



TOWN OF LEDYARD CONNECTICUT

741 Colonel Ledyard Highway
Ledyard, Connecticut 06339

Community Relations Committee

~ AGENDA ~

Chairman
Kevin J. Dombrowski

Regular Meeting

Wednesday, October 19, 2022

6:30 PM

Town Hall Annex - Hybrid Format

In -Person - Council Chambers - Town Hall Annex Building

Join Zoom Meeting from your Computer, Smart Phone or Tablet:

<https://us06web.zoom.us/j/84919774687?pwd=Wi83WTFrRTJJMTI1M1BObi9GTHcxQT09>

Or by Audio Only: Telephone: +1 646 558 8656; +Meeting ID: 849 1977 4687: Passcode: 737143

I. CALL TO ORDER

II. ROLL CALL

III. CITIZENS COMMENTS

IV. PRESENTATIONS / INFORMATIONAL ITEMS

1. Review and discuss the National League of Cities “Responding to Racial Tension in your Municipality”

<<https://www.nlc.org/resource/responding-to-racial-tension-in-your-city-a-municipal-action-guide/>>

Attachments: [National League of Cities- Responding to Racial Tension-2022-06-22..pdf](#)
[National League of Cities -Guide Racial Tension-Grabner E-mail-2022-06-23.pdf](#)

V. APPROVAL OF MINUTES

MOTION to approve the Community Relations Committee Regular Meeting Minutes of September 19, 2022

Attachments: [COMM REL-MIN-2022-09-21.pdf](#)

VI. OLD BUSINESS

1. Continued discussion regarding the October 9, 2022 “First Responders Clam Chowder - Fish Fry.

Attachments: [Faith Blue Planning Tool Kit-2020-10-09.pdf](#)

2. Continued discussion regarding Black History Month and update on the 2023 Black

History Activity/Contest.

3. Continued discussion and possible action draft a schedule for Public Information Forums to present to residents the types of services the town offers; how to access services and the authority residents should direct concerns regarding services.
4. Continued discussion and possible action to identify various town venues to host “Informal Conversations in the Park” to engage residents in discussions regarding their concerns and their ideas for potential solutions.
5. Continued discussion regarding the possibility to schedule joint meetings with the Mashantucket Pequot Tribal Nation to discuss items of mutual interest.
6. Continued discussion to present information to bring awareness to October being “Depression and Mental Health Month”.
7. Review comments received at the July 20, 2022 Informal Conversation with residents at the Park on East Drive.
8. Any other Old Business proper to come before the Committee

VII. NEW BUSINESS

1. National League of Cities - Race, Equity and Leadership (REAL) - Report dated 10/4/2022 re: Indigenous Peoples, Rebuild Trust & Repair Relationships
Attachments: [NLC-Race-Equity & Leadership \(REAL\) Indigenous Peoples-Rebuild Trust & Repair Relationships-Report-2022-10-0-4.pdf](#)
2. MOTION to approve the Community Relations Committee 2023 Meeting Schedule.
Attachments: [MEETING SCHEDULE -2023-TOWN COUNCIL 2022-09-26-DRAFT.docx](#)
3. Any other New Business proper to come before the Committee.

IV ADJOURNMENT

DISCLAIMER: Although we try to be timely and accurate these are not official records of the Town.



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-259

Agenda Date: 10/19/2022

Agenda #: 1.

REPORT

Informational Item:

Review and discuss the National League of Cities “*Responding to Racial Tension in your Municipality*”

<https://www.nlc.org/resource/responding-to-racial-tension-in-your-city-a-municipal-action-guide/>

(Please see attached - 28 pages)

Meeting Action Detail:

Community Relations Committee Meeting 9/21/2022

File #: [22259](#) Version: 1

Type: Report

Title: Review and discuss the National League of Cities “*Responding to Racial Tension in your Municipality*”

Action: No Action

Minute Note:

Councilor Paul noted the National League of Cities “*Responding to Racial Tension in your Municipality*” was included on the Committee’s August 17, 2022 Agenda as an Informational Item. He stated the Guide provided the following:

- How to respond to racial tension in the community.
- Offered checklists and ideas to the town’s administration and to local law enforcement.

Councilor Saums noted in preparation for tonight’s meeting that he did not have time to review the entire document.

The Committee agreed to defer this discussion to their October 19, 2022 meeting.

Action: No Action

Community Relations Cmt Meeting 8/17/2022

File #: [22259](#) Version: 1

Type: Report

Title: Review and discuss the National League of Cities “*Responding to Racial Tension in your Municipality*”

Minute Note:

Councilor Paul noted Connecticut Conference of Municipalities (CCM) distributed to its member towns a “National League of Cities” Action Guide, as part of their Communities Advancing Racial Equity (CARES) Program. He asked whether the Community Relations Committee would like to add this Guide to their next agenda for further review and discussion.

Councilor Saums stated that he has attended a few workshops sponsored by various groups regarding *Racial Equity Programs*. He stated that he would be interested in looking at the information the National League of Cities “*Responding to Racial Tension in your Municipality*” has provided.

The Committee agreed to add the National League of Cities “*Responding to Racial Tension in your Municipality*” to their September 21, 2022 Agenda for discussion.

The Full National League of Cities “*Responding to Racial Tension in your Municipality*” Guide was available at: <https://www.nlc.org/resource/responding-to-racial-tension-in-your-city-a-municipal-action-guide/>

Responding To Racial Tension In Your Municipality

A Closer Look at the Guidance Recommended by the National League of Cities
and the US Department of Justice's Community Relations Service



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Introduction

Connecticut's towns and cities have a key role to play in the renewed efforts across the nation to promote racial equity. Much attention has been directed toward policies and practices at the national and state levels, and rightly so. But meaningful change is within reach at the local level.

Local government and school districts typically impact daily life in multiple ways: police and fire protection, schools, parks and playgrounds and recreation, zoning, housing code enforcement, trash pick-up, street maintenance, economic/job development and more.

The Connecticut Conference of Municipalities (CCM) serves as the state's league of municipalities and is led by local chief elected officials and other local leaders from across the political spectrum, representing our towns and cities, from the smallest to the largest. CCM's core work on behalf of municipalities involves advocating for the policy priorities of municipalities and their citizens, and supporting towns and cities as they serve their residents by providing training and technical assistance, research and best practice sharing, and pooling their buying power to negotiate more cost-effective services. In this work, CCM is dedicated to carrying out our motto: "collaborating for the common good."

CCM is uniquely positioned to advance racial equity at the local level by virtue of a long-standing and supportive working relationship with the leaders of Connecticut's municipalities. CCM has been working hard to advance racial equity in towns and cities across Connecticut.

One of these initiatives is CCM's CARES in Action (Communities Advancing Racial Equity) program, which has provided a guided process to support municipal leaders working toward real progress on racial equity in their cities and towns. This has included a series of workshops, roundtables, technical assistance and sharing best practices, all designed to help municipalities implement 7 action items that can lead to more equity in their local governments. Here is a link to the CCM CARES in Action webpage: <https://www.ccm-ct.org/Resources/CCM-CARES/CCM-CARES-In-Action>



CCM CARES: In Action

Checklists for Responding to Racial Tension

One for Municipal Chief Elected Officials and one for Police Officials

As part of CCM's CARES in Action initiative, we share innovative and impactful best practices from experts across the country on a range of key issues. In this spirit, we are sharing the advice and best practices recommended by the US Department of Justice Community Relations Services and the National League of Cities to respond to heightened racial (or other) tensions in a community.

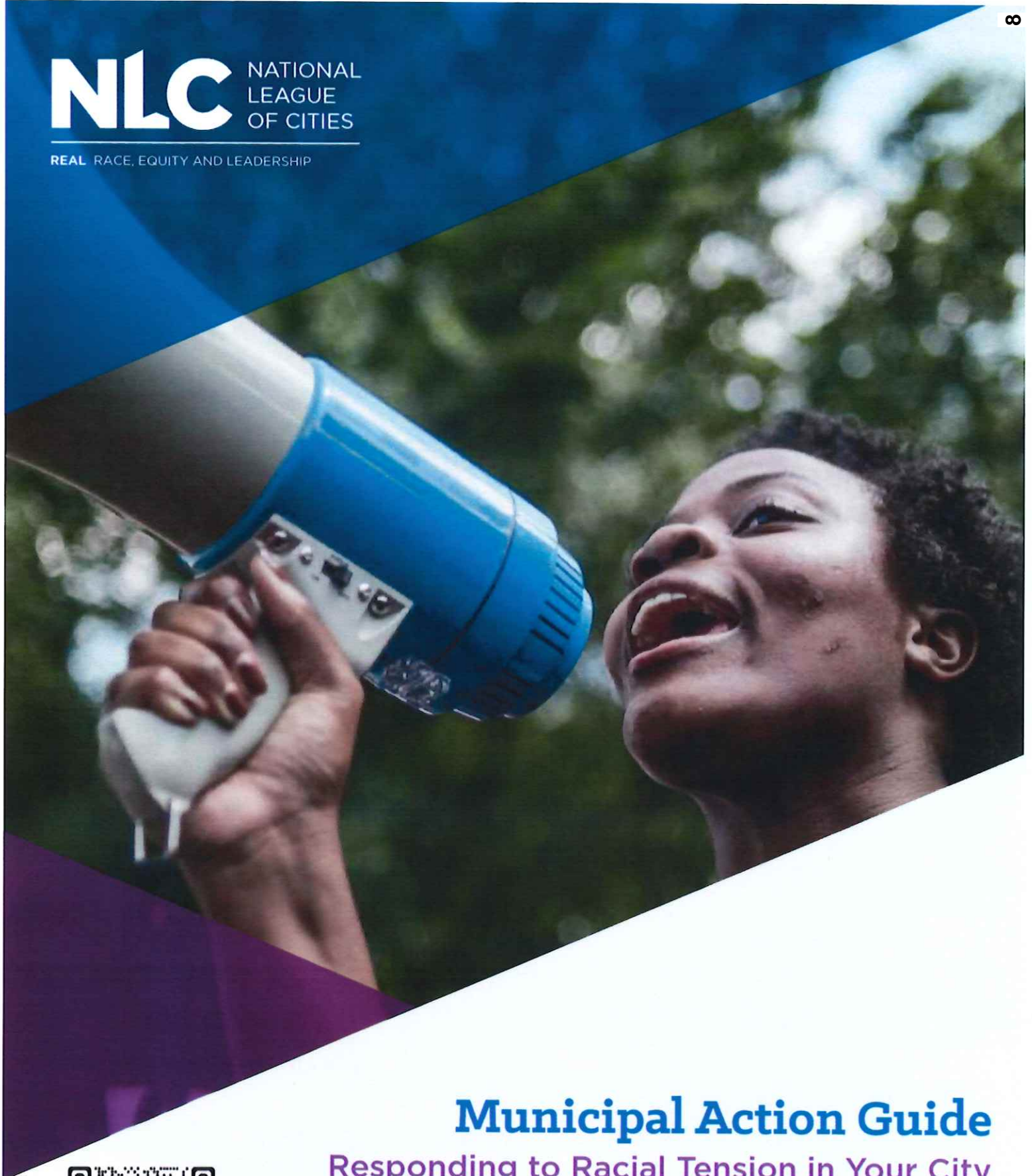
This report includes recommendations and checklists drawn directly from two important publications on responding to racial tensions in a community:

- NLCs' Municipal Action Guide: "Responding to Racial Tension in Your City" for Municipal Leaders
- USDOJ Community Relations Service Toolkit for Policing: "Police Critical Incident Checklist" for Police Officials

Each of these publications provides concrete, clear action steps to take in order to be prepared for potential racial tension and to act quickly when an event triggers heightened tension in your community. Each recommends strategies that include partnership and collaboration with all parts of the community and municipal government—particularly the police, and promote transparency, authenticity, consistency, and empathy.

The recommendations/checklists are presented here for all our towns and cities to consider. Additionally, CCM will hold special CARES in Action sessions that will feature presentations and discussion on both these documents.





Municipal Action Guide

Responding to Racial Tension in Your City



The full NLC report can be found at:
<https://www.nlc.org>



Racial Tension: Checklists

Crisis Response

This list provides some of the most critical steps your municipality will want to take to respond in moments of racial tension.

- | | |
|--|--|
| <p><input type="checkbox"/> Convene all cabinet/executive level staff to ensure city leadership is briefed from outset.</p> <ul style="list-style-type: none"> • Elected officials, managers, department heads, and key staff must operate from the same basis of knowledge and information. <p><input type="checkbox"/> Consult with municipal legal counsel to ascertain any issues of municipal liability.</p> <p><input type="checkbox"/> Identify options for independent investigation in consultation with legal counsel.</p> <p><input type="checkbox"/> Establish a clear and direct line of communication with police chief.</p> <ul style="list-style-type: none"> • Ensure that all facts about the incident are accurately and collectively known in real time. • Agree on timing of fact sharing with stakeholders and/or public. | <p><input type="checkbox"/> Identify elected leadership/staff and clearly state roles for internal response team; (i.e. spokesperson, family/victim liaison, media liaison, etc.). Set the tone:</p> <ul style="list-style-type: none"> • Publicly affirm commitment to the five values (<i>empathy, transparency, authenticity, partnership and collaboration, and consistency</i>). • Update the family/victim(s) and the public with new information as developments occur. <p><input type="checkbox"/> Articulate a balanced message to law enforcement leadership and personnel.</p> <ul style="list-style-type: none"> • Provide acknowledgement and appreciation of their work but also stress the need for thorough investigation into incident. <p><input type="checkbox"/> Prioritize outreach to family/victim(s).</p> <ul style="list-style-type: none"> • Designate family/victim(s) liaison. • Connect family/victim(s) to appropriate services. |
|--|--|

NLC: “Responding to Racial Tension in Your City”



☐ Engage community stakeholders.

- Identify and engage a broad and diverse array of stakeholders who can bring knowledge, skills, abilities and assets to the crisis response management and post-crisis response efforts. (see Stakeholder Checklist)
- Set up community conversations in partnership with community stakeholders to engage them in understanding and learning from the incident and to prevent future incidents.

☐ Develop an asset map of community stakeholders. Establish direct lines of communication to:

- Family/victim(s) – Discuss appointing a liaison so family has a direct line of communication to municipal leadership. Inquire if family would like to appoint a liaison as well for channeling all communications.
- Community stakeholders – Establish a direct line of communication to the identified community stakeholders and engage them in sharing accurate updates throughout the crisis.
- Public – Establish communication platform(s) (i.e. – website, hotline) that community can access to receive information/updates.

☐ Establish/review crowd management response policies with police chief and response team.

- Identify and review demonstration/protest policies, practices, procedures (Keep de-escalation at top of mind).
- Identify and review de-escalation protocols.

☐ Continue to communicate updates to and any need for support from county, state, and federal officials.

NLC: “Responding to Racial Tension in Your City”



Communications

This checklist provides guidance on effective communication in the event of a critical incident in your municipality. It reinforces some of the suggestions in the Crisis Response Checklist provided and should be used in tandem with it.

- | | |
|---|--|
| <input type="checkbox"/> Designate a primary spokesperson and a backup spokesperson. | <input type="checkbox"/> Based on your audience, identify the appropriate communication methods and channels for disseminating information to this audience. Ensure that all audiences' language needs and access needs are considered and addressed (i.e. non-English speakers; hearing impaired; digital divide; elderly; etc.). |
| <input type="checkbox"/> Understand your audience and who you are communicating with (Note: your key audience is always your constituents, even if you are on the national news). | <input type="checkbox"/> Establish a regular schedule of updates to manage expectations around information-sharing; communicate the schedule transparently. |
| <input type="checkbox"/> Gather information and be thoroughly briefed by relevant agency and community stakeholders before you make any written or verbal statements. | |

NLC: “Responding to Racial Tension in Your City”



☐ Stick to the facts and acknowledge context:

- Consider details that may be relevant beyond the single incident.
- Consider differing lived experience of impacted residents/communities.
- Do not editorialize or express your personal opinion.

☐ Do not simply say “no comment.” Provide factual responses about why you may not have an answer in the moment and be transparent to the extent legally appropriate.

☐ Track and respond to media and community requests.

☐ Maintain a crisis communications inventory, a running document of statements, speakers, and coverage.

☐ Stay calm and composed even when asked tough questions.

NLC: “Responding to Racial Tension in Your City”

Stakeholder

This list provides a framework for identifying and engaging a broad and diverse array of stakeholders who can bring knowledge, skills, abilities and assets to the crisis response management and post-crisis response efforts.

Every municipality is unique, and the range of stakeholders will vary. For each category below, consider:

- 1** Who is essential to the crisis response and the subsequent coordinated action and support?
- 2** Who in your community can contribute to a better response to and outcome from the crisis?

☐ Local government

- Municipal leadership: elected officials; appointed officials; department heads; line staff

☐ Law enforcement

- Police chief; deputies; community liaison officers

☐ County, state, and federal government

- County health and social services
- State legislators
- Federal law enforcement (in the event of an independent investigation)

☐ Non-profit, community-based organizations

- Local, private organizations providing social services; youth-serving organizations; cultural organizations

☐ Neighborhood groups

- Advisory neighborhood groups; neighborhood watch groups



NLC: “Responding to Racial Tension in Your City”

☐ Religious community

- Religious leaders; ensure multid denominational representation of all religious groups in your community

☐ Health services/mental health services/hospitals

- Private health and mental health service providers; hospital representatives (i.e. ER, crisis response personnel)

☐ Education community

- Primary and secondary education officials
- College, university, community college representatives

☐ Business community

- Chamber of Commerce; major employers; business owners

☐ National organizations

- National organizations providing support to municipalities addressing issues of racial equity

☐ Philanthropic organizations

- Regional representatives of national philanthropic groups engaged in supporting racial equity work
-

About the National League of Cities

The National League of Cities (NLC) is the nation’s leading advocacy organization devoted to strengthening and promoting cities as centers of opportunity, leadership and governance. Through its membership and partnerships with state municipal leagues, NLC serves as a resource and advocate for more than 19,000 cities, towns and villages and more than 218 million Americans. Learn more at www.nlc.org.

About Race, Equity And Leadership (REAL)

In the wake of the 2014 unrest in Ferguson, Missouri, NLC created REAL to strengthen local leaders’ knowledge and capacity to eliminate racial disparities, heal racial divisions and build more equitable communities. REAL does this through several intervention channels and support systems and with the understanding that local government leaders may not know where or how to start, offering tools and resources designed to help local elected leaders build safe places where people from all racial, ethnic and cultural backgrounds thrive socially, economically, academically and physically.



Police Critical Incident Checklist

This section* contains a checklist to prepare police officials for responding to a critical incident that has the potential to result in controversy or conflict involving the police and a community. Because a critical incident typically requires a police department to quickly undertake a wide range of actions, straining the capacity of the department, a checklist can help to ensure that officials consider all potential options ahead of time, and that certain tasks do not “fall through the cracks” during an incident. This checklist is not meant to be a comprehensive list of steps or a rigid timeline for a police response, but rather is intended to serve as a guide to many of the issues that police should consider before, during, and after a critical incident that results in community tension.

The immediate response of a police executive can determine how the community will respond to an incident, and can set the tone for the department’s ongoing relationship with the community in the long-term. This checklist emphasizes actions that can help calm tensions and demonstrate good faith to the community.

*The Police Critical Incident Checklist is part of DOJ/CRS’s Police-Community Relations Toolkit.

USDOJ: “Police Critical Incident Checklist”

The Police Critical Incident Checklist is a planning resource for police executives to prepare them for responding to a potential controversial incident. This checklist can also be used to assist police executives during an incident. This checklist is not meant to be comprehensive list of steps or a rigid timeline for responding to a critical incident, but rather acts as a flexible resource, highlighting many important steps that police executives should consider.

Items to Consider Before a Critical Incident Occurs for the Police Executive

- ☐ Discuss notification and response protocols with the mayor, city manager, and any elected/appointed boards or commissions which have police oversight. Have a plan for incidents, including an agreement on what they want to be notified about and when these notifications should occur.
- ☐ Establish relationships and direct lines of communication with key community leaders. Have a list of these community leaders ready with cell phone numbers.
- ☐ Establish relationships and direct lines of communication with police union leaders, if applicable. Have a list of these union leaders ready with cell phone numbers.
- ☐ Once relationships have been established, consider forming an Advisory Board that reflects the diversity of the community. For example, the Advisory Board could include one or more representatives from each policing area (district, precinct, ward, etc.). The Advisory Board should meet regularly and can help determine the best ways to engage the community and de-escalate any tensions if an incident occurs.
- ☐ Ensure that you have a protocol for major incidents, including a media plan, and that investigators, supervisors, and command staff members know their roles and responsibilities.
- ☐ Top police officials should visit officer roll calls, meet with specialized department units, and establish relationships with key local news media personnel during non-crisis times. Maintain communication with them.

Items for the Chief Executive to Consider Immediately After a Critical Incident

Immediate Action Items (within approximately 2 hours of the incident)

- ☐ Ensure that a command-level staff member is on the scene and providing information directly to you as it is received.
- ☐ Notify key public officials and community leaders about the situation promptly.
 - Let them know that you are gathering additional information and that you will contact them as soon as you know more.
- ☐ Gather as much preliminary information as possible about the incident. If possible, go to the scene of the incident yourself.
- ☐ Contact your public information or media office or liaison and develop an initial plan for their role. Start planning a press gathering to release information as quickly as possible. This planning should include the use of various media to keep the public informed. Social media, particularly Twitter, increasingly is being used by police to share information directly with the public and the news media on a minute-to-minute basis during a critical incident. Address misinformation directly. If new information contradicts earlier department reports,

USDOJ: “Police Critical Incident Checklist”

issue the correct information as soon as possible. As time allows, use translation services to address the language needs of the community’s diverse stakeholder groups.

- ☐ Avoid “dueling” press conferences; try to engage all interested parties to share podium time so that the community can see unity among their local leaders.
- ☐ If applicable, assign staff to begin watching social media and activity to assess what is being said about the incident and to gauge the mood of the community.

Action Items (within approximately 8 hours of the incident)

- ☐ Provide the preliminary information you can to the public about the incident (i.e., what you know, what you don’t know, what the department is doing about it); and if applicable, explain why you cannot provide additional information, and indicate when you will be able to share further information.
 - **Emphasize that this is preliminary information in every statement.** You are balancing the need for transparency with the reality that sometimes the first information about an incident may change as additional information emerges.¹
 - If applicable, avoid making any prejudgments about officers’ conduct before you have complete information, unless your statement is clearly needed (e.g., if a publicly available video depicts overt police misconduct or criminal behavior by an officer).
 - Explain that it may also take longer for some information to be released if there is an ongoing police investigation.
- ☐ Let the public know how often you will update them on the status of the incident or new information, and how these updates will be provided.

Action Items (within 24 hours of the incident)

- ☐ Brief community leaders and ask for their help in defusing community tensions while getting accurate information to their constituencies. Ask for calm and patience as the incident unfolds. Be flexible in briefing various community organizations and advocates; some may want to meet in groups, others may prefer to meet individually. Other leaders may have a preference for meeting in-person rather than over the phone.
- ☐ Engage public officials and community leaders to agree on a unified message that presents a transparent and cooperative process. Create a plan to work together should the incident start to escalate. While there can be disagreement or differing perceptions early on as to what has occurred, all leaders should be in agreement about the need to keep the peace; conduct a thorough and impartial investigation, if applicable; and make a commitment to keep the community informed. Craft the unified message around these statements that all local leaders can support.
- ☐ If applicable, publicly explain the investigatory process and any related policies that impact the release of information or determination of findings. Clarify policies related to contentious issues. Explaining the rationale for policies or practices that the public may not understand may be helpful in maintaining the community’s patience and deescalating tensions.

1. See, for example, St. Louis Metropolitan Police Chief Sam Dotson discussing an officer-involved shooting incident in the PERF report “Defining Moments for Police Chiefs,” pp. 7-8. <http://www.policeforum.org/assets/definingmoments.pdf>.

USDOJ: “Police Critical Incident Checklist”

- ☐ When applicable, publicly clarify departmental policies governing the status of any officers who are involved in a controversy. This may include explaining laws that protect the rights of police officers (especially any requirements that prevent their names from being released), and any other policies that help explain administrative and investigatory actions taken that may not be immediately apparent to the public.
- ☐ If applicable, announce publicly your willingness to cooperate with investigations of your department by other agencies (local, state, or federal).

Action Items (within 1 week of the incident)

- ☐ Consider the circumstances of the incident. If appropriate, you may choose to visit involved individuals, and to provide an update on the investigation and what to expect from the department, to extend an offer to provide updates, or make a liaison from your agency available to them. **Based on the circumstances, you may consider moving up the timeline for this call/meeting to the first 24 hours of the incident.*
- ☐ Anticipate and take precautions to prevent new incidents or confrontations. This includes giving supervisors guidance on how they should discuss the situation with officers at roll calls, closely monitoring unusual calls or activity, obtaining information from community leaders, and watching social media activity in the community.
- ☐ Frequently attend community events to explain the department’s handling of the incident, as well as department policies and practices.
- ☐ Develop a strategy for releasing public information regularly, using social media, television, radio, or other forms of communication.
- ☐ Engage with both sworn and civilian staff within the department to address any concerns resulting from the incident. Ensure that employees have access to counseling, if appropriate.
- ☐ Issue a statement about the incident to all department employees and offer ample opportunities to discuss their concerns. Make sure this message is consistent with the message that you are delivering to the public.

Action Items (long-term incident aftermath)

- ☐ Request the assistance of community groups or others that may be able to assist with inter-group conflict assessment and conciliation moving forward.
- ☐ Consider having an after-action review of the incident conducted by an outside review team. The after-action review should include lessons learned and should highlight promising practices. Share these findings and lessons learned department-wide. You may also consider making the findings from the after-action report public.
- ☐ Survey different community groups to learn about their concerns with the police or department operations.
- ☐ Consider opportunities for the community to provide additional input. Consider having third parties or community leaders host and facilitate the meetings.
- ☐ Consider conducting a review of any policies, accountability systems, or training protocols related to the incident.
- ☐ Consider establishing a public commission, task force, or other work group to develop recommendations for addressing specific concerns.
- ☐ Consider conducting an assessment of your department’s community policing practices.
- ☐ Remember to continually update internal stakeholders in the aftermath of the event.

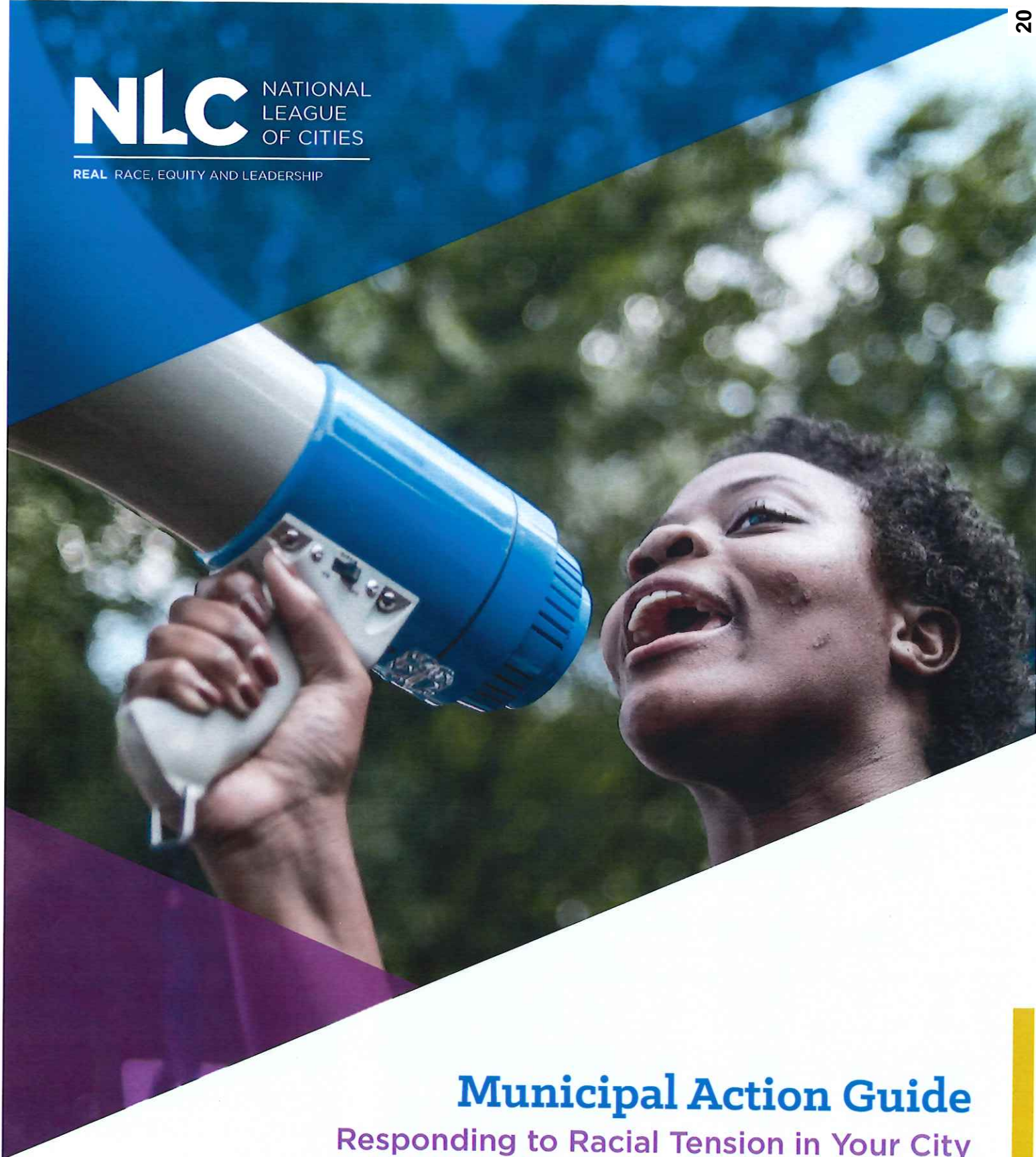
CCM is the state's largest, nonpartisan organization of municipal leaders, representing towns and cities of all sizes from all corners of the state, with 169 member municipalities.

We come together for one common mission — to improve everyday life for every resident of Connecticut. We share best practices and objective research to help our local leaders govern wisely. We advocate at the state level for issues affecting local taxpayers. And we pool our buying power to negotiate more cost-effective services for our communities.

CCM is governed by a board of directors that is elected by the member municipalities. Our board represents municipalities of all sizes, leaders of different political parties, and towns/cities across the state. Our board members also serve on a variety of committees that participate in the development of CCM policy and programs.

Federal representation is provided by CCM in conjunction with the National League of Cities. CCM was founded in 1966.





Municipal Action Guide

Responding to Racial Tension in Your City

With support from:

**WELLS
FARGO**

About the National League of Cities

The National League of Cities (NLC) is the nation's leading advocacy organization devoted to strengthening and promoting cities as centers of opportunity, leadership and governance. Through its membership and partnerships with state municipal leagues, NLC serves as a resource and advocate for more than 19,000 cities, towns and villages and more than 218 million Americans. Learn more at www.nlc.org.

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Vision:

A nation in which every local official is equipped to effectively lead and serve an inclusive, thriving and healthy community. Inclusive, Thriving and Healthy Communities are safe places where people from all racial, ethnic and cultural backgrounds thrive socially, economically, academically and physically.

Mission:

To strengthen local elected officials' knowledge and capacity to eliminate racial disparities, heal racial divisions, and build more equitable communities.

About the Authors

Rita Soler Ossolinski is the REAL program director, Ariel Guerrero was a manager of REAL tactical support and outreach, and Leon T. Andrews Jr. is the REAL director.

Acknowledgements

The authors gratefully acknowledge Wells Fargo Foundation who provided funding for this municipal action guide, national and local experts who provided contexts and insights, and Paris Williams who designed the guide. Lastly, and most importantly, the authors thank local leaders across the country who work every day to build strong communities.

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Introduction

If you are picking up this document in a moment of crisis, we recognize that you are moving and acting with a sense of urgency. The National League of Cities (NLC) created this document to support you in this very moment.

NLC interviewed several current and former municipal leaders who have been through similar moments of crisis with racial tension. This document provides important contextual and tactical information to support your municipality's efforts to respond effectively. It includes:

- **Definition of common values** — Five common values need to be embedded in all actions in response to racial tension.
- **Insight** — Lessons learned, tactics, and such additional considerations can provide direction and suggest actions municipalities can take in real time.
- **Context** — Historical context that will help leadership get a more robust understanding of the situation at hand, and how the event may uncover deep rooted issues that the municipality can address.

- **Checklists** — Practical checklists ensure that you have some of the more critical components in place to respond:
 1. Direction to leadership in the immediate response to the crisis.
 2. Guidance on crisis communications protocol.
 3. Guidance on stakeholder identification and engagement.
 4. Guidance on how to continue the work of advancing racial equity post-incident.

We urge you to take time to review this document in its entirety. An effective response is more than simply responding to the incident but responding to the trauma and tension that exists as part of this incident.

Prepare to Address Racial Tension

Account for Implicit and Explicit Bias

Humans cannot escape from bias. However, we can control how much we let bias influence our actions. We must explore both the implicit and explicit biases that inform our actions. The Kirwan Institute defines implicit bias as¹:

The biases we harbor in our subconscious cause us to have feelings and attitudes about other people based on characteristics such as race, ethnicity, age, and appearance. Biases inform a segregated reality that limits relationship building and interactions across races. Explicit bias as defined by the Perception Institute refers to the attitudes and beliefs we have about a person, group, or thing on a conscious level.² Individuals and/or groups are aware of the particular bias. It is critical that leadership and those involved in the team responding to the incident be aware of their own biases which can inform how one talks about an issue, the language used, and how the municipality interacts with the community. Being

aware of and actively working through biases will support the community in how it responds to an incident or crisis sparked by racial tension.

Embed Common Values in Local Response to Racial Tension

As you prepare to address racial tensions in your community it is critical to approach them head on. In NLC's conversations with several municipal leaders who experienced these situations firsthand, five common values stand out: empathy, transparency, authenticity, partnership and collaboration, and consistency. Municipal leaders are encouraged to embed these values in their municipality's response to crisis. Below we review the five values and provide examples of how these can reflect in your response. It is important to note that leadership sets the tone, but these values should be carried by everyone in the municipality who has any role in the response.



Also known as implicit social cognition, implicit bias refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual's awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness.

Empathy

“I was given direction not to answer questions during a community forum and that was the wrong advice. It is critical to respond to the community during this time with empathy and a shared priority.”

— City Mayor

Municipal leadership and those responding to these crisis moments of racial tension navigate a very difficult and emotionally charged situation. In these moments the community is looking for answers and wants to be heard. Leading with empathy, the capacity to understand or feel what another person is experiencing within their frame of reference, the capacity to place yourself in another's position, is critical in a time like this. When communicating in public forums, to the family/victim(s), and specific communities, the ability to demonstrate empathy in how you lead and respond can directly impact the response of the community.

Things to consider:

- Recognize the pain that a family and/or community may be experiencing.
- Express the shared urgency by the city to resolve fairly and reassure the community that the current situation is a priority.
- Acknowledge the different lived experiences that create racial tension.
- If you are unable to answer questions due to an ongoing investigation or because you do not know the answer, acknowledge the community's desire to get the information, and provide whatever information you can provide. For example, if there is an ongoing investigation, explain that you cannot provide any information that would jeopardize that investigation, but give a broad overview of the way in which the matter will proceed.

Transparency

“Our city decided immediately that any investigation to be conducted would be through an independent investigative body to preserve transparency and fairness of the process.”

— City Mayor

It is important to understand the historical context of systemic racism in order to recognize the fractured relationships between communities of color and a government. The history provides context for the mistrust that exists between the two. Municipal leaders have an opportunity to rebuild the broken trust between communities and local government by being transparent with the family/victim(s) and community throughout the process. Providing regular and transparent updates to all stakeholders can demonstrate to all that the municipality is committed to a transparent process. An independent investigator is just one example of how to lead with transparency. Managing expectations goes hand-in-hand with the value of transparency. Municipal leadership can be forthright with information on processes to ensure that the community is fully aware of what to expect. It is critical that the community understand what type of information you will release to various stakeholders and when you will release it.

Things to consider:

- Utilize an independent investigation to preserve transparency and reduce any perception of municipal partiality.
- Provide frequent updates to all relevant stakeholders. If there is not any significant information to share, simply communicate that there is nothing new to share.
- Share information upon request as long as it does not interfere with any ongoing investigation.
- Consult with legal counsel on legal requirements and liability issues.

Authenticity

“From the beginning, the family and the community knew that I was invested in this. They knew that I was authentic in my words and actions as we went through this process. This helped with any racial tension in our municipality.”

– City Attorney

In addition to one who is empathetic and transparent, the community is looking for authentic leadership. When the municipality expresses shared urgency demonstrated through transparent actions, the family/victim(s) and community will be looking for authenticity within leadership for reassurance. Words and actions must align. It is important to understand that these will be measured against your record and of those lived experiences of the community. Recognizing that these might not always align, authentic leadership demonstrates clear responsiveness to constituents. It will be important to have community leaders and other stakeholders by your side through this process. They will validate your authenticity within the community and during public forums.

Things to consider:

- Meet people where they are and lean on your community partners if you need to ask for something. It is essential to develop these relationships with community partners before a crisis occurs.
- Determine who the community partners are; identify individuals who can assure the community of your sincerity and authenticity in addressing the issues at hand. Be sure to identify local leaders in neighborhoods who may not hold high profile positions, but who have earned respect in their communities.

Partnership and Collaboration

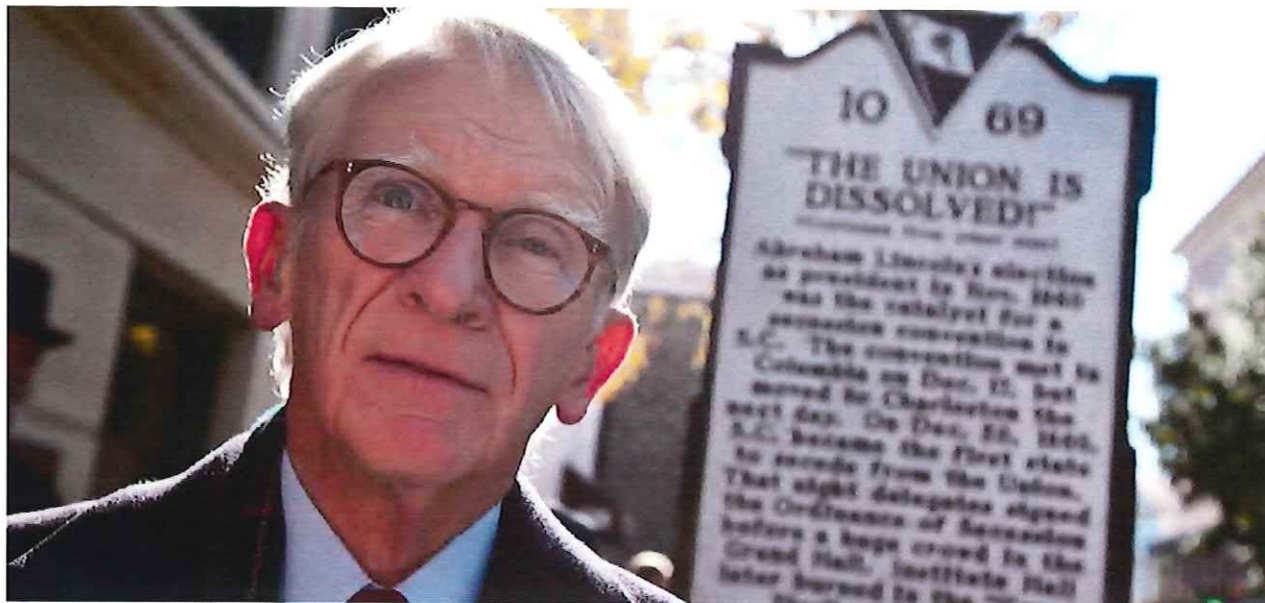
“A city isn’t going to be able to establish fruitful relationships on the spot in a moment of crisis. It’s the relationships I established prior to any incident that were critical in helping me to respond to the situation at hand and ability to truly work with the community.”

