

**WHAT ROLE WILL FAITH-BASED ORGANIZATIONS PLAY IN
ADDRESSING CRIME PREVENTION ISSUES IN MEDIUM-SIZED LAW
ENFORCEMENT AGENCIES BY 2007?**

**A project presented to the
California Commission on
Peace Officer Standards and Training**

by

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This Command College Project is a FUTURES study of a particular emerging issue in law enforcement. Its purpose is NOT to predict the future, but rather to project a number of possible scenarios for strategic planning consideration.

Defining the future differs from analyzing the past because the future has not yet happened. In this project, useful alternatives are systematically formulated so that the planner can respond to a range of possible future environments.

Managing the future means influencing the future, creating it, constraining it, adapting to it. A futures study points the way.

The view and conclusions expressed in this Command College project are those of the author and are not necessarily those of the Commission on Peace Officer Standards and Training (POST).

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Acknowledgement

When President George W. Bush first launched his Faith-Based and Community Initiatives Act in January 2001, I followed its progress with great interest. The President took a bold and controversial step by submitting legislation that would allow the federal government to fund the social services of faith-based organizations. Many believe the President's efforts are noble, but that the legislation is wrought with too many legal and ethical challenges for it to be successful. Even if the bill passes, many faith-based organization leaders believe that the government's involvement will be too intrusive, thus compromising their missions and religious freedoms. This is a price that few religious organizations are willing to pay in exchange for a few dollars.

As Community Policing evolves, there is greater emphasis placed on crime prevention efforts that involve the collaboration of various stakeholders. For a police chief or sheriff to engage faith-based organizations in crime prevention efforts would require a leader with a progressive vision for the future of law enforcement. I believe there are bold law enforcement professionals across the nation that recognize the value of our faith communities and will actively work with them to help solve our community's problems.

I want to thank Police Chief Craig T. Steckler for giving me the opportunity to attend Command College and for supporting me during the entire experience. I am also indebted to Police Captain Bruce Barsi of the Mountain View Police Department for his profound commitment to Command College and for being an excellent mentor. I also want to thank my family and especially my wife Dianne for her strength, patience and love that allowed me the privilege of taking this personal growth journey.

CHAPTER ONE

ISSUE IDENTIFICATION AND LITERATURE RESEARCH

Statement of the Issue

This project seeks to answer the following question: What role will faith-based organizations play in addressing crime prevention issues in medium-sized law enforcement agencies by 2007? A medium-sized law enforcement agency is an agency that employs more than 50 but less than 500 sworn officers. A faith-based organization is any religious organization that provides public social services such as treating addiction, curbing crime, overcoming poverty, aiding the homeless, feeding the poor, and strengthening families and neighborhoods. The concept of crime prevention is based upon the strategies employed by law enforcement and citizen participation to reduce both the fear of crime and the incidence of crime. It requires that law enforcement agencies be involved in the preplanning of any community activity where their services may later be required. For purposes of this research project, the author made use of the community policing model as defined by the Office of Community Oriented Policing Services. Community Policing is a philosophy designed to reduce crime and disorder in communities by fostering trust, respect, and collaboration between police officers and citizens.¹ This definition is supported by a number of identifiable characteristics aimed at securing a common understanding of the meaning of community policing:

- Partnership building among the police, citizens, and other institutions
- Problem-solving approaches to crime and disorder
- Emphasis on proactive crime control, including crime prevention
- Developing police organizations responsive to community concerns

- Recognizing that public concerns other than crime may be important for promoting trust, such as the public's fear of crime and nuisance abatement

These key components of community policing suggest that more than local sensitivity is required. What is needed is an active, collaborative effort between the public and the police to challenge crime and other community problems.²

Introduction

When George W. Bush ran as a candidate for President of the United States, he based his political agenda on the usual conservative theme of less government and fewer taxes. Additionally, Republicans wanted to improve their public and social image in what Mr. Bush described as a new philosophy of Compassionate Conservatism. To that end, Mr. Bush requests that believers of all faiths support his faith-based initiative that would create a mechanism that allows faith-based community groups to compete for federal funds. There are already many local programs including law enforcement agencies that rely on federal grants to keep their programs viable.³ This study focuses on the implications that faith-based organizations will have on crime prevention in medium-sized law enforcement agencies.

Because of the controversy surrounding this bill and its relevancy to the issue statement, this project will examine several components of President Bush's Faith-Based Initiative and explore some of the surrounding topics that may influence how faith-based organizations will address crime prevention issues. The research will also investigate a number of faith-based organizations, some of which operate without government funding and/or intervention and serve as examples of the type of crime prevention programs currently used in communities across the nation.

Literature Review

President George W. Bush ran on the platform that it was one of the primary goals of his administration to revitalize the spirit of active participation and citizenship in America. In his first executive order he created the White House Office of Faith-Based and Community Initiatives. Another name for the initiative is the Charitable Choice Act of 2001 or the Community Solutions Act of 2001. The President said, “We will encourage faith-based and community programs without changing their mission. We will help all in their work to change hearts while keeping a commitment to pluralism.”⁴ In his second related order, President Bush relieved regulations within the Departments of Justice, Housing and Urban Development, Health and Human Services, and Labor and Education, allegedly making it easier for private organizations to seek federal funding.⁵ The President also proposed new legislation that will allow all taxpayers to deduct donations to charitable organizations. Under the current law, some 80 million taxpayers who claim the standard deduction, rather than filing itemized deductions, are prevented from deducting charitable donations. The Bush administration believes that allowing taxpayers to claim charitable contributions will result in the donation of billions of dollars to local public service and faith-based organizations. Also included in this legislative package is a tax credit for charities and private businesses that directly address poverty issues.⁶ This could have a significant impact on crime prevention issues in those areas that participate in these programs.

In July 2001, the House of Representatives passed the Faith-Based and Community Initiatives Act. However, the Senate will not even consider this legislation until the summer of 2002 at its earliest, where it is expected to encounter considerable resistance from the Democratic majority.

Not to be outdone, at the state level Governor Gray Davis announced the availability of \$3.75 million in grants for non-profit community and faith-based organizations to assist Californians with job skills training, career planning, job placement, and other related services. The Governor said he wanted to reach the most difficult to serve and the hardest to employ individuals including homeless men and women, substance abusers, disadvantaged youth, limited English-speaking individuals, and non-custodial parents.⁷

A Summary of the Pros and Cons of the Faith-Based Initiative

Arguments in Favor of the Faith-Based Initiative

1. In many troubled communities across the nation churches, and mosques represent our strongest social institutions.⁸ Providing funding for churches will increase the effectiveness of social service programs. Additionally, people who are part of the community are more knowledgeable about the needs of their constituents and are better suited to meet those needs.⁹
2. The government already funds similar activities for medical care provided at Adventist, Catholic, Baptist, and other denominational hospitals. Churches can participate in a wide variety of government social services contracts if they form a separate non-profit corporation that is somewhat distanced from the church itself.¹⁰

Arguments Against the Faith-Based Initiative

1. Directly funding churches violates the Establishment Clause of the Constitution. It can be argued that federal money will be used to fund proselization and religious activities, which is unconstitutional. For example, faith-based drug rehabilitation programs teach that through faith in the power of God the addict can break their

addiction. It would be virtually impossible to stop church workers from witnessing to participants, even when ordered not to do so.¹¹

2. While it may be acceptable for mainstream religious groups to receive funding, there are certain religious organizations whose practices are so antisocial or alien that they should not get funding. Funding would bestow a sort of legitimacy on these groups and may allow them to expand their operations and their influence at taxpayer expense.¹²

The Role of Faith-Based Organizations in the Community

Churches, synagogues, mosques, and other places of worship have always made a difference in the lives of children and families. Traditionally, many have offered youth community choirs, church sports teams, hiking and camping youth groups, as well as parent support groups. But increasingly, these institutions are doing more. They are creating marriage maintenance classes and parent-teen dialogues on money, curfews, sexuality, dating, drug abuse, and becoming a young parent.¹³

Some are reaching well beyond their own membership. Across the country, churches, synagogues, and mosques are buying drug houses and evacuating criminal tenants, renovating run-down neighborhoods, offering low-income mortgages to families unable to get loans through banks, teaming up with suburban and inner-city congregations and child advocacy organizations to sponsor programs for abused and runaway children, the homeless, and other families in need.¹⁴

Some of the nation's most successful churches and synagogues envision the church or synagogue as a hub of a wider network of support for families, creating supportive family networks. Coast Hills Community Church, in Aliso Viejo, California attracted many new members in recent years by offering several parent-support groups and parenting classes,

including one called "Parenting Before and After Work." Coast Hills, which is an interdenominational church, also launched MOPS, a program for mothers of preschool children; the moms meet every Thursday for 12 weeks to discuss topics from discipline to "sex after children." Mommy and Me play groups are also sponsored by the church.¹⁵

At Ohr Kodesh Congregation in Chevy Chase, Maryland, parent networking is part of the synagogues theological mission. "A key concept for our congregation is the Hebrew word 'chesed,' translated as 'loving care,'" says Rabbi Lyle A. Fishman. "Visiting the sick, comforting the mourner; these are examples of chesed. These acts of loving care tie people together over time and generations."¹⁶

At the heart of this movement is an old idea: community - not only the community within the place of worship, but the community beyond. "Many of us grew up in neighborhoods and towns where the church is part of the community, and support for families came naturally," says Maurice Graham, associate pastor of Bon Air Baptist Church in Richmond, Virginia. "Today with daily life spread out and so many of us leading hectic lives, we have got to make a conscious effort to re-create community. The church can help with that."¹⁷

Not every church or synagogue has the financial resources to serve as the community center or to offer elaborate programs for parents and children, but that does not mean parent connections cannot be made.

"My church, Trinity Presbyterian, with about 200 members, has the typical financial struggles of a medium-sized church," says Renee Connell, 38, the mother of two young children in Oroville, California. "We don't have a lot of money. But in a way, that helps us build community." Members of Trinity help teach weekday classes for children. Parents gather before and after the classes, to socialize. Parents also get together to clean the church, pull weeds, wash

windows, and paint. “When I had toddlers, the church encouraged me to start a play group,” says Connell. “They could not afford to finance the program, but they did provide a room.” “Several of the children and parents who attended were not members of the church.” That, she says, is important. “It’s a way to support parents and help children in the wider community.”¹⁸

The rising popularity of alternative giving, reported widely by news organizations in 1999, suggests that many faith-based institutions may be moving toward more social action. Certainly many churches have engaged the public on the abortion issue, but direct community action, by conservative and liberal congregations alike, is increasing.¹⁹

Places of worship house a third of all child-care programs in the United States today.¹⁹ In some communities, churches, and synagogues are important members of public-private consortiums that open new child-care centers and create loan and investment funds for child care. In Miami County, Indiana, for example, the Child Care Action Campaign of the Indiana Family and Social Services Administration sponsored a partnership between the church, a hospital, three businesses, and the state. The state provides some funding; the church offers space; the hospital supplies cribs, equipment, and training for teachers, and the businesses have pitched in to build a playground.²¹

Among other large scale community outreach efforts:

- In Norcross, Georgia, the Hopewell Baptist Church started a tutoring program to help prepare children for the school system's tough new testing program.²²
- Faith-based organizations are important partners, sometimes the sole operators, of food banks for homeless and other financially pressed families.
- Especially during difficult economic times, a church or synagogue can help parents connect with potential employers within the congregation. For example, The Job Seekers Network is

sponsored by the Foothills United Methodist Church in La Mesa, California. In the network's newsletter, job seekers advertise for free and the newsletter is sent to the 1500 members of the church.²³

- Some faith-based organizations are directly involved in community economic development. For example, in Columbus, Ohio, churches and nonprofit community organizations formed partnerships with Huntington National Bank to promote homeownership in poor neighborhoods.²⁴
- Faith-based organizations are important supporters of teen centers and other after school programs. In Atlanta, the Roswell United Methodist Church recently created the \$3.5 million Dodson Youth Center.²⁵
- In Dallas, 60 churches from a racially and economically diverse array of neighborhoods formed the Dallas Area Interfaith Council, a citizens action group that has set up after-school programs in six Dallas public schools and drawn commitments from businesses to create more than 200 jobs in low-income neighborhoods.²⁶
- The Pennsylvania Council of Churches, along with the Pennsylvania Partnerships for Children, the Pennsylvania Headstart Association, and other civic groups help guide the Pennsylvania School Reform Network. Their purpose: to educate rural Pennsylvanians about school funding and to work toward solutions.²⁷
- In Boston's South End, the city opened the Education Resource Center. The center's mission is to "to help parents and their children who want to go to college, but need help sorting out applications, financial aid, Scholastic Assessment Tests and networking."²⁷

Crime Prevention

Crime prevention programs that are being carefully scrutinized are producing some rather interesting results as to what really works. Changing attitudes toward preventing crime could reduce crime-related problems dramatically.

