

# Protectors or Enforcers? Exploring the Impacts of Militarization and Hyper-Masculine Subcultures in Policing Marginalized Communities in Canada

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**ABSTRACT:** This essay examines the complex relationship between contemporary law enforcement practices and Black, Indigenous, and racialized communities in Canada, by focusing on hyper-masculine subcultures and militarized tactics. Using case studies, including the death of Ejaz Chaudry and the criminalization of Wet'suwet'en land defenders, this paper analyzes the historical and colonial roots that shape policing practices. This study finds persistent over-policing and discriminatory practices in marginalized communities, emphasizing the urgent need for reform. Through Fanon's concept of the white gaze, this essay discusses how symbols like the 'thin blue line' contribute to an 'us versus them' mentality, reinforcing militaristic culture. The transnational dimensions of police militarization, influenced by historical and contemporary ties to settler-colonial practices, reveal how shared colonial legacies contribute to the perpetuation of militaristic approaches in law enforcement. Cases like Chaudry and the Wet'suwet'en land defenders highlight the devastating consequences of militarized responses, urging comprehensive reforms. This essay acknowledges that while guardian approaches are more favorable in lieu of the outdated warrior mindset, the former community-oriented models still possess limitations. Despite this recognition, the essay contributes to the discourse on redefining policing practices, rebuilding community relations, and fostering a more just, equitable, and community-focused future in law enforcement.

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**KEYWORDS:** Police militarization, Law enforcement, Settler-colonialism, Policing practices, Hyper-masculine subcultures, Thin blue line, Colonization, BIPOC communities

## Introduction

According to the 2019 General Social Survey on Canadian's safety and victimization, Indigenous peoples and visible minorities reported having less confidence in law enforcement in comparison to their non-Indigenous and non-racialized counterparts (Ibrahim, 2020). This accentuates a complex relationship between Indigenous and racialized communities and law enforcement. In this essay, I explore the intricate dynamics of this relationship, particularly by examining the role of hyper-masculine subcultures within the police force and their consequential impact on the militarization of policing in Indigenous and racialized communities. In exploring the relationship between Indigenous, racialized communities, and law enforcement, it is imperative to delve into how policing, deeply entrenched in hyper-masculine subcultures, takes on militaristic attributes. The concept of masculine subcultures in policing refers to the prominent norms, values, and behaviors within law enforcement that emphasize traits conventionally associated with masculinity (such as strength, aggression, and dominance). These subcultures influence not only the workforce composition, but also the culture and conduct of law enforcement agencies, and shapes their approach to policing practices and community interactions. The manifestation of militarism within law enforcement, from military-led training procedures to the adoption of identity symbols like the 'thin blue line,' mirrors the aggressive traits commonly associated with militaristic principles of identity and culture, that are common in hyper-masculine subcultures. This hyper-masculine environment often perpetuates an aggressive and dominating mindset, contributing to the challenging relationships between law enforcement and marginalized communities.

Additionally, I will incorporate case studies, including the murder of Ejaz Chaudry by the Peel Regional Police's Tactical and Rescue Unit in June of 2020 and the ongoing criminalization of Wet'suwet'en land defenders, to deconstruct and examine the intersections of hyper-masculinity and militarization in local law enforcement. To comprehend the contemporary challenges faced by such communities, it is important to acknowledge the historical and ongoing colonial foundations that shape policing culture in Canada. This paper not only seeks to uncover the roots of hyper-masculinity in law enforcement but also aims to critically assess its

influence on policing practices, public perceptions, and the encouragement of an 'us vs. them' mentality. By contributing to the ongoing discourse on reform, accountability, and the transformation of law enforcement, this essay aims to shed light on the path towards strengthening public perceptions of the police and redefining community relations and policing.