– City Mayor

Active partnerships and intentional collaboration must appear across all areas of a city’s response. The community needs to see, know, and feel that the municipality is committed to working with the community to find the right resolution. These incidents are deeply rooted in history and lived experience that cannot be addressed in a short timeframe. Incidents of racial crisis require intentional and sustained efforts to find solutions and actions now while also keeping a long-term vision in mind. Municipalities, as conveners, should explore ways to make space for collaborative efforts to find solutions and actively listen to the various communities’ feedback, insight, and suggestions. Municipalities must be willing to engage in active listening. This will allow information from all stakeholders to surface, and will inform needed changes in policies, practices, and procedures that may be contributing to the existing racial tension. Working in partnership and collaboration with the community will help to build a municipality’s credibility in addressing the issues at hand.

Things to Consider:

- Municipality takes the lead in creating space for community input.
- Create authentic opportunities to stand in the decision making.
- Provide ways to facilitate the exchange of ideas and feedback.
- Partner with community leaders to identify the community needs.



150th Anniversary Of South Carolina's Secession Marked In Charleston

- Identify ways to collaborate at the community level using trauma informed practices.
- At listening sessions, be prepared for anger and emotion; recognize that part of your role as a leader is to hear the community where they are in that moment and respond effectively.

Consistency

“City leaders have the opportunity to set the tone for how the community responds in times of racial tension. By being consistent, the community can find a way to trust leadership is doing everything they can to do the right thing.”

– City Mayor

The final value, consistency, affirms the previous four. In embracing empathy, transparency, partnership and collaboration, and authenticity on a consistent basis before and during a crisis, a solid foundation is established for navigating these crisis moments of racial tension.

Consistency is measured by the community in the following ways:

- How municipal leadership shows up to public forums
- Frequency of communication
- Inclusive messages that reach all community residents
- Actions taken

When leadership consistently expresses empathy, shares information, partners and collaborates with the community, and is authentically engaged in the situation, it signals acknowledgement of the severity of the tension. Consistent response from city leaders affirms the government's commitment to logic, accuracy, and fairness. This will help operationalize a sensitive response to the situation and demonstrates government's commitment to being present and to working toward resolution and repair.

Things to consider:

- Establish clear roles for your municipality's staff response team.
- Ensure consistency and continuity in response.
- Articulate expectations and guidelines for clear messaging across the team.
- Establish consistent channels of communicating with various stakeholders.

Understand Historical Impacts of Systemic Racism

A key component to dealing with racial tension in your municipality is acknowledging the trauma and pain those have experienced from long-standing issues including poor police-community relations, poverty, lack of educational opportunity, economic immobility, racial tension and inequity. As part of the work NLC is committed to, racial healing and transformation sets up the process of advancing racial equity. This moment requires the whole municipality—elected/appointed leadership, staff across all levels, and the community—to come together to determine a resolution.

Racial tension is not born solely from crisis-level events in Baltimore, Minneapolis, Ferguson and other areas. These events surface long-standing issues that created racial tension. Our country's historical interaction with communities of color through government policy and practice create a fractured and tense relationship. It is critical to understand this historical context in how and why communities of color respond to these incidents. Racial equity requires understanding of justice and fairness. Historically, it is a lack of justice and fairness for communities of color that serves as the foundation for understanding and responding to the racial tension in your city.

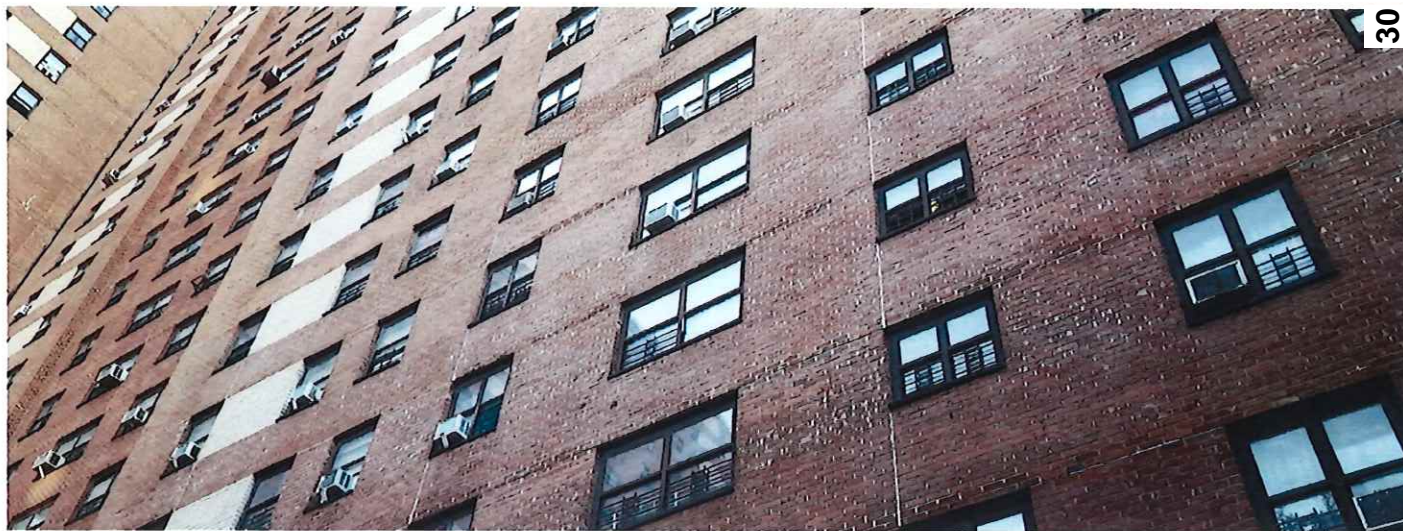
Our country operates in a racialized system that is fundamentally grounded in white supremacy, a descriptive term capturing an all-encompassing centrality and assumed superiority of people defined and perceived as white in the context of overarching political, economic, and social system of domination.³ Our systems have intentionally been built to the advantage of white people over people of color through the development and implementation of policy, practices, and procedures. Racial tension has always been present in our country. It is incumbent on

leadership within municipalities to understand and embed this understanding within responses to moments of crisis and racial tension. This Lessons Learned document will provide historical context, knowledge acquired from examples across the country, and practical steps your municipality can take to address racial tension.

We highlight four examples of federal policies that have been implemented alongside local municipal government through policy, practice and procedure. Each of these examples shows how structural racism manifests into real lived experience. It is critical to note in explicitly calling out race within racial tensions, that these systems have been operated primarily by white people. This dynamic is critical to underscore and understand the deep-seeded roots of racial tension between government and communities of color. This is not to assign blame, but to call out how government programs contribute to existing fractured racialized relationships. Each example illustrates how a policy, practice or procedure did not create equitable, fair, and just conditions for communities of color. These examples are violent in nature and in practice. This violence inflicted upon communities of color has created deep seeded trauma and a level of tension between government and communities of color.

Housing: Redlining

Redlining was an overt practice of denying mortgages based upon race and ethnicity, a policy explicitly practiced by the Federal Housing Administration (FHA) when determining neighborhoods for approved mortgages. Redlining limited financial services to neighborhoods based on racial or ethnic composition without regard to residents' qualifications or creditworthiness. The term



“redlining” refers to the practice of using a red line on a map to delineate the area where financial institutions would not invest. Complicit in redlining, local government used federal guidelines to complete “area descriptions” and rate neighborhoods as best (green), still desirable (blue), definitely declining (yellow), or hazardous (red).

The FHA allowed personal and agency bias favoring all white suburban subdivisions to affect the kinds of loans it guaranteed, as applicants in these subdivisions were generally considered “better” credit risks. According to James Loewen in his 2006 book *Sundown Towns*, FHA publications implied that different races should not share neighborhoods, and repeatedly listed neighborhood characteristics like “inharmonious racial or nationality groups” alongside such noxious disseminates as “smoke, odors, and fog.” One example of the harm done by the FHA is as follows:

“In the late 1930s as Detroit grew outward, white families began to settle near a black enclave adjacent to Eight Mile Road. By 1940, the blacks were surrounded and neither they nor the whites could get FHA insurance due to the proximity of an “inharmonious” racial group. So in 1941, an enterprising white developer built a concrete wall between the white and black areas. The FHA appraisers then took another look and approved mortgages on the white properties.”⁴

Between 1934 and 1962, the federal government underwrote \$120 billion in new housing. Less than 2% went to non-whites.

The legacy of redlining laid foundation for the racial wealth gap since most Americans build wealth through homeownership. People of color were systematically denied loans and forced into devalued properties. The government essentially subsidized intergenerational wealth building opportunities for white families, denying black families and people of color the opportunity. Homes in predominantly white communities grew in value faster allowing future generations in predominantly white communities to accumulate wealth more quickly. This left people of color living in neighborhoods with fewer resources, less investment, and fewer opportunities to build wealth. The cumulative impact of the legacy of redlining means that today “the median white family has 41 times more wealth than the median African-American family and 22 times more wealth than the median Latino family.” Similarly, “the proportion of black families with zero or negative wealth rose by 8.5 percent to 37 percent between 1983 and 2016. Native-American median household income is similar to that of black households. Nearly 34 percent of Native-American children live in poverty in contrast to 10 percent of white children.”⁵

Transportation: National Interstate and Defense Act of 1956

The National Interstate and Defense Highways Act of 1956 authorized the construction of a 41,000-mile network of interstate highways that would span the country. It allocated \$26 billion of federal dollars to fund this bill. The new interstate highways were controlled-access expressways with no at-grade crossings—that is,

they had overpasses and underpasses instead of intersections. This national system ultimately included over 46,000 miles of limited access highway and was the largest and most expensive public works project ever undertaken. The construction process was greatly expedited by using standardized designs and accelerating condemnation of properties along the interstate right of way as these interstate highways connected the largest cities. This resulted in bypassing instead of encompassing access to smaller towns.⁶

Highway promoters and builders envisioned the new interstate expressways as a means of clearing slum housing and blighted urban areas. These plans date back to the late 1930s, but they were not fully implemented until the late 1950s and 1960s. Massive amounts of urban housing were destroyed in the process of building the urban sections of the interstate system. By the 1960s, federal highway construction was demolishing 37,000 urban housing units each year; urban renewal and redevelopment programs were destroying an equal number of mostly low-income housing units annually.

A 1965 report by the U.S. House Committee on Public Works asserted that the amount of disruption was significant. Planning scholar Alan A. Altshuler noted that by the mid-1960s, when interstate construction was well underway, it was generally believed that the new highway system would “displace a million people from their homes before it [was] completed.” A large proportion of those dislocated were blacks, and in most cities the expressways were routinely routed through their neighborhoods. Urban expressways tore through long-established inner-city residential communities in their drive toward the core of cities, destroying low-income housing on a vast and unprecedented scale. Huge expressway interchanges, cloverleaves, and access ramps created enormous areas of dead and useless space in the central cities. **A general pattern emerged, promoted by highway officials and private agencies, of using highway construction**

to eliminate blighted neighborhoods and redevelop valuable inner-city land. The victims of highway building tended to be overwhelmingly poor and black.⁷

Economic Development: Urban Renewal

Urban Renewal was a comprehensive scheme to redress a complex series of urban problems, including unsanitary, deficient, or obsolete housing; inadequate transportation, sanitation, and other services and facilities; haphazard land use; traffic congestion; and the sociological correlates of urban decay, such as crime. Early efforts usually focused on housing reform and sanitary and public-health measures, followed by growing emphasis on slum clearance and the relocation of population and industry from congested areas to less-crowded sites. The Committee on Blighted Areas and Slums, a group formed out of President Hoovers Conference on Home Building and Home Ownership in 1932, held the approach of wholesale demolition of existing structures was legal since “the elimination of slums is a public purpose,” and expressed its confidence “that a large portion of the group displaced by slum clearance will be able to find suitable accommodations elsewhere.”⁸ The majority of those displaced were disproportionately communities of color, primarily black.

Those displaced from Urban Renewal received constitutionally mandated “just-compensation.” This measure of compensation covered only the fair market value of the taken property and omitted compensation for a variety of incidental losses such as moving expenses, loss of favorable financing, and notably, business losses such as loss of business goodwill. The majority (approximately 90%) of homes destroyed during urban renewal were never rebuilt.

Between 1956 and 1972, urban renewal and urban freeway construction displaced about 3.8 million residents from their homes and was increasingly referred to by critics as “Negro removal” due to its focus on black neighborhoods.⁹

Crime: Violent Crime Control and Law Enforcement Act of 1994

The Violent Crime Control and Law Enforcement Act of 1994, also known as the crime bill, provided resources through the COPS program for 100,000 new police officers, \$9.7 billion in funding for prisons, and \$6.1 billion in funding for prevention programs designed with significant input from experienced police officers. Mass incarceration of people of color and low-income people began in the 1970s. It then accelerated with the passage of the 1984 Sentencing Reform Act to lengthen prison terms and abolish the federal parole system, and the 1986 Anti-Drug Abuse Act to establish mandatory minimum sentences for specific amounts of cocaine and set a lower sentencing threshold for smaller quantities of crack cocaine than the pure powder itself. However, the 1994 crime bill embraced implicit biases embedded in the public conversation about crime to create new policy levers that significantly increased the disproportionate policing, arrest, and incarceration of people of color. The nation's combined federal and state prison population rose to its peak of 1.6 million in 2009.¹⁰ In 1994, black men were roughly 6.8 times more likely than white men to be incarcerated in federal and state prisons.¹¹

These three federal laws contributed to disproportionate incarceration through several components including the development of federal mandatory minimum sentences that institutionalized existing racial bias and the development of a federal "three strikes and you're out" provision. Among the most pernicious aspects of the 1994 crime bill was its influence on states to increase their prison rolls by setting a precedent for state level "three strikes" laws.

The 1994 law also increased prison funding tied to state laws requiring people to serve 85% of their sentences regardless of behavior. The impact on the development of state tough-on-crime laws included a proliferation of state laws in the 1990s that eliminated parole, removed judicial discretion in sentencing, and enacted mandatory minimums as measures to attract bonus dollars from the federal government. While these measures did little to decrease crime, they played a major role in the upward spiral of disproportionate incarceration of people of color and of low-income. Today, more than 60% of the people in prison are people of color. Black men are still six times more likely to be incarcerated than white men and Latino men are 2.7 times more likely.¹²



Municipal Voices from the Field:

Tactics for Responding to Racial Tension

Local municipal leaders who have experienced moments of racial tension shared several lessons learned that other municipalities can benefit from. These lessons provide guidance for local municipalities that are either currently experiencing racial tension or that want to prepare their municipality in the event of an incident that surfaces racial tension. These moments of crisis in a municipality will require that the municipality have some of the most difficult conversations. The result can be a focus on policy, practice, and procedure in relation to race and how communities of color are served. NLC found that the lessons learned from local municipal leaders fit into three areas:

- 1. Stakeholder and Community Engagement**
- 2. Communication**
- 3. Responsiveness**

In each area, the five common values (empathy, transparency, authenticity, partnership and collaboration, and consistency) are essential elements of the municipality's learning process.

Following this section, a checklist is provided to ensure that your municipality is considering some of the most crucial components of an effective local response to racial tension. These points are lessons critical to strategies and tactics that municipalities can consider taking to establish and maintain critical relationships to navigate the existing racial tension.

1. Stakeholder and Community Engagement

At the outset, it will be important to identify and define the various communities within your municipality, beyond just race and ethnicity,

i.e. military, religious, etc. Determine who should be at the table to ensure that a broad range of knowledge and skills are available to comprehensively address all aspects of the incident. Developing and investing in the critical relationships with community residents and leaders is key. Ideally these relationships are established prior to any incident. These individuals will serve as trusted lines of communication and information.

Tactics:

- Municipal leaders and anyone involved in response efforts should identify several trusted community stakeholders they can engage to help coordinate the engagement between the local government and the community.
- Engage key individuals within communities who can organize and coordinate townhalls and community conversations; this may include leaders in neighborhoods as well as leaders from established organizations or advocacy groups.
- Keep all stakeholders informed of ongoing information gathering efforts.
- Appoint stakeholders to serve as ambassadors for the municipality within different communities.
- Provide resources and make appropriate accommodations to maximize community engagement (i.e. childcare, evening meetings, public transportation, locations accessible for people with disabilities, parking accessible locations, provision of sign interpreters for people with hearing impairments, etc.).

2. Communication

Municipal governments are uniquely positioned to build bridges of trust in communities of color in the face of tragic events that are the result of racial tension. How local governments communicate and engage communities during this time is vital to set the foundation for advancing racial equity. It is critical to have dedicated lines of communication specific to each stakeholder and to provide a medium for individuals to express themselves. Open and direct lines of communication between the family/victim(s) and municipal leadership is critical.

Overcommunicating during a crisis is a positive strategy. Providing information to the community on a consistent basis signals that the municipality is dedicated to transparency. The level of consistency with information dissemination is a sign that the municipality made the situation a shared priority with the community.

Tactics:

- Consult with legal counsel early to determine how the municipality will handle any legal proceedings and dissemination of information.
- Establish protocol for city handling of any internal, external, or independent investigations.
- Create a dedicated line of communication with the various stakeholders of the community.
- Provide guidelines to the press on its role in how the municipality disseminates information:
 - name and contact information of primary spokesperson for the municipality.
 - information on when, where, and how often information will be shared publicly.
- Identify the type(s) of dedicated lines that the municipality will create. (i.e. a website or direct call line for the community).
- Determine who will manage these dedicated lines of communication.
- Engage community stakeholders so they can promote use of dedicated lines of communication.
- Establish additional communication outlets to communicate with broader community and stakeholders. (i.e. city website, city e-news tool, press conference, print and broadcast news media, community meeting(s), social media, etc.).
- Communicate to county, state, and federal officials with updates and/or requests for support as appropriate.
- Family/victim(s) become(s) the public “face” of the racial tension and they are seeking answers, so they have accurate, regular, and up-to-date information from municipal leaders:
 - Create open and direct lines of communication between municipal leadership and the family/victim(s).
 - Plan how and who will provide family/victim(s) with regular updates; assign a designated point of contact between the municipality and the family/victim(s).
 - Exercise the five values mentioned earlier (empathy, transparency, authenticity, partnership and collaboration, and consistency) to help navigate the charged atmosphere; family members can help address the tension if municipal leadership establishes the right relationship.
 - Offer to establish a direct line of communication between the municipality’s response team and the family/victim(s).
 - Assign a designated point of contact between the municipality and the family/victim(s).
 - Provide the family/victim(s) with direct access to municipal leadership (i.e. mayor).
 - Make counseling services available to family/victim(s).



3. Responsiveness

Moments of racial tension are difficult to navigate while sustaining some of the most fundamental responsibilities government has to the community at large: public safety and protection of municipal property. Incidents that lead to crisis moments of racial tension create unique governance challenges for municipal leadership. Governments have the burden of keeping communities safe, protecting public property, and serving the community at all times. Municipalities must be careful and intentional in their decisions about how to respond to the community at different stages of this process.

Police response to crowds can escalate or diffuse a situation. Ideally, municipal leadership should work closely with law enforcement agencies in advance of any incident to discuss, decide, and prepare for different scenarios. It is critical for the municipality to establish its policies on how it will respond and provide the respective training for those executing these policies, practices, and procedures effectively.

Tactics:

- Create a dedicated team with defined roles among city leadership and staff can help ensure a coordinated response.
- Identify and assign roles to a dedicated response team.
- Establish a clear and direct line of communication with police chief.
- Follow established policies, practices, and procedures for crowd management, handling demonstrations, and responding to protests.
- Engage professionals who are trained to facilitate conversations about racial healing.
- Engage community stakeholders in the response process when applicable to listen to community concerns and to help de-escalate situations
- Provide space for community members to engage with others in the healing process.
- Understand the optics of the municipality's response to help prevent missteps (i.e., a large presence of law enforcement in riot gear can incite confrontation rather than prevent it).



- Understand that there is an underlying historical context to racial tension. The municipality has opportunities to create space for healing.
- Leverage community conversations, public spaces, and community stakeholders as touchpoints for community healing and to address any longstanding issues.
- Ensure the constitutional right of people to gather peacefully, a core principal in crowd management.
- Strive to ensure that de-escalation is top of mind.
- Embrace racial healing as a cornerstone to the city's response.
- Strategically identify and select city staff to participate on a crisis response team.
- Develop scenarios on how best to respond to potential demonstrations.
- Establish clear expectations for how law enforcement will respond to various types of escalation during demonstrations.
- Develop training for law enforcement and municipal staff to prepare them for response to moments of racial tension; adequate training for law enforcement and other dedicated responders engaged in managing these tense situations can improve outcomes (i.e., de-escalation tactics).
- Establish the policies, practices, procedures and training for de-escalation (i.e., identify and review de-escalation protocols).
- Work with organizations that can train religious leaders and other community members to help keep demonstrations safe.

Additional considerations for advance planning:

- Develop a proactive plan on how the municipality will respond in the event an incident occurs to can help ensure that the response is coordinated.



Racial Tension: Looking Forward

No city wants to be confronted with a disaster—natural or human. Human disasters that spark racial tension are even more difficult to navigate. As your municipality works through the current incident, record feedback from family/victim(s), community leaders, and the community at-large. Local leaders must recognize that this work requires being comfortable being uncomfortable. This moment of racial tension is an opportunity for cities to use all the community engagement work to create stronger, more equitable outcomes for all who live in your municipality.

Governing for racial equity is continuing the uncomfortable conversations internally and with the community to identify where adjustments can be made within policies, practices, and procedures to prevent future incidents from occurring. Municipalities must recognize that the work continues once you have “moved past” an individual incident.

As long as racial inequities persist, the possibility of incidents sparked by racial tension may surface in any municipality. Be intentional about exploring the root causes of racial inequity and tension. Municipal leaders should continue the momentum and engage in constructive dialogue with the community to navigate the incident. Identifying and partnering with the community around long-term solutions will help to prevent further incidents. Governing for racial equity is the work within policies, practices, and procedures to eliminate racial disparities, heal racial divisions, and build more equitable communities for all. This is the work going forward.



Racial Tension: Checklists

Crisis Response

This list provides some of the most critical steps your municipality will want to take to respond in moments of racial tension.

☐ **Convene all cabinet/executive level staff to ensure city leadership is briefed from outset.**

- Elected officials, managers, department heads, and key staff must operate from the same basis of knowledge and information.

☐ **Consult with municipal legal counsel to ascertain any issues of municipal liability.**

☐ **Identify options for independent investigation in consultation with legal counsel.**

☐ **Establish a clear and direct line of communication with police chief.**

- Ensure that all facts about the incident are accurately and collectively known in real time.
- Agree on timing of fact sharing with stakeholders and/or public.

☐ **Identify elected leadership/staff and clearly state roles for internal response team; (i.e. spokesperson, family/victim liaison, media liaison, etc.). Set the tone:**

- Publicly affirm commitment to the five values (*empathy, transparency, authenticity, partnership and collaboration, and consistency*).
- Update the family/victim(s) and the public with new information as developments occur.

☐ **Articulate a balanced message to law enforcement leadership and personnel.**

- Provide acknowledgement and appreciation of their work but also stress the need for thorough investigation into incident.

☐ **Prioritize outreach to family/victim(s).**

- Designate family/victim(s) liaison.
- Connect family/victim(s) to appropriate services.



☐ **Engage community stakeholders.**

- Identify and engage a broad and diverse array of stakeholders who can bring knowledge, skills, abilities and assets to the crisis response management and post-crisis response efforts. (see Stakeholder Checklist, p. 22)
- Set up community conversations in partnership with community stakeholders to engage them in understanding and learning from the incident and to prevent future incidents.

☐ **Develop an asset map of community stakeholders. Establish direct lines of communication to:**

- Family/victim(s) – Discuss appointing a liaison so family has a direct line of communication to municipal leadership. Inquire if family would like to appoint a liaison as well for channeling all communications.
- Community stakeholders – Establish a direct line of communication to the identified community stakeholders and engage them in sharing accurate updates throughout the crisis.
- Public – Establish communication platform(s) (i.e. – website, hotline) that community can access to receive information/updates.

☐ **Establish/review crowd management response policies with police chief and response team.**

- Identify and review demonstration/protest policies, practices, procedures (Keep de-escalation at top of mind).
- Identify and review de-escalation protocols.

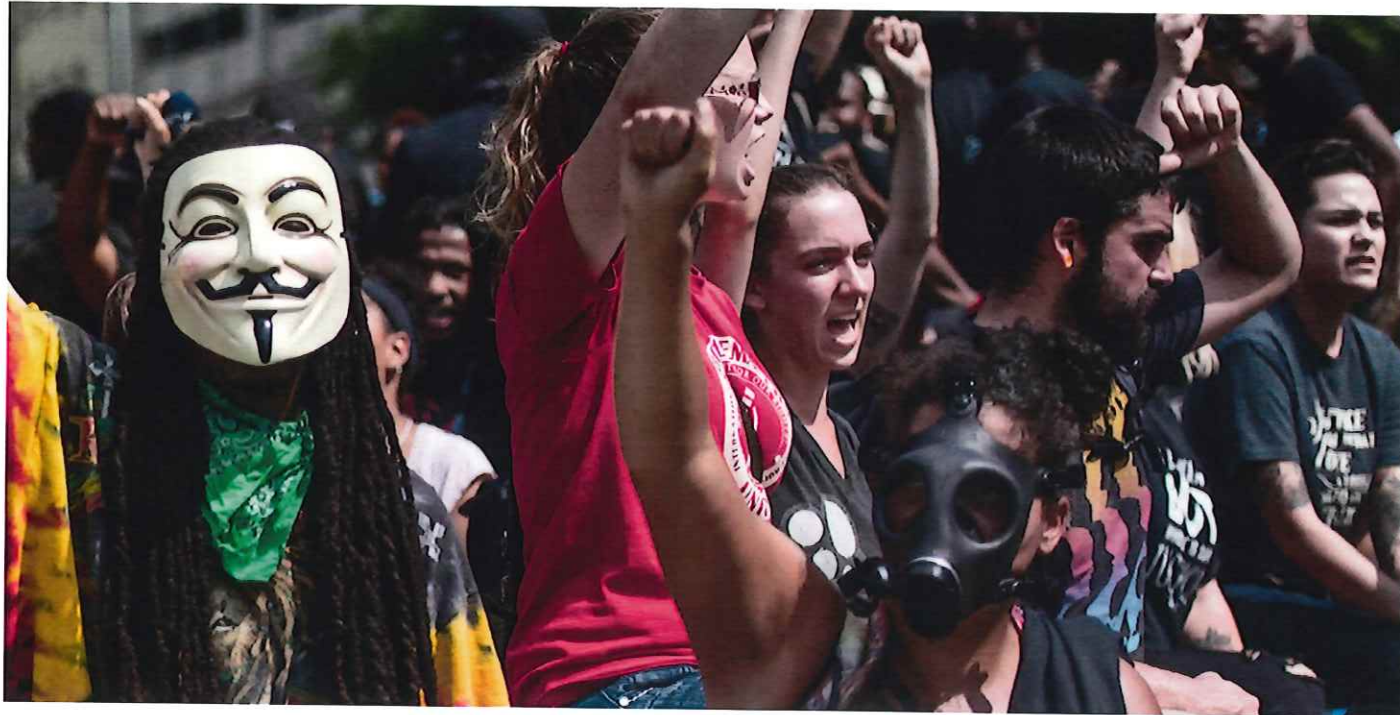
☐ **Continue to communicate updates to and any need for support from county, state, and federal officials.**



Communications¹³

This checklist provides guidance on effective communication in the event of a critical incident in your municipality. It reinforces some of the suggestions in the Crisis Response Checklist provided on page 18 and should be used in tandem with it.

- ☐ Designate a primary spokesperson and a backup spokesperson.
- ☐ Understand your audience and who you are communicating with (Note: your key audience is always your constituents, even if you are on the national news).
- ☐ Gather information and be thoroughly briefed by relevant agency and community stakeholders before you make any written or verbal statements.
- ☐ Based on your audience, identify the appropriate communication methods and channels for disseminating information to this audience. Ensure that all audiences' language needs and access needs are considered and addressed (i.e. non-English speakers; hearing impaired; digital divide; elderly; etc.).
- ☐ Establish a regular schedule of updates to manage expectations around information-sharing; communicate the schedule transparently.



☐ **Stick to the facts and acknowledge context:**

- Consider details that may be relevant beyond the single incident.
- Consider differing lived experience of impacted residents/communities. (See pp. 8-11 on Historical Impacts of Systemic Racism).
- Do not editorialize or express your personal opinion.

☐ **Do not simply say “no comment.” Provide factual responses about why you may not have an answer in the moment and be transparent to the extent legally appropriate.**

☐ **Track and respond to media and community requests.**

☐ **Maintain a crisis communications inventory, a running document of statements, speakers, and coverage.**

☐ **Stay calm and composed even when asked tough questions.**



Stakeholder

This list provides a framework for identifying and engaging a broad and diverse array of stakeholders who can bring knowledge, skills, abilities and assets to the crisis response management and post-crisis response efforts.

Every municipality is unique, and the range of stakeholders will vary. For each category below, consider:

- 1 Who is essential to the crisis response and the subsequent coordinated action and support?
- 2 Who in your community can contribute to a better response to and outcome from the crisis?

☐ Local government

- Municipal leadership: elected officials; appointed officials; department heads; line staff

☐ Law enforcement

- Police chief; deputies; community liaison officers

☐ County, state, and federal government

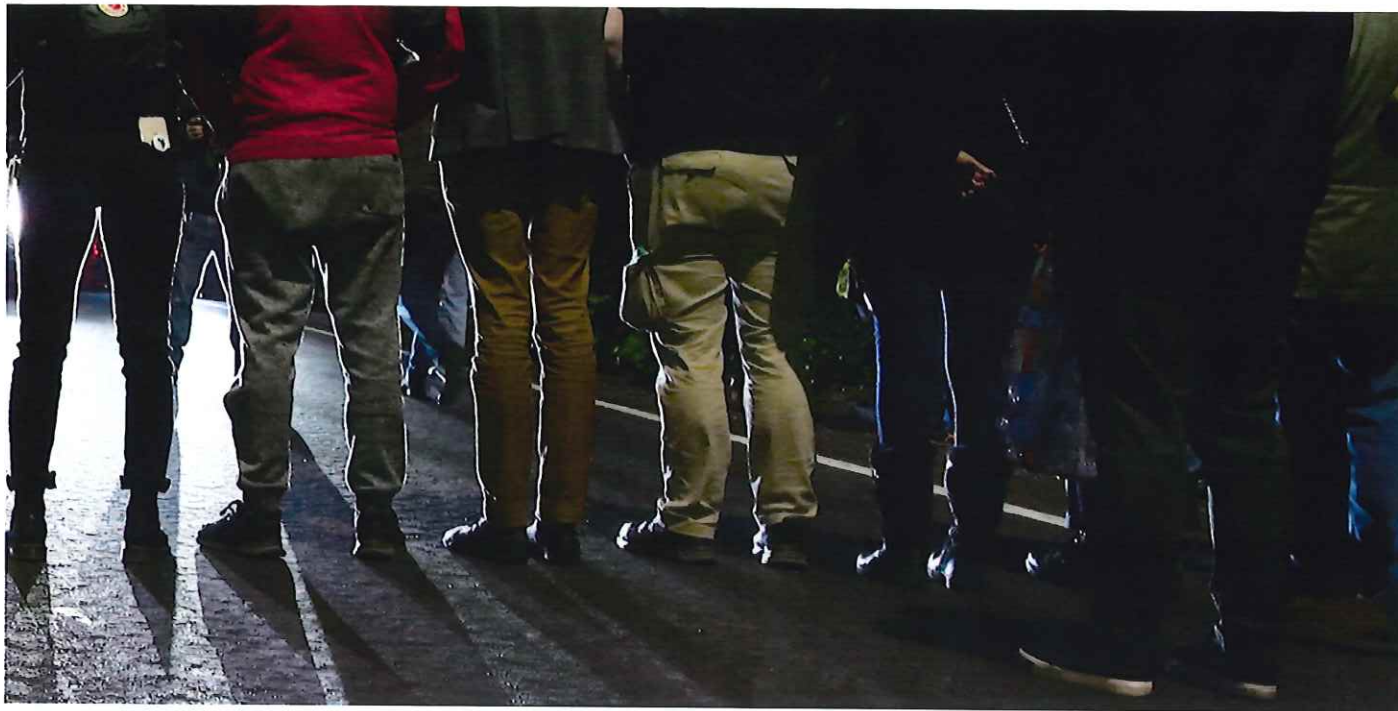
- County health and social services
- State legislators
- Federal law enforcement (in the event of an independent investigation)

☐ Non-profit, community-based organizations

- Local, private organizations providing social services; youth-serving organizations; cultural organizations

☐ Neighborhood groups

- Advisory neighborhood groups; neighborhood watch groups



☐ Religious community

- Religious leaders; ensure multidenominational representation of all religious groups in your community

☐ Health services/mental health services/hospitals

- Private health and mental health service providers; hospital representatives (i.e. ER, crisis response personnel)

☐ Education community

- Primary and secondary education officials
- College, university, community college representatives

☐ Business community

- Chamber of Commerce; major employers; business owners

☐ National organizations

- National organizations providing support to municipalities addressing issues of racial equity

☐ Philanthropic organizations

- Regional representatives of national philanthropic groups engaged in supporting racial equity work

The Future

The following list includes things to consider as your municipality continues the work of advancing racial equity. Challenges to the municipality create opportunities for constructive community engagement, identifying and sharing priorities, and focusing on root causes and solutions. This list will help your municipality think through how to use the momentum to govern for racial equity and push for changes within policies, practices, and procedures. This short list introduces many of the guidelines articulated in more detail in the [REAL Municipal Action Guide](#).

- Develop formalized community engagement structure to continue the discussion on racial equity in policy, practice, and procedure (i.e. – task force/s, working group/s, commission/s).
- Develop, create, and implement infrastructure (in conjunction with community) to develop shared decision-making power between government and community, relative to policies, practices, and procedures.
- Document the challenges and lessons learned following this experience to codify it for reference in the future and share with peers.
- Secure additional resources to fund initiatives and/or policy, practice, procedural changes; consider partnerships with non-governmental organizations to sustain the work.
- Crisis intervention training for both municipal and community stakeholders.
- Implicit bias training for city leadership, city staff, and community stakeholders.
- Modify police officer trainings to emphasize de-escalation and alternative options to use of force.
- Explore areas of change within police department policy, practice, and procedure (i.e. – body cameras).
- Sustain ongoing community conversations on race relations, justice, and equity.
- Consider formalizing dedicated lines of community conversations (i.e. – counseling lines, website).
- Explore integration of racial healing into policy, practice, and procedure.
- Assess mental health and trauma-informed practice within law enforcement to ensure appropriate level and manner of response.
- Develop a racial equity plan.

Endnotes

- 1 <http://kirwaninstitute.osu.edu/research/understanding-implicit-bias/>
- 2 <https://perception.org/research/explicit-bias/>
- 3 DiAngelo, R. J., & Tatusian, A. (2016). White fragility. NY, NY: Public Science.
- 4 1934-1968: FHA Mortgage Insurance Requirements Utilize Redlining. (n.d.). Retrieved September, 2018, from <http://www.bostonfairhousing.org/timeline/1934-1968-FHA-Redlining.html>
- 5 <https://www.nytimes.com/2019/04/23/opinion/closing-the-racial-wealth-gap.html>
- 6 Hilke, J., & University of Vermont. (n.d.). Landscape Change Program. Retrieved from http://www.uvm.edu/landscape/learn/impact_of_interstate_system.html
- 7 <https://www.prrac.org/pdf/mohl.pdf>
- 8 http://www.columbia.edu/cu/c2arl/pdf_files/USURRP_Phase_I_Final_Report.pdf
- 9 http://www.columbia.edu/cu/c2arl/pdf_files/USURRP_Phase_I_Final_Report.pdf
- 10 <https://www.brennancenter.org/blog/complex-history-controversial-1994-crime-bill>
- 11 <https://www.bjs.gov/content/pub/pdf/cpus9701.pdf>
- 12 <https://sentencingproject.org/wp-content/uploads/2016/01/Trends-in-US-Corrections.pdf>
- 13 List adaptation resources:
 - Center for Public Issues Education; University of Florida; [Crisis Communication Checklist 2014](#)
 - International City/County Management Association; [Crisis Communications Checklist 2016](#)



REAL RACE, EQUITY AND LEADERSHIP



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-629

Agenda Date: 10/19/2022

Agenda #:

MINUTES

Minutes:

MOTION to approve the Community Relations Committee Regular Meeting Minutes of September 19, 2022



TOWN OF LEDYARD
CONNECTICUT
TOWN COUNCIL

741 Colonel Ledyard Highway
Ledyard, CT 06339
<http://www.ledyardct.org>
Roxanne M. Maher
860 464-3203

HYBRID FORMAT
MINUTES
COMMUNITY RELATIONS COMMITTEE
REGULAR MEETING

Chairman Kevin J. Dombrowski

Wednesday, September 21, 2022

6:30 PM

Town Hall Annex-Video Conference

DRAFT

- I. CALL TO ORDER – The Meeting was called to order by Councilor Paul at 6:30 p.m. at the Council Chambers - Town Hall Annex Building.

Councilor Paul welcomed all to the Hybrid Meeting. He stated for the Town Council Community Relations Committee and members of the Public who were participating via video conference that the remote meeting information was available on the Agenda that was posted on the Town's Website – Granicus-Insite Meeting Portal.

- II. ROLL CALL-

Attendee Name	Title	Status	Location	Arrived	Departed
Gary Paul	Committee Chairman	Present	In-Person	6:30 pm	7:30 pm
John Marshall	Town Councilor	Excused			
Bill Saums	Town Council	Present	In-Person	6:30 p.m.	7:30 pm
Mary McGrattan	Town Council	Present	Remote	6:30 p.m.	7:30 pm
S. Naomi Rodriguez	Town Council	Present	In-Person	6:30 p.m.	7:30 pm
John Rich	Police Chief	Present	Remote	6:30 pm	6:57 pm
Roxanne Maher	Administrative Assistant	Present	Remote	6:30 pm	7:30 pm

- III. CITIZENS' COMMENTS – None.

- IV. INFORMATIONAL ITEMS – None.

- IV. REVIEW AND APPROVAL OF MINUTES

MOTION to approve the Regular Meeting Minutes of August 17, 2022
Moved by Councilor Paul, seconded by Councilor Saums

VOTE: 2 – 0 Approved and so declared

- V. OLD BUSINESS

1. Black History Month 2023 Activity/Contest.

Councilor Rodriguez stated that she has begun working on the details of the Black History Month 2023 Activity/Contest and she noted the following:

- The Contest would be an Essay and Poster Contest.
 - The activities would once again be on a volunteer basis.
 - The activities would include an essay contest for Ledyard Middle School and Ledyard High School, and a poster contest for the elementary schools.
- Judges would include the following:
 - Board of Education Representative – The BOE has requested a representative to serve as a judge
 - Police Sergeant Mike McKinney
 - Mashantucket Pequot Tribal Council Member Crystal Whipple
 - Community Relations Committee Chairman Councilor Paul
 - Councilor Rodriguez
- Would not have grant funding in-time for the 2023 Black History Month Program; and hope to have grant funding for the 2024 Black History Month Program.
- Timing of Contest to be held during the month of January with Contest Winners being announced in February.

