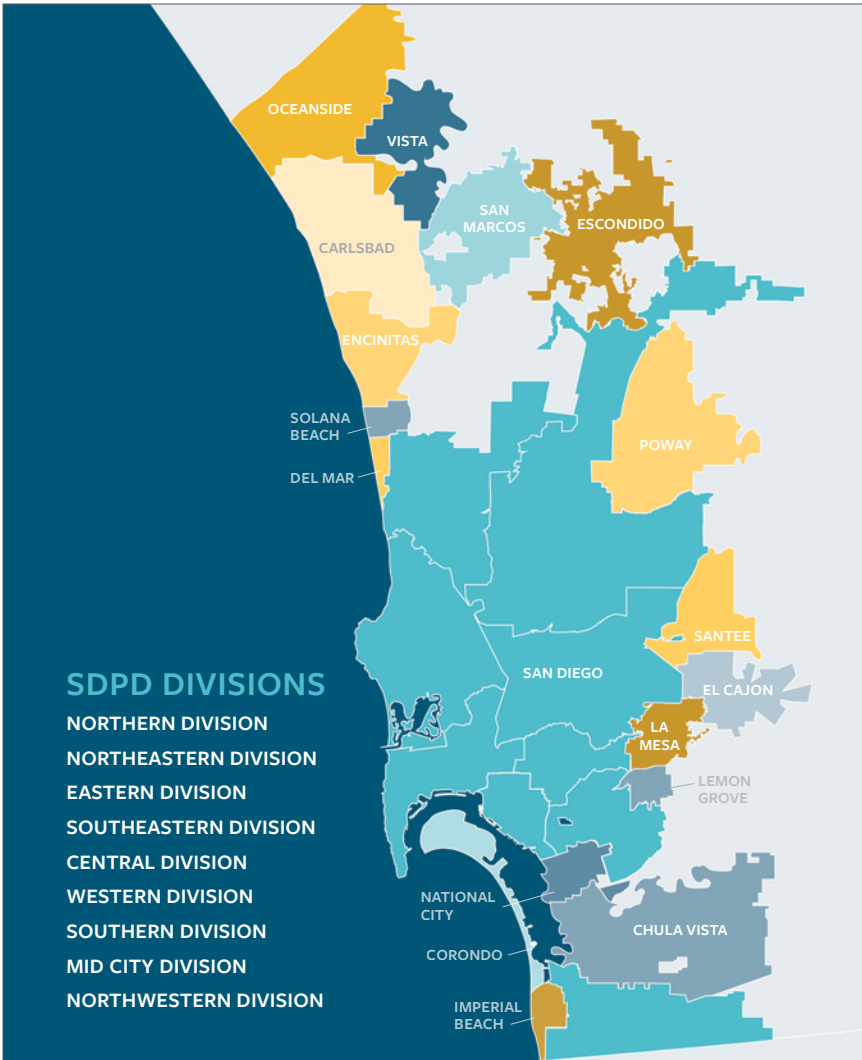
5 RJ Sampson et al, “Neighborhoods and Violence Crime: A Multilevel Study of Collective Efficacy”, *Science* Vol. 277, Issue 5328 (1997). Available at: <http://science.sciencemag.org/content/277/5328/918.full>.

6 Braga et al, 1011.

7 Jenny Berrien and Christopher Winship, “An Umbrella of Legitimacy: Boston’s Police Department-Ten Point Coalition Collaboration,” in *Securing our Children’s Future: New Approaches to Juvenile Justice and Youth Violence*, ed. Gary S. Katzmann (Washington, DC: Brookings Institution Press, 2002), 203.

8 Carla Kimbrough, “Building Bridges: Community Policing for the 21st Century,” *National Civic Review*, Vol. 105, Issue 4 (2016). Available at: <http://onlinelibrary.wiley.com/doi/10.1002.ncr.21296/full>.

SAN DIEGO COUNTY MAP



The San Diego County Sheriff's Department provides law enforcement and public safety services to unincorporated areas of San Diego County and nine incorporated cities.

USING THE HANDBOOK

The Building Trust Partnership Handbook and website were created for religious leaders who want to improve the safety and security of their communities by taking actions to build trust between community members and police.⁹ While the contents of the handbook will prove most useful to religious leaders who are new to a community or to the work of building trust between police and communities, experienced clergy will find topics of interest and use in the handbook.

The approaches and examples included in the handbook emerged out of conversations with clergy, police, and communities in San Diego County; however, their relevance and utility extends more broadly. Community-specific information on the website, for example the names of police chiefs and the locations of monthly neighborhood meetings, will benefit religious leaders from specific communities, although it can serve as an example of the types of information a religious leader should look for when undertaking this work.

To use the handbook, a religious leader should begin with the four-part instructions in the following “Getting Started” section and the “10 Actions to Begin” at the end of the handbook. Then, she should consider which of the five pathways is most relevant to meeting the needs of her community, a question which depends on the state of police-community relations there. Next, she should decide which approach to take. Finally, she should connect with those individuals needed to make the approach successful, for example representatives from the police like community relations officers, other religious leaders in the area, and community leaders. The website www.buildtrustsd.org can be used to identify these individuals in San Diego’s communities.

⁹ The word “community” is used extensively throughout this handbook. The term may refer to the co-religionists for whom someone is their religious leader. Community may also be used to designate all of those individuals, regardless of religious beliefs, who live in a geographic area, either the specific neighborhood(s) in close proximity to a religious institution (e.g. church, mosque, or temple) or more broadly a town or city.

GETTING STARTED

Starting any new undertaking can be intimidating. Trying to work on an issue as challenging and fraught with tension as improving police-community relations can be downright overwhelming, especially if this is an area in which someone has had little or no previous experience. Whether an individual feels pulled to get involved because of national headlines or pushed into action by the needs and concerns of her religious community, there are a variety of ways that she can begin working on improving trust between police and community members. These approaches range from the very basic to the extremely involved and reflect varying levels of commitment of time, resources, and energy. Whether this is going to be the focal point of someone's ministry or one dimension of her work, there are important ways for someone to get involved.

While some of the approaches are less intensive and involved than others, this is in no way to suggest that this work at any level is easy. Trust is one of humanity's most sacred and important beliefs, but also one of its most delicate. Building trust takes time, patience, and commitment.

To get started, here are four actions to take:

1. Self-Reflect
2. Immerse Oneself in the Community
3. Connect with the Police
4. Build Knowledge and Skills

SELF-REFLECT

As individuals begin working to build trust, it is important that they understand their own motivations for doing so. Why are they interested in getting involved in this kind of work? What are they hoping to achieve? It is important that this work not be about them and not be about making a name for themselves. People can quickly identify this motivation and see

through someone who is only in it for him or herself. Building trust requires a genuine heart and clergy must have the humility to do this work for the right reasons.

Next, they need to decide what level of engagement they want and have time for. Religious leaders have numerous competing demands for their time. Will working on improving police-community relations be the primary focus of their work or an hour or two commitment each month? The answer to this question may be in part determined by those closest to them because it is crucial to have the buy-in of one's family, friends, and religious community. This work can be time-consuming and intense. It is important that religious leaders have the support needed once they get started.

Finally, religious leaders should conduct a risk assessment. This work can be dangerous – for one's career, personal relationships, and even one's mental and physical health. Religious leaders need the courage to stand up for what is right and to face potentially frightening and even dangerous situations. They must be able to set boundaries for themselves, to know how far they are willing to go. It can be helpful to have someone else to help set and maintain these boundaries.

Religious leaders should spend time praying, reflecting, and meditating on these questions as they begin. It is also a good time to reach out to trusted friends and mentors who can help with the process of self-reflection.

Selected Resources

- “Discernment: Making Inspired Choices” by Joe Paprocki
<https://www.loyolapress.com/our-catholic-faith/ignatian-spirituality/discernment/discernment-making-inspired-choices>

IMMERSE ONESELF IN THE COMMUNITY

To build trust between police and the community, religious leaders have to immerse themselves in their communities. They must come to know and understand the community's strengths and weaknesses, the issues facing the community, its members' needs, hopes, and fears. Religious leaders need to appreciate the history of their communities, with a specific focus on how police-community relations have changed over time.

To build this knowledge, religious leaders should attend city council planning board, and local neighborhood meetings; read the local community paper; and use online resources like the site nextdoor.com to find out what

community members are saying. Religious leaders should complete a “ride-along” with the police, something that will be discussed later.

This advice may seem simplistic and many religious leaders may feel that they already know their communities. Remember that people sometimes put on masks in public and try to present themselves as doing better than they really are, especially when engaging with a religious leader, someone in a position of moral authority. Religious leaders need to ask questions and really get to know people and what is driving them. Importantly, this goes not only for the people sitting in one’s church, mosque, or temple,¹⁰ but also those outside in the surrounding neighborhood.