## Policing Indigenous and Racialized Communities

The concept of policing Indigenous and racialized communities in North America is deeply intertwined with the legacy of settler colonialism. The historical establishment of policing in Canada and the United States is deeply rooted in the project of dominating Indigenous communities and constructing settler-colonial societies (Monaghan, 2013; Nettelbeck & Smandych, 2010). In contemporary times, policing evolved within the context of the strained relationship between law enforcement and non-white communities. Fletcher (2021) asserts that nations established on the exploitation of slave labor and resources inherently perpetuate inequality and injustice in contemporary times. In the Canadian context, the historical exploitation of Indigenous peoples and resources continues to shape contemporary policing practices. The government structures historically established are tailored to further the interests of those who benefit from settler colonialism. In Canada, the Royal Canadian Mounted Police (RCMP), formerly known as the North-West Mounted Police (NWMP), played a pivotal role in the establishment of a settler society by providing security for settler populations while concurrently employing violence and coercion against Indigenous communities as part of their broader agenda of domination. Heightened policing and security forces were enforced, despite Indigenous peoples posing minimal threat (Monaghan, 2013). Today, the RCMP continues to over-police in Indigenous and racialized communities, employing racially motivated practices such as carding and street checks, raising concerns about the agency's continued alignment with the interests of those who historically benefited from the exploitation of Indigenous communities. (McKay, 2021, p. 54).

Franz Fanon's concept of the 'white gaze' adds another layer to this historical analysis. According to Fanon (1967), the white gaze is a mechanism through which the dominant group, particularly white elites, controls social spaces and interactions, shaping perceptions of Black people, people of color and by extension,

Indigenous communities. In the context of policing, this perspective was instrumental in reinforcing power dynamics during the establishment of policing, perpetuating racialization and subjugation, and establishing the binary of "us" (white people) versus "them" (non-white people). This lens influenced the strategies employed by law enforcement, contributing to the historical coercion and violence against these racialized communities. The legacy of the white gaze continues to cast a shadow on contemporary policing, further complicating the dynamics between law enforcement and racialized communities.

Despite ongoing attempts to reform policing to reflect the multicultural nature of settler societies like Canada and the United States, contemporary law enforcement practices persistently exhibit disproportionate discrimination against racialized and Indigenous communities. Police violence continues to persist, particularly with Black Americans in the United States and Black and Indigenous peoples in Canada. Black Americans are three times more likely to be killed by the police compared to their white counterparts, rendering this phenomenon as a public health issue in the United States, which highlights the systemic nature of this problem (Dincer & Johnston, 2021). Racism, specifically the systemic targeting of Black communities, is not exclusively an American phenomenon, but also a Canadian crisis. While slavery in Canada was officially abolished two centuries ago, contemporary institutions (particularly law enforcement) serve to control Black communities through invasive police surveillance and an accentuated vulnerability to violence, or murder, by police (Maynard, 2017). An investigation by CBC News found that police killings disproportionately affect Black communities, particularly in Toronto where the Black population makes up 8.3% of the total population but 36.5% of police deaths (Dunn, 2018). Similarly, the alarming increase from 14.6% to 19.5% in the proportion of Indigenous civilians among total law enforcement killings in Canada over the past two decades stresses the persistent and deepening disparities faced by Indigenous communities (Gillezeau et al., 2022). This upward trend not only reflects a disproportionate impact on the lives of Indigenous individuals, but also signals a continuation of historical injustices rooted in colonial legacies. The consequences of such trends extend beyond mere statistics, manifesting as a reminder of the urgent need to explore effective

strategies for reform and accountability within the Canadian law enforcement system. This reality further emphasizes the pressing importance of examining the intersections of hyper-masculinity, militarization, and colonial biases in policing practices to comprehensively address and reflect the challenges and experiences faced by Black, Indigenous, and racialized communities in their contemporary relations with law enforcement.

### **Masculinity, Militarization & The Thin Blue Line**

Historical and contemporary contexts lay the groundwork for understanding the complexities and challenges faced by Indigenous and racialized communities in their interactions with law enforcement. The historical legacy of coercion and violence in policing forms a crucial standpoint for examining the hyper-masculine subculture and militarization of law enforcement. Rooted in decades of instilling an 'us versus them' mentality and the othering of racialized and Indigenous communities, this legacy highlights the deeply ingrained patterns of behavior within law enforcement agencies. Historically, coercion and violence through hyper-policing have been used to maintain control and dominance over marginalized communities, perpetuating a culture of aggression and superiority within law enforcement (McKay, 2021; Monaghan, 2013). This culture not only shapes individual behaviors but also influences institutional practices and policies, reinforcing a militaristic approach to policing that prioritizes force over dialogue and community engagement. Understanding this historical context is essential for addressing the systemic issues that continue to impact the relationship between law enforcement and marginalized communities today.

