

How can the police and the community move from an adversarial relationship to more a partnership, to learn each other's names, so police know business owners and serve with a smile instead of cynicism?

(Answer from Jennifer Davis-Lamm, Caruth Police Institute) Unfortunately, in an era where recruiting is a challenge and many departments are understaffed, you have officers racing from call to call, with little to no chance to get out and meet or interact with community members outside of crisis. And when all they deal with all day is crisis—that can make officers cynical. Addressing this will require structural and cultural change in the way departments respond to calls, train their officers, address officer health and wellness, and interact with their communities. Reducing call volumes by establishing teams that respond to mental health calls may help, and we've seen examples of that in Dallas and other parts of the country. Re-routing calls for routine issues, like noise complaints, to other entities (like code enforcement, for example) can help too. Essentially, cities should take a look at what types of calls they can re-route so that police can be focused on problem-solving and community partnerships that improve public safety.

Additionally, community policing in many departments is relegated to a special division—which in practice means that a small group of specialized officers and civilian employees are tasked with the bulk of community interaction. Every officer should be trained and engaged in community policing, as a cultural practice. That means adopting a community-first mindset, and recruiting a very diverse and reflective police force who understand and who largely live in the city in which they patrol (which is challenging in larger cities with a high cost of living and underperforming public schools). There should be transparency into recruiting and training curriculum; and there should also be transparency into the discipline process for officers who are found to be using excessive force. Training curriculum for police officers should ideally also be expanded to include sociological factors that contribute to crime, coalition and team-building, public value, leadership, conflict resolution, police health and wellness, and policing in a historical context—all of these subjects can broaden perspectives. All training, including and especially field training for officers (which is their practical training when they are done with academy) needs to be overseen by highly qualified officers who have completed specialized training themselves, so that cynicism and negative cultural artifacts aren't transmitted to new recruits as a matter of course. Additionally, special attention should be paid to the health and wellness of officers—fatigued and traumatized officers are more likely to have negative interactions with citizens.

Take a look at some of the things being done in Camden, New Jersey, with their police department. It's not perfect, but they've piloted a lot of innovative community/police interaction policies and procedures that can be emulated and adopted as best practices in other communities.

But keep in mind: our society has routinely asked police to solve problems that just aren't in the police purview. We cannot police our way out of social issues—and things like access to quality education, unemployment, redlining and gentrification, poverty, addiction and lack of access to health care will continue to contribute to crime, tension and systemic racism in our cities—and we will see clashes when these things intersect with policing. Police can do things to address

their culture, training and community partnerships, and they should, but our communities and our government have a role to play in addressing these larger issues, as well.

How can police be more community sourced? Or offer regular "meet & greet" your community & officers? How can implicit bias training work without leadership accountability?

(Answer from Jennifer Davis-Lamm, Caruth Police Institute) Much of this has been addressed above—reducing call loads by diverting calls to other entities, allowing community input and insight into training, making changes in training that improve culture, etc. But implicit bias training is a great topic. Many departments embraced this after the events in Ferguson in 2014, and instituted implicit bias training as a sort of panacea—or cure-all. But there's little evidence that it's done any good. Implicit bias is an unconscious process and it's hard to measure, though it's clear that it does effect police/community interactions.

So, yes, without leadership accountability and some serious cultural and structural shifts, it largely doesn't move the meter. The goal of implicit bias training in policing should be to educate officers about its biological underpinnings; the ways in which it manifests in policing; and how to mitigate the effects. This should start in the Academy and be reinforced through field training, leadership training, and in ongoing conversations—although it would be ideal if this was addressed in K-12 and college curriculum as well. It can't just be an 8 hour training—implicit bias awareness and mitigation has to be woven into education at all levels, as well as be a consideration in policies, procedures, and in community advocacy. Additionally, it has to be understood and taught that implicit bias routinely and seriously affects people of color disparately—and police culture, and society in general, needs to be more comfortable talking about and addressing this.

How do we teach white people to shift their perspectives?

(Answer from Jennifer Davis-Lamm, Caruth Police Institute) This is the million-dollar question. It's not fair to place that entire burden on people of color—white people need to take on a lot of this work themselves and we all know that some people will be more willing to do that than others. But I think the answer lies in education; for so many people, their own privilege and sheltered existence has blinded them to the realities of others. By putting the struggle of Blacks and Latinos in context, (historically, culturally, socioeconomically) and giving that discussion equal—or in some instances, greater--footing in our school curriculum, arts and culture, and general social discourse, it's possible to shift perspectives. We've already seen that on some level in just the past several weeks. But we can't wait until something terrible happens again and protests and unrest are the impetus for learning: it has to be an ongoing process, where white people are accountable not just in times of crisis, but as part of an ongoing dialogue and building process.