Religious leaders should explore who else is already working on these issues in the community. If there are presently individuals working with police and community members, religious leaders should get in touch with them. They should find out what has worked in the past and what has not and where appropriate should consider joining or supporting ongoing efforts rather than inventing new ones.

Finally, it is important for religious leaders to appreciate the institutional context in which the police in their community operate. Police department leadership, policies, procedures, and budgets are determined and overseen by elected individuals (mayor) or bodies (city council). Police actions are typically monitored by one or more external oversight bodies. Because police do not operate independently in a vacuum, it is important for religious leaders to know and understand the institutional relationships that influence the police and how they operate.

Selected Resources

- “Community Assessment Tools” from Rotary International available at: <https://my.rotary.org/en/document/community-assessment-tools>
- “Assessing Community Needs and Resources” and “Analyzing Problems and Goals” from the Center for Community Health and Development at the University of Kansas available at: <http://ctb.ku.edu/en/toolkits>
- For the names and contact information of other religious leaders in your community and the dates and times for community meetings, visit www.buildtrustsd.org.

¹⁰ At times the handbook uses specific examples of religious buildings (temple), leaders (priest), communities (Muslims), etc.; however, the content in the handbook is intended for any religious group or tradition. The Building Trust Partnership believes that the approaches and guidance contained in this handbook are equally relevant for any religious leader and in some cases secular community leaders too.

CONNECT WITH THE POLICE

Once a religious leader has a firm understanding of his community and its needs, the time has come to reach out to the police. But who should one contact and how? Trying to understand the police hierarchy can be a confusing task. Should someone reach out directly to the chief? Or contact one of the lieutenants?

While making this initial contact with the police may be the hardest part of getting started, it is important to remember that the police are interested in meeting community leaders and hearing from them about their community and its needs. Religious leaders represent their communities and are an important channel of communication between the public and the police. However, just as religious leaders may feel uncomfortable approaching the police, the police may not be sure how to approach a religious community. Even if they may not have already reached out, it's likely that a religious leader's outreach will be met with enthusiasm and support.

While every police force is different, here are a few general suggestions for establishing contact:

1. While it may be hard (although certainly not impossible) to get a meeting with the chief of a larger police department, the chiefs of many small and medium size police departments will often make the time to meet with religious leaders. Because they maintain busy schedules and are often in meetings, call the station to schedule an appointment.
2. A religious leader living in an area under the jurisdiction of a larger police department should reach out to the leader of the local organizational unit. For the San Diego Police Department (SDPD), this would be one of the nine division captains, while for the Sheriff's Department it would be a station or substation commander, typically a captain or lieutenant. These individuals have a lot of responsibilities and busy schedules, but are often interested and willing to connect with community leaders. Indeed, in some cases they have specific orders to do so. Religious leaders can call the station to speak with them or pay a visit to introduce themselves.
3. While they go by different titles in different departments, most police forces have officers specifically assigned to engage and work with the community – e.g., community relations officers, community service

officers, crime prevention team, neighborhood policing team. These individuals are often a good first place to start working with the police force since their job is to work with community members and organizations, including religious leaders.

4. Finally, it is important for religious leaders to get to know their local patrol officers. These are the men and women in uniform patrolling the neighborhood around one's temple, church, synagogue, or mosque. Even though their time is often limited as they are responding to calls, introducing oneself is easy and can start building a level of familiarity.
5. It is valuable to establish relationships with police at multiple levels. For example, a religious leader may have introduced herself to the chief, spoken with the local captain, and invited the CROs into her community. Ultimately, who in the police force a religious leader engages with depends on what it is she is trying to accomplish. Knowing the chief can be useful, but knowing the local patrol officer can take care of a routine concern.

Selected Resources

- For information about police officers in a community, including their contact information, visit www.buildtrustsd.org. Information is broken down into the nine divisions served by the San Diego Police Department, the nine cities in San Diego County with their own independent police forces, and the Sheriff's Department which serves unincorporated areas and a number of cities that contract the Sheriff to provide police services.

BUILD KNOWLEDGE AND SKILLS

Working on improving police-community relations requires specific knowledge and skills which may or may not have been part of one's religious training. The approaches in the handbook require religious leaders to know certain information, to think differently, and to carry out a variety of actions. Convening a community dialogue requires facilitation skills. Asking the police to deliver a presentation on facets of the criminal justice system means a religious leader has to have enough knowledge about the system to know what to ask for. To work with survivors of violence and their families, one needs training in trauma-informed care.

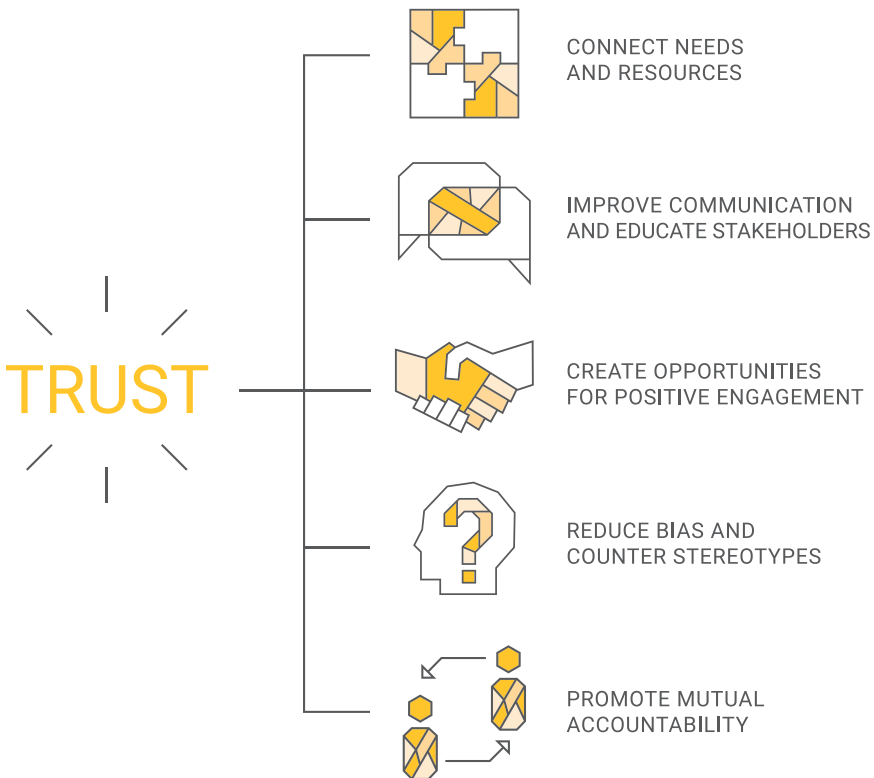
As religious leaders decide which approaches they are going to use to build trust between police and communities, they should identify and fill gaps in their own knowledge and skills. Doing so may be done by enrolling in a certificate program, attending a workshop or conference, reading an article, or consulting with a fellow religious leader experienced in this work.

Selected Resources

- The National Conflict Resolution Center hosts a variety of useful workshops like “The Art of Inclusive Communication” and “Introductory Mediation Skills”. For more information, visit <http://www.ncrconline.com/mediation-conflict-resolution/training-services/available-workshops>.
- The San Diego County ACEs Connection (www.acesconnections.com) frequently works with the faith-based community and offers a “Resilience Building 101 Workshop” that includes a focus on trauma-informed care.
- Search for Common Ground has a guide to facilitate “A Conversation about Conflict” available at <https://www.sfcg.org/wp-content/uploads/2014/02/facilitatorpdf.pdf>.
- Essential Partners (formerly Public Conversations Project) has a 12-part video virtual workshop on dialogue and a field manual on “Fostering Dialogue Across Divides”, available at <https://whatisessential.org/resources>.
- San Diego State University’s Department of Counseling and School Psychology offers a Graduate Certificate in Mental Health Recovery & Trauma-informed Care.
- The resource page at www.buildtrustsd.org includes numerous workbooks, manuals, handbooks, training and workshop opportunities, and organizations that can help religious leaders gain the knowledge and skills needed to build trust.

PATHWAYS TO BUILDING TRUST

Religious leaders across San Diego County and the United States have found ways to work with police and communities to strengthen relationships and build trust. These efforts range from small, one-time events to extensive, ongoing, multi-year collaborations. Over the course of more than 80 interviews with religious leaders, police, and community members in San Diego County, five “Pathways to Building Trust” emerged. Regardless of the size and scope of the engagement, all of the activities described in these interviews help to strengthen relationships and build trust through one of the five pathways, or in some cases more than one.



While many approaches build trust through more than one pathway, each approach is likely to operate primarily through one of the five. Making the distinction between the five pathways is useful as a religious leader is planning initiatives and events to sharpen thinking about what the effort is trying to accomplish and the overall goal of the effort. The five pathways are listed and discussed in ascending level of difficulty – it is easier to share information than to reduce bias or promote accountability. After a description of each pathway, this section provides specific examples of approaches from each pathway that emerged during the research process. These approaches will be explained in greater detail in the subsequent section.