The Committee suggested the 2023 Black History Month Contest:

- Provide a theme for educational purposes such as a segment focusing on a local person.
- Engage residents using social media. Perhaps the Judges could post their favorite posters and essays on-line and ask residents to weigh-in.
- Display last year's (2022) posters around town to recognize Black History Month and to raise awareness of Ledyard's Contest.

RESULT: CONTINUED

Next Meeting; 10/19/2022 6:30 p.m.

2. National Faith and Blue Weekend - Tool Kit- ***First Responders Fish Fry Community Event***

The Community Relations Committee and Police Chief John Rich reviewed their work to plan and organize the upcoming *First Responders Fish Fry Community Event* scheduled for Sunday, October 9, 2022 noting the following:

- First Responders Fish Fry will be held October 9, 2022 from 2:00 p.m. – 5:00 p.m. at the Holdridge Pavilion, Ledyard Town Green, and the Ledyard Congregational Church
- Chief Rich would send out Invitations to the Community via social media.
- Chief Rich has invited the Mashantucket Pequot Tribal Nation Police Department and Fire Departments and the Ledyard/ Gales Ferry Fire Department to participate in the Community Event.
- Ledyard Police Union would provide fish for the Event and would fry in the Holdridge Pavilion.

- Ledyard Police Department would coordinate tickets at no charge for the Community Event via Eventbrite Registration (all were welcome, but attendees must register in advance for tickets for any meal served to them to obtain a headcount for food).
- Would contact Parks & Recreation Director Scott Johnson, Jr. to reserve the Holdridge Pavilion, Town Green, and parking areas.
- Councilor Saums would contact Parks & Recreation to ask about using the mobile restrooms.
- Need to contact Ledge Light Health District to ask about a permits.
- Councilor Saums would invite the Mashantucket Pequot Tribal Nation to dance/ drum in celebration of Indigenous Peoples Day, and have children's games as well.
- Boy Scout Troop 16 would be asked to manage a campfire next to the Chowder House.
- Town Council Community Relations Committee would provide the Sound System and some music (determine location for setup).

Councilor Saums stated the Congregational Church Board would be discussing and voting on their participation in the *First Responders Fish Fry Community Event Proposal* on Sunday, September 25, 2022 as follows:

- Ledyard Congregational Church would provide the Clam Chowder and it would be cooked in the Church Chowder House.
- The Congregational Church would coordinate cooks for the chowder, and the Church would prepare the Chowder House on October 1, 2022 for cooking.
- Ledyard Congregational Church would open their Fellowship Hall and Kitchen for use during the Community Event.
- Ledyard Congregational Church would invite area churches.

The Committee noted they looked forward to the upcoming *First Responders Fish Fry Community Event* as it was a great opportunity to engage residents, faith-based organizations, civic organizations, and law enforcement in activities that would allow them to connect on a personal level and would help to create a safer and stronger community.

Councilor Paul thanked Chief Rich for all the work he was doing to coordinate this town-wide community event and for attending tonight's meeting.

Chief Rich left the meeting at 6:57 p.m.

****POST MEETING NOTE 9/25/2022**

From: William Saums <WSaums@ledyardct.org>

Sent: Sunday, September 25, 2022 12:04 PM

To: John Rich <chief.rich@ledyardct.org>; Gary Paul <gpaul@ledyardct.org>; Crystal Whipple (Cwhipple@mptn-nsn.gov) <Cwhipple@mptn-nsn.gov>; Scott Johnson <Scott@ledyardrec.org>

Cc: Roxanne Maher <council@ledyardct.org>

Subject: RE: Reminder - Church Council Meeting

All:

The congregational church council met and approved the details of the First Responders Fish Fry. This event is only two weeks away and there is still much to do!

Thank you,
-Bill

RESULT: CONTINUED

Next Meeting; 10/19/2022 6:30 p.m.

3. *“Community Relations Commission Mission Statement”.*

Councilor Paul noted that he reviewed and agreed with Councilor Saums’ comments to the *“Community Relations Commission Mission Statement”* as contained in the draft dated September ~~19~~, **21**, 2022:

MOTION to approve the *“Community Relations Commission Mission Statement”* as contained in the draft dated September **21**, 2022:

DRAFT: ~~9/19/2022~~ **9/21/2022**

“The Community Relations Committee is tasked with being both an advocate and a resource for the community by listening, communicating, and engaging with the community, educating ourselves, standing up to discrimination and racism in all forms.

We do this by encouraging dialogue, promoting unity and understanding, and learning from one another as we continue to build a strong community together, making sure no-one is left behind.”

Moved by Councilor Saums, seconded by Councilor Paul

Discussion: The Committee reviewed the proposed *“Mission Statement”* as contained in the draft dated September 19, 2022, noting that it more clearly defined the role that this Committee has taken on and the work that they were currently doing.

Councilor Paul stated he believed this Community Relations Committee was being more proactive, noting that they were not waiting for issues to present themselves. He stated this Committee has been actively working to be engaged with the community, to be an advocate for the community, and to be a resource for the community. He stated the words *“educating ourselves..... and , making sure no-one is left behind.”* were powerful.

The Committee made some minor punctuation edits and agreed to vote on the updated draft dated **September 21, 2022** as noted above.

VOTE:

2 - 0 Approved and so declared

RESULT: 2 – 0 APPROVED

MOVER: Bill Saums, Town Councilor

SECONDER: Gary Paul, Town Councilor

AYES: Paul, Saums

EXCUSED: Marshall

4. Public Information Forums to present to residents the types of services the town offers; how to access services, and the authority residents should direct concerns regarding services.

Councilor Paul stated he spoke with Public Works Director/Town Engineer Steve Masalin about scheduling a time to present information regarding the services the Public Works Department provides to the town. He noted the importance to get information out to residents pertaining to Winter Operations relative parking bans during snow events and other snow removal policies.

The Committee agreed to invite Public Works Director/Town Engineer Mr. Masalin to the Community Relations Committee November 16, 2022 meeting, noting that it was important to get this information out to residents before the snow started to fall.

Councilor Paul thanked Councilor Saums, Councilor Rodriguez other Councilors for their help in planning and staffing the Community Relations Committee table at the August 31, 2022 Farmers Market. He stated the “*Are You Ready for Winter*” event presented information regarding the many local and regional resources to help those struggling to manage mental health issues as well as assistance programs for those in-need. He stated in addition to the organizations that support mental health they also provided information regarding assistance programs which included home heating fuel, renters rebate, food pantry and many others.

RESULT: CONTINUED

Next Meeting: 10/19/2022 6:30 p.m.

5. Identify various town venues to host “*Informal Conversations in the Park*” to engage residents in discussions regarding their concerns and their ideas for potential solutions.

Councilor Saums stated the Community Forum Page was a great way to obtain ideas and feedback from residents. He stated a few years ago, when Ledyard Center School was sold, the Ledyard Fair was looking for ideas about what they should do. He stated the Ledyard Fair received over 500 comments from residents on the Community Forum, noting that there was a lot of interest in a Food Truck Fair. He stated the Parks & Recreation Commission held a Food Truck Fair at the Town Green on May 21, 2022.

Councilor Saums suggested the Community Relations Committee contact the Administrator of the Community Forum to post something to solicit topics or concerns that residents were interested in talking or learning about.

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a lot of interest in a Food Truck Fair. He stated the Parks & Recreation Commission held a Food Truck Fair at the Town Green on May 21, 2022.

Councilor Saums suggested the Community Relations Committee contact the Administrator of the Community Forum to post something to solicit topics or concerns that residents were interested in talking or learning about.

The Committee noted the Food Truck Fair was a great idea, noting that because so much was done in Ledyard Center that they would like to see an event such as a Food Truck Fair be held Gales Ferry. The Committee noted that the Sweet Hill Farm would be a great location for a Food Truck Fair. Councilor Paul noted that Economic Development Commission

Member Jessica Buhle did a great job in planning the *Regatta Day Festival* in June, 2022, noting that they used the Sweet Hill Farm and it was a great venue.

RESULT: CONTINUED

Next Meeting: 10/19/2022 6:30 p.m.

- ***Trunk or Treat – October 28, 2022.***

The Committee discussed the Town's ***Annual Trunk or Treat*** Event and agreed that it they did not want to take away from the kids excitement and fun with trying to disseminate information regarding town services to residents during the Trunk or Treat event.

RESULT: COMPLETED

6. **Joint meetings with the Mashantucket Pequot Tribal Nation.**

Councilor Paul noted that unfortunately due to illness they had to cancel their Informal Gathering with the Mashantucket Pequot Tribal (MPTN) that was scheduled for Thursday, September 8, 2022. illness.

Councilor Saums stated that he would communicate with MPTN Council Member Crystal Whipple to discuss possible dates to reschedule their Informal Gathering.

RESULT: CONTINUED

Next Meeting: 10/19/2022 6:30 p.m.

7. ***“Depression and Mental Health Month”***

Councilor Paul stated October was ***“Depression and Mental Health Month”*** and ***“Breast Cancer Awareness Month”***. He noted as he mentioned earlier (Old Business Item 4 above) that the Community Relations Committee brought a lot of resources to residents during the August 31, 2022 Farmers Market at which the Committee hosted a ***“Are You Ready for Winter?”*** table. He noted the many local and regional organizations who attended the event to talk with residents about the many services that were available to assist people who may be suffering from depression or other mental health issues. He continued by noting the following

data:

- 46,000 people died by suicide in 2020 – This was one death every 11 minutes.
- 12.2 million people seriously think about suicide.
- 3.2 million people made a plan to commit suicide.
- 1.2 million people have attempted suicide.

Councilor Rodriguez stated Ms. Ann Dagele from the *Brian Dagele Foundation - Brian's Healing Hearts* - Family Suicide Prevention Group, located at 461 Main Street in Niantic, was pleased to have the opportunity to talk with Ledyard residents at the August 31, 2022 Farmers Market. She stated Mayor Allyn, III, has heard Ms. Dagele speak at a Southeastern Connecticut Council of Governments (SCCOG) meeting. She stated Ms. Dagele would like to develop a relationship with Ledyard through their Youth & Social Services Department/Programs and she suggested inviting Ms. Dagele to a Town Council meeting in October to give a short presentation regarding Suicide Prevention and Mental Health noting this would be a good opportunity for the town to begin developing a relationship with the Brian Dagele Foundation.

Councilor Paul noted the color for *Depression Awareness* was *green* and the color for *Breast Cancer Awareness* was *pink*. He suggested Councilors wear something *green* at one meeting in October and wear something *pink* for the second meeting in October to bring awareness and to show their support for folks struggling with these illnesses.

Councilor Paul noted that there was a lot involved in operating a town from the financial and fiscal management, maintaining roads, fire and public safety, providing infrastructure and services, etc. However, he stated one of the most important things was to have a Healthy Community. He stated there was a mental health crisis going on and that the best thing they could do was to talk about it and keep it on the forefront. He stated the new Mental Health Hotline number was 988, noting that people could call or text to the Hotline number.

RESULT: CONTINUED

Next Meeting: 10/19/2022 6:30 p.m.

8. Review comments received at the July 20, 2022 Informal Conversation with residents at the Park on East Drive (Christy Hill Park).

Councilor Paul noted he attended the Parks & Recreation Commission's September 20, 2022 meeting. He stated the reason the Commission decided not to hold their meeting at the Park on East Street (which P&R refer to as the Christy Hill Park) was because they were still working with Eversource to have the light's that have been installed turned on. He stated Mr. Johnson was hoping to have the lights turned on by their October 18, 2022 meeting. However, Councilor Paul stated that if Eversource does not get the light's turned on soon that Mr. Johnson would like the members of the Community Relations Committee join him in an informal gathering to talk with the residents to follow-up on the status of work at the Park.

Councilor Paul went on to note that Mr. Johnson reported that the Parks & Recreation Department has been locking the Park every night. Also, the Department was continuing to clean up areas of the Park; and along with addressing other issues, they were working on the infields.

Councilor Rodriguez stated Ms. Jamieson reported that the residents were happy with lights that were installed and with the work that has been done in the Park. However, she noted that Ms. Jamieson stated the residents would still like to meet with the Parks & Recreation Commission. Councilor Rodriguez stated because the daylight hours were getting shorter that the Parks & Recreation Commission may not be able to hold a meeting at the Park; and therefore, she suggested that perhaps the residents could meet with Parks & Recreation Director Scott Johnson, Jr. Councilor Paul, and herself. She noted that Ms. Jamieson seemed to be pleased with holding such a meeting.

Councilor Saums suggested that residents could attend the Parks & Recreation Commission meetings, noting that they were open to the Public and they could express their concerns or just listen to the meeting. He stated the Parks & Recreation Commission meets on the third Tuesday of each month at 7:00 p.m. at the Parks & Recreation/Senior Citizens Center on Van Tassel Drive, in Gales Ferry.

Councilor Saums went on to state in reading the Parks & Recreation Commission minutes that they have been discussing the Park on East Drive, which the Commission referred to as "*Christy Hill Park*". He also noted the Parks & Recreation Director's Report was included as part of the Commission's Meeting Minutes and that Mr. Johnson has reported on the wood chips, the lights, Eversource, etc.

The Committee noted the Town Council received e-mail received from Mr. Jamieson earlier today regarding the Park on East Drive.

RESULT: CONTINUED

Next Meeting: 10/19/2022 6:30 p.m.

9. Any other Old Business proper to come before the Committee – None.

VI. NEW BUSINESS

1. Review and discuss the National League of Cities “*Responding to Racial Tension in your Municipality*”.

Councilor Paul noted the National League of Cities “*Responding to Racial Tension in your Municipality*” was included on the Committee’s August 17, 2022 Agenda as an Informational Item. He stated the Guide provided the following:

- How to respond to racial tension in the community.
- Offered checklists and ideas to the town’s administration and to local law enforcement.

Councilor Saums noted in preparation for tonight’s meeting that he did not have time to review the entire document.

The Committee agreed to defer this discussion to their October 19, 2022 meeting.

RESULT: NO ACTION

Next Meeting: 10/19/2022 6:30 p.m.

2. Any new business proper to come before the Committee – None.

VIII. ADJOURNMENT

VOTE: Councilor Paul moved the meeting be adjourned, seconded by Councilor Saums
2 – 0 Approved and so declared. The meeting was adjourned at 7:30 p.m.

Respectfully submitted,

Gary Paul
Committee Chairman
Community Relations Committee



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-238

Agenda Date: 10/19/2022

Agenda #: 1.

AGENDA REQUEST
GENERAL DISCUSSION ITEM

Subject:

Continued discussion regarding the October 9, 2022 "First Responders Clam Chowder - Fish Fry."

Background:

Department Comment/Recommendation:

Meeting Action Detail:

Community Relations Cmt Meeting 9/21/2022

File #: [22238](#) Version: 1

Type: General Discussion

Title: Review and discuss National Faith and Blue Weekend - Tool Kit

Action: Recommend to Approve

Minute Note:

The Community Relations Committee and Police Chief John Rich reviewed their work to plan and organize the upcoming *First Responders Fish Fry Community Event* scheduled for Sunday, October 9, 2022 noting the following:

- First Responders Fish Fry will be held October 9, 2022 from 2:00 p.m. - 5:00 p.m. at the Holdridge Pavilion, Ledyard Town Green, and the Ledyard Congregational Church
- Chief Rich would send out Invitations to the Community via social media.
- Chief Rich has invited the Mashantucket Pequot Tribal Nation Police Department and Fire Departments and the Ledyard/ Gales Ferry Fire Department to participate in the Community Event.
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- Would contact Parks & Recreation Director Scott Johnson, Jr. to reserve the Holdridge Pavilion, Town Green, and parking areas.
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- Need to contact Ledge Light Health District to ask about a permits.
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- Ledyard Congregational Church would open their Fellowship Hall and Kitchen for use during the Community Event.
- Ledyard Congregational Church would invite area churches.

The Committee noted they looked forward to the upcoming *First Responders Fish Fry Community Event* as it was a great opportunity to engage residents, faith-based organizations, civic organizations, and law enforcement in activities that would allow them to connect on a personal level and would help to create a safer and stronger community.

Councilor Paul thanked Chief Rich for all the work he was doing to coordinate this town-wide community event and for attending tonight's meeting.

Chief Rich left the meeting at 6:57 p.m.

****POST MEETING NOTE 9/25/2022**

From: William Saums <WSaums@ledyardct.org>

Sent: Sunday, September 25, 2022 12:04 PM

To: John Rich <chief.rich@ledyardct.org>; Gary Paul <gpaul@ledyardct.org>; Crystal Whipple (Cwhipple@mptn-nsn.gov) <Cwhipple@mptn-nsn.gov>; Scott Johnson <Scott@ledyardrec.org>

Cc: Roxanne Maher <council@ledyardct.org>

Subject: RE: Reminder - Church Council Meeting

All:

The congregational church council met and approved the details of the *First Responders Fish Fry*. This event is

only two weeks away and there is still much to do!

*Thank you,
-Bill*

Community Relations Cmt Meeting 8/17/2022

File #: [22238](#) Version: 1

Type: General Discussion

Title: Review and discuss National Faith and Blue Weekend - Tool Kit

Action: Continued

Minute Note:

Councilor Paul stated in a conversation with Police Chief John Rich they discussed the “*National Faith and Blue Weekend*” initiative. He stated this was a great program for the Community Relations Committee to participate in; and therefore, he invited Chief Rich to provide some information regarding the program this evening.

Police Chief John Rich provided some background regarding the “*National Faith and Blue Weekend*” which was scheduled for the weekend of October 7 - 10, 2022. He stated he first learned about the program at the Police Chief’s Association Meeting. He stated the objective was to pro-actively engage community members, faith-based organizations, civic organizations, and law enforcement in activities that would allow them to connect on a personal level, and in doing so, to create a safer and stronger community. He stated Reverend Markel Hutchins, Chief Executive Officer, of Movement Forward, Inc., has put together a *Faith Blue Tool Kit* to provide activity ideas for the community and step by step guidance to plan and host a *National Faith and Blue Weekend*, which was attached the Agenda on the Meeting Portal for tonight’s discussion.

Chief Rich noted that during one of the Ledyard Fairs he recalled a conversation with Councilor Saums regarding the history of the Congregational Church’s Clam Chowder Supper; and that he thought it would be good to try to honor that in some way. He also noted last summer (2021) the Police Department hosted a Fish Fry behind that Police Facility, which was a great success. Therefore, he suggested for the Ledyard’s *National Faith and Blue Weekend*, they plan a Community Clam Chowder-Fish Fry Supper for the designated weekend of October 7 - 10, 2022.

Councilor Saums noted Chief Rich’s comments regarding the history of the Congregational Church’s Clam Chowder Supper, noting that it dated back to the 1800’s. He stated the Bill Family would put up a big tent between what was today the Bill Library and the Congregational Church, noting the Fellowship Hall now stands in that location. He stated the Church would host a Clam Chowder Supper along with other foods that were a typical church meal at that time. He stated it was his understanding that Clam Chowder Supper eventually became the Ledyard Fair.

Chief Rich went on to state that the Police Department was partnering with the Congregational Church to plan a *Faith and Blue Event*. He stated that he also contacted Mashantucket Pequot Tribal Police Chief Brooks about partnering with Ledyard in the “*National Faith and Blue Weekend*”. He stated that the Police Department would continue to reach out to involve other faith-based organizations and civic organizations in Ledyard to interest them in participating in the Event.

Councilor Saums stated depending on the weather that the “*National Faith and Blue Weekend*” could be held at the Congregational Church Fellowship Hall or perhaps at the Holdridge Pavilion.

The Committee and Chief Rich discuss the next steps as follows:

- Selected Sunday October 9, 2022 from 2:00 p.m. - 6:00 p.m. as the date for the Ledyard *National Faith and Blue Weekend Event*.
- Continue to reach out to involve other faith-based organizations and civic organizations in Ledyard.
- Solicit sponsorship to financially support the event.
- Solicit entertainment such as Inter-Faith Worship Bands; Tribal Drummers, and others

Chief Rich noted that Sergeant Mike McKinney was excited and looking forward about putting the Fish Fry together for *National Faith and Blue Weekend*.

Ms. Nicole Cruz-Glacken, 5 Allyn Lane, Ledyard, questioned in the “Chat Box” whether the *National Faith and Blue Weekend Event* would be political event. The Community Relations Committee and Police Chief Rich stated that it would not be a political event.

Action: Continued



NATIONAL

FAITH & BLUE

WEEKEND

PLANNING TOOLKIT



MOTOROLA SOLUTIONS
FOUNDATION

WORDS OF WELCOME

Dear Friends,

The United States is truly a unique nation with diversity spanning ethnicities, races, national ancestries, identity, and every form of political and social affiliation. From suburbs to small towns to large cities, faith plays a crucial role in uniting us across this diversity. Americans practice the full breadth of religious affiliations that shape the human spirit, with all faiths connected by the conviction that we are our brothers' and sisters' keeper. Our great nation is also united by its principles and its ceaseless movement toward protecting and valuing everyone, regardless of who they are.

We have a long road ahead in this journey, and it was for this reason that we launched National Faith & Blue Weekend. This event is a way for people of all backgrounds to work together with those who uphold our laws to create a more just and equitable union.

My team and I are at your disposal as you plan your event. I hope this toolkit proves to be a valuable resource, and if you need anything else, please do not hesitate to reach out at info@faithandblue.org or 404.605.7000. Thank you for being a part of this landmark event.

Kind Regards,

Reverend Markel Hutchins

Chief Executive Officer, MovementForward, Inc.
National Lead Organizer, One Congregation One Precinct (OneCOP) and National Faith & Blue Weekend



WORDS OF WELCOME



Dear Friends,

FirstNet, Built with AT&T is dedicated to enhancing communication for public safety professionals. It's also why we are enthusiastic in our continued collaboration and support of National Faith & Blue Weekend. The planners of this event share our commitment to creating safer and more inclusive communities through improved communication — in this case between law enforcement professionals and the residents they protect and serve.

The FirstNet team at AT&T would like to thank you for your interest in being part of this effort to bring communities together, and we believe you will find your participation to be inspiring and impactful. The accompanying toolkit provides you with everything you need to plan your activity and the National Faith & Blue Weekend team is available to assist you each step of the way.

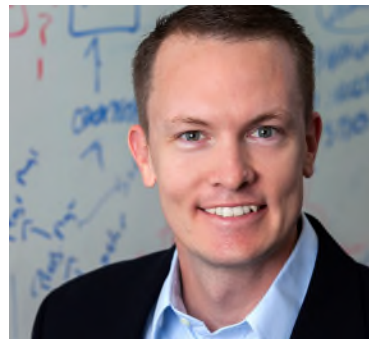
It is an honor for FirstNet to be a part of this powerful program. We believe it shows what is possible when we get to know each other. Thank you to the houses of worship and community organizations who are building the bonds of fellowship and to the law enforcement professionals who suit up every day to protect the public – the sacrifices you make are immeasurable and deeply appreciated. We look forward to the ongoing positive impact we make working together.

In Gratitude,

Jason Porter

President

Public Sector and FirstNet, Built with AT&T



WORDS OF WELCOME



**MOTOROLA SOLUTIONS
FOUNDATION**

Dear Community Leaders,

The Motorola Solutions Foundation is proud to sponsor MovementForward's 2021 National Faith & Blue Weekend. As the philanthropic arm of Motorola Solutions, we firmly believe that communities are safer when there is trust and collaboration between those who serve and the communities they serve. For the second year, we look forward to the National Faith & Blue Weekend sparking important dialogue and meaningful connections between law enforcement and communities across the United States, and we're honored to support this.

The Motorola Solutions Foundation shares MovementForward's vision for an equitable, safer world for all -- and we know you do too. We are grateful to you for lending your expertise and time to this important event, and we extend a special thank you to the participating community organizations, faith leaders and law enforcement professionals.

As you leverage this toolkit to plan your activity, as well as the support from the MovementForward team, know that your efforts are making a significant difference. We look forward to working with you in the months ahead and to another successful year.

Regards,

Cynthia Yazdi

Senior Vice President

Chief of Staff, Motorola Solutions

Motorola Solutions Foundation



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GETTING STARTED

Thank you for your interest in organizing an activity for National Faith & Blue Weekend. Your participation will help community members and law enforcement connect on a personal level, and in doing so, create safer and stronger neighborhoods. The Faith & Blue National Office will assist each step of the way to help you organize successful events. As you design your activities, please be certain they (1) involve both a faith based, community, or civic organization and a law enforcement agency, (2) are positive, and (3) are open to the general public.

Engaging Important Issues: At the heart of Faith & Blue is creating meaningful connections between law enforcement and the public. For this reason it is recommended that, to the degree you are comfortable, your activity acknowledges and explores the important conversations that are currently occurring around policing, justice, and community relations. Some of the activities — like the essay contest, book discussion, crucial conversation, and vigil for understanding — lend themselves more readily to engaging these topics, but all activities can facilitate important discussions around policing. We encourage you to be brave, open, and kind as you design and implement your activities.

To help in your planning, below is a checklist of everything needed to begin organizing an activity.

Event Set Up

Activity Selected:	_____	Time and Date:	_____
Lead House of Worship:	_____	Lead Law Enforcement Agency:	_____
Role of House of Worship:	_____	Role of Law Enforcement Agency:	_____
Other Partners:	_____		
Location (or virtual platform):	_____		
Materials Needed:	_____		
Food and Drink (if any):	_____		
Short Overview of the Activity:	_____		

- | | |
|--|---|
| <input type="checkbox"/> Activity posted on www.faithandblue.org | <input type="checkbox"/> Event promoted on social media |
| <input type="checkbox"/> Sign-in sheet | <input type="checkbox"/> Photographer assigned |
| <input type="checkbox"/> Media advisory sent two days before activity | <input type="checkbox"/> Food and drink ordered (if any) |
| <input type="checkbox"/> Assign responsibilities to volunteers | <input type="checkbox"/> Identify/invite attendees via email/mail |
| <input type="checkbox"/> Create a timeline/event agenda | <input type="checkbox"/> Virtual platform confirmed (if needed) |
-
- ☐ Thank yous sent to the faith leaders and law enforcement agency leaders who made the event possible
 - ☐ Photographs compiled and sent to the law enforcement agency or house of worship with which you organized your event
 - ☐ Thank yous to speakers/participants, volunteers, donors, and attendees (via SM or from sign-up sheet)
 - ☐ Short write-up sent about the event with photographs to the Faith & Blue team at info@faithandblue.org
 - ☐ Post photographs on social media with the hashtag #faithandblue

REACHING OUT

As you start planning, you will want to reach out to a co-host, which will be either a local law enforcement agency or faith-based, community, or civic organization. You should plan to reach out at least 15 days before your event, if possible. You can inquire later, but you run the risk of the potential partner not being able to participate due to scheduling.

To Reach Out to Your Law Enforcement Agency

Conduct a Google search for your local law enforcement agency and identify the name of either the Police Chief, Sheriff, or Community Liaison. Next, place a call to the department and ask to speak to this individual.

A note about recruitment: National Faith & Blue Weekend provides the opportunity for people to be exposed to law enforcement and to learn about the profession. For almost all of the activities, flyers can be provided about joining the local agency, and officers can discuss their experience in joining the force.

To Reach Out to a Local Faith-Based, Community, or Civic Organization

Ideally, it is best to start with a faith-based organization that a member of your department attends and has a good relationship with the faith leader. If neither you nor your colleagues have a contact, you can contact us at info@faithandblue.org and we will provide you with a list of local houses of worship.

Sample Script

Hello, my name is _____. I am calling from [law enforcement agency/faith-based, community, or civic organization] about an activity we are putting together for National Faith & Blue Weekend. Faith & Blue is designed to bring together community members and law enforcement officers, and we are organizing a [type of activity] as one of the thousands of activities that will occur across the country. We would love it if you would be able to participate in the activity, which will be held at [date and time]. Is there a member of your team that we could work with to organize the activity?

Media Advisory

For Immediate Release

[Date]

Contact: [Contact Information — Name plus phone and/or email]

TITLE [e.g., Anytown Law Enforcement Agency and Anytown Church Host Joint Event]

SUBTITLE [Activity Name] Is Open to the Public and Is Part of National Faith & Blue Weekend

Who: [Name of your Law Enforcement Agency and Faith-Based, Community, or Civic Organization]

Where: [Location]

When: [Date/Time]

[Short paragraph about the event.]

Faith & Blue Weekend is a national event with activities in communities across the country that bring together law enforcement and residents to build connections, create mutual understanding, and enhance justice and reconciliation.

QUICK ACTIVITIES

The following are activities that provide an opportunity for houses of worship and law enforcement that do not have the planning time to host one of the core activities proposed in this toolkit. Many of these activities can also be combined into a single event. Please feel free to reach out to our team at info@faithandblue.org if you are unsure about whether you may have the time and bandwidth to organize one of the core activities — we will help in discussing what is involved. And regardless of whether you do a quick activity, a core activity, or an idea you create on your own, your participation in National Faith & Blue Weekend in a way that makes sense for your community and your capacity is most important.

Quick Activity A: Sending Greetings (and/or Outreach Circuit)

In this activity, law enforcement officers and/or command staff attend a worship ceremony in person or virtually to provide words of greeting. If virtually, a recording can be made and shared with one or multiple houses of worship. If in person, delegates from the law enforcement agency can be sent. The remarks do not need to be long — just offering thoughts by law enforcement about how officers are working to engage with the community, particularly during the contemporary discourse on policing and social justice. If you are with a house of worship, your clergy can record messages with their thoughts on supporting and engaging with law enforcement, which can then be shared with law enforcement.

For the outreach circuit, clergy members or law enforcement officers can identify a few sites to visit to receive or give words of healing. Alternatively, a police chaplain and members of the clergy can offer words at key locations in the city, for example at a courthouse, park, or hospital.

Quick Activity B: Ask an Officer

In this activity, a house of worship and law enforcement agency set up an online meeting — via Zoom or Google Meet. During the meeting, members of the house of worship ask questions of the officers, and officers respond. A recording of the session could then be shared with all members of the house of worship. Alternatively the event can be held in person, taped, and distributed to members of the house of worship.

Quick Activity C: Message Board

A house of worship can set up a large canvas in their building, and members, particularly children, can write messages or draw illustrations describing what policing means to them and how law enforcement can keep people safe and ensuring equality before the law. Once the canvas is complete, it could be delivered to law enforcement and photographs could be taken of representatives of law enforcement and the house of worship. As a virtual option, a volunteer could set up an email or Facebook page to receive messages and photographs of kids' drawings by a certain date. The messages and drawings can be printed out and bound into a book that could be presented to a law enforcement agency. Another possibility is to get water soluble markers and have children write messages of support and justice on police vehicles.

Quick Activity D: Mural

A house of worship can set up a canvas in their building, and a volunteer can outline a large drawing — or positive message — on a theme related to policing and justice. Members of the house of worship can paint within the drawing to complete the mural, which could then be delivered to a law enforcement agency. As a virtual option, drawings could be mailed either on paper or pieces of cloth. A volunteer could compile the artwork, either stitching together the cloth illustrations or binding the book together.

QUICK ACTIVITIES

Quick Activity E: Item Drive

This activity can be held at either a house of worship or a law enforcement agency and involves collecting a type or types of items for the needy. This can include coats, socks, canned food, books, or sanitary items. A local shelter, library, or food bank can be partnered with to receive the items once collected. Promotion of the event, and early collection days, can be managed in the run-up to National Faith & Blue Weekend.

Quick Activity F: Shredding Service

A law enforcement agency or house of worship can serve as the setting for a shredding service that is made open to the public. Local shredding companies can be found on Google, and some can bring a mobile shredder to a convenient destination. They will charge a minimal fee, which can often be covered by a local business as a donation. During the activity, law enforcement and representatives from the house of worship can be on hand to have casual conversations with members of the public, to pass out safety materials, to do bike registration, and other activities. The event can be accompanied with a hot dog BBQ or even a technology recycling effort (local environmental organizations or municipalities can help find a service). Remember to publicize the event widely.

Quick Activity G: Community Garden Day

Many communities have community gardens that require regular maintenance, and in this activity, law enforcement and houses of worship volunteers can support local gardeners. You can Google local community gardens and reach out to the coordinator (also check social media); then at a designated time — usually on a weekend day — your volunteers can show up to provide support in weeding, planting, and other gardening. The good thing about this activity is that the site and activity is already in place; you just need to bring the people. This activity also allows for informal conversations and meet and greets.

Quick Activity H: Visit Our Seniors

For this activity, members of a law enforcement agency and a house of worship can send a small group to a local senior community or set of senior communities to deliver greetings, to discuss how they are working together to enhance public safety, and even to discuss and take questions on how they see contemporary discourse around policing. This event can be combined with offering a prayer for public safety.

Quick Activity I: Cookie Sale

This activity can occur as a fundraiser for a local nonprofit. Members of the house of worship, law enforcement officers and their families, and other community organizations can bake cookies (which should be wrapped individually, if possible) and sell them in a space that is very accessible to the public. Law enforcement can be on hand to meet and greet, pass out safety flyers, and connect with the public and members of the house of worship.

Quick Activity J: Child Car Seat Checking

For this activity, which can be held at a house of worship, fire department, police office parking lot, or other setting, members of the public are encouraged to bring their cars with car seats for installation and checking to make sure the seats are safely installed. A fire department may provide best practices in car seat checking/installation. You can reach out to local preschools and day cares to pass out a flyer about the event, which can also be paired with a hot-dog BBQ or one of the other quick activities. Law enforcement can be on hand to meet and greet the public.



ACTIVITY 1: CRUCIAL CONVERSATIONS (ONE-HOUR EVENT)

Short Overview

This activity provides the opportunity for the police and community to engage tough, but important, topics on policing. The conversation occurs as a round-table rather than a formal panel (although a panel can be utilized); at the minimum, it should include local law enforcement officers, ideally including a police chief or sheriff, community advocates, and faith leaders. Topics engaged may include law officer-involved incidents, use of force, questions of bias, and officer safety. The goal of this activity is to raise important issues in policing so that they can be discussed out in the open and in such a way as to create greater understanding between the community and law enforcement. We recommend you choose a specific topic that has impacted or created concerns in your community to explore the issue and find common ground or the first steps to common ground. This activity is in contrast to the Community Dialogue event (Activity 2), which is a panel-based overview of how the community, law enforcement, houses of worship, and other organizations can work together to create safe and inclusive neighborhoods.

Materials Needed

Water and chairs that can be gathered in a circle. If possible, a camera that can be set up to record and livestream the event.

Location Needed

The setting can be outdoors or indoors. Church grounds or a fellowship hall will serve well.

Role for Faith-Based, Community or Civic Organization

To designate a member of leadership to offer opening remarks and then participate in the discussion, to encourage parishioners to participate, and to provide a meeting space.

Role for Law Enforcement Agency

To designate a member of department leadership to offer opening remarks and then participate in the discussion, to encourage members of the force to participate, and to be available to answer questions and mingle at the end of the event.

How to Create Connections

Encourage attendees to remain for 30 minutes after the conclusion of the discussion for informal follow-up conversations with round-table participants.



ACTIVITY 1: CRUCIAL CONVERSATIONS (ONE-HOUR EVENT)

Planning Timeline — minimum seven days from event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency. A local house of worship with a reputation for community engagement and a significant-sized congregation would be the ideal partner to work with law enforcement to turn out a good-sized group.
- ☐ Step 2: Designate a topic focus and identify invitees from (a) the congregation, (b) the law enforcement agency, (c) 1-2 additional participants, ideally from community organizations that engage issues of policing or racial justice, and (d) a facilitator who is comfortable with sensitive topics. Confirm two people to provide introductory remarks, ideally a faith and law enforcement leader.
- ☐ Step 3: Identify and confirm the venue.
- ☐ Step 4: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
- ☐ Step 5: Have the facilitator create initial questions that can open up the topic for discussion.
- ☐ Step 6: Hold event (see Day of Steps below).
- ☐ Step 7: Compile contact information from attendees and send a thank you note to attendees, vendors, and anyone else involved.

- ☐ Step 1: Participants should arrive 15 minutes before the discussion starts.
- ☐ Step 2: At the start of the event, a welcome should be given by the host of the physical space and then introductory remarks should be given by someone from law enforcement and the house of worship. (3 minutes).
- ☐ Step 3: The facilitator will then allow each of the participants to give a 30-second introduction (12 minutes). (If doing a panel, allow for longer introductions.)
- ☐ Step 4: The facilitator will describe the topic for discussion and establish ground rules for the discussion.
- ☐ Step 5: The first question/topic for discussion will be provided, and a conversation will commence.
- ☐ Step 6: Closing remarks from the facilitator to summarize the dialogue and to thank everyone for coming (5 minutes).
- ☐ Step 7: Break down.
- ☐ Step 8: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

This activity can be organized as a Zoom discussion.

- ☐ Step 1: Zoom or another videoconferencing software should be selected. Make sure all participants have access to, and are familiar with, the software you choose. You may want to schedule a trial run-through if you are doing a panel. Have the speakers sign in 15 minutes before the start of the discussion.
- ☐ Step 2: Starting two weeks in advanced, the event should be promoted heavily through the existing channels of the organizations that will be sending participants. A media advisory should also be used to reach the public that lists an email for RSVPs.
- ☐ Step 3: The format should follow the same order as the in-person activity. Those not speaking should be muted.
- ☐ Step 4: The event should be recorded and made available on the pages of the participating community organizations.



ACTIVITY 2 - COMMUNITY DIALOGUE (TWO-HOUR EVENT)

Short Overview

A conversation on public safety and how community members, faith leaders, and law enforcement can work together to ensure safe neighborhoods while protecting the rights of those who are policed. The conversation will be a small panel, with representatives from the law enforcement agency, the hosting house of worship, a community member with some expertise in criminal justice (such as a local professor or prominent attorney), and a representative of a community organization.

Materials Needed

Table cards for the panel, microphones and audio equipment, and name tags for attendees, along with chairs. Water for the panel.

Location Needed

The setting can be outdoors or indoors. Church grounds or a fellowship hall will serve well.

Role for Faith-Based, Community or Civic Organization

To designate a member of leadership to speak, to encourage parishioners to attend, to provide a meeting space.

Role for Law Enforcement Agency

To designate a member of department leadership to speak, to encourage members of the force to attend as audience members.

How to Create Connections

Through the use of a breakout session that divides the audience into smaller groups to discuss particular challenges and opportunities in public safety.

Planning Timeline - minimum seven days from event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency. A local house of worship with a reputation for community engagement and a significant-sized congregation would be the ideal partner to work with law enforcement to turn out a good-sized crowd.
- ☐ Step 2: Designate a safety-related topic focus and identify speakers from both the congregation and the law enforcement agency, 1-2 additional speakers, and a moderator. Identify facilitators for breakout sessions if you feel the crowd will be large and smaller groups better for discussion.
- ☐ Step 3: Identify and confirm the venue.
- ☐ Step 4: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.



ACTIVITY 2 - COMMUNITY DIALOGUE (TWO-HOUR EVENT)

Planning Timeline - continued

- ☐ Step 5: Confirm speakers, gather bios, and create event agenda with topic and speaker bios.
 - ☐ Step 6: Within 7 days, have a quick run-through — whether the event is onsite or via Zoom — with representatives of the house of worship, law enforcement agency, speakers, moderator, sponsors, photographer, and anyone else who needs to understand the setup and event order for planning purposes to allow for changes and updates.
 - ☐ Step 7: Hold event (see Day of Steps below).
 - ☐ Step 8: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
-
- ☐ Step 1: Panelists should arrive 30 minutes before the forum starts and, along with the moderator, have an initial discussion; ensure photographers are in place to take photos.
 - ☐ Step 2: At the start of the event, a welcome should be given by the host of the physical space (3 minutes).
 - ☐ Step 3: The moderator will then allow each of the panelists to give a three-minute introduction (12 minutes).
 - ☐ Step 4: Pre-selected questions to each of the panelists, directed by the moderator (20 minutes).
 - ☐ Step 5: Spontaneous questions from the audience will be handed to volunteers and given to the moderator, who will select, or may choose to summarize if a common theme is noted, and ask three questions (10 minutes).
 - ☐ Step 6: (Optional) Breakout groups (encourage people to join groups with those they do not know) discuss ways to collaborate to create inclusive and effective public safety (15 minutes).
 - ☐ Step 7: Report outs from each of the groups (1 minute per group).
 - ☐ Step 8: Closing remarks from the panel (10 minutes).
 - ☐ Step 9: Closing remarks from the moderator to summarize the dialogue and to thank everyone for coming (3 minutes).
 - ☐ Step 10: Break down.
 - ☐ Step 11: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

Hold an online community forum where community members can ask questions and answers can be shared with a broad audience.