The intersection of the masculine subculture and the militarization of policing perpetuates a dynamic where notions of strength, aggression, and dominance become deeply ingrained within law enforcement operations. In line with this dynamic, ongoing research indicates a significant underrepresentation of women in policing, with women comprising only 13% of the policing workforce in the United States (Rushin, 2021). However, masculine subcultures are a complex phenomenon within policing that extends beyond the realm of gender demographics and diversity hiring. It is not solely a problem arising from the lack of women representation; instead, it reflects deeper-rooted systemic sentiments embedded within

policing operations. In fact, contrary to conventional beliefs that assume that increasing women representation in policing would alleviate extreme use of force through the gendered concept of femininity, Rushin (2021) found that departments with a larger share of women officers tend to use deadly force more frequently than departments with fewer female officers. Thus, addressing issues of hypermasculinity within policing requires more than just changing gender representation.

The pervasive problem of masculinity in policing extends beyond workforce composition, influencing the culture and conduct of law enforcement agencies. This masculinized environment, which emphasizes assertiveness and control, intertwines with the historically rooted 'us versus them' mentality in policing (Fletcher, 2021). Symbols employed in contemporary policing, such as 'the thin blue line', play a crucial role in perpetuating this division and reinforcing the intertwining of militarization and hyper-masculinity. The 'thin blue line' is a powerful and complex pro-police symbol used in the United States, Canada, and globally; it emerged amongst white nationalists in response to the Black Lives Matter movement. As Boyce et al. (2023) argue, this symbol illustrates a threshold for a necessary line of defence, protecting the good from the evil and civilization from savagery. However, the symbol and its associated sentiments are saturated in a racial connotations, suggesting a hierarchical distinction that assigns value to white lives while deeming racialized peoples as unworthy of safety and consideration (Boyce et al., 2023). While the thin blue line' serves as a powerful and multifaceted pro-police symbol on a global scale, its interpretation is not without controversy.

The creation of the 'thin blue line', whether physical or metaphorical and where the morally righteous 'good guys' are pitted against the dehumanized others,' mirrors the 'us versus them' mentality pervasive in policing (Lynch, 2018, p. 34). In this symbolic division, those in uniform are positioned as righteous defenders against an external, often dehumanized, threat— a concept deeply ingrained in military operations. Fanon's concept of the 'white gaze' becomes particularly relevant here, as the symbols used in contemporary policing continue to 'other' non-policing members of racialized communities. The symbol, therefore, complicates the binary of 'us versus them,' legitimizing the exclusivity of police

as an identity. This identity, while not necessarily reflective of its inherent goals, echoes a militarist culture to which officers owe their loyalty. The symbol establishes a new binary of 'police versus non-police,' veering away from the broader goals of policing, such as maintaining peace and order. The subtle intertwining of symbols and militarization within contemporary policing paints a complex landscape. 'The thin blue line', often seen as a symbol of solidarity among law enforcement, inadvertently contributes to the dehumanization of those on the 'other' side, or not police-affiliated, viewing them as a perceived threat to the policing, militarist culture.

Manifestations of police militarization highlight a blurred line between law enforcement and the military, echoing the symbolic representations of power and authority. Turner (2018) defines police militarization as a process in which law enforcement draws from military practices, replicates military culture and behavior, and encompasses three key aspects: (a) the "blurring of lines" between the military and the police, (b) the utilization of surplus military equipment, vehicles, and weapons by law enforcement, and (c) the adoption of increasingly advanced technologies by law enforcement. The 2014 riots in Ferguson exemplify the blurred line between law enforcement and military in the United States, as the response from law enforcement mirrored that of a military patrol in a foreign warzone. Throughout the Ferguson riots, civilian law enforcement patrolled the streets armed with assault rifles, dressed in body armor and camouflage uniforms, and shielded their faces with gas masks—a scene reminiscent of American military patrols in Iraq or Afghanistan (Haynes & McQuoid, 2018). By connecting these visuals to the broader symbolism of power and authority, the militarization of police forces emerges as not only tactical response, but also as a symbolic assertion of control and dominance.