CONNECT NEEDS AND RESOURCES

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Religious leaders need to see police officers as a resource for their communities and police need to see religious leaders as a resource for helping them do their jobs as well.

– San Diego Religious Leader

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Members of every community have needs, from mental health services to after-school tutoring, emergency food assistance to elderly caregiver support. They want to keep themselves, their property, and their communities safe and to avoid becoming victims of crime. Police often have or know about resources available to help meet these needs. They may be aware of local service providers or upcoming events.

At the same time, a religious community has resources it can offer. Perhaps a church runs a food pantry or after-school program or hosts a weekly community meal. A religious community may have members who are willing to provide free or low-cost services, like tutoring or counseling services. A religious facility may be open to the community on certain days with faith leaders available to talk to and pray with people in need.

Religious leaders can play an important role in helping to connect the needs and resources available from and needed by the community and law enforcement. If police know about the kinds of resources a religious community can offer, they can share these opportunities with the people with whom they come in contact. If they're made aware of them, community members can access resources available through the police, state and local agencies, and community organizations. Religious leaders and police also need to work together to connect the victims of crime and their families with resources.

Religious leaders and police can work together to secure the resources needed to meet community needs, for example through shared advocacy or joint grant-writing. Ultimately, religious leaders play an important role in connecting community needs and resources.

Examples

A pastor from a church in Southeast San Diego participates in community “Walk and Knocks” in neighborhoods in the San Diego Police Department’s Southeast and Central Divisions, and talks about resources available at his church while also promoting neighborhood services.

In City Heights, a pastor creates a flyer about the different services, ministries, and resources that are available through his church and gives this flyer to local police officers.



IMPROVE COMMUNICATION AND EDUCATE STAKEHOLDERS

“

We can't solve our community's issues if we don't have their buy-in and partnership.

– Oceanside Police Officer

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How often do conflicts erupt because of miscommunication or the inability of two parties to hear each other? Communities and police may not be in communication because of strained relationships and a lack of trust, but it may also be due to time constraints and a lack of opportunities to engage. It is unreasonable to expect police to hear from every community member. Similarly, while leading busy lives it is unreasonable to expect community members to stay fully informed about everything happening in their community, including police activities. As such, religious leaders play an important role in sharing information and improving communication between police and communities, for example by presenting community concerns to the police and disseminating information from the police into the community.

In order to share accurate and timely information, religious leaders must themselves stay informed about ongoing events and opportunities. To do this, clergy must be in active and regular communication with both community members and the police. In addition to sharing information themselves, clergy can create opportunities for communities and police to communicate directly with each other, for example by inviting police to speak about a specific topic to the congregation or hosting a public forum.

Religious leaders play an important role in educating police and community members. They share information about their community with police to help improve their interactions. For example, religious leaders can explain cultural norms and customs to prevent misunderstandings. Similarly, religious leaders can share information about how police operate to prevent misinterpretations on the part of community members. Clergy can also

educate stakeholders, including fellow religious leaders unfamiliar with the area, about the historical dimensions of police-community interactions. Individuals new to a community or police who have just been posted there may not know about the history and could benefit from understanding how relationships have changed over time.

Examples

At the request of an imam, officers from the SDPD Multi-Cultural Community Relations Office deliver presentations about “Criminal Justice 101” to help newly arrived immigrant and refugee communities learn about the police in San Diego.

A pastor in Southeast San Diego explains that the police have to secure the scene of a crime in order to gather evidence which is why the family cannot see the victim right away.

A San Diego priest participates in police academy training and speaks about the history of police-community relations in the city.



CREATE OPPORTUNITIES FOR POSITIVE ENGAGEMENT

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We [police and clergy] consider ourselves as partners to serve our community.

- San Diego Religious Leader

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The majority of interactions that people have with police take place under negative circumstances. Someone has to call the police to report a crime they have been the victim of or the police stop someone for a traffic violation. On the other side of these interactions, the police are engaging with community members under difficult circumstances, someone who has committed a criminal act and needs to be questioned or someone who has been the victim of a crime. It is hard to build trust with someone if the only opportunity one has to see or speak with them takes place in such challenging contexts. Recognizing this, police and community members need more opportunities for positive engagement and religious leaders are well-positioned to help create and facilitate these opportunities.

There are many ways that religious leaders can bring their community members into contact with police in positive situations. At the most basic level, clergy can help to promote police-organized community events or can invite police to attend events at their church or religious services. It has also become common to organize events which are specifically designed to create space for police and community members to interact with each other in a low-stress setting, events like a morning “Coffee with a Cop”.

Examples

A pastor in Oceanside organizes a basketball league in which teams of youth from rival gangs and a police team compete with each other. The teams, with names like Honesty, Peace, and Justice, share a message and pray together before the game.

A priest in Chula Vista organizes a group of parishioners from his congregation to attend a community fair that is being supported by the Chula Vista PD.



REDUCE BIAS AND COUNTER STEREOTYPES

“

When do we see you as a person and not a patrolman?”

– Southeast San Diego Religious Leader

”

Too often conflicts are driven by one side’s mistrust or even hatred of “the other”. One side assumes the worst about *their* motivations and looks critically at all of their actions. Someone from “the other side” can do no

right. Unfortunately, negative stereotypes like these often define how police and community members view each other: Police officers are racist and prone to abuses of power and the unnecessary use of force; community members flaunt the law, have no respect for authority, and are unwilling to police the community. Negative stories reported by the media exacerbate the challenge and national stories of police-community conflict feed into the stereotypes. With such stereotypes as the starting-point, is it any wonder that interactions often turn conflictual?

To restore trust between police and communities, it is imperative that people on both sides see and understand each other as individuals, as unique people with stories, families, and dreams. A police officer is more than the badge and uniform. A young community member is more than his white t-shirt and bandana. Police and community members must come to appreciate the complex identities which define us all – brother, Christian, immigrant, police officer, mother, breadwinner, Muslim. While this is a difficult endeavor, clergy can help make this transformation possible.

Meeting each other outside of routine police-community interactions (i.e., when police are “on the job”) can be a first step in this process of humanizing one another. The previous section described how clergy can help to create opportunities like these for positive engagement. Sitting down together for a meal or playing against each other on the basketball court can begin breaking down stereotypes and reducing the likelihood of biased actions. To take these efforts to the next level, there needs to be an opportunity to share and hear the perspectives of the other. Each side must have the chance to tell their story.

Examples

A coalition of religious leaders in Linda Vista hosts a community dialogue in which community members and police listen to each other tell stories about their experiences and feelings.

A religious leader in City Heights works with a police official to develop a gang intervention and prevention program that brings gang members and officers on the gang suppression team together, changing how they see and engage with each other.



PROMOTE MUTUAL ACCOUNTABILITY

“

It’s not hatred to hold people accountable. It’s love.

- San Diego Community Leader

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One of the greatest sources of tension between police and communities is the perception of a lack of accountability. Fatal incidents of police use of force go unprosecuted. Communities fail to hold members accountable for illegal activity. Both sides strenuously protect “their own” and refuse to acknowledge wrongdoing. Fueling the mistrust is a lack of transparency. Neither side knows fully what is happening with the other. When information is shared, its accuracy and reliability are called into doubt.

Clergy can play an important role in helping to promote mutual accountability between police and communities; however, this is one of the most delicate balancing acts for a religious leader to perform. To do so effectively, religious leaders need established relationships and a sense of trust with people on both sides. It is easy to be labeled as pro-police or anti-police, pro-community or anti-community when a religious leader works to promote accountability.

Religious leaders, while themselves part of the community, can play the role of third-party monitors to ensure that police and the community are held accountable for commitments they have made to each other. Police forces automatically have responsibilities to the public by default of the social contract which requires them to protect the community, and religious leaders can help to hold them accountable for this. One way for police to gain legitimacy in the eyes of the community is for trusted community partners, like religious institutions and their leaders, to support the police when their actions are appropriate and to publicly condemn them for conduct outside of what is acceptable. Simultaneously, community members need to commit to each other to promote the health and wellbeing of the community and religious leaders can help hold them to this.

At a practical level, religious leaders can monitor follow-through on more basic commitments. For example, if the police agree to dispatch an extra patrol car to a neighborhood at a certain time of day, are they doing so? If families agree to keep teenagers at home after curfew, are they following through?

Access to timely, accurate information to control rumors and the spread of misinformation is another dimension of accountability. Religious leaders serve as liaisons between police and the community, especially when a high-profile incident occurs. There are also opportunities for religious leaders to serve on advisory and oversight bodies for police forces.

Examples

A religious leader in Lemon Grove works with a member of the Sheriff's Office to get information about use-of-force policies and convenes discussion groups to talk about these policies and what they mean in practice for the community.

After a police-involved shooting in El Cajon, a religious leader contacts police officials and encourages them to release information as quickly as possible and then shares this information with community members.