- ☐ Step 1: Secure Zoom or other online videoconferencing tool. Make sure all speakers have access to, and are familiar with, the software you choose. You may want to sign in with each for a brief run-through. Have the speakers sign in 15 minutes before the start of the panel.
- ☐ Step 2: Gather questions in advance.
- ☐ Step 3: Bring together panelists at an assigned time.
- ☐ Step 4: Have a moderator lead the discussion with the questions submitted in advance.
- ☐ Step 5: Allow audience members to submit questions to the moderator in real time. Zoom also allows for breakout rooms if you would like to divide the group into small discussions. For information on how to do breakouts, go to <https://support.zoom.us/hc/en-us/articles/206476313>.
- ☐ Step 6: Make the video available in real time or as a recording.



ACTIVITY 3: BOOK DISCUSSION (TWO-HOUR EVENT)

Short Overview

This activity is an informal way to begin discussions between members of the house of worship, the broader community, and law enforcement. This allows dialogue to be centered around a chosen book and provides a more intimate atmosphere for a smaller group activity.

Materials Needed

Book, table, chairs, and snacks (if desired).

Location Needed

The activity can take place in a room located within the house of worship or the local library.

Role for Faith-Based, Community or Civic Organization

To reach out to members to attend and to manage the logistics of hosting the event.

Role for Law Enforcement Agency

Have members of the local department participate in an activity.

How to Create Connections

Informal conversations between officers and residents during the discussion will allow for personal connection during discussions surrounding the chosen book. The book can be thoughtfully picked to decide the intended focus topic.



ACTIVITY 3: BOOK DISCUSSION (TWO-HOUR EVENT)

Planning Timeline — minimum seven days from event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
 - ☐ Step 2: Identify and secure location (and backup location). Libraries are good, neutral locations and often have librarians who can participate and give some background to the book.
 - ☐ Step 3: Choose a book, ideally announced 10 days from the event date.
 - ☐ Step 4: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
 - ☐ Step 5: Create a list of participants with a healthy mix of law enforcement officers and members of the congregation. Make sure each has a copy of or access to the book.
 - ☐ Step 6: Designate an individual to lead a topic discussion and create questions that will enhance participation among group members.
 - ☐ Step 7: Hold event (see Day of Steps below).
 - ☐ Step 8: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
-
- ☐ Step 1: Activity leader(s) should arrive for set up at least 15–30 minutes in advance; food and drink can be set up at this time if it is being offered.
 - ☐ Step 2: After most attendees arrive, have spokespersons from the house of worship and law enforcement agency provide welcoming remarks.
 - ☐ Step 3: Activity leader(s) should explain how the book discussion will take place with the group.
 - ☐ Step 4: Discussion.
 - ☐ Step 5: Have a closing speaker to summarize the event's goals and to thank everyone for coming. Because this is usually a smaller group, it may be appropriate to take a group photo at the end versus numerous photos throughout the discussion.
 - ☐ Step 6: Break down.
 - ☐ Step 7: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

You can organize a virtual book discussion.

- ☐ Step 1: Zoom or a similar video option is put in place.
- ☐ Step 2: Participants are identified, along with a book or article that speaks to ways that people come together.
- ☐ Step 3: Spokesperson from the house of worship and law enforcement agency provides welcoming remarks.
- ☐ Step 4: A facilitator is selected to facilitate the discussion and then to offer a summary.
- ☐ Step 5: A screenshot is taken of all participants in the discussion.
- ☐ Step 6: A recording of the discussion is shared on the social media pages of the house of worship and law enforcement agency.



ACTIVITY 4: VIGIL FOR UNDERSTANDING

Short Overview

This activity brings together a diverse cross-section of community members, including from law enforcement agencies and the faith community, to share words and prayers calling for mutual understanding. The activity should not be seen as advancing a particular perspective as much as creating space for participants to offer their perspective on how to come together, give voice to challenges, and heal divisions.

Materials Needed

Microphones and audio equipment, name tags for speakers, and chairs.

Location Needed

The setting can be outdoors or indoors. Church grounds or a fellowship hall will serve well. If possible, the event should be livestreamed.

Role for Faith-Based, Community or Civic Organization

To designate members to speak, to encourage parishioners to attend, to provide a meeting space, to recruit members from the broader public to attend, and to identify select speakers for the vigil.

Role for Law Enforcement Agency

To designate members of department leadership to speak and to encourage members of the force to attend as audience members.

How to Create Connections

By providing space for community members and leaders to listen to each other and offer words of mutual support and understanding.



ACTIVITY 4: VIGIL FOR UNDERSTANDING

Planning Timeline — minimum 10 days before event date

- ☐ Step 1: Reach out to a local house of worship that has a reputation for community engagement and a significant-sized congregation if you are law enforcement, or if you are representing a house of worship, reach out to a local law enforcement agency. The request should be to designate two co-hosts of the vigil, one from law enforcement and one from the house of worship. The house of worship and law enforcement agency should also identify two speakers for the vigil.
- ☐ Step 2: Reach out to other houses of worship and community organizations and ask that they identify a speaker for the vigil. About seven speakers in total should be identified.
- ☐ Step 3: Confirm the venue and form a promotional team that will distribute information about the activity through social media, in printed materials, to community organizations, and in appeals to membership.
- ☐ Step 4: Create the agenda for the vigil (optional: a topic can be given to each of the speakers, such as “reducing bias,” “safety in fulfilling law enforcement duties,” “how to understand another’s perspective,” “creating healing,” etc).
- ☐ Step 5: Ask the speakers to promote the vigil to their respective networks.
- ☐ Step 6: Hold the vigil.

Virtual option: The vigil can be held via Zoom or other videoconferencing software. It can also be integrated into a religious service that is already scheduled.

- ☐ Step 1: Speakers should arrive 30 minutes before the vigil starts (15 minutes if it’s an online vigil), and along with the moderator, have an initial discussion to review the agenda.
- ☐ Step 2: At the start of the event, a welcome should be given by one of the co-hosts (3 minutes).
- ☐ Step 3: Remarks from each of the speakers.
- ☐ Step 4: Closing remarks from the other co-host (10 minutes).
- ☐ Step 5: A recording of the vigil should be made available to the public through the online channels of the house of worship and law enforcement agency.
- ☐ Step 6: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.



ACTIVITY 5: PEACE, JUSTICE, AND UNITY MARCH (TWO-HOUR EVENT)EVENT)

Short Overview

This activity is intended to take place outside and the organizer can designate a walking route that starts at the house of worship or law enforcement agency and ends there or another location. Members of the house of worship, the broader community, and law enforcement can create signs that speak to matters of peace and justice, either on their own or this could be done together the week prior to the event day. The activity will include time for attendees to mingle before and after the walk. Delivery of remarks by representatives of the house of worship, law enforcement agency, and community leaders can be done before and after the walk.

Materials Needed

Poster board, markers, sound system/microphone to address crowd participants.

Location Needed

Determine walk start and end location. Map a safe route for the group walk.

Role for Faith-Based, Community or Civic Organization

To reach out to members to attend, coordinate volunteers to manage the logistics of hosting.

Role for Law Enforcement Agency

To send as many members of the local department to the activity, to designate one or two members of leadership to deliver remarks, to assist in the solicitation of donations. Law enforcement can come out of uniform but wear polos or t-shirts or badges so that community members know who they are.

How to Create Connections

This activity will allow members of the house of worship, community, and law enforcement to come together and support each other in peaceful demonstrations that will reach an even broader audience within the community by creating signs and walking through local communities.

Planning Timeline — minimum two weeks from event date, depending on permitting requirements, if any

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
- ☐ Step 2: Reach out to community organizations that engage issues of justice and ask that they designate speakers.
- ☐ Step 3: Identify and secure location (and backup location and/or date in case of bad weather); apply for any required permits for large crowds, especially if you believe the march will block streets.
- ☐ Step 4: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.



ACTIVITY 5: PEACE, JUSTICE, AND UNITY MARCH (TWO-HOUR EVENT)

Planning Timeline — continued

- ☐ Step 4: Confirm speakers from the house of worship and law enforcement agency and create the event agenda with route length included, such as “1-mile march,” and start location. Wait until the event to hand out the actual route in case of changes.
 - ☐ Step 5: Recruit volunteers to manage on-site assistance and to direct walkers along the route; leaders from a house of worship and law enforcement agency may want to walk the route in advance to be familiar with any obstacles it may present.
 - ☐ Step 6: (optional) Create a night at the house of worship to draw and make signs together.
 - ☐ Step 7: Hold event (see Day of Steps below).
 - ☐ Step 8: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
-
- ☐ Step 1: Set up committee arrive early; food and drinks should arrive 30 minutes in advance.
 - ☐ Step 2: Ensure photographers are in place along the route to take photos.
 - ☐ Step 3: Before the walk starts, have spokespersons from the house of worship and law enforcement agency provide a welcome and thoughts for the peace, justice, and unity march.
 - ☐ Step 4: Organize an activity (such as talking to three people you don’t know whose sign you like during the march) to be done during the march and offer certificates (e.g., Most interesting fact learned about police by a community member and about community member by police, most names learned along the walk, etc.) and/or small prizes for winners at the concluding event space.
 - ☐ Step 5: Once most marchers have arrived at the end location, have closing speakers summarize the march’s goals for peace and justice and thank everyone for coming.
 - ☐ Step 6: Break down.
 - ☐ Step 7: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

You can organize a virtual march where people share their thoughts and images online.

- ☐ Step 1: Create a Facebook event page.
- ☐ Step 2: Ask members of law enforcement, community organizations, and members of the house of worship to record and post a short video about their thoughts on how to support peace and justice.
- ☐ Step 3: Ask participants to post a photo with their families, carrying a sign with messages about peace and justice.
- ☐ Step 4: Take and post screenshots at the beginning and end of the virtual march.



ACTIVITY 6: ESSAY CONTEST

Short Overview

Young adult members of a house of worship, and the general public, will be encouraged to write an essay on a topic related to policing. The topic will be identified by an award committee made up of representatives from (at the minimum) a house of worship(s) and a local law enforcement agency. The topic should inquire about issues related to public safety, overcoming bias, mutual understanding, and other contemporary issues that engage the intersection between law enforcement and community safety.

Materials Needed

Plaques can be ordered for the top three winners. Local businesses can also be approached to offer a gift card to the winners.

Location Needed

None needed.

Role for Faith-Based, Community or Civic Organization

To engage their young adult members to participate in the activity, to appoint adult members to serve on the award committee, and to promote the activity in its online media.

Role for Law Enforcement Agency

To appoint members to serve on the award committee, to promote the activity in its online media, and to publicize the winner(s) to media contacts.

How to Create Connections

The award committee will facilitate connections between law enforcement officers and community leaders as they serve together. Also, essay writers will have the opportunity to consider different perspectives, including those of law enforcement, as they develop their paper.



ACTIVITY 6: ESSAY CONTEST

Planning Timeline — minimum two weeks to receive essays

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
- ☐ Step 2: Recruit an award committee, made up of membership from the agency and the house of worship.
- ☐ Step 3: Select the topic(s) to be written about, defining the specific question to address, the date of submission required (it is recommended that there be at least a two-week span: one week for submissions to be collected and one week for the award committee to read and decide on a winner(s)), categories (such as by age), and the criteria of submissions (number of words, how they are to be submitted).
- ☐ Step 4: Form a small promotion committee that will take steps including: (1) working with the house of worship to send an email and social post to members about the contest, (2) having the religious leader announce it at a service, (3) posting promotional materials on bulletin boards, (4) reaching out to local schools to promote the contest, etc.
- ☐ Step 5: Engage with local businesses to solicit gift cards or other prizes.
- ☐ Step 6: Collect submissions and distribute to the award committee.
- ☐ Step 7: Bring together (virtually or in person) the award committee to discuss the submissions and select winner(s).
- ☐ Step 8: Select the means (virtual or in person, date, time) to make the announcement of the winners.
- ☐ Step 9: Plan to announce winners at a service or stand-alone event timed with National Faith & Blue Weekend, on social media, and to local media.

Day of Steps

- ☐ Step 1: Select a member of the award committee to make the announcement.
- ☐ Step 2: Identify and publicize the virtual meeting link, if applicable.
- ☐ Step 3: Pick up the award and any prizes.
- ☐ Step 4: Ensure photographers are in place to take photos. If not in person, remember to take screenshots.
- ☐ Step 5: Have an opening speaker describe the background of the contest and National Faith & Blue Weekend.
- ☐ Step 6: Have a member of the award committee present the winner and prize.
- ☐ Step 7: Publicize the winner through the social and media channels of the law enforcement agency and the house of worship.
- ☐ Step 8: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.



ACTIVITY 7: MUSIC FESTIVAL (TWO-HOUR EVENT)

Short Overview

The concert will be an informal talent show with representatives from the house of worship and the local law enforcement agency providing musical representation. Also, a local band and the church choir can be engaged to sing at the concert. Tickets could be charged, with the proceeds donated to a charity; however, please note that law enforcement cannot gather or distribute money, so this must be done by the faith organization or a representative from the charity receiving the donation.

Materials Needed

A stage or riser if held outdoors, chairs, microphones, soundboard, and speakers/amplifiers.

Location Needed

For an outdoor setting, a park. Indoors, a fellowship hall will work well and often have the audio equipment needed.

Role for Faith-Based, Community or Civic Organization

To provide acts for the performance, to potentially host the event in their hall, to provide a leader to offer welcoming remarks, to provide a choir if possible.

Role for Law Enforcement Agency

To send members of the force to attend the performance, and if possible, to provide musicians to perform. To also have a leader of the force offer remarks to the audience.

How to Create Connections

During the performance, offer a 15-minute intermission for audience members to introduce themselves to their neighbors, with the goal of each member of the house of worship meeting at least two police officers, and each police officer meeting at least two members of the congregation.

Planning Timeline — minimum seven days from event date, preferably 30+ days

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
- ☐ Step 2: Identify and secure location (if outside, identify backup location or date in case of bad weather).
- ☐ Step 3: Design your concert — the number of musical groups, type of music, theme, food/drink options, free or ticketed. Ticketing can be set up through Eventbrite or a similar online system.
- ☐ Step 4: Recruit musical groups from the church, the community, and the law enforcement agency. The performances should be volunteer.
- ☐ Step 5: Contact local vendors to see if they will donate food or if they want to set up booths/food trucks to sell food/drink.
- ☐ Step 6: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.



ACTIVITY 7: MUSIC FESTIVAL (TWO-HOUR EVENT)

Planning Timeline — continued

- ☐ Step 7: Recruit volunteers to manage site set up and break down.
 - ☐ Step 8: Secure any audio or video needs, along with chairs and a stage.
 - ☐ Step 9: Within seven days, have a quick run through with the musical groups, representatives of the house of worship, law enforcement agency, volunteer lead, sponsors, photographer, and anyone else who needs to understand the setup and event order for planning purposes to allow for changes and updates.
 - ☐ Step 10: Confirm musical acts and create event agenda/lineup.
 - ☐ Step 11: Hold event (see Day of Steps below).
 - ☐ Step 12: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
-
- ☐ Step 1: The bands should arrive early for sound checks — at least an hour, depending on the number of musical groups in the lineup.
 - ☐ Step 2: Set up committee arrive early; food and drinks should arrive 30 minutes in advance.
 - ☐ Step 3: After most attendees arrive, have spokespersons from the house of worship and law enforcement agency provide welcoming remarks, usually within 30 minutes of the official start time.
 - ☐ Step 4: Ensure photographers are in place to take photos.
 - ☐ Step 5: Performances and intermission.
 - ☐ Step 6: Concluding remarks and thank you by faith leader and leader of the law enforcement agency to summarize the event's goals and to thank everyone for coming.
 - ☐ Step 7: Break down.
 - ☐ Step 8: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

An online concert can be scheduled where the musicians perform from their homes. To implement this option, follow the same steps as an in-person event, recruiting musicians, creating a lineup, and engaging in a rehearsal.

- ☐ Step 1: Identify musicians.
- ☐ Step 2: Establish the lineup/order of performance.
- ☐ Step 3: Select a Master of Ceremonies.
- ☐ Step 4: Promote the event and create a Facebook page to host the concert.
- ☐ Step 5: Organize a rehearsal.
- ☐ Step 6: Hold the event, livestreaming if possible to the page of law enforcement agency and the house of worship. Make the recording available afterwards to both partners.
- ☐ Step 7: Share a clip of the recording at a religious service and a Sergeant's Meeting.



ACTIVITY 8: ART FESTIVAL (THREE-HOUR EVENT)

Short Overview

This activity can take place either indoors or outside and carry a specific theme (e.g., community, peace, etc.). The art festival is a chance for members of the house of worship, the broader community, and law enforcement to meet and participate in this publicized event. The activity can be open to the community or members within the house of worship and can focus on youth art entries or various ages. The event can conclude with awards for top entries and will include time for attendees to mingle and a chance for the delivery of remarks by representatives of the house of worship and law enforcement agency. The art festival could include fine arts, theatrical performances, dance, etc.

Materials Needed

Wall space or areas where art can be hung or placed, space for performance, microphone, awards or gift certificate for winning entries, which can be sought through donations from local businesses.

Location Needed

A local park or the grounds of the house of worship. A fellowship hall can also be used or a larger common space area within the house of worship.

Role for Faith-Based, Community or Civic Organization

To reach out to members to attend, coordinate volunteers, organize contestant entries, and manage the logistics of hosting the event to create space for participant's art.

Role for Law Enforcement Agency

To send members of the local department to the activity, to designate one or two members of leadership to deliver remarks, and to designate members of the force to serve as volunteers for event set up and wrap up.

How to Create Connections

This activity can be a large-scale event and allow for sizable community involvement. Participants can remain with their art pieces and engage community and law enforcement attendees, as well as make a connection through crowd mingling. The heart of this activity is the informal conversation between officers and residents; however, many people are unsure how to start the conversation. Therefore, we suggest you encourage dialogue by asking that each community member and officer speak to three people they don't know, set up a receiving line, or create a game with prizes, such as a \$25 local restaurant gift card for those who discover three fun facts they learned from another participant.

Judges from the house of worship, community, and law enforcement can be selected or there can be a voting system created for the community to help select winners.



ACTIVITY 8: ART FESTIVAL (THREE-HOUR EVENT)

Planning Timeline — minimum 14 days from event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
 - ☐ Step 2: Identify and secure location (and backup location and/or date in case of bad weather).
 - ☐ Step 3: Reach out to local vendors to see if they will donate gift certificates.
 - ☐ Step 4: Create sign-up for participant entries to ensure space with a description of what is appropriate for the event, such as “family-friendly” or “maximum of 10 art pieces” or “dance programs 5–10 minutes” and how participants will be chosen, such as “first 5 artists to sign up” or “anyone signed up by X date.”
 - ☐ Step 5: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
 - ☐ Step 6: Confirm speakers from the house of worship and law enforcement, select artists and judges (if using), create map/layout of festival, and create agenda/timeline for event.
 - ☐ Step 7: Get volunteers to manage site set up and break down.
 - ☐ Step 8: Develop a “run of show” timeline and, within seven days, have a quick run through with the faith community host, the law enforcement agency, art judges, and artists/dancers, etc., so they can see the setup and be properly equipped.
 - ☐ Step 9: Hold event (see Day of Steps below).
 - ☐ Step 10: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
-
- ☐ Step 1: Set up committee arrive early; food and drinks (if offering any) should arrive 30 minutes in advance.
 - ☐ Step 2: After most attendees arrive, have spokespersons from the house of worship and law enforcement agency provide welcoming remarks and introduce judges (if using) and/or event moderator/emcee.
 - ☐ Step 3: Organize activity (such as talking to three artists and/or judging favorite pieces for “audience choice”).
 - ☐ Step 4: Ensure photographers are in place to take photos.
 - ☐ Step 5: Have a closing speaker to announce the winner(s) (if a contest), to summarize the event’s goals, and to thank everyone for coming.
 - ☐ Step 6: Break down.
 - ☐ Step 7: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

You can organize a virtual art gallery, complete with a selection committee and diverse mediums.

- ☐ Step 1: Recruit participants who will create art, sculptures, or theatrical pieces.
- ☐ Step 2: Create a Facebook event page to display the artwork.
- ☐ Step 3: Set a deadline for uploading artwork.
- ☐ Step 4: Send certificate to the artist whose creation gets the most likes.
- ☐ Step 5: Consider putting together a judging committee.
- ☐ Step 6: Have a judging committee select winners in categories, such as by age or type of artwork.



ACTIVITY 9: DANCE CONTEST (TWO-HOUR EVENT)

Short Overview

This activity can take place either indoors or outside and carry a specific theme (e.g., community, peace, etc.). The dance contest is a chance for members of the house of worship, the broader community, and law enforcement to meet and participate in this publicized event. The activity can be open to the community or members within the house of worship and can focus on youth dances or various ages. The event can conclude with an award ceremony for the best performance and an opening with delivery remarks by representatives of the house of worship and law enforcement.

Materials Needed

Stage or area where dances can take place, chairs, music/sound system, microphone, awards or gift certificate for winning entries, which can be sought through donations from local businesses.

Location Needed

A local park with a stage or the grounds of the house of worship. A fellowship hall can also be used or a larger common space area within the house of worship. This needs to be a place where attendees can be seated for the performances.

Role for Faith-Based, Community or Civic Organization

To reach out to members to attend, coordinate volunteers, to organize contestant entries, and to manage the logistics of hosting the event and creating a space to successfully run each performance.

Role for Law Enforcement Agency

To send members of the local agency to the activity, to designate one or two members of leadership to deliver remarks, to assist in the solicitation of donations, to designate members of the force to serve as volunteers for event set up and wrap up.

How to Create Connections

This activity can be a large-scale event and allow for sizable community involvement. Judges from the house of worship, the broader community, and law enforcement can be selected or there can be a voting system created for the attendees to help select winners. Once the performances are completed, the awards ceremony can allow attendees to interact with participants and connect through crowd mingling.

Planning Timeline — minimum 10 days before event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
- ☐ Step 2: Identify and secure location (and backup location and/or date in case of bad weather).
- ☐ Step 3: Reach out to local vendors to see if they will donate food and/or gift certificates for winners.
- ☐ Step 4: Create sign-up for participant entries to ensure space (can also hold auditions if there is a large interest to create finalists for the contest).
- ☐ Step 5: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.



ACTIVITY 9: DANCE CONTEST (TWO-HOUR EVENT)

Planning Timeline — continued

- ☐ Step 6: Confirm speakers from the house of worship and law enforcement agency, select judges, and create agenda/run-of-show.
 - ☐ Step 7: Recruit volunteers to manage site set up and break down.
 - ☐ Step 8: Within seven days, have a quick run through with representatives of the contestants, representatives of the house of worship and law enforcement agency, volunteer lead, sponsors, photographer, and anyone else who needs to understand the setup and event order for planning purposes to allow for changes and updates. If time and available location, have a final dress rehearsal.
 - ☐ Step 9: Hold event (see Day of Steps below).
 - ☐ Step 10: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
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- ☐ Step 1: Set up committee arrive early; food and drinks should arrive 30 minutes in advance.
 - ☐ Step 2: Perform equipment audio/visual check.
 - ☐ Step 3: After most participants and audience members arrive, have spokespersons from the house of worship and law enforcement agency provide welcome, thoughts, and introduce judges.
 - ☐ Step 4: Ensure photographers are in place to take photos.
 - ☐ Step 5: Performance (intermission can be included; depending on the number of dances chosen).
 - ☐ Step 6: Have a closing speaker to summarize the event's goals, announce the winner(s), thank everyone, and signal closing of the event.
 - ☐ Step 7: Break down.
 - ☐ Step 8: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

A video dance contest can be organized; make sure to include dancers from the house of worship and the law enforcement agency as well!

- ☐ Step 1: An event page is created on the house of worship's social media platform(s).
- ☐ Step 2: A welcoming video is taped by the faith leader and by the law enforcement leader.
- ☐ Step 3: A deadline is set for participants to submit their clips, which must be less than a designated length.
- ☐ Step 4: House of worship members and law enforcement members are invited to view and 'like' the videos.
- ☐ Step 5: The promotional committee selects a winning video or designates categories for winners. A special win is provided to the video with the most likes.
- ☐ Step 6: Trophies can be sent to the winners.



ACTIVITY 10 - PICNIC/BARBECUE (TWO-HOUR EVENT)

Short Overview

An open-air activity with an indoor backup option, the picnic is a chance for members of the house of worship, the broader community, and law enforcement to meet in an informal setting. The activity will include time for attendees to eat and mingle and a chance for the delivery of remarks by representatives of the house of worship and law enforcement.

Materials Needed

Tables, tablecloths, plates, cutlery, and cups for food and beverages. A megaphone or microphone and speaker for the delivery of remarks. Food can be sought through donations from local businesses or as a potluck. Name tags and markers.

Location Needed

A local park or the grounds of the house of worship. A fellowship hall can be used as a rain backup.

Role for Faith-Based, Community or Civic Organization

To reach out to members to attend, coordinate volunteers, organize the food, and manage the logistics of hosting the event.

Role for Law Enforcement Agency

To send members of the local agency to the activity, to designate one or two members of leadership to deliver remarks, to designate members of the force to serve as volunteers for event set up and wrap up.

How to Create Connections

The heart of this activity is the informal conversation between officers and residents; however, many people are unsure how to start the conversation. Therefore, we suggest you encourage dialogue by asking that each community member and officer speak to three people they don't know, set up a receiving line, or create a game with prizes, such as a \$25 local restaurant gift card for those who discover three fun facts they learned from an officer.



ACTIVITY 10 - PICNIC/BARBECUE (TWO-HOUR EVENT)

Planning Timeline - minimum seven days from event date, preferably 60+ days

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
 - ☐ Step 2: Identify and secure location (and backup location and/or date in case of bad weather).
 - ☐ Step 3: Reach out to local vendors to see if they will donate food; create alternate plans for a potluck.
 - ☐ Step 4: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
 - ☐ Step 5: Confirm speakers from the house of worship and law enforcement agency and create an agenda.
 - ☐ Step 6: Recruit volunteers to manage site set up and break down.
 - ☐ Step 7: Within seven days, have a quick run through with representatives of the house of worship, law enforcement agency, volunteer lead, sponsors, photographer, and anyone else who needs to understand the setup and event order for planning purposes to allow for changes and updates.
 - ☐ Step 8: Hold event (see Day of Steps below).
 - ☐ Step 9: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
-
- ☐ Step 1: Set up committee arrive early; food and drinks should arrive 30 minutes in advance.
 - ☐ Step 2: After most attendees arrive, have spokespersons from house of worship and law enforcement agency provide welcoming remarks, usually within 30-60 minutes of official start time and at least by the halfway point of the event.
 - ☐ Step 3: Organize activity (such as talking to three people you don't know).
 - ☐ Step 4: Ensure photographers are in place to take photos.
 - ☐ Step 5: Have a closing speaker to summarize the event's goals and to thank everyone for coming.
 - ☐ Step 6: Break down.
 - ☐ Step 7: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

You can organize a virtual potluck where law enforcement members and members of the house of worship bless the food, share recipes, take photographs of culinary creations being prepared and enjoyed, and put together a cookbook for distribution.

- ☐ Step 1: Create an event page on Facebook.
- ☐ Step 2: Have participants post their favorite recipes.
- ☐ Step 3: Have the faith leader tape a recording of blessing the food.
- ☐ Step 4: Post photos of the prepared food and of sharing the food with family members.
- ☐ Step 5: Consider putting together a cookbook with the recipes and photos for distribution to members of the house of worship.



ACTIVITY 11 - ATHLETIC EVENT (TWO-HOUR EVENT)

Short Overview

An activity that brings community members and law enforcement officers together through an informal athletic event, such as a softball or basketball game.

Materials Needed

Water, light snacks, colored 'pennies' (can be picked up at a local sporting goods store), sports equipment.

Location Needed

Either a baseball/softball diamond or a basketball court. Volleyball or kickball is also an option. Fields and courts can usually be reserved through a local recreation department.

Role for Faith-Based, Community or Civic Organization

To invite members to participate; reach out to the youth group, members men's and women's groups, etc. To designate a member of leadership to deliver the welcoming and closing remarks.

Role for Law Enforcement Agency

To send members to participate. To designate a member of leadership to deliver welcoming and closing remarks.

How to Create Connections

Rather than have teams be law enforcement vs. community members, mix them up to create blended teams. During the game, have the leadership and community leader take turns blowing a whistle to stop the game and ask a question about the community and about the law enforcement agency. Whichever team answers correctly first earns their team a point. Then restart the game. After the game, encourage the teams to go to a local restaurant to celebrate or have a tables set up nearby with snacks and water/soft drinks to mingle and talk.

Planning Timeline - minimum seven days from event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
- ☐ Step 2: Identify a date and secure location (and backup date in case of bad weather). Decide if you want to provide refreshments, such as water, soft drinks, or snacks, to the team members as well as spectators.
- ☐ Step 3: Reach out to members of the law enforcement department and the house of worship to secure player sign-ups; ensure at least 20 people for a softball game and 10 for a basketball game. Remember to find coaches and umpires to support the game.
- ☐ Step 4: Buy (or ask for donation of) a trophy from a local sports shop to provide to the winner. Alternatively, you can create certificates for each of the winners with a place to add their name and for representatives of the law enforcement agency and house of worship to pre-sign on the bottom.



ACTIVITY 11 - ATHLETIC EVENT (TWO-HOUR EVENT)

Planning Timeline - continued

- ☐ Step 5: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
 - ☐ Step 6: Confirm players from the house of worship and law enforcement agency. You may include fun/unusual/humorous facts about the players to set the mood. You can either assign teams in advance or bring markers and paper to write names down and draw teams at the event.
 - ☐ Step 7: Recruit volunteers to manage site set up and break down, including how you will handle water/snack distribution.
 - ☐ Step 8: Hold event (see Day of Steps below).
 - ☐ Step 9: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
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- ☐ Step 1: Set up committee, food/drink, players, coaches, and umpires should arrive 30 minutes before the game warm-up starts.
 - ☐ Step 2: Ensure photographers are in place to take photos.
 - ☐ Step 3: Have pre-game remarks delivered by a faith leader and leader of the law enforcement agency.
 - ☐ Step 4: Start game, keep score, announce a winner.
 - ☐ Step 5: Have closing remarks delivered by a faith leader and representative of the law enforcement agency with a summary of the event's success and a thank you for all attendees.
 - ☐ Step 6: Break down.
 - ☐ Step 7: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

A virtual gaming contest can be held through an online game, such as Madden, Fortnite, or NBA 2K.

- ☐ Step 1: Identify players and the video game to be used.
- ☐ Step 2: Make teams, mixing players between law enforcement agency and members of the house of worship.
- ☐ Step 3: Schedule the game and, if possible, utilize Twitch or other gaming service to broadcast the competition on the Facebook pages of the house of worship
- ☐ Step 4: If you have a lot of participants, you can organize a bracket and then have a tournament.
- ☐ Step 5: If the contest is not being played live, select a game and the criteria for how it will be played and the day on which it will be played. Then have players take a screenshot of their score and post it to a Facebook event page.
- ☐ Step 6: Order a trophy and send it to the winner.



ACTIVITY 12: PARADE (ONE-HOUR EVENT)

Short Overview

This activity is designed to be a short-and-sweet way to bring the community and law enforcement together. A parade of people, bikes, and cars will be lined up, intermingling patrol cars and community cars. Every car will have a pro-community message attached to each side. Children will be encouraged to make signs and decorate cars. Floats could also be designed. The parade will follow a designated route, and houses and businesses on the route will be encouraged to make and display their own signs. You can add a rally prior to the drive and/or a small rally at the conclusion of the drive to support the participants and to thank them.

Materials Needed

Poster paper, markers, balloons, tape. Blue painters tape to attach signage. A megaphone will be needed if a congregational leader plans to speak during the parade. Be sure to research any permitting requirements needed for parades in your community.

Location Needed

The drive will be outdoors along a prescribed route. We recommend approximately a mile or less as you will be driving slowly and have multiple vehicles. We also recommend choosing a popular retail or residential area or major streets around a key neighborhood meeting point like a house of worship or a community center. Before the drive, poster and sign making can be done indoors, such as in a fellowship hall.

Role for Faith-Based, Community or Civic Organization

To designate a member of leadership to speak at the kick-off/conclusion of the drive and to encourage members to attend.

Role for Law Enforcement Agency

To designate a member of department leadership to speak at the kick-off and/or conclusion of the drive and to encourage members of the force to drive their vehicles at the activity.

How to Create Connections

Through informal conversations at the sign-making and car-decorating session, as well as at the pre- and post-parade rally, if you choose to have one.



ACTIVITY 12: PARADE (ONE-HOUR EVENT)

Planning Timeline — minimum seven days from event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency. Multiple houses of worship can also participate, as can multiple law enforcement agencies.
 - ☐ Step 2: Set the time and date for the activity; the line-up time should be 30 minutes before the parade begins.
 - ☐ Step 3: Work with law enforcement to establish a route for the parade and acquire any permits that may be necessary in your community; also establish a line-up location, such as a house of worship parking lot.
 - ☐ Step 4: Host a call with leaders for the participating organizations to discuss the logistics.
 - ☐ Step 5: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
 - ☐ Step 6: Make and distribute a poster to homes and businesses along the route, encouraging residents and business owners to keep their lights on and to make their signs. Suggest pro-community messages that can be used.
 - ☐ Step 7: Identify an opening and closing speaker from law enforcement and from a house of worship.
 - ☐ Step 8: Identify the space and time for sign-making and car- or bike-decorating sessions. We recommend this be done in advance; however, you can add these sessions to the beginning of your parade event.
 - ☐ Step 9: Hold event (see Day of Steps below).
 - ☐ Step 10: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
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- ☐ Step 1: Gather posters/signs to adhere to cars.
 - ☐ Step 2: Arrive at the line-up location and have volunteers help direct cars to mix between law enforcement and civilian vehicles.
 - ☐ Step 3: After most cars arrive, have spokespersons from the house of worship and law enforcement provide welcoming remarks through megaphones. Some houses of worship have an FM broadcast station that can be used to deliver remarks.
 - ☐ Step 4: Commence driving the route. Law enforcement may be able to provide an escort so that cars can proceed safely in a line and at a slow space.
 - ☐ Step 5: Ensure photographers are in place along the route to take photos.
 - ☐ Step 6: At the end of the route, which should be where the lineup occurred, have closing remarks delivered.
 - ☐ Step 7: Break down.
 - ☐ Step 8: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.



ACTIVITY 13: LAW ENFORCEMENT OPEN HOUSE (TWO-HOUR EVENT)

Short Overview

An informal activity that is kid-oriented. Officers will bring their (safe) equipment and cruisers to the parking lot of a house of worship where children will have the chance to interact with the equipment, such as turning on and off the lights of a cruiser. Adults can also have a meaningful conversation with law officers to better understand how and why equipment is utilized.

Materials Needed

Light food, coffee, and drinks. Often can be secured through donations by a local supermarket or restaurant.

Location Needed

A parking lot, preferably the house of worship so that congregation members can feel comfortable.

Role for Faith-Based, Community or Civic Organization

To host the event.

Role for Law Enforcement Agency

To send officers and equipment to the activity.

How to Create Connections

Informal connections will be created between officers and congregants. The heart of this activity is the informal conversation between officers and residents; however, many people are unsure how to start the conversation. Therefore, we suggest you encourage dialogue by creating a game with prizes, such as police logoed pens or pads of paper for every child who can tell the officers three facts they learned from their visit that day. You can also create scorecards with checkboxes or Bingo cards with squares that require kids to go from station to station to learn a fact about that piece of law enforcement equipment or the community. To add an additional level of depth, adults can speak with law enforcement officers about the equipment and how they decide when to use them and what goes into their decision making.

Planning Timeline — minimum seven days before event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
- ☐ Step 2: Identify and secure location (and backup location and/or date in case of bad weather). Notify nearby neighbors that there will be sirens being pressed during the time of the event and invite them to attend.
- ☐ Step 3: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.



ACTIVITY 13: LAW ENFORCEMENT OPEN HOUSE (TWO-HOUR EVENT)

Planning Timeline — continued

- ☐ Step 4: Confirm speakers from the house of worship and law enforcement agency and create event agenda.
 - ☐ Step 5: Recruit volunteers to manage site set up and break down.
 - ☐ Step 6: Organize an activity (such as talking to three people you don't know, three fun facts you learned today, or a Bingo card/checklist to show you visited each station) to be done during the event and offer certificates and/or small prizes for those who complete the task.
 - ☐ Step 7: Hold event (see Day of Steps below).
 - ☐ Step 8: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
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- ☐ Step 1: Law enforcement arrive early to the location and set up stations for visitation (should have markers, stamps, or hole punches to mark off gamecards, if using); members of the congregation arrive early to volunteer.
 - ☐ Step 2: Ensure photographers are in place to take photos.
 - ☐ Step 3: After most attendees arrive, have spokespersons from the house of worship and law enforcement agency provide welcoming remarks, usually within 30–60 minutes of official start time, and at least by the halfway point of the event.
 - ☐ Step 4: Tour/meet and greet occurs.
 - ☐ Step 5: Have a closing speaker to summarize the event's goals and to thank everyone for coming.
 - ☐ Step 6: Break down.
 - ☐ Step 7: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

Law enforcement officers can create a video tour of their office and walk through the different equipment that they utilize.

- ☐ Step 1: A welcoming video is taped by both the faith leader and a leader from the law enforcement agency on a Facebook page created for the event.
- ☐ Step 2: Law enforcement officers create and post small videos on the different equipment in their office.
- ☐ Step 3: Children from the house of worship post comments, asking questions about the different equipment.
- ☐ Step 4: Law enforcement officers provide responses and answers.



ACTIVITY 14: FOOTBALL TAILGATE (TWO-HOUR EVENT)

Short Overview

This activity can take place at a parking lot near the football stadium or at a public park or the premises of a house of worship (if the game is being played without a crowd). Football Tailgate is a chance for members of the house of worship, law enforcement, and the broader college football community to meet and participate in a celebration of their local college or high-school team. This activity can include grilling, games such as cornhole, and time to mingle between law enforcement and the community. The activity can also include a raffle for items donated by local businesses, and/or a chili contest or ice cream social.

Materials Needed

Outdoor grill, cornhole (or any tailgating game), game day paraphernalia. A television or projector and screen to broadcast the game, if possible.

Location Needed

A parking lot at the local college football stadium, a public park or on the premises of a house of worship.

Role for Faith-Based, Community or Civic Organization

To invite members to participate; if a high school game, reach out to families of students and if a college game, reach out to students; organize the food; organize tailgating games; designate volunteer coordinators. To have a faith leader deliver remarks at the start or conclusion of the event.

Role for Law Enforcement Agency

To send members of the local department to the activity; designate one or two members of the force to serve as volunteers for event set up and wrap up. To have a member of the force deliver remarks at the start or conclusion of the event.

How to Create Connections

The heart of this activity is unity between officers and residents over the shared support of their local football team. Attendees should share food and have informal discussions.