The militarization of US law enforcement, particularly in its resemblance to Middle Eastern war zones, is not coincidental, but rather relates to a larger concern of US law enforcement agencies receiving training from Middle Eastern, settler-colonial militaries. A notable example is the Israel Defence Forces (IDF), which actively engages in the colonization of Palestinian land through heightened policing, violence, and militarism (Garwood, 2016; Ho, 2013). Training exchanges with the IDF have deep implications for contemporary North American policing practices, contributing to

a militarist ethos within domestic law enforcement agencies. This connection between the IDF's settler-colonial practices and the militarization of US law enforcement speaks to a broader issue—the historical goals of policing in the West and how they continue to shape contemporary practices. The historical ties between policing and colonialism, rooted in the establishment of control and authority, find importance in the strategies and approaches adopted by law enforcement agencies today. By adopting practices from military entities involved in settler-colonialism, US law enforcement (and by extension law enforcement in the West in general) perpetuate a cycle that seemingly serves the interests of those who benefit from settler colonialism, echoing the power dynamics and hierarchies inherent in historical colonial goals. However, instances of law enforcement militarization are not exclusive to the United States.

The tactical response to the Ferguson riots demonstrates a broader, transnational concern about the increasing militarization of police forces, a concern that extends beyond the borders of the United States and echoes into ongoing discourse surrounding Canadian law enforcement practices. In the Canadian context, manifestations of police militarization are vividly demonstrated through specific case studies, such as the murder of Ejaz Chaudry by the Peel Regional Police's Tactical and Rescue Unit in June 2020 and the ongoing criminalization of Wet'suwet'en land defenders. These incidents highlight the concerning trend of a blurring of the line between law enforcement and militarization within Canada, raising critical questions about the priorities and values embedded in contemporary policing practices. They also highlight how police militarism is predominantly exercised toward racialized communities. The militarized response to both cases not only jeopardizes the safety and well-being of individuals like Ejaz Chaudry, but also poses a broader threat to the fundamental rights and liberties of groups resisting injustice, as seen in the case of the Wet'suwet'en land defenders.

The case of Ejaz Chaudry, a 62-year-old father of four with schizophrenia, epitomizes the grave consequences of the militarization of policing (particularly towards marginalized community members), as evident in the actions of the Peel Regional Police's Tactical and Rescue Unit during a mental health crisis call in June 2020. Chaudry's

family called the non-emergency line in hopes of a compassionate response while seeking assistance for his mental health crisis. However, the involvement of the Tactical and Rescue Unit resulted in a devastating outcome—Chaudry's death due to the use of deadly force (Nasser, 2023). This case highlights the inherent dangers associated with the militarized culture within law enforcement, shedding light on how situations requiring nuanced and empathetic responses can escalate to tragic ends when met with excessive force. The militaristic subculture, marked by paramilitary training models and international collaborations with settler-colonialism militaries, is evident in the response of the Tactical Rescue Unit. Their involvement in what should have been a mental health crisis intervention highlights how militarized tactics, such as home raids and aggression towards non-criminal activity, permeates everyday policing scenarios. This coupling of hyper-masculinity and militarization emphasizes the pressing need for comprehensive reforms that dismantle embedded structures within law enforcement, redefining community relations and ensuring that instances like Ejaz Chaudry's tragic death become catalysts for positive change rather than harbingers of systemic failure (Lynch, 2018; Ho, 2013).

The ongoing criminalization of Wet'suwet'en land defenders also sheds light on the issue of police militarization in Canada, particularly concerning its entanglement with colonialism. This example refers to the legal and punitive actions taken by authorities against members of the Wet'suwet'en Indigenous community in British Columbia, Canada. This community has been actively opposing the construction of the Coastal GasLink (CGL) pipeline, which is planned to pass through their traditional and unceded territory. Despite the Wet'suwet'en people's rights and title to this land, they have faced surveillance, harassment, and forceful removal by the Canadian government and the Province of British Columbia. The resistance against the CGL pipeline, opposed by all five Wet'suwet'en clans, highlights the Indigenous community's commitment and right to safeguard their ancestral lands in accordance with their laws and customs. The militarized responses of excess surveillance and unlawful removal from their territory, accompanied by three large-scale police raids (involving the Royal Canadian Mounted Police (RCMP), helicopters, dog units, assault weapons, and collaboration with Coastal GasLink's private

security) has led to the arrest and detention of 74 individuals, including: hereditary Chiefs, matriarchs, legal observers, and members of the media (Amnesty International, 2023). These actions not only violate the rights of the Wet'suwet'en people, but also spotlight the colonial roots embedded in Canadian police forces, which were historically oriented towards suppressing Indigenous independence to protect settler interests and economies (Nettelbeck & Smandych, 2010). The militarized response to Indigenous land defenders raises critical questions about the priorities and values embedded in law enforcement practices in Canada, as well as the broader implications for Indigenous rights and self-determination.