MULTIPLE PATHWAYS

As previously mentioned, most actions build trust through more than one of the pathways. Serving on an advisory board allows a religious leader to communicate information from the community to the police and from the police to the community while also encouraging accountability. Participating in a community “Walk and Knock” creates opportunities for positive engagement and connecting needs and resources. Hosting a community forum can improve communication between parties, and the event may help to reduce bias and be an opportunity for positive engagement.

APPROACHES

PATHWAY, ACTION, RESULT, CONSIDERATIONS (PARC)

There are many different approaches that religious leaders can take to build trust between police and communities. The Building Trust Partnership Handbook includes 15 of these approaches, three from each of the five pathways. Additional approaches can be found on the Building Trust Partnership website, www.buildtrustsd.org. Each of these approaches emerged from interviews and consultations with religious leaders, police, and community members across San Diego County and reflects the learning of individuals who have already put the approach into practice.

Each approach is broken down into four components:

1. **P**athway – The pathway through which the action builds trust
2. **A**ctivity – Description of the specific activity that a religious leader would do
3. **R**esult – What an ideal outcome of carrying out an activity would be
4. **C**onsiderations – Important points to bear in mind while planning for and carrying out an activity

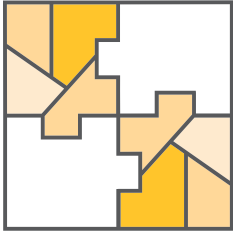
The set of approaches included in the handbook and on the website is in no way exhaustive. Religious leaders are continuously developing innovative strategies for building and strengthening police-community relations. Some of these are multifaceted projects that incorporate two or more of the approaches described in the handbook; others defy easy description or categorization.

APPLYING PARC

While there are some common causes for the mistrust straining relationships between communities and police across the United States, ultimately the needs, strengths, and challenges of every community are unique. Religious leaders should think carefully about the needs of their community and therefore the specific work that needs to be done in this context. (For resources to conduct this assessment, see the “Immerse Oneself in the Community” section.)

Once a religious leader has a sense of what is needed by the community, she must assess the resources (time, financial, knowledge, etc.) of herself and her community to decide what is possible, and then decide which approach she is ideally positioned to implement. Based on these assessments, it is time to determine which approach is: 1) realistic to develop and implement; and 2) will help to meet the community’s needs.

The following section outlines fifteen of the most effective approaches, three from each of the five pathways. Each approach includes a description of the “Action” itself and how it is done, “Results” illustrating an ideal outcome after an approach has been carried out, and “Considerations” to avoid common missteps and to plan for the unexpected.



1. PATHWAY: CONNECT NEEDS AND RESOURCES

1.1 ACTION: “WALK AND KNOCKS”

Neighborhood “Walk and Knocks” are organized on a monthly basis in a number of communities. Teams comprised of representatives from community organizations, religious leaders, and police walk together knocking on doors to meet residents and share information and resources and to learn about community needs. Walk and Knocks often take place in neighborhoods where a violent crime has recently taken place and may be organized by community groups, religious leaders, or police departments.

Many community members, despite having valid issues, may be unlikely to reach out to police to share their concerns. Walk and Knocks provide an important opportunity for them to do so, thereby improving the safety of their neighborhoods. Walk and Knocks also give religious leaders an opportunity to build connections to and relationships with not only their own community members, but also with the officers who are walking with them.

Result: Community organizations share their available resources, upcoming events, and opportunities with residents. Police are able to gather information about community needs and concerns and potentially valuable information that can be used in solving ongoing investigations. Community members meet police in a non-threatening context and feel heard as officers note their concerns. Based on the insights shared by community members, police take steps to address these problems, thereby improving how community members feel about police.

Considerations: Community members may be fearful to engage with police. It is useful to have religious leaders or representatives from community groups make the initial contact and explain the purpose of the visit. Some community members may be critical of police and so it is important that officers be prepared to respond appropriately.

Connect Needs and Resources Vignette – City Wide

During one of the monthly Walk and Knocks, a religious leader and the group walking with him approached a home in southeast San Diego. After introducing themselves, including the police officers with them, the team shared with the resident some upcoming events and different resources available to the community. Upon the mention of a food pantry offering free groceries, the woman burst into tears. She had lost her job that week and wasn't sure how she was going to get money or food to feed her family. The Walk and Knock team had been able to connect this community member in need with resources in her community that she would not have realized were available.

1.2 ACTION: CONNECT VICTIMS OF CRIME AND THEIR FAMILIES WITH RESOURCES

When a member of your community is the victim of a crime, it is important that he or she receives the help and support needed to recover. Moreover, every criminal action affects a far wider circle of individuals than just the person directly involved in the incident. For example, by one estimate an average of 200 people are impacted by a single homicide. Once police are no longer involved in an incident, the needs of family members and friends remain. When the yellow tape come down, religious leaders can continue to support families and community members impacted by violence.

Result: Crime victims and their communities are able to begin the recovery process more quickly and heal faster and more easily. Individuals are better able to process and deal with trauma, thereby reducing the likelihood that they themselves will engage in criminal behavior, including retaliatory action against suspected or actual perpetrators. Communities have the resources necessary to strengthen their own resilience against future acts of criminality.

Considerations: To carry out this work, religious leaders must be familiar with relevant services that can benefit crime victims and must know if/when a community member has become the victim of a crime. Individuals may be reluctant to speak or seek out help after a traumatic incident.

Providing appropriate, trauma-informed care requires specialized training and religious leaders who seek to perform this type of work should identify and attend appropriate trainings to build this knowledge. Additionally, religious leaders should practice good self-care when dealing with the survivors of traumatic events.

1.3 ACTION: PLAN AND IMPLEMENT JOINT PROGRAMS

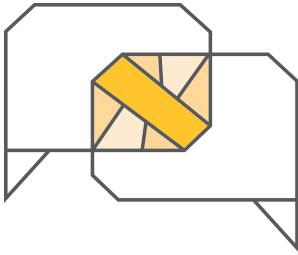
Religious leaders, police, and the public ultimately want safer, healthier communities. Creating and implementing programs that meet the needs of community members advances this goal. Recognizing that police have resources and the capacity to help support such efforts, religious leaders can work with police to develop concrete, tangible projects that do so. Initial projects can address uncontroversial issues of mutual concern to both police and communities, like reducing underage alcohol consumption, curtailing graffiti, stopping human trafficking, or helping prisoners reenter society.

Working with police, community organizations, and other stakeholders, religious leaders can help to secure outside resources needed for such joint-programming. This can be done by co-writing grants, conducting advocacy to raise awareness about specific issues with the goal of increasing funding, and building coalitions to pool resources to support a project. An example would be securing funding for additional Psychiatric Emergency Response Teams (PERT) which would result in better care for those individuals being served and would free up patrol officers to engage in preventative policing, both of which would increase community safety and wellbeing.

Result: Police and communities, working through trusted religious leaders, have the resources needed and are able to implement projects that address community concerns and achieve positive, tangible results. These projects demonstrate the potential benefits of working with police and encourage police and communities to view each other as capable and competent. As the work is successful, police and communities continue to strengthen their relationships and improve trust and cooperation. Building on this trust, the two are able to collaborate on future projects. As challenges are addressed and needs met, communities become more resilient and less susceptible to criminal activity, making communities safer and reducing the burden on police forces and the need for police presence.

Considerations: Start with low-hanging fruit, projects that are non-threatening and that meet easily achievable goals that are of mutual interest for both police and communities. Achieving concrete results demonstrates to both sides that working together can be more than just meetings and people talking, and begins to lay the groundwork for better, more productive relationships. After achieving success on smaller efforts, projects can increase to address more controversial and substantial concerns.

However, the reverse scenario can also occur. If either side feels that their investment of time, energy, and resources is not producing results, the project runs the risk of creating hostility and resentment. Therefore, managing expectations is important. Be clear and realistic about projects and their goals and communicate these expectations to police and community members. Similarly, starting a project and failing to see it through to completion runs the risk of damaging relationships. If pursuing grants together, avoid “mission drift” which pulls the work away from meeting the actual needs of the community.



2. PATHWAY: IMPROVE COMMUNICATION AND EDUCATE STAKEHOLDERS

2.1 ACTION: INVITE POLICE TO DELIVER COMMUNITY PRESENTATIONS

Based on community needs, religious leaders can request police officers to come and deliver presentations to their community. Previous topics of police presentations have included “Criminal Justice 101”, avoiding becoming a victim of fraud (especially relevant for older adults), probable cause, and the use of force. Religious leaders may also want to share information with community members about the police, their policies and actions, especially if congregants have recently arrived in the U.S. from a different country and may have different experiences, ideas, and expectations about who police are and what they do.

Request presentations during times that will be convenient for officers and when large numbers of community members are likely to attend. Ask for training in topics that are of greatest need and interest for community members and be clear in your request to officers. Clearly communicate event logistics with significant advance notice (e.g. date, time, venue, and participants).

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Clergy need to understand what we do.