ACTIVITY 14: FOOTBALL TAILGATE (TWO-HOUR EVENT)

Planning Timeline — minimum seven days before event date

- ☐ Step 1: Reach out to the house of worship of law enforcement agency
- ☐ Step 2: Secure location and date and team to support
- ☐ Step 3: Reach out to local vendors to see if they will donate food; purchase tailgate food that can be easily cooked on a grill such as hot dogs and hamburgers. Secure tailgating games such as cornhole and horseshoes.
- ☐ Step 4: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social post to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
- ☐ Step 5: Recruit volunteers for setting up and breaking down.
- ☐ Step 6: Within seven days of the event, coordinate with all representatives to ensure the supply of games and food is managed.
- ☐ Step 7: Hold event (see Day of Steps below).
- ☐ Step 8: Send pictures and summary to National Faith and Blue Staff on the event.

Day of Steps

- ☐ Step 1: Set up team arrive early; food and drinks should arrive 30 mins in advance.
- ☐ Step 2: After most attendees arrive, have a spokesperson from the house of worship and law enforcement provide welcoming remarks, usually after 30 mins of the official start.
- ☐ Step 3: Organize activities such as cornhole and horseshoes between law enforcement and the house of worship members during halftime.
- ☐ Step 4: Ensure photographers are in place to take photos
- ☐ Step 6: Have closing remarks to summarize the event's goals and thank everyone for coming.
- ☐ Step 7: Break down
- ☐ Step 8: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

- ☐ Step 1: Create a Facebook event page
- ☐ Step 2: Organize house football viewing parties across multiple homes, at least one for law enforcement and one from the house of worship, and connect via zoom.
- ☐ Step 3: Have law enforcement and faith leaders deliver welcoming remarks
- ☐ Step 4: At halftime, have the viewing parties each offer a cheer with a faith leader and member of law enforcement serving as the judge to determine the winner (a trophy could be secured and provided to the winner)



ACTIVITY 15: MOVIE NIGHT (THREE-HOUR EVENT)

Short Overview

This activity offers a social way for law enforcement and the community to get to know each other. In the activity, a portable screen is put up either indoors or on a field, and a family-friendly movie is shown. Food stations can be set up and opening remarks can be delivered by officers, community leaders, and religious leaders. The activity can also include a raffle (local businesses can be approached to donate items) with the funds going to a local charity. Face painting can also be provided.

Materials Needed

Portable screen, LCD projector, extension cord, DVD player or laptop with Internet connection, microphone and speaker (if a lot of people are expected), tables, garbage bin.

Location Needed

Open field, parking lot, or auditorium (consider a worship or social hall). An inclement weather backup is strongly recommended.

Role for Faith-Based, Community or Civic Organization

To invite members to participate, coordinate volunteers, co-manage logistics, provide space if needed, and have a member of the clergy offer opening remarks.

Role for Law Enforcement Agency

To send members of the local agency to the activity, to designate one or two members of leadership to deliver remarks, to designate members of the force to serve as volunteers for event set up and wrap-up.

How to Create Connections

The heart of this activity is in creating informal connections between community members and law enforcement officers. For that purpose, the event should start at least 20 minutes before the movie starts for casual conversation, and an intermission can be held midway through the screening. During the intermission, audience members can introduce themselves to their neighbors, with the goal of each member of the house of worship meeting at least two police officers, and each police officer meeting at least two members of the public.



ACTIVITY 15: MOVIE NIGHT (THREE-HOUR EVENT)

Planning Timeline — minimum 10 days before event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
- ☐ Step 2: Secure location, date, and film to show
- ☐ Step 3: Reach out to local vendors to see if they will donate food or items for a raffle. Optional: Secure games such as cornhole and horseshoes.
- ☐ Step 4: Secure the screening items (projector, etc).
- ☐ Step 5: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social post to members about the event, (2) having the religious leader announce it at a worship service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
- ☐ Step 6: Recruit volunteers for setting up and breaking down.
- ☐ Step 7: Within seven days of the event, coordinate with all representatives to ensure all items are secured.
- ☐ Step 8: Hold event (see Day of Steps below).
- ☐ Step 9: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Day of Steps

- ☐ Step 1: Set up team should arrive early; food and drinks should arrive 30 minutes in advance. Tables for food should be set up on the periphery. Remember trash bins!
- ☐ Step 2: Ensure photographers are in place to take photos.
- ☐ Step 3: After most attendees arrive, have a spokesperson from the house of worship and law enforcement provide welcoming remarks before the movie commences.
- ☐ Step 4: Have intermission/meet your neighbor.
- ☐ Step 5: Have closing remarks to summarize the event's goals and thank everyone for coming.
- ☐ Step 6: Break down.
- ☐ Step 7: Send photos with descriptions/captions to sponsoring organizations, including the house of worship, law enforcement agency liaison, Faith & Blue, and any sponsors.

Virtual Programming

- ☐ Step 1: Create a Facebook event page
- ☐ Step 2: Select the film and create a Zoom link. Have a tech-savvy volunteer share their screen and display the movie across their connection. Alternatively, every streaming service offers "watch parties" where many viewers can watch the same movie at the same time and even offer comments in real time. This includes Disney + (Group Watch), Hulu (Watch Party), Amazon (Watch Party), and Netflix (Teleparty). Other services include TwoSeven and Scener.
- ☐ Step 3: Have law enforcement and faith leaders deliver welcoming remarks (via Zoom).
- ☐ Step 4: Movie time!



ACTIVITY 16: TRUNK OR TREAT (TWO-HOUR EVENT)

Short Overview

A trunk or treat event in which the community and the police host a safe and secure environment to trick or treat for the children while allowing the community to get to better know the police that serve it. A parking lot is utilized for children to get to try out their Halloween costumes early, and officers can provide a safety briefing for parents on how to keep safe while trick or treating, when at home, at work, and in transit. Officers can also provide car seat install and safety checks. The event can be combined with an ice cream social. Face painting can also be provided. Office vehicles and equipment can be on hand.

Materials Needed

Tables for any treats provided by the house of worship or law enforcement, a microphone and speaker, and garbage bins.

Location Needed

A parking lot at a local house of worship or governmental office.

Role for Faith-Based, Community or Civic Organization

To invite members to participate, coordinate volunteers, co-manage logistics, provide space if needed, and have a member of the clergy offer opening remarks.

Role for Law Enforcement Agency

To send members of the local agency to the activity, to designate one or two members of leadership to deliver remarks, to designate members of the force to serve as volunteers for event set up and wrap-up, and to man a few treat stations. If a safety briefing is offered, to provide the instruction.

How to Create Connections

This activity creates connections through informal conversations. Officers should circulate during the event and introduce themselves, along with manning the treat stations. A fun activity may be added (such as talking to three people you don't know, three fun facts you learned today, or a Bingo card/checklist to meet/find different people, such as the Police Chief, the clergy leader, etc.).



ACTIVITY 16: TRUNK OR TREAT (TWO-HOUR EVENT)

Planning Timeline — minimum 10 days before event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
- ☐ Step 2: Identify and secure location (and backup location and/or date in case of bad weather).
- ☐ Step 3: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a worship service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
- ☐ Step 4: Confirm speakers from the house of worship and law enforcement agency and create event agenda.
- ☐ Step 5: Recruit volunteers to manage site set up and break down.
- ☐ Step 6: Organize the connection activity and a prize for those who complete the task.
- ☐ Step 7: Hold event (see Day of Steps below).
- ☐ Step 8: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.

Day of Steps

- ☐ Step 1: Set up team should arrive early; people with trunks should arrive 15 minutes early. The event should be held before dark to ensure young children are able to participate. Tables for food should be set up on the periphery. Remember trash bins!
- ☐ Step 2: Ensure photographers are in place to take photos
- ☐ Step 3: After most attendees arrive, have a spokesperson from the house of worship and law enforcement provide welcoming remarks. Additionally the activity should be introduced and shared out.
- ☐ Step 4: Have closing remarks to summarize the event's goals and thank everyone for coming.
- ☐ Step 5: Break down.
- ☐ Step 6: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

- ☐ Step 1: Create a Facebook event page; invite members of the house of worship and law enforcement.
- ☐ Step 2: Have families make short videos of their children dressed up for Halloween and post them on the Facebook event page.
- ☐ Step 3: Tape remarks from law enforcement and faith leaders to add to the page.



ACTIVITY 17: COMMUNITY TAG SALE (THREE-HOUR EVENT)

Short Overview

An activity where community members are able to clean out their attics/garages and sell extra items. Officers can set up a station offering safety briefings, VIN etching, or bike registration on site. The event can also be combined with an ice cream social, and face painting can also be provided. Office vehicles and equipment can be on hand.

Materials Needed

Tables for people to use to display their wares. They can be provided by the house of worship or law enforcement, a microphone and speaker, and garbage bins.

Location Needed

A parking lot at a local house of worship or governmental office.

Role for Faith-Based, Community or Civic Organization

To invite members to participate, coordinate volunteers, co-manage logistics, provide space if needed, and have a member of the clergy offer opening remarks.

Role for Law Enforcement Agency

To send members of the local agency to the activity, to designate one or two members of leadership to deliver remarks, to designate members of the force to serve as volunteers for event set up and wrap-up, and to run a few stations. If a safety briefing is offered, to provide the instruction.

How to Create Connections

This activity creates connections through informal conversations. Officers should circulate during the event and introduce themselves, along with running the stations. A fun activity may be added (such as talking to three people you don't know, three fun facts you learned today, or a Bingo card/checklist to meet/find different people, such as the Police Chief, the clergy leader, etc.), with winners offered a donated prize.



ACTIVITY 17: COMMUNITY TAG SALE (THREE-HOUR EVENT)

Planning Timeline — minimum 14 days before event date

- ☐ Step 1: Reach out to the house of worship or law enforcement agency.
- ☐ Step 2: Identify and secure location (and backup location and/or date in case of bad weather).
- ☐ Step 3: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a worship service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
- ☐ Step 4: Publicize the event widely, including on Next Door, Craigslist, and through posters that can be provided to local businesses to display.
- ☐ Step 5: Consider inviting food trucks to sell during the event.
- ☐ Step 6: A registration link should be created where people, particularly those from the local house of worship, can apply to have a table at the event.
- ☐ Step 7: Confirm speakers from the house of worship and law enforcement agency and create event agenda.
- ☐ Step 8: Recruit volunteers to manage site set up and break down.
- ☐ Step 9: Confirm tables for those who are going to be selling items.
- ☐ Step 10: Organize the connection activity and a prize for those who complete the task.
- ☐ Step 11: Hold event (see Day of Steps below).
- ☐ Step 12: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.

Day of Steps

- ☐ Step 1: Set up team should arrive early; sellers should arrive at least 30 minutes early. The event should be held around late morning/early afternoon. Tables for food should be set up on the periphery. Remember trash bins!
- ☐ Step 2: Ensure photographers are in place to take photos.
- ☐ Step 3: After most attendees arrive, have a spokesperson from the house of worship and law enforcement provide welcoming remarks. Additionally the activity should be introduced and shared out.
- ☐ Step 4: Have closing remarks to summarize the event's goals and thank everyone for coming.
- ☐ Step 5: Break down.
- ☐ Step 6: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

- ☐ Step 1: Create a Facebook event page; invite members of the house of worship and law enforcement.
- ☐ Step 2: People can then post to the page items that they are selling, along with the price.
- ☐ Step 3: Tape remarks from law enforcement and faith leaders to add to the page.
- ☐ Step 4: Item pick-up can be then coordinated on a set date, hosted by the law enforcement agency or house of worship.



ACTIVITY 18: COMMUNITY SERVICE PROJECT (FOUR-HOUR EVENT)

Short Overview

Collaborating with a local community service organization, the house of worship and law enforcement agency provide volunteer staffing to a local initiative. Examples can include helping with a Habitat for Humanity build, organizing food at a food bank, or participating in a river clean-up.

Materials Needed

The materials will usually be provided by the volunteer organization. If possible, volunteers can wear t-shirts, which can be acquired through the National Faith & Blue Weekend website.

Location Needed

The location will be provided by the volunteer organization.

Role for Faith-Based, Community or Civic Organization

To recruit members to participate in the activity. To have a faith leader offer welcoming and closing prayers for the activity.

Role for Law Enforcement Agency

To recruit members of the law enforcement agency to participate in the activity. To have a leader offer welcoming and closing remarks for the activity.

How to Create Connections

Participants should be mixed to ensure that law enforcement officers and members of the house of worship are working side by side. The heart of this activity is the informal conversation between officers and residents. However, many people are unsure of how to start the conversation. Therefore, we suggest you encourage dialogue by asking that each community member and officer speaks to three people they don't know, set up a receiving line, or create a game with prizes, such as a \$25 local restaurant gift card for those who discover three fun facts they learned about another participant.



ACTIVITY 18: COMMUNITY SERVICE PROJECT (FOUR-HOUR EVENT)

Planning Timeline - minimum seven days from event date, though some nonprofits need 30+ days' notice

- ☐ Step 1: Identify a nonprofit/volunteer organization that has opportunities for groups of 20 or more participants.
 - ☐ Step 2: Reach out to a local house of worship or law enforcement agency to solicit their participation.
 - ☐ Step 3: Identify and secure activity and volunteer details.
 - ☐ Step 4: Form a small promotion committee that will take steps including: (1) working with the house of worship and law enforcement agency to send an email and post on social media to members about the event, (2) having the religious leader announce it at a religious service, (3) posting promotional materials on bulletin boards, (4) identifying event photographers, etc.
 - ☐ Step 5: Create an agenda and/or timeline of events for participants that includes information on the nonprofit/volunteer organization with which you will be working.
 - ☐ Step 8: Hold event (see Day of Steps below).
 - ☐ Step 9: Compile contact information from attendees and send a thank you note to attendees, nonprofit organization, and anyone else involved.
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- ☐ Step 1: Set up a check-in table or have 2-4 volunteers with clipboards checking in attendees, especially if they will have differing assignments; hand out T-shirts (if you are using).
 - ☐ Step 2: Ensure photographers are in place to take photos.
 - ☐ Step 3: Have opening remarks delivered by a faith leader and leader of the law enforcement agency.
 - ☐ Step 4: Participate in activity, taking photographs.
 - ☐ Step 5: Have closing remarks delivered by a faith leader and representative of the law enforcement agency with a summary of the event's success and a thank you to the nonprofit host organization and all attendees. Pose for group photo.
 - ☐ Step 6: Break down (if necessary).
 - ☐ Step 7: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

Virtual Programming

A food drive can be established where members of the house of worship and law enforcement agency collect and then drop off food at a local food bank. The food can be dropped off at a specific time, and the volunteers can be photographed together, wearing masks, or a compilation of photos of each drop can be created.

- ☐ Step 1: Identify and reach out to a local food bank.
- ☐ Step 2: Establish a time by which the food will be collected and a location to gather the food.
- ☐ Step 3: Have participants drop off food at the local law enforcement agency or house of worship.
- ☐ Step 4: On an arranged day, have participants together collect the food, organize a car caravan, and drop off the food at the food bank. Remember to take a socially distanced photograph.



SPECIAL ACTIVITY: HOST A BLOOD DRIVE

Short Overview

We are excited to share that MovementForward, Inc. has partnered with the American Red Cross to facilitate a community service project. This partnership will afford the opportunity for houses of worship and law enforcement agencies to work together to host a blood drive. There is also a special focus for these events to inform the public about sickle cell disease.

What Red Cross will Provide

- **Planning Assistance** — The Red Cross representative will work with you to plan and organize the blood drive.
- **Recruitment Tools** — The Red Cross representative will help you determine how many donors you need and how to recruit them, including an online scheduling tools for your donors.
- **Equipment & Supplies** — The Red Cross bring everything we need to your location, set it up and take it down at the end, including snacks and drinks.
- **Trained Staff** — The Red Cross staff will confidentially screen donors and collect donations, safely and professionally.

Location Needed

You will need a suitable inside space to host the blood drive — at least 1,200 square feet of open, climate-controlled space with at least four electrical outlets, bathroom access nearby and tables and chairs. A house of worship fellowship hall will serve well

Role for Faith-Based, Community or Civic Organization

To provide space to host the blood drive, to recruit volunteers to provide staffing during the drive, to share news about the blood drive to the congregation and recruit donors. The community group can also help advertise the drive to the public. Because black donors are underrepresented, there is a particular value in reaching out to the black community to become donors to help close the sickle cell gap.

Role for Law Enforcement Agency

To recruit volunteers to provide staffing during the drive, to share news about the blood drive to fellow officers and to recruit donors. A PIO or other public-facing staff position can also work on promoting the drive to the public.

How to Create Connections

A representative from the House of Worship and the Law Enforcement agency should be on hand to recruit donors as they come in. Having shift sign-ups might help. While donors are awaiting their turn, they can be provided with information on Faith & Blue and how the community can work together to create safe and just communities.

Planning Timeline

- ☐ Step 1: Reach out to the house of worship or law enforcement agency and choose an event coordinator.
- ☐ Step 2: Email the special account blooddrive@faithandblue.org to let us know that you are interested in hosting a blood drive, and the contact information for your event coordinator.
- ☐ Step 3: A member of our staff will reach out to the coordinator and connect them with a local Red Cross representative who will provide detailed information and support them in preparing and executing your blood drive.



SPECIAL ACTIVITY: HOST A BLOOD DRIVE

About Sickle Cell Disease

Who is impacted by sickle cell disease?

Approximately 100,000 people in the U.S. are living with sickle cell disease. Most people with sickle cell disease are African American or of African descent. In fact, the disease affects 1 out of every 365 African American babies born in this country.

What is sickle cell disease?

Sickle cell disease causes red blood cells to be hard and crescent-shaped (like a sickle) instead of soft and round. As a result, it is difficult for blood to flow smoothly and carry enough oxygen to the rest of the body, which may result in severe pain, organ and tissue damage, or even strokes.

How is sickle cell disease treated?

Blood transfusions help provide a lifesaving treatment during a sickle cell pain crisis by replacing sickled red blood cells with healthy red blood cells. This helps deliver oxygen to tissues and organs and unblock blood vessels. Donated blood is the only source of this treatment.

How can I help?

Blood donors have the unique ability to help patients with sickle cell disease. A person with sickle cell disease may need a precise pairing with a blood donor, especially if frequent transfusions are necessary. If a patient receives a transfusion of a blood type that is not a close match, they may form antibodies against the mismatched antigens. To help avoid transfusion-related complications, a patient is more likely to find the most compatible blood match from a donor of the same race or similar ethnicity.

	Population	% of Population Donating	% of Red Cross Donations
African American	13%	0.45%	3.7%
Asian	6%	0.7%	2.6%
Caucasian	76%	1.1%	86%
2+ Races	2.7%	0.8%	1.3%
Native American	1.3%	0.4%	0.4%

Did you know?

To meet the needs of patients, the Red Cross needs to collect nearly 13,000 blood donations and more than 2,600 platelet donations every day.

84% of donations are collected at community-based blood drives, hosted by generous sponsors—close to where people live and work.

For more information about this partnership please visit: faithandblue.org/blooddrive



ACTIVITY 19: CITIZENS' ACADEMY

Short Overview

A citizens' academy is a forum designed to offer a structure for the flow of information from local law enforcement and policy makers to community residents that helps disburse and explain rules, regulations, laws, and guidelines. It is a voluntary collaboration set up by interested residents, local law enforcement, and elected officials who hold hired, appointed, or elected positions in capacities that impact community relations within the local area.

Resources Needed

It is recommended that a minimum of 10 people from the community who have expressed interest are identified before creating a citizens' academy class or session. Developing an agenda and securing the participation of local law enforcement participation are the first steps toward success.

Location Needed

The Citizens' Academy sessions should be held at a location accessible to the public. We also recommend choosing a popular retail or residential area or major streets around a key neighborhood meeting point like a house of worship or a community center. Prior to the meetings, poster and directional signage can be posted indoors, such as in a fellowship hall.

Role for Faith-Based, Community or Civic Organization

To designate a member of congregational leadership to speak or greet at meetings and be a host site for the sessions.

Role for Law Enforcement Agency

To designate a member of department leadership to facilitate the dissemination of policing information, to serve as advisor to sessions on law enforcement guidelines, and to encourage audience or attendees to get engaged and provide feedback to local law enforcement.

How to Create Connections

Content covered in a Citizens' Academy are as unique as the areas they cover, so their approach to information dissemination may also vary. Each planning law enforcement representative or zone liaison should make a point of gaining a good working knowledge of the community in its zone or area. With the flow of information coming from local law enforcement to the local community, careful listening and discussion in advance will help law enforcement devise an effective communication approach. A meeting between local law enforcement and the citizens' academy coordinator is recommended to keep the approach under review.

The citizens' academy coordinator role is to coordinate with the local community and local law enforcement. Both the community in general and the citizens' academy coordinator will need to have ready access to information on law enforcement guidelines and development plans. It is therefore essential that local law enforcement make this information available to the citizens' academy coordinator.

Connections can be created through respectful interaction, informal and formal exchange of ideas and knowledge.

Acknowledgment of the parties' perspectives is also an important way to create connections. Each community council should



ACTIVITY 19: CITIZENS' ACADEMY

appoint one person as their point of contact for the local law enforcement on all planning matters, provide contact information, and inform the local law enforcement of community concerns and needs accordingly. A regular contact person in the local law enforcement agency should also be clearly identified for each citizens' academy. This will usually be a community liaison zone officer for the area concerned.

Planning Timeline — minimum seven days from event date

- ☐ Step 1: Identify local law enforcement point of contact (i.e., community liaison).
 - ☐ Step 2: Work with law enforcement to make an introduction to the appropriate officer.
 - ☐ Step 3: Host a call with that designated officer to discuss the session needs and logistics.
 - ☐ Step 4: Develop an agenda based upon the guidelines as shared by local law enforcement.
 - ☐ Step 5: Work with the house of worship and law enforcement agency to send an email and post on social media to inform the local community about the event, (2) having the religious leader announce the academy at a religious service.
 - ☐ Step 6: Develop marketing materials such as posters, postcards, e-cards to help spread the word; place and distribute materials about two weeks before the event. Prepare a survey for distribution the day of the event.
 - ☐ Step 7: Identify an opening and closing speaker from law enforcement and from a house of worship.
 - ☐ Step 8: Identify the space and time for sign-up. We recommend this be done in advance.
 - ☐ Step 9: Develop and share an agenda or a run-of-show that indicates the start time, speakers, topics, speaking time allotted, Q&A time, and closing and share this with all speakers.
 - ☐ Step 10: Determine if AV accommodations are needed. If so, arrange for them with the facility or house of worship in advance.
 - ☐ Step 11: Hold event (see Day of Steps below).
 - ☐ Step 12: Compile survey results.
-
- ☐ Step 1: Arrive at a house of worship or community center an hour in advance.
 - ☐ Step 2: Set up sign-in station.
 - ☐ Step 3: If using electronic sign-in, have a paper sign-in sheet as back-up in case of an Internet outage.
 - ☐ Step 4: Capture attendees' name, phone, and email on the sign-in sheet.
 - ☐ Step 5: Identify where the speakers will sit and speak. Place water at their seats.
 - ☐ Step 6: Brief speakers on the agenda and other housekeeping details upon their arrival.
 - ☐ Step 7: Host the citizens' academy according to the agenda or run-of-show.
 - ☐ Step 8: Manage Q&A segment with respect to all speakers — ask that people are respectful of the time given by speakers by being civil, brief, and kind. Also, ask that they are considerate of others in attendance who may also have questions.
 - ☐ Step 9: Distribute survey to attendees to solicit feedback.
 - ☐ Step 10: Within 3 days, send an email or thank you message to speakers and house of worship for their participation.
 - ☐ Step 11: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.



ACTIVITY 20: COMMUNITY POLICING PROJECT

Short Overview

A community council is designed to offer community members a way to work with law enforcement to promote the well-being of the community. It is a voluntary organization set up by people and run by local residents to act on behalf of the community. For National Faith & Blue Weekend, the activity can be the formation of the Community Policing Council.

Resources Needed

It is recommended that a minimum of five or more people from the community and law enforcement who express interest in creating or participating are identified before forming a council. An agenda, mission, and meeting minutes will need to be created to guide the council on achieving its goals.

Law Enforcement and Community Council Responsibilities

Community councils are as unique as the areas they cover, so their approach to consultations and response may vary. Each planning law enforcement representative or zone liaison should make a point of gaining a good working knowledge of any community councils in its area. Its liaison procedures should acknowledge local variations and be tailored to the characteristics of the local areas. Careful listening and discussion in advance will help law enforcement devise effective consultative arrangements with which those involved can collaborate and affect change. Occasional meetings between local law enforcement and community councils are recommended to keep these arrangements active.

If community councils are to find, coordinate, and express the views of the local community, both the community and the community council will need to have ready access to information on law enforcement guidelines and development plans. It is therefore essential that local law enforcement make this information available.

Location Needed

The community council meetings should be held at a location accessible to the public. We also recommend choosing a popular retail or residential area or major streets around a key neighborhood meeting point like a house of worship or a community center. Before the meetings, poster and directional signage can be posted indoors, such as in a fellowship hall.

Role for Faith-Based, Community or Civic Organization

To designate a member of leadership to speak or greet at meetings and be a host site for the meetings.

Role for Law Enforcement Agency

To designate a member of department leadership to speak at the kick-off and/or conclusion of the meeting, serve as an advisor to community council on law enforcement guidelines, and to encourage members of the council to get engaged and provide feedback to the local law enforcement.

How to Create Connections

Connections can be created through respectful interaction, informal and formal exchange of ideas and knowledge. Acknowledgment of the parties' perspectives is also an important way to create connections. Each community council should appoint one person as their point of contact for the local law enforcement on all planning matters, provide contact information,



ACTIVITY 20: COMMUNITY POLICING PROJECT

and inform the local law enforcement of community concerns and needs accordingly. A useful way of ensuring that no information is lost during absence could be to set up a generic email account that can be accessed by other office bearers in the community council. Internal arrangements for considering applications will be for each community council to decide. A regular contact person in the local law enforcement should also be clearly identified for each community council. This will usually be a community liaison zone officer for the area concerned.

Planning Timeline — minimum seven days from event date

- ☐ Step 1: Identify a community activity where sign-ups can be collected.
 - ☐ Step 2: Identify local law enforcement point of contact (e.g., community liaison).
 - ☐ Step 3: Develop an organization framework or list of opportunities to improve or repair specific to your local community.
 - ☐ Step 4: Work with law enforcement to make an introduction to the appropriate officer.
 - ☐ Step 5: Host a call with that designated officer to discuss the council needs and logistics.
 - ☐ Step 6: Work with the house of worship and law enforcement agency to send an email and post on social media to members about the event and the call to join the council, have the religious leader announce the call to join the council at a religious service.
 - ☐ Step 7: Identify an opening and closing speaker from law enforcement and from a house of worship.
 - ☐ Step 8: Identify the space and time for sign-up. We recommend this be done in advance.
 - ☐ Step 9: Hold event (see Day of Steps below).
 - ☐ Step 10: Compile contact information from attendees and send a thank you note to attendees, speakers, vendors, and anyone else involved.
-
- ☐ Step 1: Arrive at a house of worship an hour in advance.
 - ☐ Step 2: Ask to make or that an announcement is made of the opportunity to sign-up.
 - ☐ Step 3: Set up sign-up station with “Community Council” sign-up signage.
 - ☐ Step 4: If using electronic sign-up, have a paper sign-up sheet as back-up in case of an Internet outage.
 - ☐ Step 5: Capture name, phone, and email on the sign-up sheet.
 - ☐ Step 6: Have someone attend to the sign-up for the full duration of the event.
 - ☐ Step 7: Collect sign-ups at the end of the activity.
 - ☐ Step 8: Within three days, send an email or call the interested parties to introduce, share the mission, and inform of the first meeting.
 - ☐ Step 9: Connect with local law enforcement and a house of worship to coordinate first and future Community Council meeting.
 - ☐ Step 10: Set up a meeting invitation and send it to local law enforcement, house of worship point of contact, and interested members of the newly formed Community Council.
 - ☐ Step 11: Send photos with descriptions/captions to your partners, including community organizations, the house of worship, law enforcement agency liaison, info@faithandblue.org, and any local sponsors.

FREQUENTLY ASKED QUESTIONS

What is the purpose of the National Faith & Blue Weekend?

The purpose of National Faith & Blue Weekend is to create safer and stronger communities by connecting law enforcement officers and the residents they protect and serve. National Faith & Blue Weekend consists of events that will occur in communities of every kind and will include a wide array of activities such as picnics, athletic events, forums, and community service projects. All activities will be designed to facilitate law enforcement officers and the public getting to know one another and to build mutual understanding.

Who can participate in National Faith & Blue Weekend?

Anyone! The National Faith & Blue Weekend website provides resources including posters and postcards, contact information, and sign up forms. You can register to host your activity or find an event that is occurring nearby.

For participants, our goal is to create safer and stronger communities by connecting law enforcement officers and the residents they protect and serve. Some residents may be skeptical or not understand what the event entails, and so they may not attend; however, we have found that a lot of people who have never met with law enforcement feel more comfortable attending when they can see their friends and neighbors having fun, and they can see what the event was all about.

Are activities going to require you to participate in religious activities?

No. At their core, all Faith & Blue events are designed to facilitate connections between the public and law enforcement rather than engage in religious activities.

Is there funding available to organize an activity?

There will be a limited number of sponsorships for event costs and for boosting social media posts. For more information on funding, contact info@faithandblue.org.

When can I sign up for an activity?

You can sign up to host an activity at faithandblue.org until the day before National Faith & Blue Weekend starts.

How can I find a nearby event?

The website (faithandblue.org) allows you to search for an event by location and type of event.

Do I have to do one of the 30 activities? Can I design my own?

Of course, you can design your own! We welcome creativity! We do ask that custom activities follow the key principles: It (1) involves both a community group and a law enforcement agency, (2) is positive, and, (3) is open to the general public.

Why do I need to have a photographer at my event? Won't that be expensive?

Photographers do not have to be professional! You can appoint a congregant or a community volunteer with a smartphone, such as iPhone or Android, to take photos. It is important to capture the fun people are having, as well as photos of the activities so that you can use them to attract community members to future events.

FREQUENTLY ASKED QUESTIONS

Why do I need to have a photographer at my event? Won't that be expensive? (continued)

We suggest that at least one person — if not more, depending on how many events are going on and how long the event is — is given specific shots to take, then asked to take any others he/she thinks would be fun for posting on your website or on social media. Managing expectations on what photos you will have will make the organizer and the photographer more comfortable and the result a success.

Of course, you are welcome to hire a professional photographer. You may want to ask your congregation or community group to see if you have a professional photographer who would do the event for free or reduced price, especially if they receive credit for their donation/discount when the photos are posted. If virtual, remember to have someone take screenshots.

What should participating law enforcement officers wear to our events?

Our experience has shown that community members, especially youth, are more comfortable mingling with officers and talking when the officers are out of uniform. This has also been pointed out consistently in community outreach listening sessions.

Therefore, we suggest officers wear casual clothing, yet still be identified as an officer, so that community members can see they are attending and know who to approach if they want to talk or ask questions. Examples of this casual wear include (a) a polo / golf shirt with your law enforcement logo, (b) a special T-shirt designed for the event or even (c) the same solid color T-shirt with no markings. You can also wear a bandana or billed cap with your logo to identify you as an officer. Officer identifications should be at head level, as opposed to a badge at the hip, so that people can identify you more easily.

Some exceptions may include events such as a Law Enforcement Open House or formal talks on a very serious matter such as active shooter training. In these cases, officers may choose to wear their official uniforms at the event.

How do I stay involved after National Faith & Blue Weekend?

We offer an ongoing program called One Congregation One Precinct that utilizes a similar approach to Faith & Blue. You can learn more about this program at <http://onecop.net>. We will also provide new programming following National Faith & Blue Weekend, including quarterly activities and the launch of a network with curated resources and peer-to-peer engagement. You can stay informed about these offerings by joining our email list at <http://faithandblue.org/newsletter-sign-up/>

Anything else?

Yes! Just remember that the activities are endless. And plenty of the activities can be combined — for example, an art festival with a tag sale or an essay contest with a crucial conversation. Be creative and let us know how we can help!

If I have other questions, how do I find answers?

You can contact us at info@faithandblue.org or 404.605.7000.

Special thanks to the
National Faith & Blue Weekend Sponsors:



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TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-103

Agenda Date: 10/19/2022

Agenda #: 2.

AGENDA REQUEST
GENERAL DISCUSSION ITEM

Subject:

Continued discussion regarding Black History Month and update on the 2023 Black History Activity/Contest.

Background:

(type text here)

Meeting Action Detail:

Community Relations Cmt Meeting 9/21/2022

File #: [22418](#) Version: 1

Type: General Discussion

Title: Black History Month and update on the 2023 Black History Activity/Contest.

Action: Continued

Minute Note:

Councilor Rodriguez stated that she has begun working on the details of the Black History Month 2023 Activity/Contest and she noted the following:

- The Contest would be an Essay and Poster Contest.
 - The activities would once again be on a volunteer basis.
 - The activities would include an essay contest for Ledyard Middle School and Ledyard High School, and a poster contest for the elementary schools.
- Judges would include the following:
 - Board of Education Representative - The BOE has requested a representative to serve as a judge
 - Police Sergeant Mike McKinney
 - Mashantucket Pequot Tribal Council Member Crystal Whipple
 - Community Relations Committee Chairman Councilor Paul
 - Councilor Rodriguez
- Would not have grant funding in-time for the 2023 Black History Month Program; and hope to have grant funding for the 2024 Black History Month Program.

- Timing of Contest to be held during the month of January with Contest Winners being announced in February.

The Committee suggested the 2023 Black History Month Contest:

- Provide a theme for educational purposes such as a segment focusing on a local person.
- Engage residents using social media. Perhaps the Judges could post their favorite posters and essays on-line and ask residents to weigh-in.
- Display last year's (2022) posters around town to recognize Black History Month and to raise awareness of Ledyard's Contest.

Action: Continued

Community Relations Cmt Meeting 8/17/2022

File #: [22418](#) Version: 1

Type: General Discussion

Title: Black History Month and update on the 2023 Black History Activity/Contest.

Action: Continued

Meeting Note:

Councilor Paul stated he would like the Committee to start working on preparations for next year's February, 2023 Black History Month Activity. He noted last year's (2022) program was the first Black History Activity the Community Relations Committee held and he commented that although they got off to a late start with rolling out the program that it was a success thanks to all the work Councilor Rodriguez did to get the project off the ground.

Councilor Saums noted that Councilor Rodriguez was interested in applying for Grant Funding to further support the Black History Month Program.

Ms. Nicole Cruz-Glacken, 5 Allyn Lane, Ledyard, suggested in the "Chat Box" that the town raise the Pan African Flag in front of Town Hall and have speakers during Black History Month.

Action: Continued



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-105

Agenda Date: 10/19/2022

Agenda #: 3.

AGENDA REQUEST
GENERAL DISCUSSION ITEM

Subject:

Continued discussion and possible action draft a schedule for Public Information Forums to present to residents the types of services the town offers; how to access services and the authority residents should direct concerns regarding services.

Background:

(type text here)

Department Comment/Recommendation:

Meeting Action Detail:

Community Relations Committee Meeting 9/21/2022

File #: [22105](#) Version: 1

Type: General Discussion

Title: Continued discussion and possible action draft a schedule for Public Information Forums to present to residents the types of services the town offers; how to access services and the authority residents should direct concerns regarding services.

Action: Continued

Minute Note:

Councilor Paul stated he spoke with Public Works Director/Town Engineer Steve Masalin about scheduling a time to present information regarding the services the Public Works Department provides to the town. He noted the importance to get information out to residents pertaining to Winter Operations relative parking bans during snow events and other snow removal policies.

The Committee agreed to invite Public Works Director/Town Engineer Mr. Masalin to the Community Relations Committee November 16, 2022 meeting, noting that it was important to get this information out to residents before the snow started to fall.

Councilor Paul thanked Councilor Saums, Councilor Rodriguez other Councilors for their help in planning and staffing the Community Relations Committee table at the August 31, 2022 Farmers Market. He stated the “*Are You Ready for Winter*” event presented information regarding the many local and regional resources to help those struggling to manage mental health issues as well as assistance programs for those in-need. He stated in addition to the organizations that support mental health they also provided information regarding assistance programs which included home heating fuel, renters rebate, food pantry and many others.

Action: Continued

Community Relations Committee Meeting: 8/17/2022

File #: [22105](#) Version: 1

Type: General Discussion

Title: Continued discussion and possible action draft a schedule for Public Information Forums to present to residents the types of services the town offers; how to access services and the authority residents should direct concerns regarding services.

Action: Continued

Minute Note:

Councilor Paul stated the Community Relations Committee was currently scheduled to host a Booth at the August 31, 2022 Farmers’ Market to provide information regarding Mental Health services along with a number of other services that are available to the public. He stated the Community Relations Committee would discuss preparations for the August 31, 2022 Booth in more detail later this evening (Old Business Item #6).

Councilor Paul went on to note that he spoke with Public Works Director Steve Masalin about scheduling a time to present information regarding the services the Public Works Department provides to the town. He noted the importance to get information out to residents pertaining to things such parking regulations during snow events as well as mailboxes.

Action: Continued



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-106

Agenda Date: 10/19/2022

Agenda #: 4.

AGENDA REQUEST
GENERAL DISCUSSION ITEM

Subject:

Continued discussion and possible action to identify various town venues to host “*Informal Conversations in the Park*” to engage residents in discussions regarding their concerns and their ideas for potential solutions.

Background:

(type text here)

Department Comment/Recommendation:

Meeting Action Detail:

Community Relations Committee Meeting 9/21/2022

File #: [22106](#) Version: 1

Type: General Discussion

Title: Continued discussion and possible action to identify various town venues to host “*Informal Conversations in the Park*” to engage residents in discussions regarding their concerns and their ideas for potential solutions.

Action: Continued

Minute Note:

Councilor Saums stated the Community Forum Page was a great way to obtain ideas and feedback from residents. He stated a few years ago, when Ledyard Center School was sold, the Ledyard Fair was looking for ideas about what they should do. He stated the Ledyard Fair received over 500 comments from residents on the Community Forum, noting that there was a lot of interest in a Food Truck Fair. He stated the Parks & Recreation Commission held a Food Truck Fair at the Town Green on May 21, 2022.

Councilor Saums suggested the Community Relations Committee contact the Administrator of the Community Forum to post something to solicit topics or concerns that residents were interested in talking or learning about.

Councilor Saums stated the Community Forum Page was a great way to obtain ideas and feedback from residents.

He stated a few years ago, when Ledyard Center School was sold, the Ledyard Fair was looking for ideas about what they should do. He stated the Ledyard Fair received over 500 comments from residents on the Community Forum, noting that there was a lot of interest in a Food Truck Fair. He stated the Parks & Recreation Commission held a Food Truck Fair at the Town Green on May 21, 2022.

Councilor Saums suggested the Community Relations Committee contact the Administrator of the Community Forum to post something to solicit topics or concerns that residents were interested in talking or learning about.

The Committee noted the Food Truck Fair was a great idea, noting that because so much was done in Ledyard Center that they would like to see an event such as a Food Truck Fair be held Gales Ferry. The Committee noted that the Sweet Hill Farm would be a great location for a Food Truck Fair. Councilor Paul noted that Economic Development Commission

Member Jessica Buhle did a great job in planning the *Regatta Day Festival* in June, 2022, noting that they used the Sweet Hill Farm and it was a great venue.

Action: Continued

Community Relations Committee Meeting 8/17/2022

File #: [22106](#) Version: 1

Type: General Discussion

Title: Continued discussion and possible action to identify various town venues to host “*Informal Conversations in the Park*” to engage residents in discussions regarding their concerns and their ideas for potential solutions.