According to the Department of Justice, street crime in America dropped to historically low levels by the end of the 1990s. No one is certain why the drop occurred, but the debate over the decline has prompted wide-reaching efforts to search for answers. Some credit the decrease to more police officers on the streets and tougher sentencing laws. Others believe that community initiatives and crime-prevention programs are responsible for the success. Finding the answers to these tough questions will be critical to the public's safety in the 21st century.²⁹

The research found that the best explanation for the decrease in crime lies in the success of the weed and seed movement of the 1960's by the criminologist James Q. Wilson. In his *Public Interest* article "Broken Windows," Wilson stated that declining neighborhoods were the direct result of residents losing hope and pride in the areas where they lived. The police seldom patrolled these neighborhoods except to make arrests and offenders often committed crimes without regard for authority. Wilson's formula for change was to weed out the immediate problem, e.g., drug dealers, drug addicts, public drunks, thieves, street hustlers, and thugs, by cracking down and making arrests for even minor offenses such as loitering, vagrancy, spitting on the sidewalk, jaywalking, etc., to keep the streets clean of this unwanted element. After completing the weeding, the government must seed the community with resources that will help residents to keep their communities free from crime. Such programs might include partnerships with private industry to bring in jobs, daycare, health clinics, drug rehabilitation centers, after-school centers, tutors, mentors, and many other activities.³⁰

Unfortunately, congressional strings required more weeding than seeding. The “get tough” legislature at federal and state levels supported longer, mandatory sentences for law violators and built more prisons and jails to hold them. Courts were also encouraged to hand out adult sentences to juveniles as a deterrent.³¹

Drug addicts were singled out in particular for harsh treatment. In 1999, more than two-thirds of federal prison inmates and twenty-five percent of all state prisoners were serving time for drug charges. Drug-prevention efforts were little more than the well known just say no motto.³²

Finally, after an alarming increase in street violence in the late 1980’s and early 1990’s, the idea of seeding started received more attention, primarily because of the Community Oriented Policing and Problem Policing Solving (COPPS) movement. As the Justice Department began releasing federal funding, success stories cropped up in communities that developed programs to prevent crime rather than just react to it and suppress it. Soon the Justice Department got on the COPPS bandwagon and praised community partnerships involving the government. They also circulated model programs and increased funding for crime prevention efforts throughout the nation.³³

What Works

In 1998, the National Institute of Justice reviewed the findings of a team of researchers from the University of Maryland. Their research is the culmination of a congressionally mandated, two-year study that scientifically inspected over 500 crime prevention programs. The study provides direction and guidance for communities that are encountering crime and crime-related problems, with the explanation that the evaluations are based on “minimally adequate evidence.”³⁴

Unfortunately, what worked to prevent crime was the shortest list produced by the study. When nurses and other staff frequently visited at-risk families, infant health improved and child abuse was reduced. For children five years and younger, attending preschool or weekly home visits by a teacher decreased their chances of being arrested later in life at least through their teen years. Parent training and family counseling helped to deal with delinquent and at-risk pre-adolescents. Early professional intervention for hyperactivity and aggressive behavior lessened the risk factors for later delinquency.³⁵

Anti-bullying campaigns and other school-wide programs reduced crime and delinquency on campuses. Administrators, who clearly communicated the rules and reinforced positive behavior, noticed significant reductions in criminal behavior. Other successful curriculums included life skills training such as problem solving, nonviolent conflict resolution, and stress management.³⁶

Another form of crime prevention occurs when our youth are involved in programs such as America Corps, Job Corps, and the Peace Corps. These agencies provide young people with a chance to learn the joy of giving to others. At the same time, it gives them a stake in society by developing skills and learning discipline. Many communities and even some states are developing youth-oriented community service programs of their own.³⁷

There are also faith-based organizations and programs that offer ex-offender job training for older males that helps to reduce repeat offenses. Nuisance abatement suits against landlords for failing to address drug problems on their premises helped to reduce drug dealing and crime in privately owned rental housing.³⁸ Proactive police patrols that incorporate a zero tolerance approach for any offense(s) in high-crime areas such as nightclubs, bars, and hangouts curtailed the amount of reported crime in those areas. Conducting continuous surveillance on high-risk

repeat offenders lessened their time on the street by returning them to prison earlier and reduced their opportunities to commit more crimes.³⁹ Crime prevention efforts involving hard-core serious offenders mean longer prison sentences, therefore preventing crimes offenders would have committed while out on the streets.

Efforts at rehabilitation worked if they were “appropriate to their risk factors.” Both adults and juveniles who received such treatments were less likely to re-offend. Even in-prison drug treatment and therapeutic community programs minimized the number of repeat offenses after prisoners had completed their sentence.⁴⁰

Mentoring is the cornerstone of any at-risk youth project. A stable father figure is important to both male and female children, but particularly to young boys. At-risk youth, who do not have a positive male role model to help them establish their own identity often are raised by single parent mothers or other female relatives. Some have no family and must be relocated from foster home to foster home and other juvenile institutions as problems arise.⁴¹ Successful mentors must have a thorough understanding of the program and be willing to spend a considerable amount of time with youngsters, listening and advising them concerning every aspect of life. Mentoring means encouraging and assisting children in their social, moral, and intellectual development. It means simply being there and appreciating the important times and events in their lives. In return, mentors are rewarded by seeing troubled youth, grow and mature into healthy and prosperous young adults.⁴²

Leaders in Kansas City, Missouri, are so convinced about the effect of positive role models that they are on a quest to recruit, train, and assign 30,000 mentors - one for every at-risk child in the city. The role of Big Brothers and Big Sisters has greatly expanded existing mentoring programs in other communities as well.⁴³

More examples of successful crime prevention partnerships involving at-risk youth include:

- In Missouri, 6,000 volunteers keep 675 schools open for extra hours
- In New York City, Safe Haven programs provide secure environments and positive after-school tutoring and enrichment programs
- In December 1998, eight cities: Boston, Cleveland, Denver, Detroit, New York, Philadelphia, San Francisco/Oakland, and Seattle (Los Angeles, Brooklyn and Indianapolis were added as sites in early 2000) were selected for participation in a national demonstration project targeting high-risk youth. Although the faith-based organizations varied in size, religious orientation, program strategy, and geographic location, they were each focused on working with the most difficult to reach youth in their communities. What they discovered is that character building in educational institutions revolves around universally accepted values, e.g., love, truthfulness, fairness, tolerance, and responsibility. These values should be taught at every grade level at every school. There was little opposition to these values based on differing political, social, and religious beliefs. Schools with large numbers of at-risk youth have reported a decline in pregnancy and dropout rates, along with reduced fights and suspensions, after character education became part of the accepted norms for behavior.⁴⁴

In a published article entitled Community Policing, Community Justice, and Restorative Justice: Exploring the Links for the Delivery of a Balanced Approach to Public Safety, Caroline G. Nicholl, a Metropolitan Police Department Commander in Washington D.C., addresses the interconnections and relationships among community policing and other relevant criminal justice reform movements, specifically, community justice and restorative justice.⁴⁵

For example, in Milton Keynes, England, where Commander Nicholl previously served as Police Chief, she grew tired of watching juveniles committing thefts with impunity despite the continued response by police. Her idea was to implement a more far-reaching community offender program. If a juvenile committed a crime of petty theft and at the time the suspect was arrested he/she answered police questions freely, fully and was remorseful, then the criminal charges would be dropped. From these interviews, Commander Nicholl identified numerous problems including alcoholism, bullying, and children with too much free time on their hands. The community came together to solve these problems and the shoplifting rate was reduced to almost nothing.

Restorative justice has emerged from a few community mediation-arbitration programs to the growing use of community service and restitution as alternatives to incarceration. Restorative justice gives citizens and communities opportunities to understand their role in controlling and reducing the incidence of crime. Restorative justice is also a means of promoting a fair balance between formal and informal measures to address the causes and consequences of crime. The overall aim is to produce an effective program that restores both victims and offenders to the community by healing the injury and preventing further harm in the future.⁴⁶ Commander Nicholl warns of an over reliance on the criminal justice system that is “adversarial, alienating, and demoralizing.” Of her own innovation, she reasoned, “If the problem isn't getting solved, why continue the same approach?”⁴⁷

True community-oriented policing and problem solving is the heart of the restorative justice peace model. To be effective the process must include a holistic evaluation of the community's needs with citizens leading the discussions and being integrally involved in the consensus building, decision-making, action planning, and implementation process.⁴⁸

In reviewing the crime prevention efforts with the most positive results, programs that provided positive role models, committed mentors, clearly communicated rules and expectations, and training in the areas of life skills, problem solving, and conflict resolution, experienced a significant amount of positive changed behavior.

Faith Based Crime Prevention Programs

The Peace Model of Community Policing operates on the following basic principles:

Prevention: The first and best line of defense against crime is to keep it from occurring.

Thus, the focus of policing efforts must be to prevent crime.

Crime Causation: There are many causes for crime including mental illness, poverty, unemployment, homelessness, and even bored teenagers. Problem solving occurs when law enforcement works together with the community.

Partnerships: Law enforcement, citizens, community organizations, and a wide range of public and private agencies such as faith-based organizations, health care providers, educational institutions, housing organizations, vocational training centers, child care organizations, counseling centers, and recreational organizations must become partners to develop and execute a coordinated effort to stop situations that help cause crime and the results of crime-related problems.⁴⁹

There are emerging philosophies and programs that can have a significant impact on crime. Citizens and law enforcement must be willing to accept the responsibility of incorporating these innovative strategies into new crime prevention efforts. It is imperative that communities be involved in this process from start to finish. Faith-based organizations and faith communities can play a significant role in most of these crime prevention efforts.

Faith-based organizations can provide a powerful framework to change the current model of the criminal justice system. Some of the key areas recommended for change include:

- Moving from a prosecutorial model to a less adversarial approach
- Moving from an punitive model to a model that helps people change
- Moving from a short term compliance model to a system that sustains positive change
- Moving from an incidence and crisis driven model to a system that focuses on long term support for those at-risk

For example, Mark Scott is the director of the Ella Baker House in Dorchester Massachusetts. He and the Rev. Eugene Rivers have an outreach program that gives youth a chance of making it. “It’s not unlike the plan in Scripture, explains Scott, “where in Proverbs there is a plan laid out for a young man contrasting wisdom and folly. And, depending upon which you chose, both determine where you end up in life – in a ditch or obtaining prosperity.”⁵⁰

Eight years ago, the Boston neighborhood hit rock bottom. The crack epidemic had produced hundreds of addicts and had spawned a wave of violence, in particular among young people. The extent of the problem was driven home when at a funeral for the victim of a drive-by shooting, rival gang members entered the church and began shooting and stabbing each other in front of the entire congregation.

Out of this tragedy was born a model for reclaiming neighborhoods across the nation. It became known as the “Ten Point Coalition,” and one of the founding members was the Pastor of the Azusa Christian Community Church, Eugene Rivers. Along with Pastor Rivers, other area pastors made it their mission to be there. The plan became multi-faceted and included: summer

recreation and literacy programs, mentoring programs, one-on-one drug treatment programs, and Christians mobilized to staff neighborhood patrols.