- El Cajon Police Department Officer

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Result: Community members have an opportunity to meet and learn from police officers, and feel police are concerned about them and their well-being, which helps to improve relationships between the two. Community members are better able to protect themselves and avoid becoming victims of crime, thereby improving perceptions of community safety and police efficacy. Police are required to respond to fewer calls, allowing them to dedicate greater time and attention to serious incidents and crime prevention. Community members gain a better understanding of police policies and procedures, helping to break down misunderstandings and misconceptions about what the police do. Deeper understanding of the criminal justice system establishes more reasonable expectations of police.

Considerations: To make the event a positive, constructive engagement, religious leaders must prepare in advance to make sure they know who will be coming from both the police and community. Make sure that police presenters have experience engaging with community members and will therefore avoid condescending to attendees which could damage relationships. Ensure that community attendees are coming to learn and not to attack the police presenters. Be mindful of power asymmetries and how inviting police as authoritative sources of information can reinforce imbalances between police and community members. Religious leaders may need to do work to prepare their community members to engage with police in constructive ways.

Improved Communication and Information Sharing Vignette – City Wide

Cultural miscommunication often creates unnecessary tension between police and community members. For example, when speaking with a police officer, out of respect an Asian teenager might look down at the ground. In the eyes of the officer, this is a sign of disrespect and he or she might demand that the teen look up and make eye contact.

Recognizing this source of conflict, the District Attorney's Office worked with religious leaders on its Faith Advisory Board to develop the "Cultural Awareness Project" (CAP). Together they developed a mobile phone application that explains different cultural and religious norms and customs, for example those of a Vietnamese immigrant or Muslim family. By having

deeper knowledge of the community with which they are about to engage, police can be more culturally sensitive and avoid mishaps, all of which will contribute to improving police-community relations. There is discussion about developing “CAP 2.0”, an app for community members to learn about different aspects of police work, basic aspects of the law, and what they can expect during an interaction with a law enforcement official. Both law enforcement and religious leaders feel that the Faith Advisory Board has created sustained relationships and has allowed them to share information and work together to address concerns that will ultimately make their communities safer.

2.2 ACTION: LIAISE BETWEEN POLICE AND COMMUNITY WHEN INCIDENTS OCCUR

Crime scenes are often chaotic. Police actions when responding to a call and investigating an incident can be confusing to onlookers, especially for crime victims and their families who have the additional challenge of being hurt, scared, and upset. The first priorities of police are to secure the scene, interview witnesses, and collect evidence, making it challenging to respond to questions and concerns of the victim, and his or her friends and family. By being present at crime scenes, religious leaders can help to explain what police are doing and why they are doing it.

When an incident occurs, religious leaders can also play an important role in communicating accurate, timely information from police to communities and communities to police about what has happened. Religious leaders can help to manage rumors and therefore influence community responses, including the prevention of retaliatory behavior. For example, false reports of shootings and homicides and general misinformation about incidents posted to social media creates tension and mistrust.

There are many avenues to get this information into the community and the medium a religious leader chooses to use should ultimately be determined by what is most accessible to the community members. Examples include social media and online platforms (e.g. Facebook, Twitter, nextdoor.com), a weekly newsletter, word of mouth, and weekly sermons/messages.

During periods of acute tension, for example after a police use-of-force incident, it can be especially important to engage quickly with key community leaders, affected individuals, and police officials to gain and share an accurate description of what occurred. Religious leaders can give parties a complete picture of the details of an event to know what response is justified. Once the facts are known, parties can feel confident that individuals involved are being held accountable for their actions.

Result: Crime victims, their families, and other bystanders understand police actions. They are better informed and calmer during an otherwise challenging situation. The interpretation of events and actions by a religious leader manages expectations so that they do not go unmet. Clergy allow the police the time and space to do their jobs, and reduce the likelihood of negative interactions between police and community members during high stress, chaotic environments. Religious leaders deescalate tension at crime scenes, reducing the likelihood of conflict and violent reprisals.

Community members and police have access to reliable information and understand the details about events that have happened, preventing the spread of inaccurate and potentially harmful rumors. Clergy manage community responses to incidents, preventing overreaction and escalation. In the face of popular unrest about an incident involving a police officer or the department's response to an incident, religious leaders pressure police to release information and details that clarify popular understanding of the incident. Religious leaders push police for further action when needed.

Considerations: Community members may distrust information coming from police, the district attorney, or other law enforcement agencies. As someone with the trust of the community, religious leaders can help communities feel confident that the information they are receiving is accurate. Similarly, police may treat information coming from the general public with a measure of skepticism, but coming from a religious leader, such information is more likely to be taken into consideration.

To be effective in this role, religious leaders must have a deep understanding of police policies and procedures. Clergy must also know when incidents of violence have occurred so they can respond and get to the scene. This is possible by making known to community members that they can and should call if an incident occurs or by establishing a strong relationship with local police such that they call to notify the religious leader when an incident takes place.

Clergy should also receive training in trauma-informed care to provide the best possible support to victims and their families. Religious leaders must remember to practice self-care and monitor their own mental well-being when working with trauma, violence, and its survivors.

2.3 ACTION: HOST A COMMUNITY FORUM

Host a more formal event at which individuals from both the community and police are invited to share their thoughts and perspectives as part of a panel. Members of the audience may be invited to ask questions and offer their opinions. Community forums may be open to address general concerns or may focus on one specific challenge the community is facing.

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It was eye-opening for the police department heads to hear how the community felt about them.

-Oceanside Police Officer

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Result: Police and community share their experiences and provide each other information about current needs, challenges, and activities. After hearing about the needs of the other party, participants may be able to take action to address them and gain insights into how the two sides can work together to resolve common challenges. By providing a space for both sides to communicate with each other, the event can clarify misunderstandings and allow participants to gain a first-hand perspective on how the current situation is perceived by people on both sides and how the two sides perceive each other.

Considerations: It is important to select participants who will be open and honest and who are willing to hear the opinions of individuals on the other side. Consider who will be in attendance to make sure that neither side feels ambushed by hostile attacks. More confrontational actions may be the result of grandstanding by attendees seeking to make a name for themselves. It

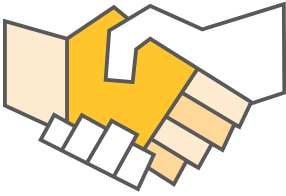
may be necessary to have a more active moderator who is willing to step in to intervene to stop remarks that may actually worsen relationships rather than improve them. This does not mean that difficult or challenging issues should be avoided, but that how they are raised and addressed should be constructive rather than negative and accusatory. Indeed, it is likely that controversial topics, including accusations, will come up during a community forum. Prepare both community members and police attendees in advance of the forum for the types of issues that participants may raise.

Be mindful of who is selected to share their thoughts and perspectives as part of a panel or group of presenters. Depending upon the exact context, it may be most appropriate to have community members sharing with police, police sharing with community members, or a combination of the two. Achieving results depends upon including the full range of relevant stakeholders, including individuals who are outside of the police and one's own religious community. Be sure that anyone who is involved in the challenges being discussed are invited and present at the forum.

Improved Communication and Information Sharing Vignette

Many police officers, including high ranking officials, are happy to accept invitations to speak with religious congregations. One high-ranking law enforcement official had very different experiences when invited to address two local church congregations. In the first instance, the event had been organized by a local religious leader, but with significant influence by an outside group with the intention of aggressively confronting the police official. The group bused in participants from outside the community to go on the offensive. Unsurprisingly, the event quickly became toxic and little if anything was accomplished. The police official left feeling angry and ultimately distanced himself from the religious leader who had extended the invitation. While this example is not meant to suggest that community members should shy away from raising genuine issues of concern, even ones which may be critical of law enforcement, it does carry the cautionary note that overly confrontational tactics, especially when employed by individuals who aren't part of the community, can damage relationships and are unlikely to produce positive outcomes.

In the second instance, the police official and a local religious leader met in advance to discuss the specifics of the pastor's invitation. What issues were of greatest concern to the community? What did the pastor want the police official to discuss? Through this conversation, it was decided that the official would address homelessness, concerns about immigrant rights, and general public safety. The two also felt it was important for the police official to share information about how the church could support the police and their work. This meeting produced positive results as community members and the police exchanged valuable information about keeping the community safe and ways that the two could mutually support each other.



3. PATHWAY: CREATE OPPORTUNITIES FOR POSITIVE ENGAGEMENT

3.1 ACTION: OPEN YOUR SPACE TO POLICE OFFICERS AND HOST POLICE AND COMMUNITY-ORGANIZED EVENTS

Invite officers to use your parking lot or area around your religious institution to park, write reports, etc. Consider extending a standing invitation to officers to use a common space inside your facility to do the same, to use your bathroom, or to get a drink of water or cup of coffee. Police and other community groups are often looking for space within the community to host events. Make sure that police know your space is available to them in general and extend an offer to host specific events in your religious institution's space.