Action: Continued

Meeting Note:

The Community Relations Committee discussed the following potential venues to engage residents about issues that are of concern to the Community.

- Nathan Lester House
- Up-Down Sawmill - The mill operated in the fall and would be a good opportunity to talk with residents after the Sawmill demonstration.

Councilor Saums commented on the good participation the Community Relations Committee received at the July 20, 2022 Informal Conversation with residents at the Park on East Drive. He stated that he believed the good turnout was because they had a topic for the discussion, noting that residents previously brought concerns regarding safety issues at the Park to the town’s attention. He also noted that letters were sent to the residents in the area of Park; and that the letters were followed-up with a mailing of flyers the week before the event.

Councilor Saums suggested in working to plan/schedule future Informal Conversations to engage residents that they identify the subject matter that would be the topic of conversation.

Action: Continued



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-107

Agenda Date: 10/19/2022

Agenda #: 5.

AGENDA REQUEST
GENERAL DISCUSSION ITEM

Subject:

Continued discussion regarding the possibility to schedule joint meetings with the Mashantucket Pequot Tribal Nation to discuss items of mutual interest.

Background:

During the meetings the previous Community Relations Committee had with the Mashantucket Pequot Tribal Council they had good participation from both sides, and they were good meetings.

Councilor Saums and Councilor Rodriguez reached out to Mashantucket Pequot Tribal Council Member Crystal Whipple on March 11, 2022 and they discussed the following:

- Scheduling informal get togethers between the Community Relations Committee and the Mashantucket Pequot Tribal Council similar to the meetings the former Community Relations Committee had with the MPTN (9/24/2020) at which they discussed the Police, Food Pantry and other issues. He noted that they discussed a goal of having at least two per year. He noted that they received some feedback from Ms. Whipple on how the Tribal Council felt things were going on these matters.
- Town Council attending the MPTN Council Swearing-In Ceremony - Councilor Rodriguez noted because of the Covid -19 pandemic gathering restrictions the Town Council and Mayor were not invited this past year.
- Organizing some informal activities at the Pequot Museum, between the Community Relations Committee and some members of Tribal Council. Ms. Whipple would be getting some potential dates.
- Having some informal activities between the Community Relations Committee and some members of Tribal Council over a meal, because sharing a meal stimulates community.

Meeting Action Detail:

Meeting Action Detail:

Community Relations Committee Meeting 9/21/2022

File #: [22107](#) Version: 1

Type: General Discussion

Title: Continued discussion regarding the possibility to schedule joint meetings with the Mashantucket Pequot Tribal Nation to discuss items of mutual interest.

Action: Continued

Minute Note:

Councilor Paul noted that unfortunately due to illness they had to cancel their Informal Gathering with the Mashantucket Pequot Tribal (MPTN) that was scheduled for Thursday, September 8, 2022. illness.

Councilor Saums stated that he would communicate with MPTN Council Member Crystal Whipple to discuss possible dates to reschedule their Informal Gathering.

Action: Continued

Community Relations Committee Meeting 8/17/2022

File #: [22107](#) Version: 1

Type: General Discussion

Title: Continued discussion regarding the possibility to schedule joint meetings with the Mashantucket Pequot Tribal Nation to discuss items of mutual interest.

Action: Continued

Minute Note:

Councilor Saums stated he and Mashantucket Pequot Tribal (MPTN) Council Member Crystal Whipple have been communicating in an effort to identify potential dates for the Mashantucket Pequot Tribal Council and Town Council Community Relations Committee to get together. He stated Thursday, September 8, 2022 has been proposed and he questioned whether this date would work for the Community Relations Committee. Councilor Paul stated that he believed that September 8, 2022 would be a good date.

Councilor Saums stated Ms. Whipple would be sending an Invite to the Town Council for a “*Meet and Greet*” at the MPTN Community Center. He suggested during their Informal Gathering that it would be nice to share a meal; and he suggested the Community Relations Committee bring grinders.

**** POST MEETING NOTE 8/18/2022:**** Freedom of Information Act Tom Hennick regarding the posting of an Informal Social Gathering:

From: Hennick, Thomas A <Thomas.Hennick@ct.gov>

Sent: Thursday, August 18, 2022 5:06 PM

To: Roxanne Maher <council@ledyardct.org>

Subject: RE: Town of Ledyard - Meeting Portal - Social Gathering Invite

Hello Roxanne,

Hope you are doing well.

I would suggest that while the *notes and questions council members type onto their copies of the online agendas would clearly be "public records"* under the definition in state statutes, *they also would likely be records that would not have to be released because they are personal notes, which can be withheld (see exemption below) under FOI.*

(b) Nothing in the Freedom of Information Act shall be construed to require disclosure of:

(1) Preliminary drafts or notes provided the public agency has determined that the public interest in withholding such documents clearly outweighs the public interest in disclosure;

As for the second issue, *I don't believe that council members attending an event sponsored by the Mashantucket Pequot Tribal Council would be a meeting that needed to be noticed* unless the council members sat down and conducted official council business. It doesn't sound like that's the case.

Feel free to follow up if needed.

Tom

From: Roxanne Maher <council@ledyardct.org <mailto:council@ledyardct.org>>

Sent: Thursday, August 18, 2022 12:50 PM

To: Hennick, Thomas A <Thomas.Hennick@ct.gov <mailto:Thomas.Hennick@ct.gov>>

Cc: Kristen Chapman <mayoral.asst@ledyardct.org <mailto:mayoral.asst@ledyardct.org>>; Roxanne Maher <council@ledyardct.org <mailto:council@ledyardct.org>>; Fred Allyn, III <mayor@ledyardct.org <mailto:mayor@ledyardct.org>>

Subject: Town of Ledyard - Meeting Portal - Social Gathering Invite

Good Afternoon Mr. Hennick:

I hope you are doing well and that you were enjoying the summer.

I am looking for guidance regarding the following two items:

- (1) Ledyard has transitioned to a new on-line meeting portal that allows Town Council Members and other Committee Members to review the on-line Agendas and to type a note or highlight text on attachments to remind themselves of questions they may like to ask during the Meeting. They would also be able to type the response to their question in the same place. These "Notes" would only be available to that person (Using their log-in & password).

The Question is whether these notes would be subject to a Freedom of Information Act Request (FOI).

Or would their notes be considered nothing more than if the person jotted down a note on a “sticky” or on their paper Agenda (if we were still using paper) and then throwing the note away after the meeting.

- (2) This is a somewhat of a repeat question. A few months ago, I asked you about the Town Council’s Subcommittees hosting “Informal Conversation” at various venues (such as parks or the Town’s historic properties) to provide residents an opportunity to discuss any issues that were of concern to them. At that time you advised that the ***Informal Gathering*** would not need to be posted as a Meeting as long as they were not making any decisions.

The Question: Would the same apply, If the Mashantucket Pequot Tribal Council invited members of the Town Council or members of a subcommittee to an ***Informal Gathering*** at MPTN Community Center as a “Meet & Greet” more as a social event.

And if during their casual conversations with each other some ideas were exchanged regarding some areas they may want to consider working on jointly, would the town be required to post this as a meeting.

As always, I appreciate you taking the time to review our questions, and look forward to receiving your response/guidance.

Thank you,

Roxanne

Roxanne M. Maher

Administrative Assistant to

the Ledyard Town Council

(860) 464-3203

council@ledyardct.org <<mailto:council@ledyardct.org>>”

Action: Continued



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-108

Agenda Date: 10/19/2022

Agenda #: 6.

AGENDA REQUEST
GENERAL DISCUSSION ITEM

Subject:

Continued discussion to present information to bring awareness to October being "*Depression and Mental Health Month*".

Background:

In preparation for the winter months the Community Relations Committee planned to host a Booth at the Farmers' Market in late August or early September to provide information regarding the following programs that were available:

- Home heating fuel through Thames Valley Council for Community Action (TVCCA) and other assistance programs.
- Utilities - Electric/Water Assistance.
- Homeowners Assistance program that provided no interest loans to help people replace their furnace, roof or septic system, etc.
- Home meal delivery available for those who cannot get out to grocery shop through Thames Valley Council for Community Action (TVCCA)
- The Linda C. Davis Food Pantry located in Ledyard Center.
- United Way located in Gales Ferry was a great resource.
- Connecticut's Paid Family Medical Leave Program.

Meeting Action Detail:

Community Relations Committee Meeting 9/21/2022

File #: [22108](#) Version: 1

Type: General Discussion

Title: Continued discussion to present information to bring awareness to October being "*Depression and Mental Health Month*".

Action: Continued

Minute Note:

Councilor Paul stated October was “*Depression and Mental Health Month*” and “*Breast Cancer Awareness Month*”. He noted as he mentioned earlier (Old Business Item 4 above) that the Community Relations Committee brought a lot of resources to residents during the August 31, 2022 Farmers Market at which the Committee hosted a “*Are You Ready for Winter?*” table. He noted the many local and regional organizations who attended the event to talk with residents about the many services that were available to assist people who may be suffering from depression or other mental health issues. He continued by noting the following data:

- 46,000 people died by suicide in 2020 - This was one death every 11 minutes.
- 12.2 million people seriously think about suicide.
- 3.2 million people made a plan to commit suicide.
- 1.2 million people have attempted suicide.

Councilor Rodriguez stated Ms. Ann Dagal from the *Brian Dagal Foundation - Brian's Healing Hearts* - Family Suicide Prevention Group, located at 461 Main Street in Niantic, was pleased to have the opportunity to talk with Ledyard residents at the August 31, 2022 Farmers Market. She stated Mayor Allyn, III, has heard Ms. Dagal speak at a Southeastern Connecticut Council of Governments (SCCOG) meeting. She stated Ms. Dagal would like to develop a relationship with Ledyard through their Youth & Social Services Department/Programs and she suggested inviting Ms. Dagal to a Town Council meeting in October to give a short presentation regarding Suicide Prevention and Mental Health noting this would be a good opportunity for the town to begin developing a relationship with the Brian Dagal Foundation.

Councilor Paul noted the color for *Depression Awareness* was *green* and the color for *Breast Cancer Awareness* was *pink*. He suggested Councilors were something *green* at one meeting in October and wear something *pink* for the second meeting in October to bring awareness and to show their support for folks struggling with these illnesses.

Councilor Paul noted that there was a lot involved in operating a town from the financial and fiscal management, maintaining roads, fire and public safety, providing infrastructure and services, etc. However, he stated one of the most important things was to have a Healthy Community. He stated there was a mental health crisis going on and that the best thing they could do was to talk about it and keep it on the forefront. He stated the new Mental Health Hotline number was 988, noting that people could call or text to the Hotline number.

Community Relations Committee Meeting 8/17/2022

File #: [22108 <https://ledyardct.legistar.com/LegislationDetail.aspx?ID=5751428&GUID=3ECB2D62-91E8-405E-83D5-684724015267>](https://ledyardct.legistar.com/LegislationDetail.aspx?ID=5751428&GUID=3ECB2D62-91E8-405E-83D5-684724015267) Version: 1

Type: General Discussion ☐

Title: Continued discussion to present information to bring awareness to October being “Depression and Mental Health Month”. ☐

Minute Note:

Councilor Paul stated in preparation for the Community Relations Committee’s Booth at the August 31, 2022 Farmers’ Market, focusing on Mental Health Awareness and the many other services that are available to those who qualify, that he met with the Mayor’s Executive Assistant/Social Services Coordinator Kristin Chapman, Youth Services Coordinator Kate Sikorsky-Maynard, and Ledyard Visiting Nurse Director/Municipal Agent Karen Goetchuis. He stated he was amazed with the many local and regional services and programs that were available. He also noted that Councilor Rodriguez contacted *Brian Dagal Foundation - Brian's Healing Hearts* - Family Suicide Prevention Group located at 461 Main Street in Niantic. He stated information regarding these Organizations and how to obtain services would be available at the August 31, 2022 Farmers’ Market. He stated that he has also gathered literature that would be available for folks to pick-up at the Community

Relations Committee Booth.

Councilor Paul went on to state during the winter months when it gets darker earlier there tends to be more isolation with the shorter daylight hours and colder weather. He stated whether it was kids or adults that were suffering from mental health (depression, anxiety, suicide, etc.) that the person, or their parent/caretaker, may not know where they could get help.

Councilor Paul continued by noting that depression could also be exasperated because individuals may also find that they were having financial difficulty keeping up with expenses to provide for their family due to inflation, etc. Therefore, he addressed the importance for residents to know that there were programs to help such as:

- ✓ Mental Health Resources
- ✓ Brian's Healing Heart Suicide Prevention
- ✓ Youth & Family Counseling Services -
- ✓ Ledyard Visiting Nurses - Home Health Care
- ✓ Home Heating Fuel Assistance
- ✓ Utilities - Electric & Water Assistance
- ✓ Meal Delivery for Home Bound Individuals
- ✓ Renters Rebate Program
- ✓ No Interest Home Improvement Loans
- ✓ Linda C. Davis Food Pantry
- ✓ United Way of Southeastern Connecticut located in Gales Ferry
- ✓ Special Needs Family Registry
- ✓ Blue Envelope & Green Envelope Program for drivers with special needs

Councilor Paul stated some people just do not know about the assistance programs that were available; or some people may be too proud to ask for help. Therefore, he stated that they need to make sure they were all doing their part to get information out to the residents and to make people aware of the confidential application process. He stated Ledyard does a great job in working to help their residents in-need.

Chief Rich stated that the Police Department would be at the August 31, 2021 Farmers Market to offer support the Community Relations Committee booth and to publicize the Programs that they offer to help support mental health issues and those in the community that have special needs, such as the Special Needs Family Registry and the Blue Envelope and Green Envelope Program for drivers with special needs. He continued to state that he has been working with the Groton Town Police Department, Waterford Police Department and Southern Connecticut State University Center for Excellence in Autism Spectrum Disorders to provide a *Mock Traffic Stop Program* that would be directed toward individuals with Autism. He stated the *Mock Traffic Stop*

Presentation would be held on October 1, 2022 at Fitch High School to help those in the autism spectrum see what a traffic stop looked like and for police officers to learn what communication may look like with someone on the spectrum, and learn strategies to effectively communicate. He stated the Presentation would also raise awareness of how the various stimuli that were involved with the police vehicle and the situation of a traffic stop could play into the interactions between driver and the police officer He stated since the Police Department announced the October 1, 2022 *Mock Traffic Stop Presentation* on their Social Media Site that several families with individuals on the Autism Spectrum were interested in attending and they have contacted the Police Department to discuss the program.

Action: Continued



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-260

Agenda Date: 10/19/2022

Agenda #: 7.

AGENDA REQUEST
GENERAL DISCUSSION ITEM

Subject:

Review comments received at the July 20, 2022 Informal Conversation with residents at the Park on East Drive.

Background:

(type text here)

Department Comment/Recommendation:

Meeting Action Detail:

Community Relations Cmt Meeting 9/21/2022

File #: [22260](#) Version: 1

Type: General Discussion

Title: Review comments received at the July 20, 2022 Informal Conversation with residents at the Park on East Drive

Action: Continued

Minute Note:

Councilor Paul noted he attended the Parks & Recreation Commission's September 20, 2022 meeting. He stated the reason the Commission decided not to hold their meeting at the Park on East Street (which P&R refer to as the Christy Hill Park) was because they were still working with Eversource to have the light's that have been installed turned on. He stated Mr. Johnson was hoping to have the lights turned on by their October 18, 2022 meeting. However, Councilor Paul stated that if Eversource does not get the light's turned on soon that Mr. Johnson would like the members of the Community Relations Committee join him in an informal gathering to talk with the residents to follow-up on the status of work at the Park.

Councilor Paul went on to note that Mr. Johnson reported that the Parks & Recreation Department has been locking the Park every night. Also, the Department was continuing to clean up areas of the Park; and along with addressing other issues, they were working on the infields.

Councilor Rodriguez stated Ms. Jamieson reported that the residents were happy with lights that were installed and with the work that has been done in the Park. However, she noted that Ms. Jamieson stated the residents would still

like to meet with the Parks & Recreation Commission. Councilor Rodriguez stated because the daylight hours were getting shorter that the Parks & Recreation Commission may not be able to hold a meeting at the Park; and therefore, she suggested that perhaps the residents could meet with Parks & Recreation Director Scott Johnson, Jr. Councilor Paul, and herself. She noted that Ms. Jamieson seemed to be pleased with holding such a meeting.

Councilor Saums suggested that residents could attend the Parks & Recreation Commission meetings, noting that they were open to the Public and they could express their concerns or just listen to the meeting. He stated the Parks & Recreation Commission meets on the third Tuesday of each month at 7:00 p.m. at the Parks & Recreation/Senior Citizens Center on Van Tassel Drive, in Gales Ferry.

Councilor Saums went on to state in reading the Parks & Recreation Commission minutes that they have been discussing the Park on East Drive, which the Commission referred to as "*Christy Hill Park*". He also noted the Parks & Recreation Director's Report was included as part of the Commission's Meeting Minutes and that Mr. Johnson has reported on the wood chips, the lights, Eversource, etc.

The Committee noted the Town Council received e-mail received from Mr. Jamieson earlier today regarding the Park on East Drive.

Action: Continued

Community Relations Cmt Meeting 8/17/2022

File #: [22260](#) Version: 1

Type: General Discussion

Title: Review comments received at the July 20, 2022 Informal Conversation with residents at the Park on East Drive

Action: Continued

Minute Note:

Councilor Saums complemented Councilor Paul for his organization of the Informal Conversation at the Park on East Drive that was held on July 20, 2022. He stated they had a great turn out and a good conversation with the residents, noting at times it was somewhat emotional, but all-in-all he believed everyone felt good about their conversation.

Councilor Paul stated about 15 residents attended the event along with many Town Councilors and Parks & Recreation Director Scott Johnson, Jr. He stated the idea was to discuss important issues regarding safety concerns at the Park. He noted at times the conversation was a bit contentious, but overall, it turned out to be a positive event. He stated what he found interesting was that while the group was standing in a circle that people were raising their voices and that was when the conversation became contentious. However, he stated as they broke up and engaged one-on-one with each other the conversations became more civil. He stated they discussed a number of good ideas to bring back to their respective committees such as the possibility to install surveillance cameras. He stated neighbors were encouraged to continue to talk to each other and to become more involved in the process as well. He stated they learned a lot about the Park and a lot about each other.

Councilor Paul went on to note that the Public Works Department has done a lot of work at the Park on East Drive, however, he stated more work needed to be done. He also stated that he appreciated Parks & Recreation Director Scott Johnson, Jr. attending the event and for letting the residents know that he was available should they have questions or

concerns. Councilor Paul stated he appreciated Mr. Johnson's his input, noting that Parks & Recreation would be holding their September 20, 2022 meeting at the Park.

The Community Relations Committee briefly discussed the suggestion to install surveillance cameras at the Park on East Drive relative to legal issues, requirements to monitor the cameras, and options such as posting signs to alert the public that surveillance cameras were in-use.

Action: Continued



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-091

Agenda Date: 10/19/2022

Agenda #: 8.

AGENDA REQUEST
GENERAL DISCUSSION ITEM

Subject:

Any other Old Business proper to come before the Committee

Background:

(type text here)

Department Comment/Recommendation:

(type text here)



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-628

Agenda Date: 10/19/2022

Agenda #: 1.

REPORT

National League of Cities Report:

National League of Cities - Race, Equity and Leadership (REAL) - Report dated 10/4/2022 re: Indigenous Peoples, Rebuild Trust & Repair Relationships



ROADMAP TO REPAIR

A Guide To How Cities Can Acknowledge and
Address the History Of Harm To Indigenous
Peoples, Rebuild Trust and Repair Relationships

About the National League of Cities

The National League of Cities (NLC) is the voice of America’s cities, towns and villages, representing more than 200 million people. NLC works to strengthen local leadership, influence federal policy and drive innovative solutions. NLC’s Center for City Solutions provides research and analysis on key topics and trends important to cities, creative solutions to improve the quality of life in communities, inspiration and ideas for local officials to use in tackling tough issues, and opportunities for city leaders to connect with peers, share experiences and learn about innovative approaches in cities.

Authors

Mari Hicks (Wyandotte Nation), **Rita Soler Ossolinski**, **Haruka Braun**, **Ian Snyder**, **Aliza Wasserman**.

The W.K. Kellogg Foundation has supported NLC’s Race, Equity And Leadership (REAL) department since 2017 through its initiative on Truth, Racial Healing, and Transformation. Kellogg’s funding also supported the research and development of REAL’s publication of this new NLC Municipal Action Guide.

COVER PHOTO: Veterans, families, visitors, and military personnel attend a ceremony at the U.S. 1st Infantry Division memorial in Colleville-sur-Mer, France on June 3, 2019. The memorial commemorates the sacrifices of the 1st Infantry in the World War II Allied D-Day invasion. The three Veterans centered are all Indigenous. *Credit: Sean Gallup via Getty Images News.*

Acknowledgements

Deepest gratitude to the Interviewees for helping us start the process: **Sebi Medina-Tayac** (Piscataway Indian Nation); **Kelbie Kennedy** (Choctaw Nation); Janeen Comenote (Quinault Indian Nation); **Erik Stegman** (Carry the Kettle First Nation); **Chrissie Castro** (Diné-Navajo Nation); **Alisa O’Hanlon**; Dawn Begay (Diné -Navajo Nation)

And to the Advisory Group for helping us with key decisions and content: **Greg Masten** (Yurok Tribe); **Janeen Comenote** (Quinault Indian Nation); **Dawn Begay** (Diné -Navajo Nation); **Chrissie Castro** (Diné -Navajo Nation); **Chris Roberts** (Choctaw Nation); **Doreen Garlid** (Diné -Navajo Nation)

Special Tizameh (Thank you in Wandat Language) to: Beci Wright (Wyandotte Nation); Heather Miller (Wyandotte Nation); Natalie Dixon (Seneca-Cayuga Nation); Darcy Allred (Wyandotte Nation); Opal Boyer (Yavapai-Apache Nation); Brent Huggins (Cherokee Nation); Noah Gillespie; Katy Hicks (Wyandotte Nation)

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VISION STATEMENT AND INTRODUCTION

THE NATIONAL LEAGUE OF CITIES envisions cities and towns that are welcoming and that equitably meet the needs of all of their constituents. We envision cities where Indigenous knowledge, perspectives, and sovereignty are respected; where Native people feel safe and are healthy; where Indigenous people can practice traditional religions and access traditional medicines; where Indigenous people can practice subsistence fishing and hunting and land management practices; where sacred sites, places, and landscapes are protected; where Native people have access to clean air and water; where Native American languages are thriving; where everyone has what they need for a high quality of life; and where non-Native neighbors and community members are knowledgeable about Native communities' history and contributions. We want to create a world in which Indigenous Peoples' contributions, culture, and history are respected, and where policies, practices, and procedures that harm them are eliminated.

This Roadmap to Repair will guide your work in repairing relationships with Indigenous peoples. It will help frame discussions about the world we want to create, the world we envision for everyone. We welcome you to this journey.

With this Municipal Action Guide, the Race, Equity And Leadership (REAL) department at the National League of Cities takes an important step toward honoring the Indigenous peoples of the lands we call home. We ask you to consider what it looks like to honor and respect the cultures, history, contributions, and symbols of the people who first populated what is now the United States of America. We chose the title for this guide carefully, to communicate that this document provides guidance to municipal leaders on how to acknowledge past harm and move intentionally toward repair. We encourage you to be a good relative in accordance with the advice of Dolores Subia BigFoot, Ph.D., director of the Indian Country Child Trauma Center at the University of Oklahoma Health Sciences Center: "Understanding of generosity, respect, belonging, connectedness, honor, and other virtues in Indian Country

are reflected in Being a Good Relative."¹ Ways you can be a good relative include: promoting Indigenous organizations, stories, and voices in your community; working for honest and respectful solidarity; knowing whose homeland you are on (begin by visiting native-land.ca); and, most importantly,

“ Every Native American is a survivor, an anomaly, a surprise on earth. We were all slated for extinction before the march of progress. But surprise, we are progress.”

— LOUISE ERDRICH, from [First Person, First Peoples](#)

listening and acting with humility.² Honoring Indigenous Peoples also means respecting Tribal sovereignty and the shared history of government-to-government relationships.

With this resource from NLC, we invite you on a journey. Native Nations* existed and thrived across all of North, Central, and South America for centuries before colonization started. In today's climate, local elected officials want to repair relationships but may not know where to begin. Local government leaders are committed to serving all of their constituents, regardless of race or ethnicity, and including Indigenous Peoples.

The Indigenous Peoples living in what is now the United States have made innumerable contributions to our way of life from sharing North American foods with the world³, serving in the armed forces at the highest rates of any racial or ethnic group⁴, and inspiring our system of government⁵. We envision a society where Indigenous Peoples are recognized as successful and their contributions are celebrated.

This *Roadmap to Repair* builds on a framework that explicitly acknowledges land theft and genocide of American Indians by colonizers and the complicity of city governments in perpetuating these harms. In order to begin

to address these harms, support sovereignty for Tribal Nations, and improve outcomes for American Indians in their cities, municipal leaders must take concrete steps to disrupt typical narratives about Native Americans that deny their continued existence and sovereignty on land across the continent and beyond.

The United States of America was founded on the attempted genocide of American Indians and Tribal Nations and the theft of their land. Many present-day Indigenous communities and the issues they face — including disparities in health, wealth, education, and other resources — are invisible to non-Indigenous people in this country.

Researchers have estimated that as many as 145 million Indigenous people lived in the Western Hemisphere prior to colonization.⁶ While earlier colonizers of North America, including Christopher Columbus and Juan Ponce de Leon on behalf of the Spanish empire, murdered up to 40 million Indigenous people⁷ in present day North, Central, and South America, this guide focuses on the harms caused in the name of and on behalf of the present-day United States.

* Throughout this document, we use several different terminologies interchangeably to highlight the diversity of terms used by community members.

“ If we’re always having a narrative correction conversation, if we’re always having to talk about yes we’re Native, we’re still here. We’re never getting to the next part which is where I’d like our conversation to go which is yes we’re still here AND self-determination, AND nation-building, AND rematriation, AND building better school systems for our children, AND Indigenous futures.”

— MATIKA WILBUR, (Swinomish and Tulalip), All My Relations Podcast, Nov 2020 ThanksTaking or ThanksGiving?





PURPOSE OF THIS MUNICIPAL ACTION GUIDE

OUR HOPE IS that, by empowering local leaders to explore and understand the history of the oppression of Indigenous peoples in their cities, towns, and villages, we can begin to reconcile our history and promote healing and justice for Tribal Nations. We recognize that everyone within our communities will benefit when we take a holistic approach to understanding our shared history and promoting racial equity. In doing so, municipal governments will also be working to erase systemic inequities that have long eroded the social and economic stability of all of our communities, regardless of demographic background. This is the premise of the Solidarity Dividend⁸, which posits that everyone becomes better off by working together to solve systemic racial inequity.

This guide will serve two purposes: to educate municipal officials on the history and current state of Indigenous Peoples and communities; and to provide success stories

and ways in which municipalities can help repair relationships with Native Americans. The information in this document is intended to serve both as guide for municipalities embarking on their racial equity journey, as well as a framework for municipalities that are ready to implement its suggestions. For city leaders who are already normalizing talking about race and racial equity, the guide provides important next steps on the path to healing.

This guide is designed as a living document to be updated continuously. Consider the Indigenous peoples in your community and educate yourself and other city officials in partnership with Tribes and Urban Indian Centers – incorporated non-profit multi-purpose community-based Indian organizations. Be sure to include not only Tribal leaders but Elders, Spiritual Leaders, and a broad representation of your own Indigenous constituents. A brief description of broader cultural groups is included later in this document.

After reading this guide, city leaders will be more mindful of how history has legitimized and perpetuated inequities. The examples of city actions in the guide will highlight possible directions cities can take alongside Indigenous residents and Tribal leaders. By using this guide as a tool, city leaders can take initial steps and build on existing work to take responsibility and move toward undoing the legacy of colonialism across the United States.

John Moore / Getty Images News via Getty Images.

HOW TO USE THIS DOCUMENT

THE LINKS BELOW will take you directly to the sections mentioned for easy navigation of this document. We encourage you to read the guide in its entirety and then go back to specific sections as needed for your particular local context and individual learning.



Healing the harm: engaging in the conversation gives the reader some context for terms used.



Guiding Principles offers the reader values that will serve you well as you engage with Indigenous communities.



Account for historical and modern diversity supplies an overview of North American culture groups and Tribes by historical region.



Account for history of harm and erasure provides some background on U.S. federal policy toward Native Nations and resulting inequities by era.



Supreme court decisions serves as an introduction to the outsized effect that the Supreme Court has on Tribal governments. Detailed information on key cases can be found in the appendix.



Municipal case studies includes examples of successful municipal-Tribal partnerships and cities engaging with Urban Indian Centers and other local Indigenous-serving nonprofits.



Recommended additional reading provides a list of books by and about Indigenous peoples to learn more on your own time. The list includes both fiction and non-fiction.



Further engagement provides high-level guidance and starting points for engaging in steps toward expanded knowledge, understanding and healing.



HEALING THE HARM: ENGAGING IN THE CONVERSATION

CONVERSATIONS AROUND RACIAL equity and the system of racism commonly omit the attempted genocide, continued struggle, and present-day culture and communities of Indigenous Peoples and Tribal Nations. The National League of Cities (NLC), through its Race, Equity And Leadership (REAL) department, is committed to advancing racial equity at the local level and equipping local leaders to change policies, practices, and procedures that promote healing and repair harm caused in their cities towns and villages. We cannot achieve racial healing if we do not account for the history of violence and oppression toward Indigenous Peoples. The following section is intended to provide context for the terms that will be used throughout this guide, as well as to support the reader in engaging with Indigenous communities with dignity and respect.

Use Specific Tribal Name(s) Whenever Possible

The following terms may be used interchangeably; however, individuals may have a preferred term that should be respected: American Indian, Native American, Indigenous Peoples, or First Nations.⁹ The term Tribe is often used as a general descriptor for Indigenous communities. Groups in various regions use other terms in lieu of Tribe, including Nation, Band, Rancheria, Pueblo, and Village.

Different organizations use different terms to refer to the Indigenous Peoples of the Americas. These terms all refer to a person who has roots in any of the original peoples of North and South America (including Central America) and who maintains Tribal affiliation or community attachment. In the United States, each Tribal Nation creates its own criteria to decide who is a citizen of that Nation. There is no single criterion or standard that applies to every Tribe.

In Alaska, Alaska Native is preferred¹⁰ but Native American is also acceptable. It is important to consider, and ask, what local Tribes and Villages prefer, as an acknowledgement of uniqueness and individuality. A few Villages in Alaska have Indian in their name. Asking and acknowledging that preference is a sign of respect. Alaska Native Villages were also not officially federally-recognized until the 1990s.¹¹ As a result of federal policy and acts of Congress, there are three types of Alaska Native entities today: Alaska Native village corporations, Alaska Native regional corporations, and federally recognized Tribes, often called Alaska Native Villages. The first two are for-profit corporations that also provide some services to Alaska Natives; the third are sovereign governments.¹²

Another term often used is Indian Country. The National Congress of American Indians (NCAI) defines Indian Country as “(w)herever American Indian spirit, pride, and community are found. It resides not only in law

books, legislation, and historical treatises, but also on ancestral homelands, within our homes, and in the hearts of American Indian and Alaska Native (AI/AN) people everywhere.”¹³ In place of the term “Indian Country,” some people prefer Native America. There is also a specific definition of Indian Country in federal law. It includes:

- ◆ “All land within the limits of any Indian reservation under the jurisdiction of the United States government, notwithstanding the issuance of any patent, and including rights-of-way running through the reservation;
- ◆ All dependent Indian communities within the borders of the United States whether within the original or subsequently acquired territory thereof, and whether within or without the limits of a state; and
- ◆ All Indian allotments, the Indian titles to which have not been extinguished, including rights-of-way running through the same;
- ◆ Consistent with the statutory definition of Indian country, as well as federal case law interpreting this statutory language, lands held by the federal government in trust for Indian Tribes that exist outside of formal reservations are informal reservations and, thus, are Indian Country.”¹⁴

Federally-Recognized Tribe

According to the Bureau of Indian Affairs (BIA), a “federally recognized Tribe” is an American Indian or Alaska Native Tribal entity that is recognized as having a government-to-government relationship with the United States, with the responsibilities, powers, limitations, and obligations attached to that designation, and is eligible for funding and services from the BIA. These services from the BIA and other federal agencies can be provided directly or through grants or compacts.¹⁵ The 1975 Indian Self-Determination and Education Assistance Act gave Indian Tribes the authority to contract with the federal government to operate programs serving their tribal members and other eligible persons.¹⁶ At present, there are 574 federally recognized American Indian and Alaska Native Tribes and Villages. Federal recognition is conferred in three ways: by act of Congress, by the administrative procedures under existing federal law (25 CFR Part 83), or by decision of a United States court.¹⁷

State-Recognized Tribe

These include Tribes and/or heritage groups that are recognized by individual states for their various internal state government purposes. Eleven states recognize more than 63 total Tribal Nations. State recognition does not confer the same benefits as federal recognition, including guaranteed funding. State

recognition acknowledges Tribes’ historical and cultural contributions and may qualify the Tribe for state and federal support. Since 2010, at least 20 states have considered legislation that would allow them to recognize Tribes officially.^{18, 19}

Sovereignty

The United States Constitution set the stage for Tribal sovereignty as it exists now, noting that treaties made under its authority are “the supreme law of the land.” In the colonization period, sovereignty was inherent in the interactions between Tribes and the developing government of the United States. Many subsequent legal cases have firmly established the government-to-government relationship between American Indian Tribes and the U.S. government.²⁰

Urban Indians/Urban Indian Centers

Urban Indians are Tribal people currently living off of federally defined Tribal lands in urban areas and are often an overlooked population. Today, according to the U.S. Census, approximately 71 percent of American Indians and Alaska Natives live in urban areas.²¹ Urban Indian Centers are community centers created by Indigenous community members living in cities. These centers typically offer culturally appropriate health and human services but are chronically underfunded.

David Ryder / Stringer / Getty Images News via Getty Images.



GUIDING PRINCIPLES

THE FOLLOWING SECTIONS include guiding values that will serve you as you engage with Tribal Nations and Indigenous constituents. While not exhaustive, this list of guiding values includes some of the most important to remember as you work to repair relationships with Indigenous peoples.

Be Informed

Educate yourself about the Tribes in your area and the Urban Indians who have relocated to your municipality. Understand the shared history between your city and Indigenous peoples as well as present-day struggles, triumphs, and contributions. Later in this guide, there is information to help launch your efforts aimed at expanding understanding.

Practice Cultural Competency

Ask Native peoples what is appropriate conduct when meeting with Tribal leaders or Elders. They should be announced and seated in a respectful way to honor their position. Common titles are President, Chief, Chairperson, or

David McNew / Getty Images News via Getty Images.

Governor. Do not take photos or touch regalia or traditional clothing without permission. Avoid asking Indigenous people to defend their Tribal identity with questions about blood quantum or degree of Indian blood. Avoid using appropriated terms like sq**w, r*dsk*ns, red man, or powwow to refer to a meeting, “low man on the totem pole,” Indian Giver, or spirit animal. Other common (but not universal) conduct expectations can include not shaking hands too firmly or staring eye-to-eye for too long. Be careful of asking individuals to speak for their whole community, and make sure to include spiritual leaders as well as government leaders for appropriate conduct.

Listen to Native Voices

Center Indigenous voices as you work to promote healing and justice. Make sure to include American Indians when making decisions and consult in good faith.

Respect Responsibility

The trust doctrine is a legal source of federal responsibility to American Indians requiring the federal government to support Tribal self-government and economic prosperity. It also outlines duties that stem from the government’s treaty guarantees to protect Indian Tribes and respect their sovereignty.²² While municipalities are not bound by these duties to support Tribal

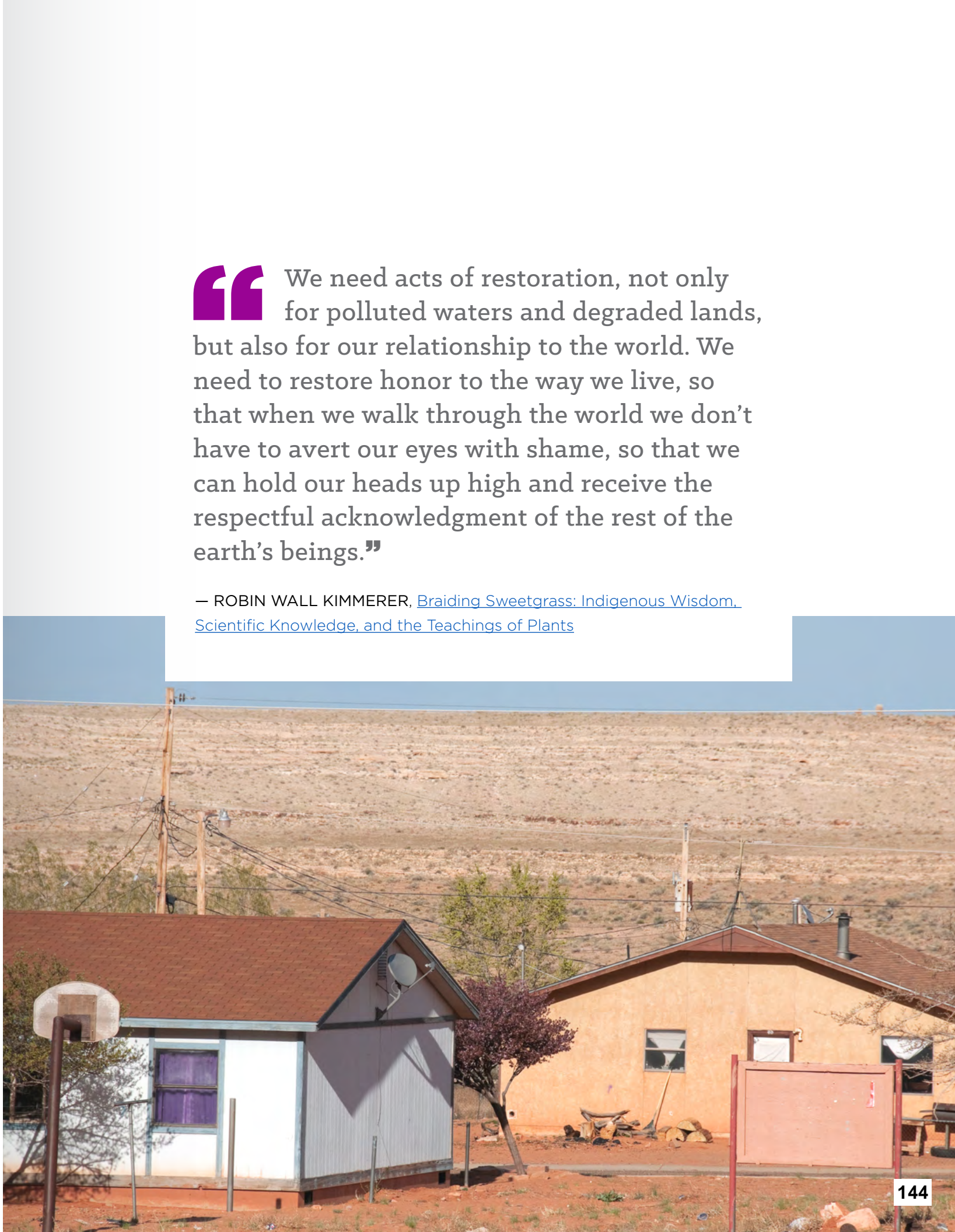
self-government as the federal government is bound, there is still a responsibility to respect Tribal sovereignty, as municipalities do not have legal jurisdiction over Tribes.