This commitment to kids reflects a Christian understanding of human nature. Rivers won't hesitate to recommend locking up a dangerous juvenile. He knows that Christian love of neighbor includes telling the truth about their condition. The results the pastors achieved in Boston were astounding. The crime rate dropped seventy-seven percent in less than a decade. And, the city that averaged nearly twenty juvenile homicides in the preceding years went nearly five years without a single juvenile murder.⁵¹

Under the goal of advancing and supporting community policing, the Federal Office of Community Oriented Policing Services provides grant funding to police agencies to strengthen relationships between law enforcement and the communities they serve, with an emphasis on partnering with the faith community. The Value Based Initiative (VBI) strives to improve the health of communities by building meaningful partnerships with faith-based organizations that aid in crime prevention efforts and provide social services in the community.

In Chicago, Illinois, the police department has forged an alliance with the Police Executive Research Forum that puts VBI funding to work in minority neighborhoods. Chicago's action plan includes the implementation of a series of workshops designed to get to the root causes of racial issues causing division in minority communities, with the faith community being a key part of those efforts.⁵²

In Boston, Massachusetts the VBI brings together five faith-based organizations to partner with the Boston Police Department, mentoring and monitoring the most high-risk offenders before returning them to their neighborhoods. The VBI creates an integrated support network across neighborhoods to assist these men and women in the reintegration process.⁵³

In Fort Wayne, Indiana, a minister's training academy has been instrumental in working with law enforcement in the city's "Stop the Madness" program. This youth development agency utilized VBI funding to create an alliance to curb anti-social trends. This pairing of community policing and juvenile delinquency experts promotes programs focusing on crisis intervention, mentoring activities, interview skills, job referral assistance, and open discussions from the youth perspective.⁵⁴

The Redlands Police Department in California has focused on introducing the faith community to existing youth development programs through the local collaborative "Building a Generation." The VBI has collaborated with several agencies in the establishment of a teen cyber café that provides Redlands' youth with a safe place to enjoy positive social activities in the critical after school hours. At the café, teens have access to high-end computer technology, homework assistance, and job training.⁵⁵

In St. Paul, Minnesota, the Young Women's Christian Association and the St. Paul Police Department focuses on ways citizens, police, and city officials can work together through VBI to develop effective crime prevention strategies.⁵⁶

In North Carolina, the Governor's Crime Commission established a crime prevention effort entitled "Church Watch." Church Watch helps to reduce or eliminate the opportunity for crime – including arson – involving houses of worship. The Crime Prevention Unit offers technical assistance and training to any congregation that wishes to start a Church Watch program. Church leaders and members of their congregations will learn how to employ the principles of Community Watch and other basic crime prevention techniques, and how to apply the principles of Crime Prevention Through Environmental Design to make churches and church property less attractive targets for crime.⁵⁷

The Church of the Messiah serves the neighborhoods of southeast Detroit, Michigan by providing tutoring and youth development programs, health and healthy life styles education, and mobile nurse practitioner services.⁵⁸

The InnerChange program is a Christian-based immersion-style rehabilitation program operated within participating correctional facilities in the State of Texas. The InnerChange program was developed in response to a request for proposal by the State of Texas for a values-based, faith-neutral, prerelease program designed to reduce recidivism.⁵⁹

The following Faith-Based Organizations represent a small fraction of the national trend whereby faith communities play an increasing role in solving social ills, participate in crime prevention efforts, and build sustainable communities:

- Asset-Based Community Development Religious Network of Ft. Collins, CO
- Direct Action & Research Training Center of Miami, FL
- Gamaliel Foundation of Chicago, IL
- Organizing and Leadership Training Center of Dorchester, MA
- Pacific Institute for Community Organization of Oakland, CA
- Congress of National Black Churches of Washington, DC
- Faith Center for Community Development Inc. of New York, NY
- ORGANIZE Training Center of Pacifica, CA
- Regional Council of Neighborhood Organizations of Philadelphia, PA ⁵⁹

Although Community Policing efforts have made tremendous strides in building relationships at the block, neighborhood, and community levels, law enforcement has only begun to scratch the surface of the resources that faith-based organizations can provide.

This chapter focused on how faith-based organizations can play future roles in addressing crime prevention issues in cities across America.

The following chapter will present an analysis of various trends and events that may impact this issue significantly. We will also examine how these trends and events affect each other and look at some possible future scenarios to help plan for the future.

CHAPTER TWO

FUTURES STUDY

Introduction

The purpose of future forecasting is to identify the possibilities for the future, not necessarily the probabilities. Nothing in the future is a certainty, but that which may occur can be influenced to produce favorable results. When the future possibilities relative to a certain issue are known, action can be taken to bring about a positive outcome and prevent something negative from occurring. In order to forecast the future role of faith-based organizations in addressing crime prevention issues in medium-sized law enforcement agencies, a Nominal Group Technique (NGT) was employed. The results of the Nominal Group Technique can be used in a cross-impact analysis to forecast the impact of events on trends that influence the issue. Following this analysis, possible future scenarios were developed that relate to the issue of the role of faith-based organizations and crime prevention issues in law enforcement.

Nominal Group Technique

The Nominal Group Technique (NGT) is a structured brainstorming process, usually facilitated by a third party, which identifies and ranks the major trends and events related to the issue. The NGT is used for managing participation in processes such as planning, performance improvement, and measurement. The method is effective at gaining consensus with all types and levels of participants in a wide range of settings. The NGT is a simple, but effective, technique for structuring small group meetings that avoids many of the negative aspects of dealing with groups and individuals. It is best utilized when the meeting involves judgmental and/or creative decision-making.

The NGT insures maximum participation by group members in the decision-making process by avoiding the dominance of strong personality types and giving all participants the opportunity for influencing the direction of the group outcome(s). The process includes four steps: silent generation of ideas, round-robin recording of those ideas, discussion, and the rating of the generated ideas.

For the NGT panel, ten individuals were chosen to provide a diverse perspective on the role of faith-based organizations and crime prevention. The NGT panel members included the following persons: a court liaison officer, who is a recognized crime prevention expert; a police captain from a medium-sized agency; a community organizer from a medium-sized police agency, who is involved with her church; a senior pastor, who holds a doctorate and is active in the community; a police lieutenant from a medium-sized police agency, who is a criminal justice college professor; a mid-level manager from the Office of Neighborhoods, who is a recognized expert in community organizing; a senior engineer, who volunteers at his church and in the community; a citizen, who volunteers for the school district and attends the Church of Jesus Christ of Latter Day Saints; a high school senior, who is an activist at her school; a political activist, who is the president of a local mosque; and a police lieutenant from a medium-sized agency (See Appendix A).

Following a briefing on the NGT process, panel members were asked to share both trends and events that might influence faith-based efforts in addressing crime prevention issues. The group generated seventy-three trends that they identified as substantive (See Appendix B). After a lengthy and spirited discussion, the panel members were able to combine some of the trends as being very similar and reduced the list to the top twelve trends. The group also identified forty-

three events (See Appendix C) and subsequently, selected the top seven events that they felt would have a significant impact on the issue.

The author also had the good fortune of participating in a practice NGT panel comprised of mostly Command College classmates (See Appendix A). This group generated eighteen trends and eleven events. The law enforcement panel held an interesting discussion on how faith-based organizations, although well intentioned, could actually have a negative impact on crime prevention issues. An example of one trend that this group identified was the possibility that police agencies and some social service agencies would lose government funding for current and future programs.

In comparing the two panels, the law enforcement group identified trends that dealt primarily with specific programs directed at those most affected, like, homeless people, persons on probation or parole, diversion programs, etc., while the diverse panel was more interested in building relationships and liaisons. As to the scope of events presented, the diverse panel addressed primarily social issues, such as homosexual marriages and immigration laws, while the law enforcement panel placed greater emphasis on headline grabbing events, such as state files bankruptcy, church bombed, etc.

Trends

Trends are defined as a series of incidents or events taking place that seem to indicate that a particular issue may be heading in a particular direction. Based on the past, present, and future; trends can be quantitative or qualitative.

Table 1 contains information about the trends collected by the diverse NGT panel. Following the selection of the twelve most significant trends, the panel was asked to assess each trend and assign a value according to where the trend was five years ago, where it will be in five

years, and where it will be in ten years. A value of 100 was assigned to the present day for comparison purposes. The panel was also asked to rate the level of concern raised by each trend on a scale of one through ten. The results of the panel’s assessment are provided in following Trend Summary Table.

Trend Summary Table

	- 5 years	Today	+5 years	+10 years	Concern (1-10)
Trend 1 Liaison for a better understanding among FBO’s/City/School District	90	100	125	150	9
Trend 2 First and second generation issues	90	100	120	120	7
Trend 3 FBO’s vulnerability to crime	80	100	120	110	7
Trend 4 Assistance to homeless and needy	80	100	120	150	8
Trend 5 FBO’s partner w/City	60	100	130	150	9
Trend 6 Inter-faith dialogue Multiplexes	50	100	125	150	8
Trend 7 Use of internet	50	100	150	200	8
Trend 8 Diverse population	70	100	140	180	9
Trend 9 Volunteer hours	90	100	150	150	9
Trend 10 Gov’t. funding church vs state	80	100	110	115	7
Trend 11 Generation transition in leadership	80	100	120	150	8
Trend 12 Affordable housing	80	100	125	200	9

Table 1

The panel identified all of the trends as having an impact on the issue. However, the following five trends received a concern rating of at least nine, which indicated that they would have the most significant influence on the future. Definitions for the remaining seven trends are also provided.

- Trend 1 - Level of Understanding - Liaisoning for a Better Understanding Between FBO's/City/Police/Schools

The panel felt that if the city entity committed a full-time, paid position to act as a liaison/coordinator for faith communities, city government, and the schools within its jurisdiction, it would be a very positive step towards establishing a better understanding between these organizations and help to establish meaningful long-term partnerships. The obvious key to the success of this partnership is to insure that the right person(s) is appointed.

- Trend 5 - Opportunities to Partner with FBO's and Local Governments

A movement exists throughout the nation for faith communities to reach out to our neighborhoods in more than an evangelical or missionary sense. It began with Mr. Bush's election and his commitment to put faith issues at the forefront of his political platform. The mood of the nation became even more introspective after the September 11, 2001 terrorist attacks on our homeland. As government budgets tighten, faith communities have increased their involvement in community activities at the request of local officials. The author will present information later in this project that outlines how FBO's and city governments can work together more effectively and efficiently.

- Trend 8: Diverse Population

There were continued references throughout the NGT process that government and faith communities need to develop greater recognition for and sensitivity to the growing diversity

at the local, state, and national levels. Any programs and organizations that provide goods, services, and care should look beyond religious, ethnic, national, and cultural barriers.

- Trend 9: Number of Volunteer Hours

The panel felt very strongly that volunteer hours would be positively impacted during the time of a natural disaster or national crisis. Interestingly, the baby boomers were seen as playing a key role in volunteerism as their retirement population swells and they have more time on their skilled hands.

- Trend 12: Affordable Housing

With rents and home prices spiraling out of control, panel members felt that they must voice their concerns not only for the homeless, but for those who must spend a large portion of their incomes just to provide a roof over their heads, while having to ignore other vital needs such as health care. United faith communities have been able to influence politicians to enact affordable housing legislation. The author will later present information on Congregations Organizing for Renewal, a faith-based grassroots community organization whose primary purposes are to improve neighborhoods and schools and provide access to health care and affordable housing.

- Trend 2: First and Second Generation Issues:

As our communities become more ethnically diverse, changing family values and religious practices between first and second-generation immigrants will impact how families maintain their way of life while assimilating into mainstream American culture.

- Trend 3 - FBO's Vulnerability to Crime:

As faith-based organizations allow greater public access to their houses of worship and other facilities, it will create more opportunities for the criminal element to victimize these locations and those who are on the premises.