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The goal is for police to be seen around the church, to humanize police, and to help community members realize they are just regular people.

-City Heights Religious Leader

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Result: Police feel comfortable parking in an institution's lot or sitting in a common area to complete paperwork. Members of the community who are present and officers have an opportunity to greet and meet each other. Low-intensity but positive interactions begin to lay the groundwork for deeper engagements. Police and community members have an opportunity

to connect at events and to begin communicating and building relationships. Taking place within a space familiar to them, like their own church, mosque, or synagogue, community members feel more at ease with police. Police get to know the religious community.

Considerations: Community members may be unhappy that police are coming into and using their religious institution. Confirm that your community members are comfortable with having an increased police presence around your institution and be sure to communicate that the police are present at your invitation. If community members, especially youth, currently have antagonistic relationships with police, an increased and unstructured police presence could create opportunities for confrontational incidents.

If hosting an event in collaboration with police, as with any event where the risk of confrontation exists, it is important to think carefully about who will attend and the purpose of the event. Again, community members may be upset that police are using their church, mosque, etc. Clearly explain the purpose of the event including the positive benefit of working and engaging with police.

Consider helping to coordinate other dimensions of the event that help to make community attendance and participation easier, for example arranging child care so parents can attend and providing translators.

3.2 ACTION: PLAN AND ORGANIZE CASUAL EVENTS

Religious leaders can organize more informal, unstructured, and relaxed events for police and community members to meet each other, engage in conversation, and participate in mutually enjoyable activities. These events may be one-time or recurring events and could take place at one's house of worship or at another location in the community. Examples include "Coffee with a Cop", "Cones with a Cop", community meals and cookouts, and "Man-Cave Mondays" (see the vignette on the following page).

Do not assume that individuals will automatically come to such events. It is necessary to actively promote the events and recruit attendees.

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When you're on-duty you have to present a certain image. You're a cop first and everything else comes second.

- Southeast San Diego Religious Leader

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Result: Police and community members get to know each other outside of a context in which police are on duty. Parties learn to engage and communicate with each other in more positive, less-guarded ways. Both sides have an opportunity to communicate more openly and honestly with each other and to begin to build relationships.

Considerations: Participants may be initially reluctant to engage with each other, especially if tension is already present between community members and police. There may be a need for assisting participants to open conversation through an ice-breaker activity or by prepping one or two individuals on both sides to be proactive and initiate conversation. While the more relaxed nature of the interaction makes hostile comments and interactions less likely, the organizer should still monitor conversations to make sure that communication remains positive.

If officers are able to attend while off duty, it may lend a greater air of authenticity and genuine interest in building relationships, but police have time constraints and may have restrictions on their ability to attend community events outside of working hours.

Create Opportunities for Positive Engagement Vignette - Southeast San Diego

Every Monday night, football fans across the country gather to watch NFL Monday Night Football. Capitalizing on a weekly pastime that many individuals enjoy, one church hosts “Man Cave Mondays” to watch football games (despite the name, women are also invited to attend.) The church

invites police officers to join church members, especially youth, to cook and share food together, socialize, and watch the game. Police officers on duty stop by in their uniforms for a few minutes to check the score, grab a quick bite to eat, and chat with members of the community, while occasionally off-duty officers join for more extended periods. Man Cave Mondays are a relaxed and fun environment for police and community members to get together.

3.3 ACTION: LEAD A PROBLEM-SOLVING WORKSHOP

Police and community members are invited to come together to identify and discuss current challenges facing the community and to develop solutions to address these challenges. While similar to a community forum, problem-solving workshops move beyond talking about challenges to actively working on ways to resolve them.

Organizing a successful problem-solving workshop requires specific expertise. Religious leaders should seek out experts to help plan and co-organize such events.

Result: Community members feel heard as they share current challenges. Officers have an opportunity to discuss ongoing or upcoming police activities, especially as they relate to the concerns raised by community members. Working together, participants develop approaches to fix the issues they are mutually facing in the community. By achieving concrete results in addressing shared challenges, community members and police build trust and confidence in each other, and therefore the workshop is an opportunity for positive engagement.

Considerations: Perceptions about the current context and neighborhood priorities may vary widely between police and community members. For example, police may feel that declining rates for major crimes like armed robbery and assault indicate that community safety is improving and therefore community members should be grateful to police and happy. However, such improvements may be largely invisible in the daily lives of community members while quality of life issues like graffiti, litter, and public intoxication have gotten worse. It is important that police are willing to listen to community members as they describe their most pressing concerns and

should not be dismissive of such concerns which, in the eyes of police, may be far less consequential than violent crime.

If community members feel that they are continually raising concerns and do not perceive any progress in resolving these issues, they may disengage and begin to see the police as ineffective or uncaring about their needs. Similarly, if community members have made commitments which they fail to achieve, police may become frustrated and less inclined to continue working with community members. Workshop facilitators must be experienced and should help participants to develop clear and realistic action plans that can meet expectations.

Such events are only successful if they are well attended. Actively promote such events and work with local partners to market them to their constituencies. Consider indicating in advance that the problem-solving workshop will focus on a specific, previously identified challenge. Doing so can allow participants to prepare and may attract individuals who are interested in working on this issue.

Similar to a community forum, problem-solving workshops need to include the experience and opinions of all those individuals who have been involved in creating the problem and who will be needed to implement any solution that is developed. Therefore be sure to include the full range of stakeholders in the workshop.

Create Opportunities for Positive Engagement Vignette - Oceanside

Following the shooting of an Oceanside Police Department (OPD) officer in 2006, a group of the city's religious and community leaders created the "Save Our Streets" (SOS) initiative. For more than ten years, the group has been meeting weekly, rotating the meeting location through each of Oceanside's four police sectors. Attendees include: OPD; representatives from faith-based organizations, who are also the co-chairs/conveners; Neighborhood Services, a division of the city government; and community organizations. Meetings typically have 10 attendees, but during periods

of heightened tension in the city attendance has spiked to as many as 40. During the SOS meetings, attendees raise and discuss issues of concern specific to the community in which the meeting is taking place and subsequently develop solutions to address these concerns. The SOS initiative, started by Oceanside's religious leaders, has provided a valuable forum for police and communities to communicate with each other and build the relationships that are the foundation for improved trust.



4. PATHWAY: REDUCE BIAS AND COUNTER STEREOTYPES

4.1 ACTION: ENGAGE WITH COMMUNITY MEMBERS AND OTHER CLERGY TO INTERROGATE PERSONAL BIASES

Before starting work to improve police-community relations, it is important for individuals to interrogate their personal biases with respect to police. Religious leaders should encourage and support community members to reflect on their own experiences with and views of law enforcement. Religious leaders must also do this work and consider their own biases toward police and, in some instances, members of the community they serve.

By asking questions and holding conversations, both formally and informally, religious leaders can help community members, fellow religious leaders, and themselves gain a deeper understanding of their thoughts and feelings. How does someone feel about the police? Community members? Where do these thoughts and feelings come from? One way to better understand one's own biases is to spend time with police and within the community. Going for a police ride-along is a way to gain a better understanding of the police while also gaining insights into the community. Be cognizant of one's own triggers as well. What kinds of people, situations, actions, etc., are likely to set off a response, physical, emotional, or otherwise?

Result: By understanding their biases, religious leaders and community members are better prepared to approach and engage with police in an even-handed, impartial manner. Having considered the evolution of their own preconceived notions, individuals are better positioned to help others, including police and community members, reevaluate their stereotypes about each other. Having gone through this process, clergy can also better identify and discuss bias when it emerges in the words and actions of others.

Considerations: Bias can be held deep in the subconscious. Individuals may not even be aware that they hold certain biases. Uncovering both the existence and source of bias can be a challenging and potentially painful process. Learning to account for one's bias is even more challenging.

Religious leaders with legitimate grievances against police due to negative past experiences or ones suffered by their community members must be especially attuned to how their own biases may impact their ability to engage with police. So called “triggers” may impede a religious leader's ability to engage or work productively with police.

The reverse is also true and law enforcement need to be aware of their biases as well. One way to encourage this awareness is through implicit bias training for officers, something currently being done in many police departments across the U.S. Religious leaders can encourage police departments to make implicit bias training part of police academies and annual trainings for veteran officers.

4.2 ACTION: DOCUMENT AND PROMOTE POSITIVE STORIES ABOUT “THE OTHER”

Stereotypes are a product of the culture in which one grows up and lives. Non-verbal and verbal messages from media and our lived experience create the stereotypes we hold about different groups. Stories that conform to these stereotypes help to reinforce them while examples that run counter to these stereotypes are often rejected. This is in part why one individual stated, “I need to hear 50 stories of cops buying groceries to counter every one story about the shooting of an unarmed individual.”

Community members and police need to hear stories and see examples of individuals on “the other side” that run contrary to the stereotypes they hold. Religious leaders can find opportunities to document, share, promote, and discuss stories that showcase the positive actions of community members and police. This can be done formally (newsletter articles, letters to the editor, religious messages) and informally (social media posts, conversations).