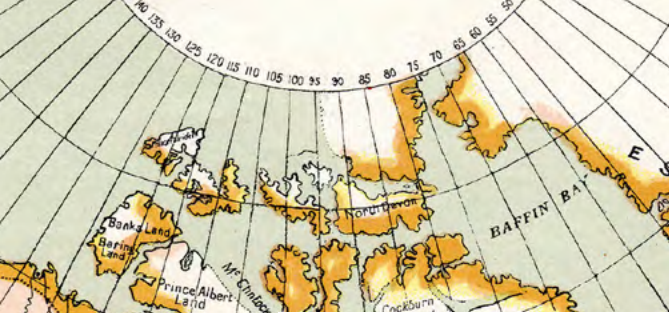
Practice Partnership

In addition to Tribes, national and local nonprofits serving Native peoples are good potential partners for municipalities. Coordination can prevent duplication as well as help extend the reach of local government efforts. Partnering with Tribal Nations can lead to improvements in education, housing, and roads that benefit everyone in the community — a true example of the Solidarity Dividend in action. One of the best examples of Tribal partnerships with local communities was during the COVID-19 pandemic when Tribes’ health clinics led the country in providing vaccinations to everyone, not just their Tribal members. A list of municipal case studies appears later in the guide including examples of how Tribes and cities have worked together on issues from public safety to economic development to land return.

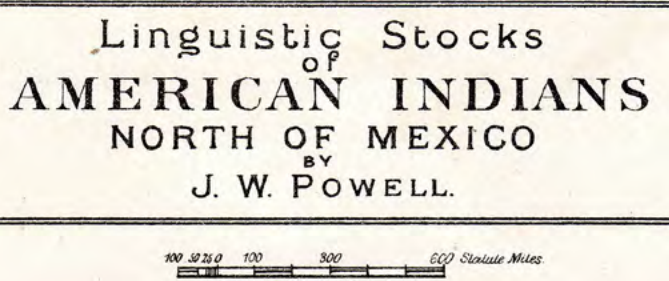
“ We need acts of restoration, not only for polluted waters and degraded lands, but also for our relationship to the world. We need to restore honor to the way we live, so that when we walk through the world we don’t have to avert our eyes with shame, so that we can hold our heads up high and receive the respectful acknowledgment of the rest of the earth’s beings.”

— ROBIN WALL KIMMERER, [Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants](#)





ACCOUNT FOR HISTORICAL AND MODERN DIVERSITY



SINCE TIME IMMEMORIAL, Native Nations and Indigenous peoples have been incredibly diverse. As noted previously, there are 574 modern federally-recognized Tribes and dozens more state-recognized Tribes. There is no one culture, language, or history among these Tribes. Nations have historically been divided into regions loosely based on cultural similarities. Following centuries of colonialism, including forced relocations and urbanization policies, regional categorizations should not be considered absolutes but a guide to understanding the inherent diversity in Indian Country. Some of the Tribal names listed below are not used today or have been split or combined due to removal. Some reservations contained multiple Tribes and became confederated Bands of Indians, sometimes with a new Tribal name. In the following paragraphs, the preferred Tribal name (if known) is listed first, with additional names in parentheses.

Today's Native Americans live on reservations, in cities across the U.S., and in their traditional territories. It cannot be overstated that Indigenous people have always been and remain diverse with unique cultures, beliefs, and histories.

The Arctic

This region near and above the Arctic Circle encompasses northern parts of present-day Alaska, Canada, and Greenland. Because of the cold, flat, and treeless climate, the Arctic's population was comparatively scattered and small. The Indigenous peoples of the North American Arctic include the Inuit, Yupik/Yupit, and Aleut. The traditional languages are in the Eskaleut family. Peoples in this area have historically been called Eskimo but that term is considered derogatory and is no longer widely used.²³

The Subarctic

This region is south of the Arctic, encompassing Alaska and most of Canada. The climate is characterized by swampy, piney forests and waterlogged tundra. Prominent Tribes include: the Innu (Montagnais and Naskapi); Cree; Ojibwa; Chipewyan; Dane-zaa (Beaver); Dene (Slave); Gwich'in; Tanaina; and Deg Xinag (Ingalik). The traditional languages are in the Athabaskan and Algonquian families."²⁴

The Northeast

This region extends from Quebec, Ontario, and the Maritimes south to the Ohio River Valley and North Carolina. Along with an extensive coastline and an abundance of rivers and lakes, the Appalachian Mountain range falls within this region. Prominent Tribes include: various Bands of Algonquin-speaking peoples; Haudenosaunee (Iroquois) Confederacy of Seneca, Mohawk, Oneida, Onondaga, and Cayuga; Wendat (Huron) Confederacy (today's Wyandot and Wendat Tribes); Wampanoag; Mohican; Mohegan; Nipmuc; Ojibwa; Ho-chunk (Winnebago); Sauk; Fox; and Illinois. The traditional languages of the Northeast are largely of the Iroquoian and Algonquian language families.²⁵

The Southeast

This region extends south from the Northeast culture area to the Gulf of Mexico, spanning from the Atlantic Ocean to slightly west of the Mississippi Valley. The climate is historically a humid and fertile agricultural region. Prominent Indigenous Peoples originally from this region include: the Cherokee; Choctaw; Chickasaw; Creek Tribes – Muscogee, Yuchi, Koasati, Alabama, Coosa, Tuskegee, Coweta, Cusseta, Chehaw (Chiaha), Hitchiti, Tuckabatchee, Oakfuskee; and Seminole. Other prominent Tribes included the Natchez; Caddo; Apalachee; Timucua; and Guale. Traditionally, most Tribes in the Southeast spoke Muskogean languages; there were also some speakers from Siouan and Iroquoian language families.²⁶

The Plains

This region is centrally located and extends from the Rocky Mountains to the Mississippi River Valley and from the Subarctic to the Rio Grande. The region is characterized by warm summers and cold winters. Some prominent Tribes historically of this region are: Lakota; Dakota; Nakoda (Assiniboine) Bands; Kiowa; Pawnee; Mandan; Hidatsa; Arikara; Aaniiih (Gros Ventre); Wichita; Quapaw; and Osage. The Indigenous peoples of the Plains include speakers of Siouan, Algonquian, Uto-Aztecan, Caddoan, Athabaskan, Kiowa-Tanoan, and Michif languages.²⁷

The Southwest

This region lies between the Rocky Mountains and the Mexican Sierra Madre. Well-known Tribes of this region are: Apache; Hopi; Yumans; Pima; and Tohono O’odham (Papago); Diné (Navajo); and the Pueblos of Acoma, Cochiti, Isleta, Jemez, Laguna, Nambe, Picuris, Pojoaque, Sandia, San Felipe, San Ildefonso, San Juan, Santa Ana, Santa Clara, Santo Domingo, Taos, Tesuque, Zia, and Zuni. The region is home to speakers of Hokan, Uto-Aztecan, Tanoan, Keresan, Kiowa-Tanoan, Penutian, and Athabaskan languages. The belief of Manifest Destiny and colonial wars for territory, such as the Mexican-American War of 1846, resulted in violent mass casualties and loss of life for peoples in this region.²⁸

The Great Basin

This region includes almost all of what is now known as Utah and Nevada, as well as substantial portions of Oregon, Idaho, Wyoming, and Colorado, and smaller portions of Arizona, Montana, and California. The Great Basin is home to the Washoe, speakers of a Hokan language, and several Tribes speaking Numic languages (a division of the Uto-Aztecan language family). These include the Mono; Paiute; Bannock; Shoshone; Ute; and Gosiute. After the discovery of gold and silver in the region in the mid-19th century, a considerable proportion of the Great Basin’s Indigenous Peoples lost their land and their lives.²⁹

California

This region encompasses the U.S. state of California, especially west of the Sierra Mountains, as well as northern Baja, Mexico. The culture area includes representatives of some 20 language families, including Uto-Aztecan, Penutian, Yokutsan, and Athabaskan. Prominent Tribes include the Hupa; Yurok; Pomo; Yuki; Wintun; Maidu; Modoc; Tongva; Kumeyaay; and Yana, many of which have a language named for them. Many California peoples organized themselves as “Tribelets.” Inter-Tribelet relations were generally peaceful, as groups recognized cultural ties with others, had well-established systems of trade and common rights, and maintained their political independence from one another. There are currently 109 federally-recognized Tribes in California and 78 petitioning for recognition.³⁰

The Northwest Coast

This region extends from the Pacific Ocean to the Sierra Nevada and the Canadian Rocky Mountains, stretching near Yakutat Bay in the north to the Klamath River area in the south. The mild climate, abundance of natural resources, the ocean, and the region’s rivers provided stable food. Many American Indian groups in this region built permanent villages that operated according to a rigid social structure. Prominent Tribes include the Tlingit; Haida; Quinault; Tsimshian; Kwakiutl; Bella Coola; chah-nulth (Nootka); Coast Salish; Duwamish; Sammamish; and Chinook. This culture area is home to peoples speaking Athabaskan, Tsimshianic, Salishan, and other languages.³¹

The Plateau

This region stretches from Western Canada, specifically British Columbia, to the United States, including parts of Idaho, California, Montana, Washington, and Oregon. This culture area is home to the Klamath; Klikitat; Modoc; Nimi’ipuu (Nez Perce); Walla Walla and Yakama; Skitswish (Coeur d’Alene); Salish (Flathead); Spokane; and Columbia Tribes. Language families include Salishan and Penutian. After explorers Lewis and Clark passed through the area in 1805, an increasing number of disease-spreading white settlers inhabited the area.³²



ACCOUNT FOR HISTORY OF HARM AND ERASURE

IN MEMORY OF THE
NATIVE AMERICANS
WHO ATTENDED THE
GENOA U.S.
INDIAN SCHOOL
1884 — 1934
SPECIALLY THOSE WHO DIED
AND MAY HAVE BEEN
BURIED NEAR HERE.

Stacy Revere / Getty Images News via Getty Images

THE FOLLOWING SYNOPSIS provides a brief overview of the history of U.S.- Tribal relations and the violent and dehumanizing treatment of Indigenous peoples by the United States government, state governments, and local governments throughout U.S. history. This history is far from exhaustive. We encourage local leaders to start conversations within your cities, towns, and villages to uncover the true history between your local government and Tribal Nations.

Contact

As various European nations reached what is now the continental United States, encounters with Indian Tribes began with goodwill and trade, but conflict often followed. Europeans also made alliances with Tribes against each other in conflicts like the French and Indian War (1754) and the Seven Years War (1756).³³

The Treaty-Making Era (1778-1871)

Europeans signed the first treaties with Indian Tribes in the early 1600s. Treaties between the U.S. government and Indian Tribes established a pattern of legal and political interaction starting in 1778 with the Delaware Tribe. In 1871, when the treaty-making era formally ended, the U.S. had signed more than 350 treaties with Indian Tribes. Even after 1871, there were many written agreements between Tribes and the United States which functioned like treaties.³⁴

“The treaties morphed from this friendship and reciprocity sort of relationship into a very one-sided thing.”

— KEVIN GOVER, Pawnee, Director of the National Museum of the American Indian

The Removal Era (1830-1850)

President Andrew Jackson signed the Indian Removal Act in 1830. Removal policies during the period removed many Tribes from their eastern homelands to lands west of the Mississippi River to Indian Territory, especially into what is now known as Oklahoma. While

some sections of Eastern Tribes agreed to move west to protect their interests, those who resisted were forced to go at gunpoint by the U.S. military. The troops did not give adequate time to gather belongings or food, and Natives' homes were later looted. Removals included children and Elders, and many American Indians were killed by starvation, disease, and exposure to the elements. One of the most infamous of these mass removals was the “Trail of Tears,” a journey of more than 5,000 miles of forced marching of Cherokee, Choctaw, Creek, Chickasaw, and Seminole Peoples.³⁵

The Reservation System (1850-1891)

Between the Removal and Allotment eras, federal policy gave way to the reservation system. Between 1850 and 1891, numerous treaties, statutes, and executive orders were made that required Tribes to relocate to distant territories or confined them to smaller areas that were “reserved” portions of the Tribes' aboriginal territories. Reservations still exist today; however, Native Americans are not required to remain confined on them. During this time, states also passed laws that discriminated against Native Peoples. In 1850, the California legislature passed the Act for the Government and Protection of Indians that enabled Whites to legally enslave Native people. The law made “loitering” and “vagrancy” criminal offenses punishable by

indentured servitude; any White person could pay a Native person's bail, then compel them to work off the debt. In 1860, amendments were passed that legalized forced servitude of a period of 10 years for Native people accused of vagrancy. The laws also allowed White settlers to gain control of Native children and force them into indentured servitude by filing a court petition claiming the child was an orphan or that the parents had agreed to the arrangement. This law was also used to enslave Black children using the same methods. This act was not fully reversed until 1937.³⁶

The Allotment and Assimilation Era (1887-1934)

The General Allotment Act, also known as the Dawes Act, was passed in 1887 and resulted in Indian Tribes losing 90 million of their 138 million acres of reservation lands. The Dawes Act was further amended by the Curtis Act of 1898 to include Choctaw, Chickasaw, Muscogee, Cherokee, and Seminole Tribes in what is now Eastern Oklahoma. It broke up communal reservation lands and assigned individual parcels, or "allotments," to Tribal members. These parcels, generally held in trust by the U.S. for 25 years, could not be sold or otherwise conveyed.³⁷

“The federal government had a policy to assimilate us. Not to integrate us like other people of color, but to assimilate us, and we would no longer exist.”

— LADONNA HARRIS, Comanche, President of Americans for Indian Opportunity.

After 25 years, titles to the parcels were to convert to fee-simple status, giving the Tribal owners the ability to sell their parcels without federal approval. After Tribal members received their allotments, the remaining reservation land was declared “surplus” and was opened to non-Indian settlement. As a result, trust lands, fee lands, and lands owned by Tribes, individual Indians and non-Indians are mixed together on reservations, creating a checkerboard pattern. Checkerboarded lands pose a range of challenges including: jurisdictional issues; lack of access to traditional areas for subsistence or ceremonial reasons; and impairment of economic activities.

This era is also characterized by government-sponsored efforts to assimilate Native Americans into mainstream American society. Many Native American children were sent to

boarding schools during this period, separating them from their families and Tribes. These schools had policies prohibiting the use of Tribal languages, Tribal dress, and traditional practices. Survivors of these boarding schools have long reported mistreatment, abuse, and even death of Indigenous children at the hands of school leaders and staff. It is estimated that up to a third of Indigenous children sent to boarding schools died during this period. Recently, an investigation found the bodies of 215 children on the grounds of the Kamloops Indian Residential School in British Columbia, Canada. Official records only reported 60 deaths at the school.³⁸ Boarding schools and assimilation efforts continued well into the 21st century. This policy resulted not only in generations of Native Americans losing their

cultures and languages, but also in trauma being passed down through generations.³⁹

The Department of the Interior has announced a plan to do more research and publish the records of boarding schools in the U.S. The nation's first Native American Secretary of the Interior, Deb Haaland, has said, “The Interior Department will address the inter-generational impact of Indian boarding schools to shed light on the unspoken traumas of the past, no matter how hard it will be, I know that this process will be long and difficult. I know that this process will be painful. It won't undo the heartbreak and loss we feel. But only by acknowledging the past can we work toward a future that we're all proud to embrace.”⁴⁰

Hulton Archive via Getty Images.





In 1924, U.S. citizenship was granted to all Native Americans. The right to vote, however, was governed by state law; until 1957, some states barred Native Americans from voting.⁴¹ Challenges remain for voting on reservations where many do not have street addresses required to obtain identification suitable for voting in federal, state, and local elections.⁴²

The Reorganization Policy (1934-1953)

Although assimilation efforts continued, the next phase of the federal government’s policy toward Indigenous Peoples supported the reorganization of Indian Tribes. The Indian Reorganization Act of 1934 (IRA) ended the allotment of reservations, ensured that any allotted parcels still held in trust for individual Indians would not convert to fee-simple status, and reaffirmed that Tribal governments had inherent powers. The Act also provided a mechanism for the formalization of Tribal government through written constitutions and charters for Tribes that would agree to federal oversight. Adopting the IRA was voluntary for

Tribes. If adopted, the IRA imposed a model of Tribal governance based on a corporate structure that differed from many of the traditional Tribal democratic systems. The resulting federal oversight came with increased transaction costs and obstructed economic development.⁴³ Section 5 of the IRA also allowed the Secretary of the Interior to “acquire ... any interest in lands ... for the purpose of providing lands for Indians.”⁴⁴ The Department of the Interior is still able to put lands into trust for Tribes, but the process is complex and not applied equitably to Tribes that were terminated or Tribes that only recently gained federal recognition. The land-into-trust process was further complicated by the Supreme Court decision in *Carcieri v. Salazar* (see appendix for more).⁴⁵

The Termination and Relocation Era (1953-1968)

Congress passed House Concurrent Resolution 108 in 1953, which called for ending the special federal relationship with Tribes and terminating their status. More than 100 Tribes

were terminated under this policy. The policy intended to further promote the assimilation of Native Americans into mainstream American society. However, termination led to a loss of federal services and resources for the Tribes, as well as the loss of more than 1 million acres of trust land. About 50 Tribes were able to restore their federally-recognized status by an act of Congress, executive order, or because the conditions of termination were not met before the policy ended.⁴⁶ Also in 1953, Public Law 280 was passed which transferred federal criminal jurisdiction, and some civil jurisdiction, to certain states over Tribal lands within their boundaries. The 1953 law also further complicated jurisdictional issues caused by allotment policies. This policy also encouraged individual Native Americans to move from their rural Tribes to metropolitan areas such as Chicago, Denver, Los Angeles, Cleveland, and Seattle. Once relocated, American Indians faced a lack of promised employment, as well as discrimination and the loss of traditional cultural supports. When returning home, many found they no longer fit in with those who stayed on reservations or family allotments.^{47,48,49}

The Self-Determination Era (1968-present)

In the late 1960s and early 1970s, federal Indian policy began to support the concept of Indian self-determination. Various laws and executive orders strengthened support for

Tribal governments and reaffirmed federal acknowledgment of Tribal sovereignty. Some of the laws passed during this time are the:

- ◆ Native American Programs Act (NAPA)
- ◆ Indian Child Welfare Act (ICWA)
- ◆ Indian Civil Rights Act of 1968
- ◆ American Indian Religious Freedom Act of 1978 (AIRFA)
- ◆ Indian Arts and Crafts Act (IACA)
- ◆ Native American Graves Protection and Repatriation Act (NAGPRA)
- ◆ Alaska Native Claims Settlement Act (ANCSA)
- ◆ Tribal Law and Order Act (TLOA)

Other federal laws explicitly affecting Tribes were the reauthorization of the Violence Against Women Act (VAWA), the National Historic Preservation Act (NHPA), and the Patient Protection and Affordable Care Act (ACA).⁵⁰

“Great nations, like great men, should keep their word.”

— Hugo Black, U.S. Supreme Court Justice



SUPREME COURT DECISIONS

OVER TIME, THE policies of the executive and legislative branches of the United States federal government have done enormous harm to Indigenous Peoples. Nevertheless, federal policies are bound by treaties, the Constitution, and executive orders to protect American Indian and Alaskan Native sovereignty; as a result, the federal government is required to consult in good faith with Tribal Nations. The judicial branch is not legally bound in the same way.

Throughout U.S. history, the Supreme Court has unevenly applied its interpretation of the law on Indigenous sovereignty, often subverting treaties and legal precedent. The results of these rulings are often conflicting in nature and lead to unforeseen outcomes; the real-world impacts on both Tribes and federal agencies frequently are not taken into account.

The federal judiciary serves as an arbiter of disputes between Tribal governments and the federal government or state and local governments. Common areas of dispute include enforcement of treaty rights, taxation, zoning, and criminal justice. The U.S. Supreme Court has often made decisions at odds with federal policy and has shifted between supporting Tribes and limiting Tribal sovereignty. Decisions are almost always made without the input of Indigenous peoples or Tribal Nations. There are currently two Native American federal judges actively serving on the federal bench, Ada Brown (Choctaw) and Diane Humetawa (Hopi). No enrolled Tribal members have served on the U.S. Court of Appeals or the

U.S. Supreme Court. The Supreme Court hears an average of 1-2 American Indian legal cases per year.

From 1987 to 2020, the Supreme Court decided 65 cases in which either Indian Tribes were parties or federal Indian law was at issue.⁵¹ The justices ruled against the interests of Indians in 72 percent of the cases before 2016.⁵² In 2017, Justice Neil Gorsuch was appointed to the Supreme Court, bringing with him a significant amount of experience in American Indian Law.⁵³ Since 2017, the Court has ruled in favor of tribal interests more frequently.⁵⁴

Three principles govern current Supreme Court doctrine: territorial sovereignty, plenary powers, and a trust relationship. The Court recognizes that: 1) Tribal authority on Indian land is organic and not granted by the state governments; 2) Congress is the ultimate authority with regard to Indian Tribes; and 3) the federal government has a “duty to protect” the Tribes.

Several cases have reinforced related but often conflicting ideas about Tribal sovereignty including:

- ◆ Tribes are considered “domestic dependent nations,” meaning that although Tribes were in the past “distinct independent political communities,” they became subject to the paternalistic powers of the United States.
- ◆ Tribal lands are also separate from the U.S. states in which they currently reside and maintain limited powers of criminal and civil jurisdiction, and subsistence fishing and hunting rights.
- ◆ The United States has a trust responsibility towards Tribes based on centuries of treaties.⁵⁵

Because of the conflicting nature of these ideas, as reinforced by the Supreme Court, Tribal governments are often at odds with local and state governments over criminal and civil jurisdiction. Tribes also lack autonomy over important issues such as economic development and control over lands within reservation boundaries. In addition, Indigenous Peoples face perpetual uncertainty regarding Indigenous sovereignty.

There is significant overlap in cases that affirm and limit sovereignty. Below are just a few of the cases which significantly affected American Indian Law. Please see the appendix for more details on these cases.

Cases that have limited sovereignty: *Johnson v. M'Intosh*, *Cherokee Nation v. Georgia*, *United States v. Kagama*, *Lone Wolf v. Hitchcock*, *Oliphant v. Suquamish Indian Tribe*, *Montana v. United States*, *Seminole Tribe of Florida v. Florida*⁵⁶, *Carcieri v. Salazar*, *Adoptive Couple v. Baby Girl*⁵⁷, and *Match-E-Be-Nash-She-Wish Band of Pottawatomis Indians v. Patchak*⁵⁸

Cases that have somewhat affirmed sovereignty: *Worcester v. Georgia*, *Ex Parte Crow Dog*, *Iron Crow v. Oglala Sioux Tribe of Pine Ridge Reservation*⁵⁹, *California v. Cabazon Band of Mission Indians*, *McGirt v. Oklahoma*⁶⁰, *United States v. Joshua James Cooley*^{61, 62}





TODAY'S INDIGENOUS COMMUNITY CHALLENGES

THE CHALLENGES FACING Indigenous communities today are numerous and multi-faceted. They are the result of hundreds of years of systemic racism, stolen land, break-up of the family structure, the boarding school era, relocation, lack of resources and opportunity, and cycles of oppression and poverty. Native communities also face continued lack of representation in the media and in places where decisions are made. Internalized racism is another challenge, defined by Donna Bivens as developing ideas, beliefs, actions, and behaviors that support or collude with racism.⁶³

The challenges that follow occur across the United States, but cities, towns, and villages have a unique opportunity to repair relationships to reverse these inequities. Other challenges not outlined here can include threats to the National Indian Child Welfare Act, clean and safe water access, economic development, climate

change, natural resources, and broadband access. We invite the reader to engage with your local communities to identify unique challenges and their root causes in your city.

Missing and Murdered Indigenous Persons (MMIP)

In 2016, the National Crime Information Center reported there were 5,712 reports of missing American Indian and Alaska Native women and girls. But only 116 of those cases ever made it into the U.S. Department of Justice's federal missing persons database. While most MMIP statistics are focused on women and girls, Indigenous men and boys also go missing and/or are murdered at higher rates than white men. Many MMIP cases are not followed up on by local, state, or federal officials. Murder is the third-leading cause of death among American Indian and Alaska Native women, and rates of violence on reservations can be up to 10 times higher than the national average. As of 2018, there is no database in the United States that tracks how many Indigenous women have been abducted and/or murdered. Quality data is severely lacking at both the federal and local levels.^{64, 65}

The Urban Indian Health Institute (UIHI) notes several reasons for the lack of quality data, including underreporting, racial misclassification, poor relationships between law enforcement and American Indian and Alaska Native

communities, poor record-keeping protocols, institutional racism in the media, and a lack of substantive relationships between journalists and American Indian and Alaska Native communities. UIHI published a report in 2018 documenting the cases of 506 missing and murdered Indigenous women across 71 cities: 128 (25%) were missing persons cases, 280 (56%) were murder cases, and 98 (19%) had an unknown status. Approximately 75% of the cases UIHI identified had no Tribal affiliation listed in official case records. In addition, UIHI found 153 cases that were not in law enforcement records at all. Collecting this data required FOIA requests, as well as extensive reviews of news reports, social media, and advocacy sites and direct contact with families and community members. Of the perpetrators in murder cases, UIHI was able to identify that 83% were male and approximately half were non-Native. Only 38% of these perpetrators were ever convicted; 28% were never found guilty or held accountable.⁶⁶

Physical and Mental Health

American Indians and Alaska Natives (AI/AN) face some of the worst health disparities in the U.S. Life expectancy for AI/ANs is 77.5 years compared with 79.8 years for non-Hispanic White Americans. Deaths due to diabetes account for 5.8% of deaths for Natives compared with 3.0% in the general population. Chronic liver disease or cirrhosis led to 5.5%

of American Indian and Alaska Native deaths compared with 1.4% in non-Hispanic White Americans. A study using data from counties near Tribal communities found similar rates of binge and heavy drinking among Indigenous men and White men, yet Indigenous men experienced three times higher rates for alcohol-attributable death than White individuals. Severe psychological distress, used to indicate mental health problems serious enough to impact day-to-day functioning, is two-and-a-half times more likely in American Indians/Alaska Natives than in White individuals. Suicide rates for American Indians are also higher than rates for all other ethnic groups. For youth, the rates are even higher. Suicide is the second leading cause of death for Native American youth 10-24 years of age.^{67, 68}

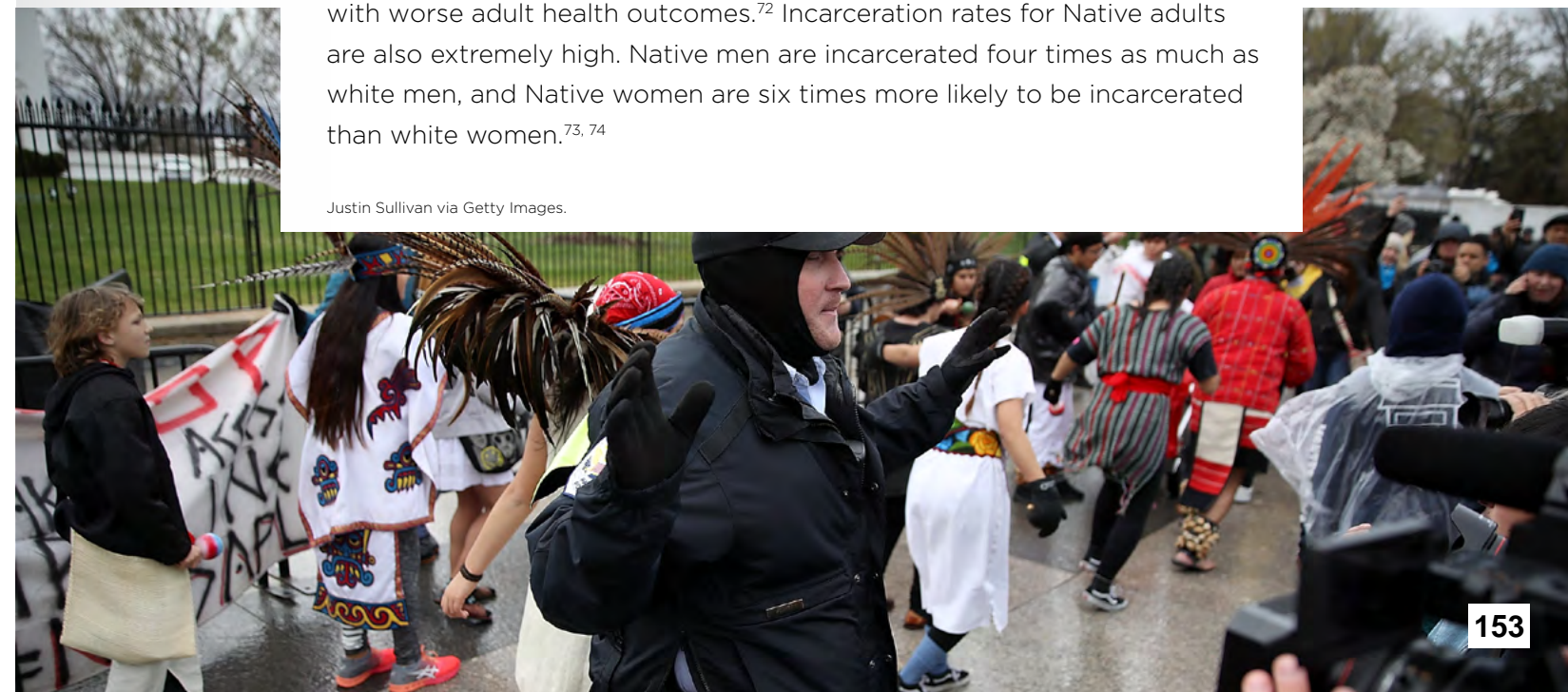
Homelessness and Housing Insecurity

About one in 200 people who identify American Indian and Alaska Native as their only race is homeless, compared with 1 in 1,000 people in the U.S. population overall. There are an estimated 42,000 to 85,000 homeless Native Americans living in Tribal areas. Of American Indian and Alaska Native households living in Tribal areas, 16% experience overcrowding compared with 2% of all U.S. households.⁶⁹ These statistics are mirrored in urban areas as well: In 2015, a survey by Wilder Research found that although Native people are only 1% of Minnesota's population, they accounted for 8% of its homeless adults. In Maricopa County, Arizona, which includes Phoenix, American Indians and Alaska Natives were 7% of the homeless population but are only 3% of the total population. Indians in urban areas have a homeless rate three times higher than their non-Indian counterparts. Homeownership rates are also lower for urban Indians, with less than 46% owning their home, compared to 62% of residents of other ethnicities. Although Tribes are best suited to provide culturally appropriate housing services, they have limited resources to operate outside of Tribal lands.^{70, 71}

Policing

Starting as youth, Native American people are treated far more harshly by law enforcement than their White counterparts. Native youth only make up 1% of the national youth population; yet alarmingly, 70% of juvenile offenders sentenced to the Federal Bureau of Prisons (BOP) are Native. On average, Native youth are disproportionately more likely to be placed in secure confinement than young people in any other ethnic group. Native American youth are also likely to be housed in detention and long-term state and federal facilities that are far from Tribal lands. In North and South Dakota, Alaska, and Montana, Native youth make up 29-42% of all juvenile offenders in secure confinement. In fact, Natives are more likely than any other ethnic group to be subject to the two most severe punishments doled out to juvenile offenders: out-of-home placements; and transfers to the adult penal system. The CDC has published studies that found youth offenders sentenced to the adult penal system are 39% more likely to recidivate on violent crimes. In addition, existing literature on longitudinal health effects of youth incarceration suggests that any incarceration during adolescence or young adulthood is associated with worse general health, severe functional limitations, stress-related illnesses such as hypertension, *and higher rates of overweight and obesity during adulthood*. Further studies have found that more months in confinement as adolescents and young adults correlate with worse adult health outcomes.⁷² Incarceration rates for Native adults are also extremely high. Native men are incarcerated four times as much as white men, and Native women are six times more likely to be incarcerated than white women.^{73, 74}

Justin Sullivan via Getty Images.





Language and Culture Loss

According to the online language resource Ethnologue, there are only 115 Indigenous languages spoken in the United States today, down from approximately 300 prior to colonization;⁷⁵ 70% of these languages will go extinct within one generation without serious intervention. Between 1877 and 1918, the United States allocated \$2.81 billion to support the nation's boarding school infrastructure — an educational system designed to assimilate Indigenous people into white culture and destroy Native languages. Since 2005, the federal government has appropriated \$180 million for Indigenous language revitalization, only 7 cents for every dollar the U.S. government spent on eradicating Native languages in previous centuries.⁷⁶

When Congress passed American Indian Religious Freedom Act in 1978, it was meant to protect the rights of Native Americans to exercise their traditional religions by ensuring access to sacred sites, use and possession of sacred objects, and the freedom to worship through ceremonials and traditional rites. Still, there are considerable barriers to practicing traditional religions and ceremonies for Indigenous Peoples in the United States. In one landmark case in the 1970s, the U.S Forest Service decided to allow commercial timber harvesting in a portion of the Six Rivers National Forest. The area chosen for harvesting included sites sacred to several Tribes, and members of those Tribes protested the decision. The Forest Service commissioned a study concluding that permitting commercial timber harvesting would destroy the Tribal members' ability to practice their religion. The report recommended against the proposal. However, the Forest Service moved forward with the plan to allow timber harvesting anyway.

Members of the Tribes sued, arguing that the proposed actions infringed on their ability to practice their religion. According to the test being used at the time, if the government substantially burdened the practice of religion, the government must prove that the burden was necessary to achieve a compelling government interest. Since the government's own

report concluded that the government's plan would destroy Tribes' ability to practice their religion, it seemed like a clear-cut case. The U.S. Supreme Court, however, changed the test, holding that "substantial burden" was a legal term of art and only applied in cases where Tribal members were fined, jailed, or deprived of a government entitlement. The Supreme Court thus held that the government had not substantially burdened Tribal members' practice of religion.

The next major Indian religious freedom case to go before the Supreme Court involved two Native Americans who were fired from their jobs for testing positive for peyote, which they had ingested as part of sacrament. They applied for and were denied unemployment benefits, as they had been fired for work-related misconduct. Again, however, the Supreme Court used the case to change the legal test, holding that a neutral law applied generally could not, by definition, violate the First Amendment.⁷⁷

Traditional Native crafts are also at risk, including beading, weaving, woodcarving, and pottery. Environmental and climatic pressures have a negative impact on some types of crafting, with deforestation and land clearing reducing the availability of key natural resources. Also, many craft traditions can involve "trade secrets" that should not be taught to outsiders. As a result, if family members or community members are not interested in learning the craft, the knowledge may disappear. Traditional crafts can take years to learn, and many artisans cannot make a living on crafts alone.⁷⁸

Another urgent issue affecting Tribal communities is that cultural items and even ancestral remains have often been taken by researchers or curiosity-seekers and kept in museums and institutions. These institutions do not understand or wrongly believe that these items and remains have no connection to today's Indigenous peoples. Cultural items and ancestral remains continue to be important to contemporary Native peoples. Indeed, many Nations prefer to use the term "ancestors" instead of "remains" to highlight the continuity of past and present Indigenous communities and to reinforce that Indigenous people consider ancestral

remains to be family members and not archaeological objects, no matter how much time has passed.

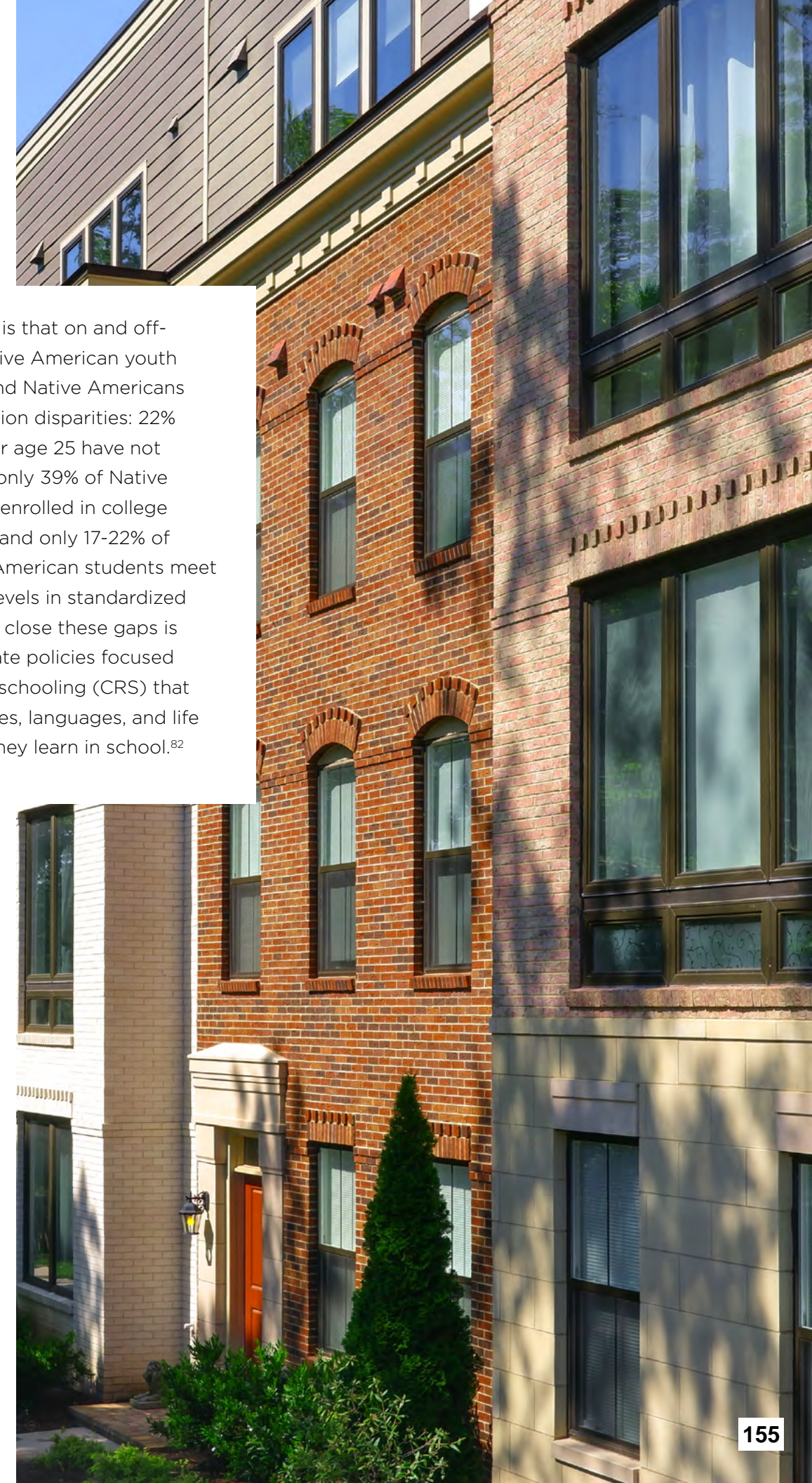
Despite these challenges, there is some encouraging news regarding Native culture loss. Under Native American Graves Protection and Repatriation Act, museums or other institutions that accept federal funding must compile an inventory of Indigenous cultural items and initiate repatriation of the collections and remains to Tribes or family members. In addition, small museums and private institutions that accept federal CARES Act money or other stimulus funds could now be required to relinquish thousands of Indigenous items and ancestral remains now in their collections.

Native American communities are persistent survivors and have continued practicing traditional culture and religions despite the attempted cultural genocide outlined above. Culture includes language, crafts, traditional ceremonies, funerary preparations and much more. The full meaning of culture eclipses what can be covered in this guide. The reader is encouraged to explore how language and culture loss are affecting Indigenous peoples in your area.