- Trend 4 - Assistance to Homeless and Needy:

As FBO's become more involved in community activities, services for the homeless and the needy will increase.

- Trend 6 - Inter-Faith Dialogue Multiplexes:

It is important for all faith communities to maintain an ongoing dialogue by visiting various other houses of worship and their facilities.

- Trend 7 - Use of the Internet:

The Internet will be a very valuable tool to build strong intra and inter-communication networks between FBO's.

- Trend 10 - Government Funding Church vs. State:

Federal, state and local governments will increase their public funding of social services provided by FBO's.

- Trend 11 - Generation Transition in Leadership:

Aging populations will cause a transition in the leadership of FBO's. The change in leadership will bring new visions for FBO's.

Events

Events are different from trends in that events are singular occurrences that transpire at a specific time and date. The panel rated the impact of the top seven events and whether or not the impact would be positive or negative on the issue (See Appendix C). Table 2 contains the information about events collected by the NGT panel. In Table 2, 0 represents the first possible

year the event may occur, +5 represents the probability of the event occurring in five years (in %), and +10 represents the likelihood of the event occurring in ten years (in %).

The Impact column represents the weighted impact of the event on the topic on a scale of 1-10 with 10 representing the most impact, and the + or – column represents the panel members’ impression on whether the impact will be positive or negative on the issue.

Event Summary Table

	Yr.>0	+5 years	+10 years	Impact -10 to +10
Event 1 Major earthquake	4	50	60	-8
Event 2 Homosexual marriages legalized	5	40	60	-2
Event 3 Harsh immigration laws enacted	4	50	50	-4
Event 4 High ranking religious leader assassinated	5	20	50	-3
Event 5 Church bombed	4	20	50	-3
Event 6 Local govt assigns liaison to FBO's	2	80	80	8
Event 7 State files bankruptcy	4	15	20	-8

Table 2

The panel identified all of the events as having an impact on the issue, but rated the following three events as significantly influencing the issue in the future with an impact measured at + or – eight. Definitions of the remaining events are also provided:

- Event 1: Major Earthquake

The panel felt that an earthquake with the potential to cause massive injuries and significant property damage was highly likely. An interesting point was that in the aftermath of the devastation, the church would witness a revival of sorts because those most affected would come back to God or seek Him. Even though this event was directed specifically at California, it would be just as easy to substitute the term “natural disaster” for an earthquake, so that the event would have application to all the states.

- Event 6: City Assigns Liaison Position to Faith-Based Organizations

To the panel this seemed to offer legitimacy to the role of faith-based organizations beyond feeding the needy and caring for the homeless. It meant expanding their boundaries to include providing support functions for those released on probation and parole, mentoring youth in after-school programs, and the creation of diversion programs to keep offenders from entering the criminal justice system.

- Event 7: State Files Bankruptcy

Although the likelihood of the state going bankrupt was not very probable, the lingering power issues and the recession that faces the nation will have a tremendous impact on not only faith-based organizations but local, state, and federal government programs as well.

- Event 2: Homosexual Marriages Legalized:

The panel felt that same sex marriages did not necessarily impact crime prevention, but its legalization would allow gay men and women to actively serve and lead in church activities and make their influence known by their participation.

- Event 3: Harsh Immigration Laws

This event was clearly in reaction to the September 11th attack upon the United States. The panel wanted to express its feelings that communities could experience a backlash against all those who practice the Islamic faith and this could pose serious consequences for those immigrants currently residing in America, unless intra-faith movements are pursued.

- Event 4: High Ranking Religious Leader Assassinated:

The panel felt that killing one prominent religious leader could have a short term, but minimal overall affect. Most religions and religious movements transcend one person's leadership in that faith community.

- Event 5: Church Bombed:

As the United States wages its war on terrorism, FBO's will be targeted for destruction.

Cross Impact Analysis

Following the NGT process, the author completed a cross-impact analysis to project the impact of the various events on the different trends. A matrix was developed listing the top twelve trends and top seven events. The projected impact of an event on a trend was rated on a scale of one to five with five being the highest impact and one being the least impact. In addition, the impact of the event on the trend was listed as having either a positive or negative influence on the topic. Information obtained from the cross-impact analysis is useful to identify

those events that are likely to bring about the results most favorable to the topic. The results of the cross-impact analysis are provided in the following table.

Cross Impact Analysis Summary Table

Trends	Events						
	E1 Major earthquake	E2 Homosexual marriages	E3 Harsh immigration laws	E4 Religious leader killed	E5 Church bombed	E6 City assigns liaison	E7 State files bankruptcy
T 1 Liaison for a better understanding among FBO's/City/ School District	+2	+1	-1	+2	+2	+5	-5
T 2 First and second generation issues	+2	+2	-1	+2	+2	+ 2	0
T 3 FBO's vulnerability to crime	-1	-2	-1	-1	-2	+3	-3
T 4 Assistance to homeless and needy	-2	0	-2	+2	0	+2	-3
T 5 FBO's partner w/ City	+5	+1	-2	+2	+2	+5	-2
T 6 Inter-faith dialogue Multiplexes	+2	+1	-2	+2	+3	+3	-2
T 7 Use of internet	-3	0	0	0	0	+3	0
T 8 Diverse population	0	+2	0	0	0	+2	0
T 9 Volunteer hours	+5	+2	-1	+1	+3	+4	+4
T 10 Gov't. Funding church vs state	+4	+2	-2	0	0	0	-5
T 11 Generation transition in leadership	0	+1	-2	+2	0	+1	0
T 12 Affordable housing	-5	+2	-1	0	0	+2	-2

Table 3

Below are the influences that selected events had upon selected trends where the impact was rated at more than a positive four.

1. E 1 - Major Earthquake Creates Catastrophic Disaster

T 5 - Faith-Based Organizations Partner with Host Cities

The results of the cross-impact analysis suggest that a natural disaster such as an earthquake would force local governments and faith communities to work together to solve all the related problems brought about by such a catastrophe.

2. E 1 - Major Earthquake Creates Catastrophic Disaster

T 9 - Volunteer Hours

The results of the cross-impact analysis suggest that when a catastrophic event occurs, volunteer hours increase dramatically as people come together to rebuild their communities.

3. E 1 - Major Earthquake Creates Catastrophic Disaster

T 10 - Government Funding, Church vs State

The results of the cross-impact analysis suggest that when a catastrophic event occurs, the state and local governments will fund the most successful programs with little consideration given to their religious affiliation.

4. E 6 - City Assigns Liaison Position to Faith-Based Organizations

T 1 - Liaison for a Better Understanding Among FBO's/City/School District

The results of the cross-impact analysis suggests that if the city entity committed a full-time, paid position to act as a liaison for the faith communities, the city and all the schools within its jurisdiction would establish meaningful and long-term partnerships. The person selected to fill this position will determine its overall success.

5. E 6 - City Assigns Liaison Position to Faith-Based Organizations

T 9 - Volunteer Hours

The results of the cross-impact analysis suggests that if the city entity committed a full-time, paid position to act as a liaison for the faith communities, this position would devote a considerable amount of time and energy coordinating the city's volunteer efforts that will have a positive influence on the number of volunteer hours contributed towards the city's welfare.

6. E 7 - State Files Bankruptcy

T 9 - Volunteer Hours

The results of the cross-impact analysis suggests that should the state file for bankruptcy, volunteer hours would increase to help meet the city's demands for services.

Alternate Scenarios

Following the Nominal Group Technique, scenarios were developed to forecast alternative futures. Scenarios are essentially futures stories that provide realism based on environmental scanning and the identified trends and events. Scenarios are intended to clarify the causes and consequences of major developments and thereby facilitate a process of strategic planning to influence the projected future state and/or desired outcome. The three scenarios presented below describe pessimistic, optimistic, and normative perspectives.

Scenario Introduction

On January 3, 2007, Usama Asad is a casualty of America's *War on Terrorism*. A former Northern Alliance Field Commander, Usama entered the United States with his family after receiving severe facial injuries in a fierce battle with Taliban guerillas. The fighting took place in the Tora Bora Mountains of eastern Afghanistan near the Pakistan border. Usama was

blinded by flying shrapnel after a hand grenade exploded prematurely in a cave where Osama Bin Laden's bodyguards were making their final stand against a platoon of United States Special Forces ground troops. Fortunately, they airlifted Usama out of Afghanistan and flew him to the United States within forty-eight hours of sustaining his injuries. A world-renowned ophthalmologist heard of Usama's plight and generously donated his services that completely restored Usama's eyesight. After several donated plastic surgeries, Usama remained moderately disfigured. However, the noticeable facial twitch would always stay with him, the result of extensive nerve damage.

During the time that Usama spent in recovery, the Red Cross sent for his 35-year-old wife and two teenaged sons. Usama received a one-time cash payment from the United States government and some additional cash gifts from across the nation.

Mustafa is Usama's cousin and has been in the United States for four years. Thinking that some good fortune could befall him, Mustafa invited Usama to stay with him and his family in their rented two-bedroom, one-bath apartment. Usama reluctantly decided to accept his cousin's offer because it was the closest thing to home that he has felt during the months of recovery.

For three years, Mustafa worked at Hewlett Packard as an apprentice quality control engineer. Then, the Silicon Valley industries and related businesses felt the collapse of all the "dot coms" and now faced a recession speculated to last eighteen months. Mustafa's skills are limited to his professional field and his pride will not allow him to seek menial employment that pays a minimum wage. He has not worked for almost four months now and he needs Usama's money to help make the \$2,000 monthly rent payment. His unemployment checks will last for

another three months and then he does not know what he will do. Mustafa's wife and two young girls resent having to share their already cramped living quarters, but they understand why.

Usama's income became virtually non-existent except for an occasional cash gift from members of a grateful nation. He could not reclaim the money that he foolishly spent on a car and expensive gifts that he sent back home to relatives. Although he had been seeking employment, there are not too many job opportunities for a former Northern Alliance Army Commander without any marketable skills. Usama and his wife began taking English classes at the local adult school in an effort to assimilate. Their children, who speak very little English, were placed in special education classes with other children who suffer from a variety of learning disabilities.

Money was tight and the families were not very happy about having to share the apartment with eight people. No one was complaining too loudly, however, because the family next door had three families staying in the same floor plan and their rent was just raised another \$100 a month without any explanation.

Pessimistic Ending

On January 3, 2007, Usama has only been able to find sporadic work at the local carwash for \$8.25 an hour. He is very depressed and relies on his Vicodin prescription to get him through the day. He cannot return to Afghanistan because he has become a celebrity target for those who still support the Taliban. Usama's wife dances at a local dance club three days a week to help make ends meet. She frequently extends these rendezvous to the backseat of their Mercedes Benz where she makes the real money. Usama's children resent being placed in a special education class and have dropped out of school. They have joined a local Afghan gang for protection from the Nortenos and Surenos who are constantly at war. Both of the kids were

brutally beaten at the time of their initiation because they, like their father, refused to submit even after being knocked unconscious. While running the streets at night, their weapon of choice is a nine iron across the back of the head of any unsuspecting victim.

Mustafa's unemployment checks have run out and he still does not have a job. He refuses to work at the car wash with Usama and they are always at each other, just like their wives. The police are there on a weekly basis, but no one has gone to jail yet. The rent went up by \$200 a month and their refusal to pay has just landed them a 30-day eviction notice.

Life has little meaning for our hero as he closely examines the full bottle of prescribed medication that gives him peace.

Optimistic Ending

On January 3, 2007, Mustafa took his family and Usama's family to a local mosque. This particular mosque is part of an intra-faith community made up of faith-based organizations whose primary mission is to reach out to everyone in need, regardless of their religious affiliation or beliefs. Through this organization, Usama's family received individual tutoring in English from local college students who donated their time. It is part of a community effort to strengthen families and involve neighborhoods in crime prevention efforts by helping children in need. The children studied hard and they received mentoring in several different after-school programs. Because of their newly acquired language and social skills, Usama's children were able to transfer into mainstream classes. They are steadily improving and getting above average grades. They enjoy participating in extra curricular school activities and athletic programs provided by the local PAL program. One of the boys took up golf and became the team captain.