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In 2016, San Diego Police Department officers attended more than 1,600 events while off-duty, yet the media covered only 3 of these.

- University of San Diego Professor

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Result: Police and community members begin to reevaluate the stereotypes they have about each other. Actions by one side or the other are no longer automatically interpreted as negative. Actions are no longer the product of biases. As interactions begin from a neutral, unbiased starting point and unfold with both parties interpreting the actions of the other in an unbiased way, interactions both are and are perceived as positive and relations begin to improve.

Considerations: Sharing positive stories about police does not mean that religious leaders must focus exclusively on the positive nor should they avoid talking about negative incidents of police conduct. Clergy need to acknowledge both the good and the bad on both sides when it occurs. (This will be an important dimension of the next section’s discussion of promoting mutual accountability.)

For some religious leaders, speaking positively about police may be controversial and may result in pushback from community members. In contexts of extreme polarization, positive statements about “the other side” can be a risky proposition and religious leaders should be aware that when they do so they may need to defend and justify their actions. Clergy should be prepared to engage in dialogue with community members.

Religious leaders also need to be willing to challenge negative stereotypes law enforcement have about members of their community by communicating positive stories of community resilience and achievement.

As with other approaches, sharing positive stories about “the other” puts religious leaders in the middle between the two sides and requires a careful balancing act.

4.3 ACTION: HOST A COMMUNITY DIALOGUE

A community dialogue may look in many ways similar to a community forum. Participants from different backgrounds come together to speak about their experiences and listen to the perspectives of others. The major distinction comes from the intended purpose of the event. More than an opportunity for parties to share information and hear the opinions of others, a dialogue seeks to change how participants view each other and ultimately how they interact with each other. And unlike a problem-solving workshop which seeks a concrete solution or action plan, dialogues are intended to change relationships and build trust. This more ambitious goal affects who is invited and how invitations are extended, how the event is structured, and how the moderators frame and facilitate the conversation. Dialogue requires a deeper commitment on the part of participants.

Dialogue asks participants to be reflective, to share openly and honestly, to listen actively, and to seek greater understanding of and empathy for the other. While it is possible to hold a single dialogue session, because dialogue seeks to uncover and address the underlying causes of conflict, they are more often processes with multiple sessions with the same participants taking place over a period of time. Dialogues are typically held with a smaller number of people (6-12) as it is important that all participants have an opportunity to speak, engage with, and acknowledge each other. A successful dialogue requires an experienced facilitator to lead the process.

Describing in adequate detail how to plan for and facilitate a dialogue process is beyond the scope of this handbook. However, religious leaders should know that dialogue is an important way to build trust between police and communities, especially if the community is particularly divided, for example if a police-involved shooting has recently taken place. Religious leaders, owing to their special and trusted position within society, are in a position to convene a community dialogue or dialogue process. Planning for and executing a community dialogue requires specific expertise. Consult the resources page on www.buildtrustsd.org for information about expert individuals and organizations who can help co-organize such events.

Result: Police and community members have a deeper understanding of the concerns, interests, and needs of the other side. They know how the other side feels and why. They have changed how they view each other and are now more open to the possibility of working together.

“

There is a need for individuals to experience vulnerability to appreciate the positions, needs, and thoughts of the other side. In order to get out of your box, you need to be vulnerable. Only then can you put yourself in the shoes of the other.

- San Diego Police Officer

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Considerations: It is critically important that participants be committed to the dialogue process. This means they must be fully informed about what the dialogue process is and therefore what they are committing to. Dialogue processes involve vulnerability on the part of participants and require a willingness to share personal details.

There is very real potential for harm if the dialogue process is not handled appropriately. Dialogues are likely to raise serious issues and incidents of pain and trauma. Either side dismissing, trivializing, or minimizing the experiences of the other will further erode relations. For this reason it is recommended that a trained, experienced facilitator be involved in the planning and execution of dialogues.

Before trying to heal divides between police and the community, religious leaders may themselves need to engage in a dialogue process with law enforcement.

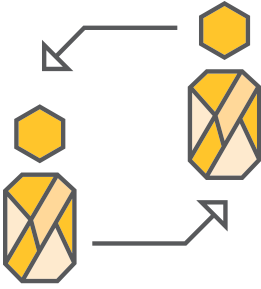
Reduce Bias and Counter Stereotypes Vignette – Mid-City

Working together, the San Diego Police Department Mid-City Division and religious leaders from the community implemented a successful gang diversion and intervention program. Working with more than a dozen gang-affiliated youth, the organizers created a program with wrap-around services for the youth and their families. Weekly meetings brought the youth

participants together with mentors who were former gang members and officers from the SDPD gang suppression team. The project had credibility because the mentors were themselves “legitimate gangsters” and the police who were involved were there for the right reasons.

The project required a significant level of cooperation and coordination. The program provided a space in which the individuals involved found themselves in unfamiliar territory where they could experience vulnerability and gain an appreciation for the thoughts and needs of “the other side”. Perhaps most importantly, the project required all parties involved to take significant risks to make it happen.

The program was originally designed to use both rewards and punitive actions to change the behavior of the youth. However, as one officer involved in the project noted, “We didn’t need the stick anymore because the carrot was working.” The youth got to see officers as people and began to change their perceptions of police. By the end of the program, many of the youth and officers had developed real, meaningful relationships with each other which continue today years after the program has concluded.



5. PATHWAY: PROMOTE MUTUAL ACCOUNTABILITY

5.1 ACTION: SERVE ON AN ADVISORY BOARD

Numerous advisory boards exist at different levels of law enforcement (e.g., Chief’s and Captain’s Advisory Boards, the District Attorney’s Office) and for different identity groups (e.g., Muslim, Jewish, Vietnamese, Somali, LGBTQ). Membership on these boards, which typically meet monthly or bimonthly, is usually open and requires contacting the chair or another board member with an expression of interest.

In addition to the more basic function of providing a forum for communication and information sharing, advisory boards also offer religious leaders the opportunity to promote greater mutual accountability. Religious leaders have the chance to advocate for reforms, to promote transparency through the acquisition and dissemination of accurate information, and to push for action on specific issues.

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Clergy know the heartbeat of the community.

- San Diego District Attorney Official

”

Result: Members of the advisory board hear about ongoing and upcoming police programs, information they can share with community members to better inform them about what the police are doing and why. Religious leaders raise disputes and concerns with high-ranking police officials who, made aware of these matters, are able to take action to address issues

important to communities. Religious leaders raise general concerns with high-ranking police officials to get them more quickly addressed while also sharing information about specific concerns like threats and incidents of vandalism, prompting police action that is responsive to community needs. Religious leaders and police officials develop strong working relationships, a key requirement for raising and addressing difficult and contentious issues. Advisory board members are sensitized to the religious and cultural norms, traditions, and practices of the community.

Considerations: While engaging with and getting information to an individual officer(s) is valuable, advisory boards offer an opportunity to advocate for and develop policies and procedures at the system-level. If a religious leader is unable to serve on a board because of the time commitment or for other reasons, he or she should consider having one of the other religious leaders from the community do so. Advisory boards are also important because even if a law enforcement agency and the community believe they are working to address the same challenge, there can be a disconnect where the approach of law enforcement to resolving the issue may be misaligned with what the community believes should be done. Advisory boards offer religious leaders the opportunity to better align law enforcement actions with community needs and expectations.

One danger for advisory boards and police oversight bodies is that they can be coopted by the authorities, either in perception or reality. As these bodies are perceived to be a rubber stamp for official decisions, they lose credibility within the community. Advisory boards originally conceived to give the community a voice in decision-making are seen as an extension of the authorities. Defending participation on an advisory or oversight body that has genuine capacity to influence decisions is important. A religious leader's participation in such an entity that lacks true power may damage his or her credibility within the community.

5.2 ACTION: FACILITATE RESTORATIVE JUSTICE CONFERENCES

Restorative justice conferences provide an opportunity for all impacted parties to come together in a neutral space to learn about harms that have been done, how these have affected community members, and what

can be done to repair them. Religious leaders are primed to act as neutral facilitators in restorative justice conferencing because of their role as trusted, moral authorities in the community. As a facilitator, the religious leader conducts pre-conferences to prepare community members for the process; invites any additional involved participants, such as family members; facilitates the restorative justice conference following a set protocol; and provides an opportunity for the affected parties to determine a meaningful outcome that allows the person who has done the harm to be accountable to his or her community.

Restorative justice conferences follow an established format. Religious leaders should seek out experts to support them in practicing restorative justice processes.

Result: The social fabric of the affected community is strengthened while decreasing the likelihood that the individual who has committed the harm will do so again. The community is more inclusive of individuals who have historically felt marginalized, thereby more closely connecting them to their community and reducing the chance of continued criminal activity. Police who are part of the process demonstrate their commitment to the wellbeing of the community, including the individual who committed the harm. Communities become more accountable to themselves when wrongs are committed.