Urban Experience

Today, 78% of Native Americans live off-reservation, and 72% live in urban or suburban environments. However, only about 1% of spending by American Indian and Alaska Native-serving federal agencies goes to urban programs. Cities are also failing to meet the needs of Native American residents. Cities like Denver, Phoenix, Tucson, Chicago, Oklahoma City, Houston, and New York have up to 30% of American Indians living in poverty. Federal funds do not always directly address this community's needs. Because they live off-reservation, the elements of the safety net available to Native children and families living on reservations or Tribal territories are unavailable to them.⁷⁹ In addition to the statistics on homeless Native Americans detailed in the previous paragraphs, homes occupied by urban Indians (owned and rented) are 1.8 times more likely to lack basic services like plumbing, twice as likely to lack kitchen facilities, and three times more likely to lack adequate telephone services.⁸⁰ Although there are urban Indian organizations in many cities, and they are an important support to Native American families to maintain ties, the need is often greater than these small non-profits can contend with.

An added consideration is that on and off-reservations, 93% of Native American youth attend public schools, and Native Americans face pronounced education disparities: 22% of Native Americans over age 25 have not completed high school, only 39% of Native American students who enrolled in college complete their degrees, and only 17-22% of elementary-age Native American students meet proficient or advanced levels in standardized math tests.⁸¹ One way to close these gaps is for municipalities to create policies focused on culturally responsive schooling (CRS) that connect students' cultures, languages, and life experiences with what they learn in school.⁸²





HOW CITIES CAN ADDRESS CHALLENGES

INDIGENOUS PEOPLES ARE still here, living in our cities, towns, and villages. Indigenous peoples are diverse across and within Tribes and communities. Although Native Americans have faced centuries of direct harm and erasure by federal, state, and local governments, there are abundant opportunities to repair these relationships and make sure American Indians and Alaska Natives are seen and served. Data disaggregated by race continues to be a crucial tool to discover the disparities in your community and provide constituents with undisputable proof that new policies are working for everyone. Municipal governments can make a difference for their Indigenous residents. Doing this work requires not only new programs and policies but behavior changes and a commitment to racial equity, healing, and repaired relationships.

The vision we shared at the beginning of this Guide can be realized to create cities that are welcoming and that meet the needs of Indigenous constituents. Recalling the vision statement:

The National League of Cities envisions cities and towns that are welcoming and that equitably meet the needs of all of their constituents. We envision cities where Indigenous knowledge, perspectives, and sovereignty are respected; where Native people feel safe and are healthy; where Indigenous people can practice traditional religions and access traditional medicines; where Indigenous people can practice subsistence fishing and hunting and

land management practices; where sacred sites, places, and landscapes are protected; where Native people have access to clean air and water; where Native American languages are thriving; where everyone has what they need for a high quality of life; and where non-Native neighbors and community members are knowledgeable about Native communities' history and contributions. We want to create a world in which Indigenous Peoples' contributions, culture, and history are respected and where policies, practices, and procedures that harm them are eliminated.

To this end, we offer multiple examples of municipalities paving the way to acknowledging the history, repairing the harm, and meeting the needs of their Indigenous constituents. This is every municipality's opportunity for peer learning and replication.

“ For years, the lives and experiences of Indigenous peoples have often been introduced or described from a negative perspective. This may be well-intentioned because the narrative draws attention to the many challenges and incredible needs faced by Native peoples, but this narrative reinforces stereotypes and implies hopelessness. Native peoples are deeply hopeful and have an abundance of cultural knowledge that is positive. A better narrative is one that reclaims the truth of our positive values and relationships.”

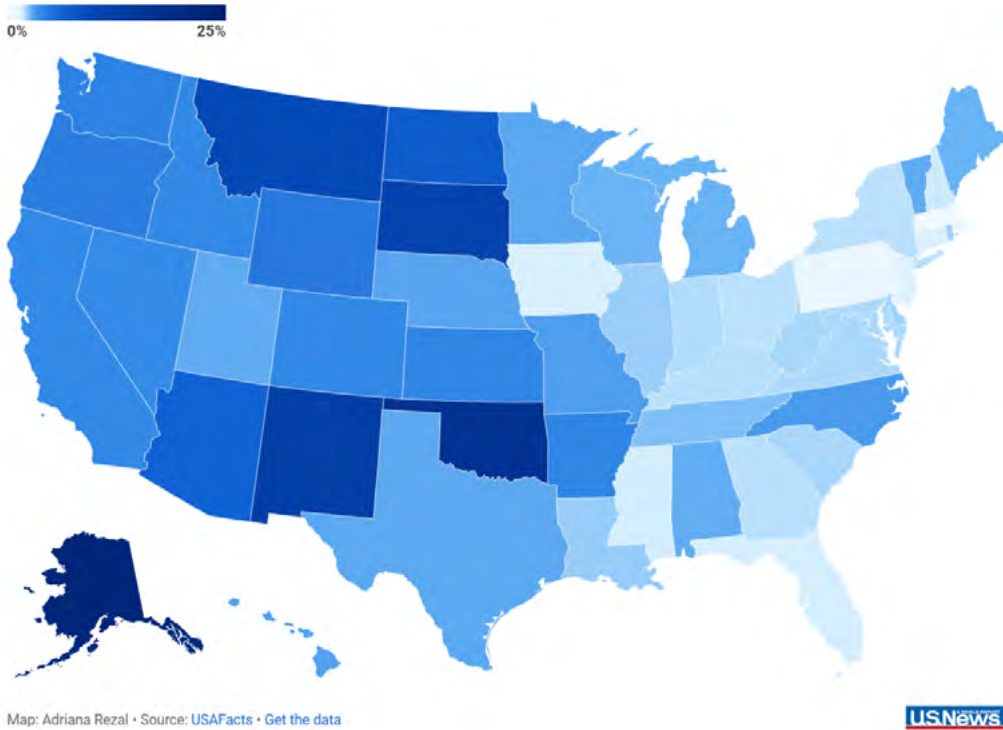
— CHERYL CRAZY Bull (Sicangu Lakota)



MUNICIPAL CASE STUDIES

THE MAP BELOW shows 2020 census data of the American Indian and Alaska Native population in the United States. We have collected case studies from around the country to highlight how municipalities are cooperating with Native residents and addressing crucial issues affecting them in diverse regions and cities across the country.⁸³

Share of population identifying as American Indian and Alaska Native alone or in combination with one or more other races in 2020.



Keeping Communities Safe

Many Tribes and local law enforcement agencies work together to mitigate jurisdictional issues through cross-deputization, contracting, or liaison partnerships.⁸⁴ Riverside County, CA has created a Tribal Relations Unit which partners with all 12 Tribes in the county to provide law enforcement services to local and Tribal communities.⁸⁵ The Sheriff in Leelanau County, MI signed a deputization agreement with the Grand Traverse Band of Ottawa and Chippewa Indians that allows for Tribal police officers to make criminal arrests of non-Indians and for both departments' officers to make arrests in the other's jurisdiction.⁸⁶ The Wyandotte Nation in Oklahoma is also the first in the United States with one police force serving both the Nation and the town of Wyandotte, Oklahoma.⁸⁷

Restoring the Environment

In Oregon City, OR, the Confederated Tribes of Grande Ronde purchased an old paper mill site that had been keeping Willamette Falls closed to the public and laid plans for the Willamette Falls Legacy Project with the City. The plans call for the old paper mill site to be transformed into a community center and extension of Oregon City Downtown, with dedicated space for Indigenous communities to hold ceremonies and wider public access to the falls and ecological restoration.⁸⁸ The City of Bellevue, WA and the Muckleshoot Indian Tribe have built a successful partnership out of a shared goal: to recover salmon in urban environments and expand the natural production of native fish populations. In 2013, the City and the Tribe initiated a joint effort to release surplus hatchery fish from a local Washington State Department of Fish and Wildlife hatchery into Bellevue streams. In November 2021, the City celebrated the fourth release of Coho Salmon into Bellevue's Coal Creek and hopes to continue this partnership to restore salmon and their aquatic habitats for years to come.⁸⁹



Keeping Communities Healthy

In King County, WA, the cities of Sammamish and Issaquah and Eastside Fire and Rescue partnered with the Snoqualmie Tribe to expand uptake of COVID vaccines.⁹⁰ The collaboration in April to mid-June resulted in some of the highest community-wide vaccination rates in Washington state. Many other Tribal Nations were so successful in giving vaccines that they opened up their vaccination clinics to non-Native community members and neighbors as early as March 2021.⁹¹

Achieving Land Return

In 2015, the Eureka, CA, City Council voted to return the remaining 200 acres the city owned on Duluwat Island back to the Wiyot Tribe. In related efforts, conservation land trusts have been returned to Native peoples in Maine, California, Minnesota, Hawai'i, and Massachusetts.^{92 & 93} Individuals in the Seattle, WA⁹⁴ area and the East San Francisco Bay area, CA⁹⁵ have also voluntarily contributed “rent” or land taxes to Confederated Villages of Lisjan and the Duwamish Tribe, respectively.

Addressing and Resolving Missing and Murdered Indigenous Persons

Local government representatives in Anchorage, AK, and Lincoln, NE, provided comprehensive data on MMIP cases in their jurisdictions to assist Urban Indian Health Institute in finding out more information for its 2018 report on Missing and Murdered Indigenous Women and Girls (see page 35 for more on this issue).⁹⁶

Expanding Housing and Social Services

Portland Public Schools and the City of Portland, OR, partnered with the local Native American Youth and Family Center (NAYA) to build stable housing for foster children, parents wishing to adopt, and community Elders.⁹⁷ The city of Minneapolis partnered with Red Lake Nation (in Northern MN) to set up a temporary emergency shelter, followed by a permanent affordable housing complex including a Red Lake Nation embassy and a healthcare center.^{98,99}

Supporting Economic Development

Wyandotte Nation and government officials from both Park City and Wichita, KS, worked together to build a casino in Park City that will employ hundreds of north Sedgwick County residents.¹⁰⁰ The City of Oklahoma City, OK, in 2019 partnered with the Chickasaw Nation to take over and develop the First Americans Museum after lack of action by the state. To facilitate this partnership, Oklahoma City agreed to make the surrounding property and area into a Tax Increment Finance District and passed a Metropolitan Area Project Plan (MAPS) to improve pedestrian access, trails, and a boat dock on the nearby Oklahoma River.¹⁰¹ The partnership has continued with the Chickasaw Tribe investing in building the OKANA Resort and Indoor Waterpark, which will have a projected 10-year economic impact for the community exceeding \$1 billion and will employ 800 local community members.¹⁰² Asheville, NC in May 2019 voted to extend naming rights for the local civic center to a Tribally-owned business, Harrah's Cherokee Casino. City staff's goal was to contract with a “notable company or individual that is culturally and socially compatible with the local community.”¹⁰³ Harrah's Cherokee Casino was ultimately chosen not only as a minority-owned business but also because of the significant impact the Eastern Band of Cherokee Indians (EBCI) and its businesses on western North Carolina. The agreement also included staff-sharing between the civic center and EBCI businesses.¹⁰⁴

Formal Nation-to-Municipal Relations

The City of Anchorage, AK, is establishing formal Nation-to-Municipal relations with the Native Village of Eklutna. Under the agreement, Eklutna representatives have dedicated time to speak during public hearings, there will be regular meetings between the Anchorage Assembly and the Village, and municipal employees will receive training about the Tribes in Alaska, their legal status and history, and issues of concern to Tribes.¹⁰⁵ The City of Longmont, CO, sits on the ancestral homeland of the Northern Arapaho. Recognizing this, the City and Tribe created the first-ever sister city relationship between a sovereign Tribal Nation and a U.S. city. The partnership will build cultural bridges and facilitate travel between the communities.¹⁰⁶ In 2014, leaders from Lacey, WA, and the Nisqually Tribe signed a historic accord acknowledging the partnership and mutual interests between the City and the Tribe. The accord includes the following provisions: the parties will meet on an annual basis; the parties will identify common goals and interests benefitting both Tribal members and Lacey residents; the parties will identify necessary actions to address or resolve issues of mutual importance; and the parties will explore opportunities and engage in activities to strengthen ties between the two communities. Over the last several years, the City and the Tribe have worked together on issues including

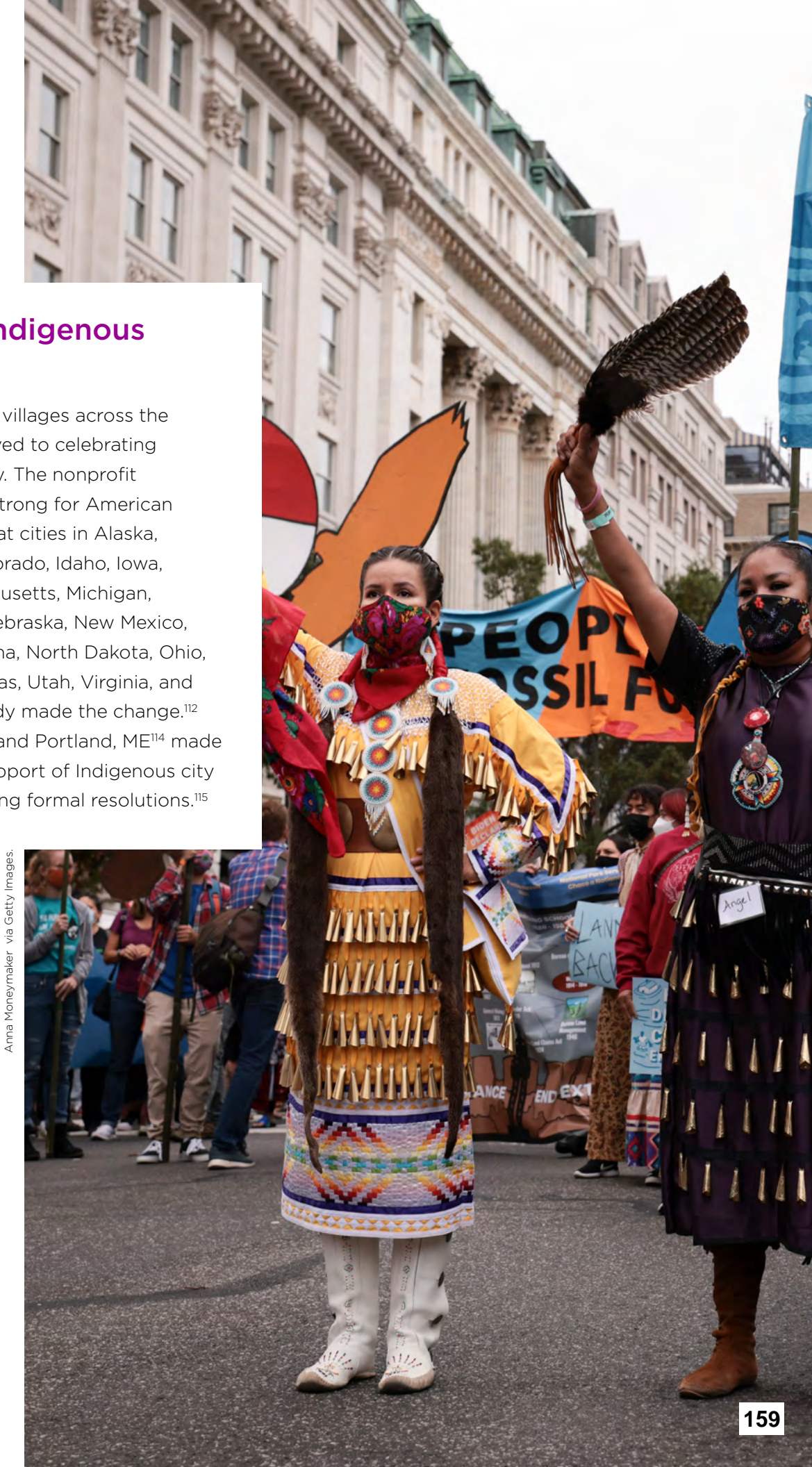
environmental and resource stewardship, education, economic sustainability, community service, and cultural and historic preservation.¹⁰⁷

Land Acknowledgements

Land acknowledgements – formal statements that recognize and respect Indigenous Peoples as traditional stewards of this land and the enduring relationship that exists between Indigenous Peoples and their traditional territories,¹⁰⁸ are an important first step to a true partnership with American Indians in your city. The Pew Trusts reported that a growing number of cities are now adopting land acknowledgements. From August 2020 to March 2021, at least 10 cities adopted land acknowledgement resolutions, including Tempe, AZ, Portland, OR, and Denver, CO.¹⁰⁹ A good land acknowledgement includes action and a commitment to repair relationships with the Tribe(s) that have historically called your city home. The University of North Carolina at Asheville worked with the Eastern Band of Cherokee Indians to craft a land acknowledgement that was voted on and approved by the Tribe.¹¹⁰ The university also committed to publicizing the land acknowledgement statement as well as hiring Indigenous faculty and staff, requiring courses on Indigenous topics, and collaborating on research with Tribal communities.¹¹¹

Recognizing Indigenous Peoples Day

Many cities, towns, and villages across the United States have moved to celebrating Indigenous Peoples Day. The nonprofit organization Running Strong for American Indian Youth reports that cities in Alaska, Arizona, California, Colorado, Idaho, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Montana, Nebraska, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Texas, Utah, Virginia, and Washington have already made the change.¹¹² Cities like Tempe, AZ¹¹³ and Portland, ME¹¹⁴ made the change with the support of Indigenous city council members, passing formal resolutions.¹¹⁵



Anna Moneymaker via Getty Images.

Improving Outcomes for Native Residents

- ◆ **City of Albuquerque, NM:** The City of Albuquerque established the Office of Native American Affairs, a Commission on American Indian and Alaska Native Affairs, and a Native American Homelessness Task Force. The City also provides services and resources for Native American organizations and other Indigenous-serving agencies. Recently, Albuquerque has also begun community conversations with Indigenous residents on the topic of city-owned land that was formerly the site of the Albuquerque Indian School and may contain burials of Indigenous students. The sections of the park thought to contain burials have already been restricted from public access, and ground-penetrating radar is being used for confirmation.¹¹⁶
- ◆ **City of Seattle, WA:** The City of Seattle created a Tribal Relations Director position within the Office of Intergovernmental Relations. The director is responsible for government-to-government consultation and coordination between area Tribes and the City and for connecting the large American Indian and Alaska Native population in the city to Indigenous-serving departments and organizations.¹¹⁷

- ◆ **City of Tulsa, OK:** The City of Tulsa leads the Greater Tulsa Area Indian Affairs Commission, which focuses on the advancement of American Indian Culture and heritage and the provision of services to American Indians.¹¹⁸
- ◆ **City of Toronto, ON:** The City of Toronto created an Indigenous Affairs Office, which strives to strengthen the City's relationship with Indigenous communities and advance reconciliation.¹¹⁹

The depth and breadth of the current and historical inequities experienced by Indigenous communities must be addressed. Some cities are already leading the way to repairing relationships with Indigenous peoples. These examples are success stories of Municipal-Tribal partnerships and show how cities are engaging with Urban Indian Centers and other local Indigenous-serving nonprofits to begin to repair relationships and the harm done to Indigenous communities. This is another opportunity to research the Indigenous-serving groups in your community and begin to engage as partners. Transformation is possible. The cities, towns, and villages in the examples above are making a good start towards the vision shared in the beginning of this guide. Combatting the root causes of inequities takes ongoing effort and open hearts. We encourage you to join your fellow cities on this journey.



The background of the page is a close-up, artistic photograph of several thick, old books stacked on top of each other. The pages are aged and yellowed, and the spines of the books are visible. A white rectangular text box is positioned in the upper left quadrant of the page.

RECOMMENDED ADDITIONAL READING

The Round House by Louise Erdrich (Enrolled Turtle Mountain Band of Chippewa Indians)

There, There by Tommy Orange (Enrolled Cheyenne and Arapaho Tribes of Oklahoma)

An Indigenous Peoples' History of the United States by Roxanne Dunbar-Ortiz

Braiding Sweetgrass by Robin Wall Kimmerer (Enrolled Citizen Potawatomi Nation)

Everything You Wanted to Know about Indians But Were Afraid to Ask by Anton Treuer (Enrolled Leech Lake Band of Ojibwe)

Everything You Know About Indians is Wrong by Paul Chaat Smith (Enrolled Comanche Nation)

The State of the Native Nations: Conditions under U.S. Policies of Self-Determination by Kalt, Joseph P., Eric C. Henson, Jonathan B. Taylor, Catherine E. Curtis, Stephen Cornell, Kenneth W. Grant, Miriam Jorgensen, Andrew Lee, and Harry Nelson

1491: New Revelations of the Americas Before Columbus by Charles C. Mann

Native American DNA: Tribal Belonging and the False Promise of Genetic Science by Kim TallBear (Enrolled Sisseton-Wahpeton Oyate, Descended from the Cheyenne & Arapaho Tribes of Oklahoma)

Real Indians: Identity and the Survival of Native America by Eva Marie Garrouette (Enrolled Cherokee Nation)

Bury My Heart at Wounded Knee by Dee Brown

The Great Vanishing Act: Blood Quantum and the Future of Native Nations edited by Norbert S. Hill, Jr. (Enrolled Oneida Nation of Wisconsin) and Kathleen Ratteree

Fifty Miles From Tomorrow: A Memoir of Alaska and the Real People by William L. Iggiagruk Hensley (Alaska Native, Inupiat)



FURTHER ENGAGEMENT

This list provides high-level guidance and starting points for engaging in steps toward expanded knowledge, understanding and healing. These seven activity areas are by no means exhaustive, but they offer a framework for conversation and progress.

1. Responding to Land Return requests

- a. **Decide whether or not it is feasible?**
 - i. Considerations – local buy-in
 - ii. Is the Tribe ready for it?
 - iii. Will it be eligible for land-into-trust support from the federal government?
- b. **What to do if it is not?**
 - i. Can space be used for an Intertribal community center?
 - ii. Are there other community needs?

2. Land Acknowledgements

- a. **Couple action with the acknowledgement**
- b. **Use modern examples of Indigenous Peoples in the area**

3. Native American Liaison/Department

- a. **Conduct community outreach**
- b. **Create an advisory council to support liaison**
 - i. Include representatives from Native-serving organizations or programs
- c. **Designate point person to coordinate meetings between City leaders and Tribal leaders**
- d. **Ensure continuity across administrations**
- e. **In cities with Urban Indian Centers, ensure there are enough resources to serve the whole community. One Indian Center alone cannot handle all needs**

4. Data

- a. **Disaggregate data by race/ethnicity**
- b. **Train all departments on the importance of disaggregated data**
 - i. Ensure tools and resources are available to collect and analyze data
 - ii. Any forms should include a place to identify Indigenous individuals

5. Museums/Artifacts/Repatriation

- a. **If local museums are funded in whole or in part by local government, ask questions to ensure they are upholding Native American Graves Protection and Repatriation Act (NAGPRA)**
 - i. Coordinate with Tribal governments; respect and understand Tribal sovereignty
 - ii. Ensure enough time so Tribes can coordinate
 - iii. Have a resting place for items so that ancestors/items will be acknowledged until the Tribal government can coordinate ceremonies or processes
 - iv. Understand obligation to take care of ancestors/items until Tribal government/ Elders can conduct ceremonies or processes

6. Sacred sites, places, and landscapes or historical properties

- a. **Make sure local government construction upholds historic preservation**
 - i. Section 106 of the National Historic Preservation Act requires federal agencies to consider the effects on historic properties of projects they carry out, assist, fund, permit, license, or approve, including those within municipal jurisdictions¹²⁰

- ii. Connect with removed/relocated Tribes
 - 1. Consult the Tribal Directory Assessment Tool (TDAT) from the U.S. Department of Housing and Urban Development: <https://egis.hud.gov/TDAT/>
 - i. Be aware that TDAT is incomplete and not updated but it links tribes' geographic areas of current and ancestral interest down to the county level
 - 2. Consult Native-land.ca

b. Ensure contractors are aware of historic properties to protect them

- i. Keep repository of information for contractors that uphold historic preservation
- ii. Set funds aside in contracts for consultation/preservation

7. Disproportionate needs and resources

- a. **Understand obligation for the city to address disparities**
- b. **Are we as municipal government addressing disproportionate needs?¹²¹**

APPENDIX

Supreme Court Decisions

Marshall Trilogy

Johnson v. M'Intosh, 21 U.S. 543 (1823); *Cherokee Nation v. Georgia*, 30 U.S. 1 (1831); and *Worcester v. Georgia*, 31 U.S. 515 (1832). Chief Justice John Marshall is credited with being the primary author of all three decisions which established federal supremacy in Indian affairs, excluded state law from Indian country, and recognized Tribal governance authority. *Johnson* is also known for adopting the Doctrine of Discovery put forward by European monarchies to legitimize the colonization of American Indian and other lands outside Europe.¹²²

***Ex parte Crow Dog*, 109 U.S. 556 (1883)**

Sicangu Band of Lakota Indians (now known as the Rosebud Sioux Tribe) were conflicted over whether to concede additional lands and resources to the United States. Crow Dog, the leader who was opposed to the concession, allegedly murdered Spotted Tail, who supported ceding lands. The Tribe handled the case according to internal law and Crow Dog was made to pay restitution to Spotted Tail's family. Federal officials decided that the punishment was not severe enough and wanted to prosecute Crow Dog under federal law. The Supreme Court held that no federal statute or Indian treaty expressly authorized federal criminal jurisdiction over an Indian-on-Indian crime on Indian lands. In response, Congress passed the Major Crimes Act 18 U.S.C. § 1153., expressly authorizing federal criminal jurisdiction in these cases.¹²³

***United States v. Kagama*, 118 U.S. 375 (1886)**

Kagama was the first prosecution under the new Major Crimes Act argued before the Supreme Court. For the first time, the Court addressed the source of Congress's constitutional authority over Indian affairs and Indian country. The Court rejected the government's contention that the Indian Commerce Clause ("The Congress shall have Power ... to regulate commerce with foreign nations, and among the several states, and with the Indian.") authorized the extension of federal criminal jurisdiction over Indian country. The Court held instead that more generalized federal interests in maintaining law and order on Indian lands, and protecting Indian people from states and their citizens, authorized the Major Crimes Act.¹²⁴

***Lone Wolf v. Hitchcock*, 187 U.S. 553 (1903)**

Lone Wolf involved the objection to an allotment plan for the Kiowa-Comanche-Apache reservation. Under the terms of the Medicine Lodge Treaty agreed to in 1867, two-thirds of the adult males of the Tribes would have to consent before the treaty could be amended. Kiowa Chief Lone Wolf argued that the allotment plan did not get the appropriate consent to amend the treaty and use allotment policies to take more land from the Tribes. The Court held that Congress had the authority to proceed with the allotment plan under its plenary power over Indian affairs, that federal altering of Indian property rights over Tribal objections could proceed because the Tribe would receive compensation, and that the Court would presume that Congress was acting in good faith in setting the terms of compensation.¹²⁵

***Iron Crow v. Oglala Sioux Tribe,*
231 F.2d 89 (8th Cir.1956)**

Three citizens of the Oglala Sioux Tribe challenged the jurisdiction of the Tribal court to handle their cases. Marie Little Finger and David Black Cat challenged the jurisdiction of the tribal court to try an adultery case, and Thomas Iron Crow challenged the ability of the Tribe to assess taxes on a non-Native who leased grazing rights from him on his allocated land on the reservation. The 8th Circuit found that the Tribe still possessed inherent sovereignty unless it is taken explicitly by treaty or Congressional act.¹²⁶

***Oliphant v. Suquamish Indian Tribe,*
435 U.S. 191 (1978)**

In August 1973, Mark David Oliphant, a non-Indian living as a permanent resident with the Suquamish Tribe on the Port Madison Indian Reservation in northwestern Washington, was arrested and charged by Tribal police with assaulting a Tribal officer and resisting arrest. The Court denied Tribes’ criminal jurisdiction over non-Indians who committed crimes within reservation boundaries. The Court held that the power to prosecute nonmembers was an aspect of the Tribes’ external relations, part of the Tribal sovereignty that was divested by treaties and by Congress when they submitted “to the overriding sovereignty” of the United States. Even though there are no treaties or statutes explicitly forbidding Tribes from exercising criminal jurisdiction over non-Indians, the

implied limitations on Tribal sovereignty arise out of their dependent status. It became up to Congress to decide whether Indian Tribes should be authorized to try non-Indians. The 2013 Violence Against Women Act Reauthorization gave limited jurisdiction to Tribes over non-Indians who commit domestic violence offenses but also imposed other obligations on Tribal justice systems, including the requirement for Tribes to provide licensed attorneys to defend non-Indians in Tribal court.^{127,128}

***Montana v United States,*
450 U.S. 544 (1981)**

The Crow Tribe of Montana sought to prohibit hunting and fishing on its reservation by nonmembers of the Tribe by a Tribal regulation. The Court held that the Crow Tribe could not regulate reservation lands owned in fee by non-Indians. The Court ruled that the sovereign rights of Indians as a Nation in the U.S. are limited to only the relations among members of a Tribe and therefore the Tribes do not have “exercise of Tribal power beyond what is necessary to protect Tribal self-government or to control internal relations” except in the case where Congress expressly grants it. The two exceptions to this are if the nonmembers on fee lands entered a consensual relation with the Tribe through commercial dealing, or if the nonmember’s “conduct threatens or has some direct effect on the political integrity, the economic security, or the health or welfare of the Tribe.”¹²⁹

***California v. Cabazon Band of Mission Indians,* 480 U.S. 202 (1987)**

During the mid-1980s, the Cabazon and Morongo Bands of Mission Indians each owned and operated small bingo parlors on their reservations. The State of California argued that the Bands’ bingo and poker games violated state law and asked the Court to recognize its statute governing the operation of bingo games. The Court found that state laws that aim to restrict gambling could not be applied to a reservation’s bingo operations as California state law did not prohibit gambling as a criminal act. While Public Law 280 grants criminal jurisdiction to states, this does not permit state civil regulation of Tribes as the gambling statute was civil and regulatory and not criminal and prohibitory. Further, the Court ruled that a state could not prohibit Tribes from allowing nonmembers to gamble. Congress passed the Indian Gaming Regulatory Act (IGRA) in 1988 and adopted the Cabazon holding by expanding the kinds of games that could be offered on reservations into three classes and codified a framework for regulation through outlining the Tribal and state discretion in the games offered on Tribal land.^{130,131}

***Seminole Tribe of Florida v. Florida,*
517 U.S. 44 (1996)**

The Seminole Tribe of Florida is credited with being one of the first to offer gaming as a revenue source after *California v. Cabazon Band of Mission Indians* outlined what bingo constituted under state law and framed the nature of state involvement as civil/regulatory. The Seminole Tribe sued the State of Florida after the passage of the Indian Gaming Regulatory Act (IGRA), claiming the State had violated the law’s good-faith negotiations requirement. The IGRA codified that Tribes could engage in gaming activities subject to Florida’s good-faith negotiations. The State moved to dismiss the suit, alleging that it violated Florida’s sovereign immunity. The Court of Appeals, on appeal from the denial of the State’s motion to dismiss the suit in the District Court, held that the 11th Amendment protected the State from federal suit and that under the *Ex Parte Young* decision—which allows state officials to be sued for prospective injunctive relief in this official capacity—the Tribe is not allowed to enforce its right to good-faith negotiations by naming the governor of Florida as a party to the suit. The Supreme Court held that while Congress did intend to abrogate the sovereign immunity of states under the IGRA, the Indian Commerce Clause did not give Congress such power in a 5-to-4 decision. The Court held that under the Eleventh Amendment, all states are protected and regarded as sovereign entities.¹³²

***Carcieri v. Salazar*, 555 U.S. 379 (2009)**

Carcieri was a case that held that the federal government could not take land into trust that was acquired by the Narragansett Tribe in Rhode Island and involved a dispute on a fee-to-trust application. In 1979, the Tribe applied for federal recognition, which was granted in 1983. In 1991, the Tribe petitioned the Bureau of Indian Affairs to take a 31-acre parcel and place it into federal trust. With an intent to approve the application, the Bureau notified the State of Rhode Island. The State appealed this decision to the Interior Board of Indian Appeals to keep the land under state jurisdiction. After the State appealed decisions from the U.S. District Court and First Circuit ruling in favor of the Tribe and Bureau, the Supreme Court granted certiorari and reversed the judgment of the lower courts. The Court ruled that the only land that could be transferred into federal trust was that of federally recognized Tribes at the passage of the Indian Reorganization Act in 1934. After the ruling, some members of Congress sought to pass a clean *Carcieri* fix to amend the language of the IRA to allow the Department of Interior to have the authority to take land into trust for all Tribes. Most recently, an attempt to draft and pass a *Carcieri* fix was led by Representative Tom Cole, a Republican from Oklahoma and a citizen of the Chickasaw Nation. As outlined in H.R. 375, his *Carcieri* fix seeks to allow any federally recognized Tribe to move into federal trust, and to retroactively apply to any lands between 1934 and 2009.

The bill passed the House on May 15, 2019, with bipartisan support, and was referred to the Senate Committee on Indian Affairs. The Senate has not acted since this referral.¹³³

***Adoptive Couple v. Baby Girl*, 570 U.S. 637 (2013)**

In 2009, a non-Native couple in South Carolina sought to adopt a child whose father was a member of the Cherokee Nation. Initially, the child was placed with the family by the birth mother, but the father contested the adoption by arguing that he was not properly notified in accordance with the Indian Child Welfare Act (ICWA). After hearings held before the South Carolina Family Court, the Court transferred physical and legal custody to her father in accordance with the ICWA, and the South Carolina Supreme Court affirmed this decision. After the adoptive couple petitioned the Supreme Court to review the case in 2012, the Supreme Court reversed the South Carolina Supreme Court decision by a 5-4 vote. The Court ruled that a non-custodial father did not have rights under the ICWA and remanded the case for further hearings to determine who should have custody of the child. The Court held that the ICWA was codified to prevent the unwarranted removal of Indian children from Indian families. However, the decision ruled that a non-custodial parent cannot invoke the ICWA to block an adoption lawfully and voluntarily initiated by a non-Indian parent.¹³⁴

***Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians v. Patchak*, 567 U.S. 209 (2012)**

In 2001, the Match-E-Be-Nash-She-Wish Band (“the Band”) of the Pottawatomi Indians petitioned the Secretary of the Interior to operate a casino under the Indian Gaming Regulatory Act by taking certain lands in trust under the Indian Reorganization Act (IRA). In 2005, a plan was announced to take 147 acres of land in Wayland Township, MI into trust for the Band by the Bureau of Indian Affairs of the Department of Interior. A nearby resident, David Patchak, filed a suit to block the land transfer in 2008 (three years later) arguing the facility would disrupt the peace and quiet of the community, increase crime, and create pollution. In trial, the Petitioners, the federal government, and the Band argued that under the Quiet Title Act, Patchak’s suit would be null as the government retains sovereign immunity and because Patchak’s interests do not fall within those of the operative statute of the IRA. Patchak responded by arguing that because the Administrative Procedures Act explicitly waives sovereign immunity here, the Quiet Title Act does not apply and claimed prudential standing exists as his interests fell within the IRA. The federal government, under the Administrative Procedure Act, has waived its sovereign immunity from the respondent’s suit in which he alleged Section 465 of the IRA did not authorize the Secretary of Interior to take the land into trust as the Band was not a

federally recognized Tribe in 1943 when the IRA was enacted. Additionally, the respondent has prudential standing to challenge the acquisition of the land by the Secretary in question.¹³⁵

***McGirt v. Oklahoma*, 591 U.S. (2020)**

Jimcy McGirt, an enrolled member of the Muscogee (Creek) Nation, was convicted of sex crimes against a child within historical Creek Nation boundaries by the state of Oklahoma. McGirt argued that due to the Indian Major Crimes Act, any crime committed on recognized reservation boundaries or involving a Native American victim or perpetrator is subject to federal jurisdiction rather than state jurisdiction. In a 5-4 decision, the Supreme Court held that Oklahoma lacked jurisdiction to prosecute Jimcy McGirt. The Court noted that through an 1866 treaty and federal statute, all parties agreed that the crimes were committed on lands belonging to the Creek Nation. While early treaties did not refer to these lands as a “reservation,” similar language in treaties from the same period were sufficient to create a reservation as held by the Court. An 1856 treaty pointed to a promise that “no portion” of such Creek lands “would ever be embraced or included within, or annexed to, any Territory or State” and that this granted the Creek Nation to have “unrestricted right of self-government” with “full jurisdiction” over their property and Tribe members. Only Congress can diminish or disestablish a federal reservation established through a “clear expression of

congressional intent.” The Court noted that Congress has broken promises to the Tribe, but none qualify as a “clear expression of congressional intent” to disestablish the Creek Reservation^{xxvii}. After the Court’s decision, the federal grand jury in the United States District Court for the Eastern District of Oklahoma brought an indictment against the defendant on August 18, 2020, along the same lines that had resulted in McGirt’s Oklahoma conviction in 1977. The federal jury trial began and concluded with a guilty verdict less than three months later.¹³⁶ Since then, state appellate courts have expanded the decision to include Tribal reservations of all of the Five Tribes which covers much of the entire eastern half of Oklahoma. Due to this, hundreds of criminal convictions have been vacated, including death sentences for first-degree murder, as federal officials have rushed to refile such cases in Tribal or U.S. district court. In response, the Cherokee and Chickasaw Nations have voiced support of “narrow federal legislation” to authorize and negotiate compacts with the state on criminal jurisdiction within their reservations based on the McGirt decision.¹³⁷ The Cherokee Nation has also pre-emptively cross-deputized local law enforcement within its reservation. While the Cherokee Nation Marshal Service has in the past held cross-deputy agreements with local law enforcement, there were only two such agreements in 2000. This number increased to around 60 agreements in the past 10 years and has reached over 70 pacts since the McGirt decision.¹³⁸

United States v. Joshua James Cooley

This case centers on the authority of Tribal police to detain a non-Native who is suspected of violating the law. Joshua James Cooley was detained on the Crow Reservation in Montana by a Tribal police officer because Cooley was found with firearms and illegal drugs in his vehicle. He was prosecuted by federal authorities. A lower court held that the evidence in the case should be suppressed because the Tribal officer had not determined whether Cooley was a citizen of a federally-recognized Tribe before detaining him. However, by a vote of 9 to 0, the U.S. Supreme Court confirmed that Tribal police officers can stop and search non-Indians who are suspected of violating the law. While the U.S. government has repeatedly restricted the ways in which Tribes can exercise their sovereignty, the case in which a non-Indian was stopped by an officer from the Crow Tribe does not fall into one of those situations. Despite seeming like an unmistakable win, the decision was tied to the precedent in *Montana v. United States* which held that Tribes do not have jurisdiction over non-Indians unless the noncitizen’s “conduct threatens or has some direct effect on the political integrity, the economic security, or the health or welfare of the Tribe.”¹³⁹

Endnotes

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REAL RACE, EQUITY AND LEADERSHIP



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-631

Agenda Date: 10/19/2022

Agenda #: 2.

AGENDA REQUEST
GENERAL DISCUSSION ITEM

Subject:

MOTION to approve the Community Relations Committee 2023 Meeting Schedule.

Background:

In accordance with General State Statutes of Connecticut Section-1-225; it is time to file your meeting dates for the coming year.

You may want to note if your meeting falls on a Monday please check the calendar for the legal holidays, in which case you might want to cancel or change the meeting date. Also the schedule must be a thirteen (13) month calendar; inclusive of January 2024.

Please review the attached meeting schedule with your Committee for accuracy and changes.

Community Relations Committee (3rd Wednesday, Annex Building 6:30 p.m.

January 18	February 15	March 15	April 19
May 17	June 21	July 19	August 16
September 20	October 18	November 15	December 20
January 17, 2024			



TOWN OF LEDYARD

741 Colonel Ledyard
Highway
Ledyard, CT 06339-1511

File #: 22-092

Agenda Date: 10/19/2022

Agenda #: 3.

AGENDA REQUEST
GENERAL DISCUSSION ITEM

Subject:

Any other New Business proper to come before the Committee.

Background:

(type text here)

Department Comment/Recommendation:

(type text here)