Usama's wife works part time performing translation services at the local family resource center where the intra-faith organization has an office, donated by the local city municipal

government. The resource center has several cubicles occupied by faith-based organizations that work in partnership with other social service agencies, to feed and clothe the needy and they participate in substance abuse programs.

Usama is working as an apprentice auto mechanic earning \$15 an hour, which is not a bad wage in this valley city. He was able to land this job because of a contact he made at one of the social functions sponsored by the intra-faith organization.

The alliance of faith-based organizations was recently successful at lobbying the city council for an affordable housing measure. Based on the new local ordinance, developers have to provide a percentage of low-income housing based on a unique formula that was agreed to by all involved parties. Usama will now only have to spend 30% of his net income on rent for a two bedroom, two-bath apartment, just five minutes from his work. With the extra money he saves, he will be eligible for a low-income loan should he decide to purchase a home in the area.

Usama's family is grateful for the help and good fortune that their diverse friends have shared with them. They recognize that faith-based organizations offer understanding, a caring attitude and the kind of help that people often desperately need.

Normative Ending

On January 3, 2007 while recovering from his wounds Usama was photographed in his hospital bed while several important politicians and a few high ranking Afghan officials looked on attentively. After his release from the hospital, Usama spent a few weeks in a sparsely

furnished apartment provided by the Red Cross. It was during this time that the media and the American government nearly forgot about him, which was to his liking.

Usama and his wife Kira, who speaks very little English, have established friendly relationships with several local Afghan families. Kira just started a house-cleaning business and has accepted job offers from several wealthy Afghan families who have been in the United States for several years. Kira is a very bright, intelligent and hardworking woman and she easily gained the trust and respect of the families who employ her. It is a shame that she was not able to develop any of her natural leadership abilities while under Taliban rule in her native Afghanistan.

The two boys are studying hard in classes where English is a second language. They are struggling in school, but their fierce pride and loyalty to their father and mother will not allow them to give anything less than a 100%.

Usama became quite angry when he received notification that he must immediately vacate his apartment so that it can be refurbished for an American family who lost loved ones in the World Trade Center disaster. A former Afghan official heard of Usama's plight and offered him the use of his converted garage until he can find suitable housing for his family.

Usama was able to find a job in a local Afghan restaurant as a waiter and part-time chef. Many people come from all over the community to meet this decorated war hero and to listen to his fascinating war stories of battles against the Taliban.

While he and his family enjoy outings in the community, at times Usama feels uneasy as the eyes of strangers closely examine the color of his skin, his beard, hair, manner of speech and of course the turban. Although Usama has been in the United States for several months, he cannot help but feel a sense of alienation and sometimes he fears for the safety of his family.

Usama and Kira want to tear down this veil of prejudice by becoming actively involved in their community. They decided to start a faith-based organization and invite members of all faiths from every neighborhood in the city to participate. Then also want to meet with the local businesses, schools and city officials, to gain a better understanding of the services that the city provides for the community. Usama has already talked to the police department's new Faith-Based Coordinator and they have scheduled a meeting with some of the participants. Usama is anxious to face this new challenge and feels good about making a new life for himself and his family, in this the "Land of the Free."

In this chapter, the Nominal Group Technique identified trends and events likely to have a significant impact on the issue of the role faith-based organizations will play in addressing crime prevention issues in medium-sized law enforcement agencies. The three scenarios presented possible alternatives of how law enforcement agencies will address this issue. The results of the NGT and scenarios will assist in developing a roadmap for change in the following chapters.

CHAPTER THREE

STRATEGIC PLAN

Introduction

A strategic plan utilizes a structured approach to address issues of concern. The purpose of a strategic plan is to help facilitate and manage a desirable future for the organization and individuals. Considering identified trends and events that have the potential to impact the issue is critical to the development of a solid strategic plan. The person(s) responsible for the design and implementation of the plan must look for opportunities to influence the future and bring about positive change. Strategic planning seeks to bring about those trends and events that have a positive impact on the issue and prevent the trends and events that negatively affect the issue. The author used information from the environmental scanning process as well as the Nominal Group Technique to develop a law enforcement strategic plan that includes the participation of faith-based organizations to address crime prevention issues.

Vision Statement

To achieve the desired goal and to keep those involved focused on the process, it is essential to develop a vision statement. The vision statement must reflect the values and core objectives of the organization, and it establishes a course of action for the direction where the organization wants to go and how it will get there. The following is an example provided by the author of such a vision statement:

Law enforcement's primary responsibility is to provide for the safety and security of the community it serves. Law enforcement recognizes the importance of the philosophy of Community Policing and is committed to work in partnership with the community to solve problems and engage in crime prevention efforts to improve the quality of life in our neighborhoods. By engaging the community to work collaboratively with law enforcement, we recognize that we are moving from a service model whereby we react to calls for service to an empowerment model whereby ordinary citizens become part of the decision making process to

resolve problems that affect them. We believe in the power of ordinary people coming together to create extraordinary changes in our communities. Law enforcement also acknowledges the influence that faith-based organizations have on communities to address a myriad of societal ills. We appreciate the value of our faith-based communities to the city and the significance of their mission. We believe that faith-based programs can curb crime, treat addictions, feed and clothe the needy, and improve the quality of life in our communities by strengthening families and neighborhoods. We are committed to developing effective relationships with our faith communities and sharing resources to accomplish mutual goals.

External Analysis

Traveling through significant changes requires analysis of various factors affecting change. One method of analysis is the STEEP model. The STEEP model examines the proposed change from five perspectives external to the organization that may influence the desired change: Social, Technological, Economic, Environmental, and Political. The results of the STEEP analysis can have a significant influence on the strategy(ies) to implement a program that involves faith-based organizations and crime prevention issues. Some of the issues to consider when implementing a faith-based program should include the following:

Social

- Variety of Social Issues

Our population is very diverse culturally, ethnically, as well as socio-economically. This may present a variety of conflicting interests, concerns, and values that may be incompatible with the mission of faith-based communities.

- Quality of Life Issues

Affordable housing, mentoring programs, youth development programs, child care, community organizing and engagement, the homeless, caring for the needy, crime prevention, and neighborhood problems are all important issues in today's society.

- The Aging Population

With the baby boomer generation approaching their golden years, we may experience a spiritual resurgence and a renewed commitment to faith-based movements and volunteerism.

- Generation X Values

This new generation brings a different set of personal and work values. Having grown up on MTV and the Internet, they require almost instant gratification and are not necessarily committed to a life-time work relationship. Their interaction with issues of faith appear to be more social than religious.

- Commuting to Work

Workers continue to commute long distances that reduce their capacity to get more involved in the communities where they work and where they live.

Technological

- Internet sophistication greatly increases the availability of information.

Communities will have access to databases and information services that will allow them to provide better services to their stakeholders. The Internet will allow communities to establish neighborhood networks with law enforcement, social service agencies, and neighborhood groups to rapidly exchange information.

Environmental

- Increasing Population

A larger population means more demands for public and social services, including faith-based services.

- Zoning Laws

New houses of worship require several acres to meet the demands of a growing congregation.

The cost of real estate is so exorbitant that most space is limited to the industrial areas.

Except for those places of worship that are already established in neighborhoods, this does not allow houses of worship to be easily accessible to those who want to attend services.

- **Crime**

Cities can reduce crime through the development of crime prevention efforts involving faith-based programs. Programs under consideration include: mentoring programs that target our at-risk youth, assistance for those who suffer from alcohol/drug and other substance abuse problems, helping the needy during their time of transition, feeding the hungry, and housing the homeless. These are all key roles in any crime prevention effort.

Economic

- The price of construction is so high that newly established and growing places of worship are restricted to meeting in empty movie houses, light industrial areas, high school gyms, and community centers. This has a negative impact for those who are seeking a more conventional place of worship.
- The current recession has negatively impacted faith-based organizations, local governments, and philanthropic organizations to such a degree that it could take years to restore programs to their previous levels.
- When the economy is in decline and the unemployment rate is rising, government and faith community budgets are reduced, but their demand for services increase.
- Affordable housing is an oxymoron. Many workers who earn minimum wage salaries must enter into living arrangements that require that they share cramped apartments with multiple families.

- As more employees cannot afford to live in the communities where they work, they seek lateral positions in cities closer to home. This means that all the resources that the city has put into this employee is now gone and they have to start all over again. This is a very expensive and non-productive way to conduct business.

Political

- Today's political climate favors the passage of the faith-based initiative. President Bush has started to encounter some bi-partisan resistance and his faith-based initiatives are stalled in the U.S. Senate. Nevertheless FBO's are encouraged and are poised to move forward without government funding and intervention.
- Community Policing is evolving into Community Governance. More city departments are buying into the philosophy of community involvement. Their mindset is to build partnerships and develop relationships built on mutual trust.

Analysis of the Organizational Culture

Every organization, whether public or private, must regularly examine itself with as much objectivity as possible to determine its health and its capacity for change. Before developing and instituting any change in an organization, we must look at how the members are likely to accept that change and whether or not they will support or hinder the change. The changes we have seen in law enforcement come from the transformation that takes place when an agency moves from a traditionalist model of policing toward fully embracing the philosophy of community policing. The difficulty with organizational transformation comes when the old internal model returns time and again to derail the process. By incorporating FBO's into the agency's community policing model, it will become much more difficult to return to the comfort of simply

crime fighting. The WOTS UP, weaknesses, opportunities, threats, and strengths analysis is a useful tool to assess the capacity for change in an organization.

Weaknesses – potential shortcomings of the organization

- **Insufficient Support within the Organization**

Employees may feel that social service providers other than FBO's may be better suited to provide assistance in the community. This would create a lack of urgency within the organization to foster support and/or there may be few employees interested in the development of the program.

- **Persons who receive services from FBO's could file lawsuits claiming that they suffered discrimination while in the program.**

- **Financing to Support the Faith-Based Programs**

The efforts of the city council and city manager may result in the collection of insufficient principal to fund a faith-based crime prevention program and thereby put the entire program in jeopardy.

- **Employees oppose the involvement of FBO's in crime prevention efforts.**

Employee unions could file grievances against such a program citing the separation of church and state arguments. Union officials could pressure employees not to participate.

- **Infrastructure Implementation and Administration of the Faith-Based Program**

Does the organization have the necessary infrastructure to implement and administrate the program? Various persons within the organization must be involved in both the development and the management of the program. Staff time is required to meet with the various program organizers to plan, organize, direct, and develop action plans, conduct background investigations on volunteers, secure funding, and monitor the success of the program.

- City government and/or management are unwilling to support the efforts of faith-based organizations when the FBO's involve themselves in government affairs.
- City government lacks real support for the efforts of FBO's. City employees give only lip service to the faith community's efforts that result in poorly run, ineffective programs and community discord.

Opportunities – are external positives that would aid in establishing faith-based programs

- Crime prevention efforts at schools allow officers to address more serious crime issues. Faith-based programs can address truancy, develop bullying programs, deal with dropouts, help reduce vandalism while on campus, deter violence, and keep latchkey kids on school grounds so that nuisance crimes such as loitering, minor fights, and garbage dumps are decreased. Officers can devote more of their time on other more substantive crime problems.
- Community Policing.
By encouraging partnerships with faith-based organizations, the following community conditions have the opportunity to improve: police legitimacy in the community, crime underreporting, neighborhood concerns, social service needs, juvenile problems, drug problems/programs, helping the homeless.
- Problem-oriented policing efforts improve.
Faith-based organizations will become part of the Community Policing plan that has proven to be successful with community participation in problem identification and priority setting.
- Diversion programs keep youth from entering the criminal justice system.
Youthful offenders receive counseling and community service rather than criminal records for committing infractions and other minor violations of the law. FBO's offer peer training in mediation and conflict resolution, life skills training, social skills training, parenting skills

classes, youth development programs, and gang intervention programs, all of which will either directly or indirectly assist law enforcement.