The cases of Ejaz Chaudry and the criminalization of Wet'suwet'en land defenders highlight the pervasive issues surrounding police militarization in Canada. Both instances illustrate a concerning trend: the blurring of lines between law enforcement and militarization, posing critical questions about the fundamental priorities and values inherent in contemporary policing practices. Ejaz Chaudry's case humanizes the experiences of marginalized individuals and mental health patients who face excessive force, a consequence of physical militaristic tactics exemplified by law enforcement. Similarly, the continuous criminalization and mistreatment of Wet'suwet'en land defenders accentuate the relationship between police militarization and settler-colonialism. The government's forceful suppression of Indigenous resistance, exemplified in actions like large-scale police raids with helicopters and assault weapons, highlights the persistence of colonial ideologies within law enforcement. Moving forward, redefining policing practices is integral to the fundamental shift away from militarized approaches, acknowledging the inherent flaws in current practices and advocating for comprehensive reforms that prioritize empathy, community relations, and the protection of fundamental rights. Instances like those of Ejaz Chaudry and the Wet'suwet'en land defenders should serve as catalysts for positive change rather than symbols of systemic failure.

### **Re-Evaluating Policing Practices**

In addressing the pressing need to re-evaluate policing practices (particularly in marginalized communities where tensions between law enforcement and community members are most

heightened), a shift towards community policing is an important measure in fostering collaborative partnerships, collective goals, and rebuilding trust. Policing is fundamentally distinct from and antithetical to military operations, because it is rooted in serving and protecting communities rather than engaging in combat or warfare. The warrior approach in policing is characterized by a focus on crime fighting and a militaristic ethos that emphasizes dominance, readiness for battle, and the use of force (Strah et al., 2013). This approach has been criticized for its implications in abuses of authority, strained relationships with minority communities, and overly aggressive responses (particularly in interactions with individuals experiencing mental health issues) (Strah et al., 2013). The warrior model promotes a perception of the police operating in a hostile environment where danger is ever-present, legitimizing the use of force as a primary tool. This training perpetuates traditional police cultures, reinforcing the idea of police as crime fighters rather than community supporters, and contributing to the hegemony of the warrior model within law enforcement (Strah et al., 2013)

The distinction between the warrior approach and community-oriented policing is crucial, especially in the context of contemporary local law enforcement practices that reflects militarist practices by adopting a 'warrior' approach. There is an urgent imperative to redefine what policing looks like (Haynes & McQuoid, 2018). Effective policing shifts away from the warrior mentality, and aims to establish a more community-oriented and guardian-based approach that emphasizes communication, de-escalation, and procedural justice. Community policing cannot coexist with the warrior mindset as it inherently rejects the discredited 'warrior' approach to policing that perceived inner-city communities as inherently hostile to law enforcement efforts (Forman, 2004). Community policing requires four key functions that emphasize the importance of consultation between residents and police: (1) neighborhood residents can express their concerns and needs, (2) the police can educate citizens about neighborhood crime issues, (3) citizens are allowed to state complaints about the police themselves, and (4) the police report back on what actions they have taken and what successes (or non-successes) they have had (Forman, 2004). This approach fosters a mutual working relation of trust between law enforcement and the communities they serve, cultivating a relationship founded on mutual

respect and collaboration, as opposed to an 'us versus them' relationship.

Community policing is not just a set of tactics, but rather a strategy in which the community and police have a mutual understanding of the needs and challenges within that community. Strah et al. (2013) argues that in practice, the warrior-based policing presents greater risks for abuses of authority, antagonistic relationships with inner-city minority communities, and heavy-handed responses in encounters with persons suffering from mental illness. The warrior approach in contemporary policing has not only fueled the militarization of law enforcement but also led to a crisis in the culture of modern policing. This is reflected in the hostile relationships with Indigenous and racialized communities, and violent responses to individuals in mental distress. Shifting to a guardian mindset, where officers are trained outside the warrior paradigm, introduces the potential for transformative change. Guardian training emphasizes citizen interactions defined by dignity and respect, bringing the potential for positive change in law enforcement (Forman, 2004). This progressive model prioritizes communication skills and de-escalation tactics over physical control, aligning with the paramount goal of officer safety while fostering positive public perceptions of police legitimacy, fairness, and citizen satisfaction through procedural justice-based practices (Strah et al., 2023). Critics may argue that a relationship of mutual respect, as outlined in the guardian approach in community policing, places the officer at risk. However, officer safety is paramount to both models. The 'warrior' mindset relies on the use of physical control, whereas guardians are taught to use communication skills and de-escalation tactics (Strah et al., 2023). Embracing community policing that rejects the outdated warrior mindset is crucial in fostering collaboration, collective goals, and rebuilding trust. This shift from a 'warrior' to a guardian-oriented approach is an essential step towards strengthening public perceptions of the police and redefining community relations and policing.