Considerations: The impact of restorative justice conferences is increased when police are involved in the process. Pre-conferencing is critical to the process. The more informed impacted parties are about the restorative justice process, the more effective the outcomes will be.

Restorative justice is still a relatively new concept and some members of law enforcement perceive the process, compared to punitive justice, as soft on crime. Religious leaders promoting restorative justice processes may have to prove their efficacy to police as a serious alternative to incarceration.

Planning for and executing a restorative justice process requires specific expertise. Consult the resources page on www.buildtrustsd.org for information about expert individuals and organizations in restorative justice processes.

5.3 ACTION: MONITOR POLICE AND COMMUNITY COMMITMENTS

Religious leaders can monitor the status of commitments that police and community make to each other. These can be formal or informal agreements to either encourage or deter specific policies, actions, and behaviors. When one party fails to meet its obligations, religious leaders can draw attention to the violation and demand accountability on the part of the offending party.

To encourage recommitment to agreements, religious leaders can meet one-one-one with community or police leadership to remind them of their commitments, to explore why the party has fallen into noncompliance, and to develop a plan for getting back in alignment with their obligations. Should behind-the-scenes work fail to reach an acceptable outcome, religious leaders may choose to publicly draw attention to the failed commitment, thereby bringing external pressure on the violating party. Bringing public attention can be done through a variety of means like developing a social media campaign, organizing events like press conferences or demonstrations, and writing letters to the editor.

Result: Community members and police feel confident that parties will abide by agreements they reach with each other. If any party deviates from the commitments it has made, religious leaders take action – publicly, privately, or both – to raise the issue and get the party involved back in alignment with the agreed upon course of action. Community members and police more consistently meet their obligations to each other, thereby strengthening their confidence and trust in each other.

Considerations: Religious leaders should recognize that as part of the community, police may question their neutrality. Regardless of whether their actions justify this suspicion, perceptions are powerful and clergy must be aware of them.

Because of this, religious leaders need to be honest and genuine in their pursuit of justice. They must be willing to recognize the good and bad on both sides. Parties must know that religious leaders are willing to hold everyone accountable equally. If a mistake has been made or injustice committed, regardless of the responsible party, it must be acknowledged.

Drawing attention to and talking about the failings of either police or the community can expose religious leaders to the charge that they are biased against the side they are criticizing.

Public criticism can seriously damage relationships. For example, participating in a protest or criticizing the police on camera can set back a religious leader's relationship with the police, damaging his ability to work with them effectively. This does not mean that religious leaders should never participate in protests, but they always need to decide whether they can better promote accountability and support reform by taking a public stand or by working quietly behind the scenes.

MULTIPLE PATHWAYS

Many of the actions described in the previous section build trust through multiple pathways. While no approaches are included in more than one pathway section, remember that many may work along two or more pathways. For example, the project described below builds trust through three different pathways: by helping to meet community needs, by sharing important information, and by creating opportunities for positive engagement.

Multiple Pathways - City Heights

Many immigrants and refugees arrive in the U.S. having fled oppressive governments supported by police states that use brutal security forces to maintain control. Having experienced harassment, abuse, and trauma at the hands of police in their home countries, these individuals understandably arrive in the U.S. with a deep fear and mistrust of law enforcement. From these past experiences, they carry with them a misconception about how police operate and what police are allowed to do that is not aligned with practices here in the U.S. In this context, these immigrants and refugees are unlikely to engage with police officers even if they have been the victims of crime and are in need of police services or have witnessed a crime and have information that could lead to an arrest. This lack of engagement between community members and police, caused by a historical fear about police abuse of power, ultimately makes communities less safe as crimes go unreported and important information is withheld.

One effort to build trust between a refugee community and the police is taking place in San Diego's City Heights neighborhood. A local religious leader had concerns about his congregation, specifically its relationship with the San Diego Police Department (SDPD), its knowledge of the American legal system, and its understanding of the cultural norms and customs of the U.S. Compounding these challenges, many members of his community struggled with mental health issues. This religious leader approached an SDPD Community Relations Officer to develop a way to overcome these challenges. Working collaboratively with local public offices and other community organizations, they developed a project that includes an educational component to increase community members' knowledge about U.S. laws and customs; the opportunity to meet police officers to reduce fear, breakdown stereotypes, and build trust; and the provision of free or reduced cost mental health services to meet the community members' mental health needs.

While the project is still in development, it represents an example of a collaborative effort spearheaded by a religious leader working closely with law enforcement that will help to meet the needs of a community. By sharing information, creating opportunities for police and community to interact with each other, and meeting other community needs, in this case for mental health services, this project helps to build trust and make the City Heights neighborhood safer.

QUESTIONS AND ANSWERS

In the more than 80 interviews conducted for this handbook, a number of questions emerged. What follows are some of the common challenges or questions a religious leader may have as she begins to build trust between police and community. This list will be continually updated and added to on www.buildtrustsd.org.

***This whole process seems very difficult. How can I get started?
Where do I begin?***

Don't reinvent the wheel. Many religious leaders are already working on improving police-community relations. Find out who is already working on these issues in your community, connect with them, and collaborate with them on their work.

Something terrible just happened in my community involving a police officer. How do I get in touch with someone amidst all the chaos?

Relationships can't be built in a crisis. Be proactive. Establish relationships before a crisis emerges. Reach out when nothing is needed. Be present at events.

How do I talk about a challenging topic like racial profiling? It seems so hard and potentially explosive.

Start small. Begin working together on non-controversial issues, preferably ones that are of mutual concern to both police and the community (e.g., underage drinking, graffiti).

I have invited police to attend events that I've hosted, but none have shown up. How can I get police to come?

Find an ally in the police force. Work with this individual to get him or her and his or her colleagues invested in your work. Coordinate with police officers about the best days and times for them to attend. For example, it is often easier for police to come to weekday events than on weekends. Plan with as much advance notice as possible.

The police organizational structure can be confusing. Who do I reach out to? Is it more important to know the chief or the officer who patrols the neighborhood?

Build relationships at multiple levels. The individual best situated to help address a specific concern depends on the nature of the concern itself. In some instances, knowing the officer who patrols the community may be the best person to contact. For change that needs to happen at the institutional or policy level, it's more effective to work through a higher-ranking individual through avenues like a chief's or captain's advisory group or even through personal connections with these top-level police officials.

I had a relationship with an officer, but she was promoted and moved to a different station. How do I maintain connections when police turnover makes it hard to build and maintain relationships?

Connect with multiple officers rather than relying on a relationship with a single individual. Be conscious of when officers are moving on to different positions and ask them to connect you with their incoming replacement.

10 ACTIONS TO BEGIN

Listed below are 10 concrete actions a religious leader can do right away to connect with the police and his or her community to begin the work of building trust.

1. Visit your local police or sheriff station, introduce yourself, and leave your contact details.
2. Attend a meeting of your local governing body, like the city council or neighborhood association.
3. Go on a police ride-along.
4. Find out if any of the members of your religious community are or were police officers or have family members who are.
5. Connect on social media with the police department and community groups active in your area.
6. Survey 10 members of your community about their needs and their perceptions of police.
7. Create a list of services available in your area including those offered by your church, mosque, etc.
8. Identify the community relations officer(s) for your neighborhood and send him or her an email.
9. Make a list of other religious leaders and organizations working on this issue in your area.
10. Attend a community event and introduce yourself to as many people as possible, especially police officers and community leaders.

CONCLUSION

As the U.S. Department of Justice notes in its toolkit for Community Relations Services, “Strong relationships of mutual trust between police agencies and the communities they serve are critical to maintaining public safety and effective policing.”¹¹ Religious leaders, as trusted interlocutors invested in the wellbeing of their communities and its members, have an important role to play in building and maintaining this mutual trust. The Building Trust Partnership is an ongoing and continually evolving initiative to help religious leaders do so.

Through resources like the handbook and website, the Building Trust Partnership provides knowledge and resources and facilitates the connections religious leaders need. The handbook itself is a living document capturing new learning and addressing changing realities. Additional approaches to building trust will be incorporated when religious leaders, working with their communities and police, create and implement them. Learning from both successes and failures, important considerations will be added and updated as clergy undertake new and innovative approaches.

As the Building Trust Partnership transitions into its next phase, it will leverage resources like the handbook and website to create a cohort of San Diego religious leaders working together to restore and strengthen trust between police and communities. The partnership will provide ongoing support to these leaders and create opportunities for them to collaborate.

¹¹ U.S. Department of Justice. “Important of Police-Community Relationships and Resources for Further Reading.” Available at: <https://www.justice.gov/crs/file/836486/download>.

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More than 80 religious leaders, law enforcement officials, police officers, community members, and community leaders generously took time to share their knowledge and experiences which are the basis for this handbook. While it is impossible to list them all here, they should know that their contributions are greatly appreciated.

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