- Greater community interaction enriches the line officer's job.

Greater community interaction emphasizes the police officer's role as a type of general criminologist, who is able to make decisions and solve problems with those most affected, increasing job satisfaction. Officers will mentor and be role models for troubled youthful offenders.

- Employees are better trained.

Officers will be trained to improve their interpersonal communication skills and leadership development abilities to interact more effectively when engaged in community activities.

They will also recognize physical features that could adversely impact the quality of life in their areas, such as street lighting, street conditions, recreation areas, and building conditions.

- Improvement of citizens' attitude towards crime will occur.

Faith-based organizations working with community policing officers will receive security training to reduce the incidents of crime and the fear of crime.

Threats – potential adversity that may have a negative impact on the plan

- Lack of Political Support

No sense of urgency may exist with those charged with the ultimate responsibility for approving the involvement of faith-based programs and, therefore, any efforts to develop the program would prove futile.

- Similar Programs throughout the Nation May Be Only Marginally Successful or Have Failed

Critics may point to other faith-based programs and argue that they did not achieve the desired results; so why should we expend the resources to try to make it work in our jurisdiction?

- Taxpayers May Not Support the Plan

Even though faith-based programs may not involve public funding, the community may not support their efforts and instead want city staff to direct their energies to other areas.

- Faith-based organizations could file lawsuits to prevent the establishment of the program.
- Legal organizations such as the ACLU could file lawsuits to prevent the establishment of the program.
- Persons who are denied employment in a FBO could file a lawsuit, claiming job discrimination.
- FBO's could file suit against the government claiming biased funding in the program.
- An organization that claims to be faith-based may be denied funding and file a lawsuit against the program.
- Competition for funding could create interfaith tension for the program.
- FBO's may become dependent on government funding and will therefore no longer be independent voices of conscience and morality concerning the program.
- FBO's fear that government funding will depress private giving as congregation members and local contributors rely on the state rather than private funding.
- FBO's fear that government regulations and red tape that accompany funding will stifle their efforts and keep them from operating smoothly.
- FBO's fear that government actions such as, ordering continuous audits, closely monitoring their activities and investigating their programs will be too intrusive.

Strengths – areas that will support the program

- FBO's will increase the effectiveness of social service programs. Programs run by churches and mosques have a proven track record of success.
- In many troubled communities, churches, temples and mosques are the strongest social organizations. Local members' knowledge of the community and its needs can provide the best assistance to the program.
- FBO's offer many untapped human resources, persons with special areas of expertise and who are committed to the public good.
- FBO's offer physical resources such as buildings, facilities and equipment for the program.

Identification of Stakeholders and Analysis

To increase the probability that a plan involving FBO's in crime prevention efforts will be successful, it is vital to distinguish key individuals and groups and identify their interest in the plan. These identified stakeholders can be individuals or groups who have an influence on the plan or can be influenced by the plan. The stakeholders may be from either inside or outside of the organization and, to varying degrees, have power over implementing the plan. Some stakeholders can be described as emerging in that their influence upon the plan is either minimal or may not be felt until a later time. The successful implementation of this plan, or any other plan, is dependent upon the stakeholders' ability and desire to work collaboratively.

The person charged with implementing the plan must recognize the roles that the stakeholders play. The stakeholders may all support the change, may all oppose the change, or there may be a sampling of both. Those attempting to implement the change must work to maintain the support of those stakeholders who favor the process and work to gain the support or develop a plan that incorporates the positions of those opposed to the plan. Those stakeholders involved in building a faith-based program that will address crime prevention issues in a community policing environment are listed below:

City Council – Policy makers, plan developers, administrators, and directors of financial support

- The city council is critical to the full buy-in of the plan and long-term financial support of faith-based programs.
- The city council recognizes faith-based organizations can provide trained volunteers, facilities, and other resources for community-based programs to improve the quality of life in neighborhoods.
- Members of the city council want to support community policing efforts to reduce the fear of crime, the incidence of crime, and its consequences.
- City council members are responsive to the desires of their constituents including public groups and private sector organizations that support faith-based communities and may be interested in gaining their political support.

City Manager – In charge of the implementation, management, and disbursement of plan funding

- Provides direction and guidance for all city departments
- Responsible for overall staffing of city employees
- Responsible for efficient, economically sound law enforcement services

- Responsible for the operating budget and cost controls
- Provides direction and guidance for city programs
- Must treat all employees fairly and equitably
- Responsible for limiting liability exposure to city
- Responsible for long-term fiscal planning and indebtedness for city
- Sensitive to the desires of the city council members
- Seeks a highly professional police department that meets the needs of the community while generating few complaints

Finance Director - Responsible for the fiscal management of city

- Responsible for operating budget and cost controls
- Responsible for protecting city from irresponsible investments
- Responsible for fiscally prudent investments of funds
- Responsible for financial guidance for city programs

City Attorney -Responsible for limiting the legal exposure to city

- Responsible for protecting city from liability
- Responsible for recommending contractual agreements
- Responsible for representing city in all legal actions
- Responsible for legal guidance for all city programs

Police Chief - Implements policy and provides direction for the police department

- Desires a smooth running organization with minimal personnel issues
- Has a sincere concern for the welfare of the department's employees
- Is a member of the city management team that is tasked with meeting the needs of all city departments

- Has a strong commitment to the success of community policing and creating partnerships
- Has a strong commitment to crime prevention efforts
- Is a risk taker
- Is a visionary
- Knows the role of faith communities and how they can strengthen families and improve the quality of life in neighborhoods

Police Managers and Supervisors - Manage and supervise all the operations and services provided by the police department

- Responsible for deploying personnel
- Must balance the needs and desires of line employees with organizational objectives
- Have a commitment to the success of community policing and problem solving
- Have a commitment to crime prevention efforts
- Know the role of faith-based organizations in neighborhoods to solve problems
- Responsible for the administration of police budget

Police Officers Association - As an organization, they have a degree of political influence with the city council.

- Look out for the best interest of the members of the association
- Interested in being part of a top-quality and professional organization
- Will actively oppose programs that may have a negative impact on the members of the association
- In tune with the political process with a significant level of influence
- Are committed to crime prevention efforts
- Are committed to working with organizations, including faith-based organizations to reduce

crime and the fear of crime

Human Resource Director (Personnel Director) / Risk Manager - Responsible for managing risk and liability to city workers and volunteers

Works collaboratively with other departments to provide services to the community

Endorses community policing and problem-oriented policing models

Has history of working with faith-based organizations

Is a visionary

Is a risk taker

Has considerable influence with the city manager and city council

Other City Employees - Perform their respective jobs in the city organization, as individual groups or as part of a cooperative effort, they have political influence on the city council.

- Are committed to community policing and working in partnership with the community

Commission on Peace Officer Standards and Training (P.O.S.T.) - Provide research and assistance for various aspects of law enforcement

- Implement standards for law enforcement in California that serve as a model for law enforcement agencies throughout the nation
- Provides direction and mandates to all law enforcement agencies in California
- Provides training on topics related to community policing
- Committed to the community policing philosophy of law enforcement

State Legislature - Enact laws which may influence and in some cases mandate policy

- Enacts legislation to govern various aspects of law enforcement activities
- May be influenced by police officer organizations as well as organizations representing the interest of city governments and the community at large

- May be influenced by lobbyists e.g., the ACLU and other groups that maintain strong positions regarding the separation of church and state.

Media – Report on significant issues and provide information to members of the community.

The information reported and the style of reporting may have a degree of influence on public opinion and policy.

- Faith-based issues are viewed as a concern to the public
- Involvement of FBO's in community affairs are viewed as a concern to the public
- Successful crime prevention efforts are often worthy of note

Development of Alternative Strategies

As part of any strategic plan, the development of alternatives is often prudent. Three alternative strategies are presented to address the problems associated with the role of faith-based organizations in addressing crime prevention issues.

Alternative Strategy I: Remain with the Status Quo

Taking no action towards faith-based organizations is the simplest course to take. It is merely a continuation of current practices. However, it has been said that if you are standing in place, you are actually going backwards because you are not keeping pace with the changes taking place around you. This option will be difficult for those who are anxious to start their faith-based community programs. What are the officers, sergeants, lieutenants, and captains to do if they wholly support the work of these organizations? What about the community leaders who have spent hundreds of volunteer hours building community-policing programs? Will they believe that community policing is only lip service? Credibility is a very fragile thing. It takes

years to build and can be lost in an instant. This option is a temporary solution, but it will be difficult to maintain.

Alternative Strategy II: Engage Faith-Based Organizations and Communities

The second strategy involves not waiting for the government to pass faith-based legislation and start building relationships with the faith communities. Faith organizations represent a major force and source of support for increased community building. One of the tenets of community policing is community engagement and what better place to start than churches, temples, and mosques. Organizations need to remove obstacles and barriers that keep them from working effectively with the faith communities. There are ways to strengthen the lines of communication and focus attention on the things where there is agreement, rather than concentrate on the differences. There is mutual concern and interest in developing programs for youth, establishing affordable housing projects, and growing volunteer programs. If there is a commitment to strengthen our neighborhoods, then it is important that neighbors know one another and look out for one another to build a sense of community. As neighbors resolve neighborhood problems, they build strong relationships. This translates into safer, healthier, and happier communities.

Alternative III: Incorporate Faith-Based Organizations into Community Policing Strategies

A compromise of sorts would be to build and organize partnerships with various individuals from all of the community organizations, but not recognize them by their affiliation with that group. In other words, if Joe Citizen was associated with a particular faith-based organization or Rotary Club, simply recognize Joe for the work he accomplished and not

recognize Joe's affiliation with a particular organization. This does not sound like the best solution considering that civic and church groups use proof of their good works as a measure of their worth and effectiveness in the community. What better way to advertise for new members than to let everyone know what you and your group are doing? The media is always looking to publish human-interest stories involving the good works of various civic organizations.

Recommended Alternative Selection

Depending upon the circumstances, each of the alternatives has merit based upon the political climate of the agency. Alternative One is not a good option because it will create dissension and mistrust at all levels. Community policing is about vision and being proactive. Doing nothing involves no vision and is worse than being reactive because you do not even react. Doing nothing is definitely going backwards and flies in the face of everything we have tried to accomplish in law enforcement during the last twenty years.

Alternative Three will be too politically sensitive to put into action. It is only human for people to want to receive recognition for their good works. How can any law enforcement agency build effective relationships with individuals and not include their affiliation with the group that supports their efforts? It would be tantamount to a mayor not taking credit for a major success in the city that took place while he or she was mayor.

Given today's environment, especially in the aftermath of September 11th, 2002, law enforcement would be taking a very minimal risk should it decide to move incrementally toward building closer partnerships with faith communities. Therefore, alternative two is the recommended strategy.

Implementation Plan

The involvement of faith-based communities in community policing / crime prevention efforts must include a carefully designed plan to help insure its successful implementation. If during the initial development of the strategic plan particular attention is paid to the critical issues and to key people who will play vital roles in the implementation of that plan, it stands a much greater chance of succeeding. Included in this section are some of the issues that should receive consideration during the implementation process.

Stakeholder Negotiations

Stakeholders are those who may help the program become successful or may hinder the implementation of the program. Stakeholders are:

- Individuals or groups influenced by what we do
- Individuals or groups who can influence what we do
- Snaildarters, unanticipated individuals or groups who will unexpectedly emerge and throw the implementation plan off track.

Although it is not essential to reach absolute agreement on all of the issues, the start-up phase of the program will go more smoothly and efficiently if there is consensus on most of the issues. The following individuals or groups are stakeholders that will influence or will be influenced by the negotiation process:

City Council and City Manager – Serve all their constituents. Their approval is essential to the development of faith-based programs. They must be convinced that the program is necessary, that the goals are achievable, and the amount of staff time devoted to implement the program is justified.