In considering the proposed shift to community policing, it is crucial to acknowledge the challenges with dismantling deeply ingrained institutional foundations. Policing, as an institution, has historically been resistant to substantial change (Lingamneni, 1979). The prospect of altering not only the organizational structure, but also the underlying subculture raises significant questions

about the viability of such transformations. Ultimately, envisioning a future where every citizen's basic needs are met and survival is not criminalized, necessitates more than incremental reforms. The notion of 'undoing' the already established policing foundation comes with significant resistance to changes among officers and is a challenge that cannot be underestimated. This resistance often stems from the ingrained norms and values that perpetuate a warrior-based mentality based on the traditionalist idea that "this is the way things are done" (Lingamneni, 1979).

While recognizing the magnitude of this challenge, it is essential to emphasize that minor changes (including the shift to a guardian approach) may not be sufficient to address the systemic issues at hand. Meaningful change requires a re-evaluation of the very essence of policing. Although positive steps have been taken across Canada, such as Edmonton Police Services' implementation of the Police and Crisis Response Team (PACT), which partners with Alberta Health Services to provide mental health support, the reality remains stark. Even with the existence of co-responding with mental health professionals through multidisciplinary units like PACT, instances of police-involved fatalities in cases of mental distress persist. For instance, in December 2023 alone, two individuals experiencing mental health crises lost their lives at the hands of the Edmonton Police Services (Parsons, 2023). These tragic incidents emphasize the need for more systematic and comprehensive transformations to achieve effective law enforcement. Initiatives like PACT represent steps in the right direction, yet the sobering reality of continued violence demands a re-evaluation of current practices and the future of policing.

## Conclusion

In conclusion, contemporary law enforcement practices toward Indigenous and racialized communities inherently employ hyper-masculine and militaristic policing tactics. The historical context of policing, rooted in settler colonialism, has shaped policing culture and contributed to existing disparities and systemic issues. The cases of Ejaz Chaudry and the Wet'suwet'en land defenders highlight the urgent need for reform, emphasizing the consequences of militarized responses and their disproportionate impact on marginalized individuals. The transnational influence (seen in policing collaborations between U.S. law enforcement and the Israel Defence Forces, as well as its influence on Canadian policing) highlights global impacts on Western law enforcement militarization and its parallel with colonial practices. This interconnectedness highlights how militaristic approaches and colonial legacies transcend borders, shaping policing practices globally.

In moving forward, re-evaluating policing practices, shifting towards community policing, and rejecting the 'warrior' mindset are essential steps in rebuilding confidence in policing. The historical legacy of policing, entrenched in contemporary power dynamics and colonial biases, requires a fundamental redefinition of policing approaches to address the challenges associated with dismantling deeply ingrained institutional foundations. The intersection of hyper-masculinity and militarization perpetuates an 'us versus them' mentality, posing risks and consequences for marginalized communities. The analysis of the 'thin blue line' symbol adds depth to the understanding of how such symbols contribute to the dehumanization of racialized individuals. This symbol, often associated with a 'warrior' mentality, reinforces the 'us versus them' mentality and can alienate communities. Embracing a guardian-oriented approach (which prioritizes empathy, communication, and procedural justice) is essential for upholding justice while emphasizing fairness, respect, and citizen satisfaction. This approach shifts the focus from a confrontational stance to one that fosters positive community relations and mutual respect. The guardian-oriented approach, as opposed to the warrior mentality, introduces the potential for transformative change, steering law enforcement towards a more just, equitable, and community-focused future. However, it is important to stress that meaningful change requires more than incremental reforms; it requires a re-evaluation of the very essence of policing to ensure effective, accountable, and community-centered law enforcement practices.



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