The City Council, the City Manager, and the Risk Manager, will negotiate:

- The types of programs and crime prevention efforts that will involve faith communities

- Funding for programs and crime prevention efforts that will include faith communities
- The criteria to measure the success of the program
- Level of participation by other city departments in crime prevention efforts involving faith communities
- Staffing required to administrator faith-based programs
- The elimination or addition of city programs to facilitate crime prevention programs involving faith-based organizations

The City Council, City Manager, and Risk manager will not negotiate:

- The level of funding necessary to implement the program
- The control of the faith-based initiative by city management

Police Chief – The police chief’s approval is essential to the development of faith-based programs. He or she must be convinced that the programs are necessary, that the goals are achievable, and the amount of staff time devoted to implement the program is justified.

The police chief will negotiate the following issues:

- The types of programs and crime prevention efforts that will involve faith communities
- Staffing required to administrator faith-based programs

The police chief will not negotiate the following issues:

- Reduction or reassignment of staffing due to the faith-based programs
- Control and management of the faith-based programs
- Ability to suspend the program due to staffing shortages and/or budget constraints

Police Managers and Supervisors - The police managers and supervisors share responsibility for implementing and maintaining the program. The department and the city will benefit from the expanded crime prevention efforts and the goodwill generated from the

involvement of faith-based organizations. They will need to work with the officers and civilian employees who do not share the vision and may be unenthusiastic about working shoulder to shoulder with people from backgrounds vastly different from their own.

The police managers, and supervisors will negotiate the following issues:

- The evaluation criteria to assess and measure the success of the programs
- Liaisoning with FBO's
- Selling line personnel on faith-based programs

The police managers, and supervisors will not negotiate the following issues:

- Participation in the faith-based programs by employees while on duty
- Standards for the faith-based programs

Finance Director – The financial director is responsible for the short and long-term financial well being of the city. The finance director must ascertain if faith-based programs are fiscally sound and that financial liabilities for the city are limited.

The finance director will negotiate:

- The specific financial terms and provisions of faith-based programs
- City resources available for FBO programs

The finance director will not negotiate:

- The ability to suspend the faith-based programs due to budget constraints
- Displacing other human resources programs to accommodate the cost of the faith-based initiative
- Continued monitoring of the faith-based programs for efficiency and effectiveness

City Attorney - The city attorney is responsible for limiting liability exposure for the city.

The city attorney will negotiate:

- All legal aspects of involving faith-based organizations in community policing and crime prevention efforts

The city attorney will not negotiate:

- Suspension of faith-based programs if it exposes the city to liability

Police Officers' Association - This stakeholder is vital to the implementation and overall success of the faith-based program. Some members of the police officers' association will support such a program while other members will remain indifferent or oppose it. The role of the police officers' association is to seek a solution that protects all its members. It is likely that the police officers' association will want to participate in planning, implementing, and maintaining the involvement of faith-based organizations in the organization's community policing efforts.

The police officers association will negotiate:

- Support for the faith-based programs
- Liaison with faith-based organizations
- Crime prevention efforts involving faith-based organizations

The police officers association will not negotiate:

- Level of funding for the faith-based program
- Reduction of sworn staff

The Human Resources Director (Personnel Director)/Risk Manager - The human resources director and the risk manager are grouped together because they share similar interests in preventing liability to the city; they may also be one person. Any program, such as a faith-based program, that affects the performance of a group of employees and volunteers will be under the general scope and responsibility of the human resources director. The human

resources director is concerned with the welfare, development, and safety of the city's employees and volunteers. The risk manager is concerned with workers compensation claims and other claims against the city resulting from the actions of its employees and volunteers.

The personnel director/risk manager will negotiate:

- The level of participation in the program by other city departments
- The content of the faith-based program as it relates to specific areas of potential liability
- Management of the faith-based program by police department personnel
- The acquisition of equipment for faith-based programs

The personnel director/risk manager will not negotiate:

- Displacing other human resource programs to accommodate the cost of the faith-based program
- The ability to suspend the program due to liability concerns or budget constraints
- The continued monitoring of the program for its efficiency and effectiveness

Other City Employees - Like some members of the community, other city employees may act as snaildarters in the process to implement a faith-based program. These individuals may choose to follow any number of different approaches. City employees quite often have the ear of a certain City Council member(s) or other city official(s) and strong opposition from this group may make implementing a faith-based program difficult. Other city employees will not be directly involved in the negotiation process. However, should resources be diverted from other city programs to support the faith-based initiative, nothing can stop employees from speaking out and acting as concerned citizens at any internal venue (joint management committee) or public forum (city council meeting).

The Commission on Peace Officer Standards and Training (POST) - POST can play a significant role in the implementation of a faith-based program for law enforcement personnel. Should the faith-based initiative pass in the United States Senate, POST may elect to take the lead in developing a model that can be adapted to all law enforcement agencies. Consultants with POST can render assistance to agencies by assisting with the development, implementation, training, and evaluation of the faith-based program. POST will not be involved directly in the negotiation process, but their influence and the resources of their organization can be very beneficial to the effectiveness of future faith-based programs.

State Legislature and Courts - State legislature and courts are placed together because of their potential legal influence on faith-based programs for law enforcement. The state legislature may decide to establish legal standards to implement faith-based programs throughout the state. The courts may decide issues of discrimination and fairness involving the stakeholders of faith-based programs. The state legislature/courts will have no direct involvement in the negotiation process.

Media - The media is an identifiable potential snaildarter in the implementation process. The media often looks for controversial issues to report to gain interest from their readers. Obviously, establishing faith-based programs for law enforcement contains some elements of controversy. Should the media choose to embellish on these elements, it could have a significant impact on the opinions of citizens and policymakers that could influence the negotiation process. The media, however, will have no direct involvement in the negotiation process.

Implementation Roles

The implementation of a faith-based program is a large undertaking that requires the commitment and allegiance of those responsible to make the program a reality. For the

implementation process to work most effectively, those involved must believe in the merits of the faith-based program and dedicated to its success.

City Council, City Manager and Police Chief - These individuals have the final say in the implementation of a faith-based program and are ultimately accountable and responsible for the program's success or failure. They must provide staff with the time and resources to make the program a reality and assure them that they are not venturing into agreements that could expose the city to liability. They must be committed to long-term obligations that will ultimately address the faith-based issues and be willing to permit staff to adjust the program as necessary to make it more effective.

Police Managers and Police Supervisors - The management of the department must spearhead the effort to get a faith-based program established. It is their responsibility to promote and market the initiative from its inception to gain the support of the city council and city staff. They must work both within and outside of the organization to develop a faith-based program that balances the needs of all the stakeholders. As the program develops, police management and city staff must ensure that all who participate in this initiative will be treated with dignity and respect and that no acts of arbitrary discrimination will be tolerated.

Training Manager - The training manager is responsible for providing training for employees and volunteers to develop new technical and behavior skills. The training manager must identify the resources needed for the program, make sure it is running efficiently, provide solutions whenever possible, and communicate problems to the department's management team.

Crime Prevention Manager – The crime prevention manager is responsible for providing crime prevention methods and programs that reduce crime, the fear of crime and public disorder within the city. The crime prevention manager will manage and lead the department's crime

prevention efforts, including liaisoning with faith-based stakeholders. It will be the crime prevention manager's responsibility to oversee the activities of the faith-based programs, gather resources, and communicate his/her findings to the proper authority.

Faith-Based Organization Coordinator – The FBO coordinator holds a supervisory rank and will report directly to the Crime Prevention Manager. The FBO Coordinator will act as a liaison between the police department and the participating FBO's and will supervise the activities of the Community Engagement Specialists. The FBO Coordinator will also be responsible for providing crime prevention services, safety presentations, and administering the Neighborhood Crime Watch and Business Crime Watch programs involving FBO's.

Required Resources

There are few new tangible resources necessary to implement a faith-based program. Management of the program will be through the accounting and management practices and protocols that exist in most modern governmental agencies.

The initial effort to establish this program will, for the most part, rest upon the police managers, who must work with all of the stakeholders to ensure that the program is sound, adequately managed, limits risk, and is fairly applied. Once the program is established, the personnel resources required to manage the program are not significant, but again, the responsibility to manage the program will rest with police managers.

Monitoring and Feedback

A process to monitor the ongoing progress and success of the initiative is important to determine the program's effectiveness and to answer the question, "Did we meet our goals?"

The criteria used to measure the effectiveness of faith-based programs and crime prevention efforts will include:

- The number of faith-based organizations that joined the umbrella organization
- The number of increased paid staff
- The number of volunteers involved in various crime- prevention efforts
- The number of homeless removed from the streets
- The number of after-school programs started
- The number of juveniles involved in after-school programs
- The number of persons on parole and probation
- The number of service learning programs that were started and sustained
- The crime rate
- The number of families that moved into new low-cost housing units
- The number of structured interviews, surveys, and evaluations completed

This ongoing assessment and evaluation process is vital to the success of the program. People will make mistakes and there will be disagreements about how to administer the program. The key stakeholders should have a mindset of flexibility. If something is not working as was originally designed, then managers have the authority and responsibility to make changes as necessary.

Summary

Chapter three provided a structured approach to prepare for the desired change that will influence the organization and law enforcement's ability to provide quality services. To that end, the author conducted an external and internal analysis of the organization, identified

stakeholders, and several alternative solutions leading to the selection of the preferred program and the development of an implementation plan.

Through the strategic planning process, we have established a foundation to initiate a faith-based proposal. It is therefore imperative that a comprehensive plan be in place to implement the change. The Transition Management phase is that plan and it is also the topic of the following chapter.

CHAPTER FOUR

TRANSITION MANAGEMENT

Introduction

Transition Management is imperative to the success of a new program, particularly the one proposed, that spans many years and commits considerable staff time and funding. A strong commitment to the program from the stakeholders and the identification of relevant issues that affect the program are critical to the program's development.

What impact will the implementation of such a program have upon the organization and the community? Will such a detailed and complex program, one that is long-term in nature, accomplish the predetermined goals? Although it is important to ask these thought-provoking questions before launching the program, it should not create a paralysis of action caused by an over analysis of the situation.

As noted in the previous chapter, the proposed program may not enjoy the full and total support of all the stakeholders. No matter how careful the program developers are to identify all the potential stakeholders, the possibility of snaildarters exists. Snaildarters may inhibit the development of the program because their agendas are not known. At an early stage there must be a realization that snaildarters have some influence on the process and their positions must be recognized as the program develops. Understanding the positions and arguments of all the stakeholders is necessary to prepare for the negotiation process.

The transition management process allows an organization to change from the status quo to a desired future state. Transition management is a road map that provides a detailed course on how to get to that future. The time that marks the change from what is in effect now to when a majority of the organizational change has taken place is called the state of transition. It is

preferred to accomplish change through a series of transitional stages rather than through one or more radical acts.

Communities are the central institution for crime prevention, the stage on which all other institutions perform. Community Policing is all about building relationships to solve problems. Families, schools, labor markets, retail establishments, police, and corrections must all confront the consequences of community life. Faith-based organizations represent a major force and source of community building. It is time that they be allowed to participate in the community's efforts to reduce the fear of crime, reduce real crime, and reduce the ill effects of crime.

Commitment Planning

Commitment planning is a strategy to gain support for a plan under consideration. For this to occur, the key participants need to be identified. This must include participants both inside and outside of the organization. The first step in this process is a critical mass analysis.

Critical Mass Analysis - the "critical mass" are those individuals and groups whose support is central to the accomplishment of the desired change. Charting the level of commitment of each of these entities is helpful to identify the areas where additional commitment is needed. The following individuals and groups are crucial for the successful transition of faith-based programs now involved in crime prevention issues:

- Members of the Community
- City Council
- City Administrator
- Police Chief
- Police Managers and Supervisors
- Police Association

- Human Resources Director
- Risk Manager
- Other City Employees
- Commission on Peace Officer Standards and Training
- State Legislature
- Courts
- Media

Critical Mass Members	Block Change	Let Change Happen	Help Change Happen	Make Change Happen
Members of the Community		X ▶ □		O
City Council		X ▶	O	
City Administrator		X ▶	O	
Police Chief		X ▶		O
Police Managers and Supervisors		X ▶		O
POA		X ▶	O	
Human Resources Director		X ▶	O	
Risk Manager		X ▶	O	
Other City Employees		X ▶	O	
P.O.S.T.		X ▶	O	
State Legislature	X ▶		O	
Courts	X ▶	O		
Media		X ▶	O	
X = Current Position O = Desired Position ▶ = Desired Path				

Table 4

The Critical Mass Analysis Chart provides an overall picture of the positions held by the key participants in the transition process to build an effective faith-based program. The present state is symbolized with an “X” and the desired state is symbolized with an “O”. The arrow suggests the desired path for the transition to occur.

Members of the community are currently in a let change happen position. Obviously in the future, the desired state for this group would be in the make change happen category. Strong support for the changes associated with the faith-based initiative is needed from this group. Even factions of this group attempting to block the changes will make the transition more difficult.

The city council is in a let change happen position, which is not the desired future state for this group. Because the city council is responsible for setting policy and controlling funding, they are very important to the success of the faith-based programs. Therefore, their desired future state is one of help things happen. It is necessary for the city council to take an active role in helping to develop changes for this program. Any movement to block the changes by the city council would be extremely detrimental to the program.

The city administrator is presently willing to let change happen, however, if the transition is to be successful, this individual must become more involved in help change happen in the future to ultimately make things happen. The support and assistance of the city administrator is crucial to the faith-based program because of his/her role as the leader of city government. The city administrator has influence over the city's resources as well as a significant influence over other city officials.

The police chief is currently willing to let change happen. This individual is pivotal in the transition process for the development of the faith-based program. Outside of the organization, the police chief must convince the policymakers, key city officials, and other

influential persons of the merits of the program. Within the organization, the police chief needs to enlist the support of key staff members, set policy, and implement the program fairly for all employees. For the transition of this program to be successful, the police chief will need to take a position to make change happen during the process.

The police managers and supervisors are also currently willing to let change happen. This group is vital to an effective transition process for the faith-based program. These individuals will develop the program and make sure that it is working effectively on a day-to-day basis. They will also monitor the program for effectiveness. It is important that the police managers and supervisors are committed to help change happen during the transition process.

The police officers union is currently at the let change happen position. The police officers association must be committed to help change happen for the transition process to be successful.

At the beginning of the transition process for the faith-based program, the human resources director is content to let change happen. For the process to be effective, the commitment of this individual must increase to help change happen.

The risk manager is presently positioned to let change happen. As the faith-based program builds, the risk manager will likely increase his/her commitment to help change happen.

Other city employees are somewhat of an unknown entity. Merely a commitment to let change happen without any opposition will assist with the transition of the program at this time. As progress is made the author would expect this group to move to the help change category.

The author reasons that the Commission on Peace Officer Standards and Training is currently at the let change happen position. POST has a number of valuable resources and it has

the capacity to make change happen. The support and involvement of POST in the transition process would enhance the development of the faith-based program.

The state legislature is presently in the block change position. Because the state legislature is responsible for enacting laws and setting policy, this group has the potential to have a tremendous impact on faith-based programs, either positively or negatively. Strong support for the changes associated with the faith-based program is not needed, however, any action by the state legislature to block the changes would be very detrimental to the program.

The courts have traditionally rendered decisions that would most likely block change associated with faith-based programs in concert with government programs. Strong support from the courts is not needed. Allowing change to happen is tantamount to a wholehearted endorsement from the perspective of faith-based supporters.

It is difficult to project where the media will fall in the transition process. Currently there is a possibility that this group may block change associated with a faith-based community programs. The media may portray the program as being in conflict with the Constitution and an unnecessary expense to the city. Should the media decide to take a strong stance on this issue, members of the community, the city council and city administrators, including the police chief, may be negatively influenced. For the transition to be successful, it is not necessary that the media support the changes associated with faith-based programs, but just let change happen without opposition would be a benefit.

Problem Finding

Once the critical mass has been determined and the level of the commitment analyzed, it is necessary to develop an environment that reduces resistance and encourages a steady incremental transition to building a quality faith-based program. One method to accomplish this

is problem finding. Problem finding convenes the key participants in the transition process to identify and address all aspects of any potential problems before they occur. Usually great strides are made when these individuals meet face-to-face to discuss the issues. Understanding different perspectives often leads to collaboration, compromise, and workable win-win solutions.

Another method of achieving a successful transition is through educational intervention. This process enables key participants to understand the necessary changes as well as the perspectives of the other participants. Public meetings offer an important forum to allow the airing of divergent points of views and perspectives. Participants are encouraged to speak out on a variety of topical interests and planned agenda items. Staff meetings provide a good opportunity for members from throughout the organization to communicate, exchange ideas, and recommend changes to the program. Internal and external correspondence (e.g. department memos and community newsletters) provide a written medium to facilitate this transitional method.

Other methods to promote an effective transition include defining clear goals and objectives with realistic timelines, public celebration of successes, and continuous evaluation, feedback, and refinement of the program.

Transition Structure

The police chief and top members of the agency must support the transition process of incorporating faith-based programs into crime prevention efforts. However, because of other responsibilities and commitments, it is not likely that these individuals will be able to assume the role of project manager. This role will belong to an individual at the supervisory level. It is important for this person to possess good organizational and motivational skills and have a high

level of interest and commitment to the program. Ideally, this individual will assume the role of faith-based organization coordinator as soon as the program starts.

To assist the project manager with the transition, it is necessary to form a team of individuals that include representatives from all levels of the agency as well as representatives from the faith communities. Also included on this team should be the human resources director, or his/her designee to represent that office. The team will be responsible for developing program standards as well as the criteria that will judge the success of the program. The team will also need to sell the program at every opportunity both internally and externally. The individuals selected to participate must be committed to the program and respected within the agency. It is anticipated that some of the members of this group will go on to become informal faith-based advisers for the program.

The author's proposed plan for engaging FBO's requires a brief overview of the model and an explanation of the terms associated with the participating entities:

Neighborhood Service Area – The Neighborhood Service Area (NSA) is the City's primary tool for implementing the Faith-Based Initiative. Each NSA is established by geographical boundaries including census tracts, police reporting areas, fire reporting areas, school attendance areas, as well as neighborhood boundaries identified by residents.

Office of Neighborhoods – Housed in the City Manager's Office, The Office of Neighborhoods has the responsibility of strengthening community engagement efforts at the block, neighborhood and citywide levels to increase communication and problem solving among residents, and between residents and city staff.

Neighborhood Faith Council – Every faith-based organization in every Neighborhood Service Area will be afforded the opportunity to send one member of their organization to the

Neighborhood Faith Council. Each Neighborhood Faith Council will send one person chosen from within its ranks, to represent their NSA at the City's Inter-Faith Council.

City's Inter-Faith Council – The City's Inter-Faith Council is an umbrella non-profit organization 501 (c) (3) made up of representatives from each Neighborhood Faith Council. The Council meets on a monthly basis to address current crime prevention issues.

Ideally the Transition Team, the Neighborhood Faith Councils, and the City's Inter-Faith Council will incorporate the following key strategies into their respective organizations:

- Foster trust and respect between the department and the community
- Promote understanding
- Share insights and exchange ideas
- Disseminate accurate, pertinent, timely and vital information
- Dispel misinformation
- Identify problems and potential problems and devise solutions

The Faith-Based Organization Coordinator is a full time "Community Engagement Supervisor," who reports directly to the Crime Prevention Manager. In addition to his/her other crime prevention duties and responsibilities, the FBO coordinator acts as a special advisor and liaison to the City's Inter-Faith Council, Neighborhood Faith Councils, participating FBO's, the police department and other city departments. The FBO Coordinator is responsible for directly supervising the activities of the department's Community Engagement Specialists (CES).

In addition to other crime prevention duties and responsibilities, the Community Engagement Specialists are responsible for working closely with participating FBO's in the following capacity:

- Responsible for providing community crime prevention efforts, safety presentations and administering the Neighborhood Crime Watch and Business Crime Watch programs involving FBO's. Expanding resident and FBO involvement by developing contacts in neighborhoods on a block-by-block basis and strengthening police involvement by identifying issues and solving problems at the grass roots level.
- Responsible for developing FBO leaders and the skills they will need to lead training sessions, conduct one-on-one interviews, facilitate meetings and gain consensus on city and neighborhood goals.
- Responsible for working with city staff to develop and enhance their community engagement skills. Able to provide information to participants regarding resources from various governmental entities, educational establishments, business organizations and electronic and print media.
- Responsible for maintaining accurate records and preparing reports related to FBO program activities and expenditures. Responsible for explaining to superiors and elected officials the status of developments and issues involving FBO's at most levels
- Responsible for developing FBO program budgets, engagement parameters and reports. Responsible for recommending and implementing operational changes. Responsible for the oversight of special projects and community events. Responsible for directing, organizing, and supervising the work of volunteers.
- Responsible for knowledge of all applicable Federal, State and City statutes, including Department rules, regulations, policies and procedures. Responsible for responding to oral and written orders. Responsible for handling internal and external customer service requests

- Responsible for the appropriate and effective response to potentially hostile situations, while demonstrating resourcefulness, courtesy, and initiative. Responsible for effectively communicating with individuals and groups from diverse socioeconomic, ethnic and cultural backgrounds

A Community Engagement Specialist will be assigned to monitor the activities of each Neighborhood Service Area (NSA) to mobilize the faith-based organizations as part of their Neighborhood Faith Council. As previously stated the purpose of these local councils will be to form a cadre of faith leaders who will provide representation to the City’s Inter-Faith Council.

Responsibility Charting

The purpose of responsibility charting is to outline the requirements necessary to initiate changes during the transition to a faith-based program. Responsibility charting assigns task responsibilities according to the requirements of the strategic plan. This method helps to clarify the roles and responsibilities of key participants and can reduce conflict during the transition process caused by lack of understanding. The following Responsibility Chart assigns the responsibilities for the transition to a faith-based community program.

RESPONSIBILITY CHART							
Decisions	Participants						
	City Council	City Admin	Police Chief	Police Mgrs	P.O.A.	H.R. Dir	Risk Mgr
Set Initial Planning Meeting	I	I	I	A	I	I	I
Select Project Manager	I	I	A	R	I	I	I
Select Transition Team	I	I	A	R	I	S	I
Establish Goals and Objectives	I	I	A	R	I	S	A
Develop Policy Guidelines	I	I	A	R	I	I	A
Develop Program Standards	I	I	A	R	I	I	I

Develop Evaluation Criteria	I	I	A	R	I	I	I
Set Implementation Date	I	I	A	R	I	I	I
Conduct Training	I	I	I	R	I	A	I
Set Evaluation Schedule	I	I	A	R	I	A	I
R = Responsibility (Not necessarily authority) A = Approval (right to vote)				S = Support (put resources toward) I = Inform (to be consulted before action)			

Table 5

Summary

This chapter identified groups and individuals who are critical to the successful process of transition management. Any new program, especially a faith-based program that will have a profound impact on an organization for years to come, requires a clear vision and the identification of key elements that are critical to the program’s growth. This chapter also identified specific duties and responsibilities of the stakeholders and the level of commitment required to insure incremental success.

The effective management of change in an organization as complex and diverse as a police department requires certain behaviors, a high degree of skill, a strong commitment and a great deal of effort. Authentic change requires the development and selection of strategies and the identification and mobilization of the power necessary to make change happen. It also requires the development of a management structure to help plan and implement the change. Management techniques such as change planning, responsibility charting, critical mass analysis, and feedback mechanisms must be developed and put into practice. The organization must also assuage the amount of stress placed upon employees and volunteers throughout the transition period to maintain an acceptable level of commitment to the change. The proper application of these techniques will ease the successful implementation of change.

The following chapter will present a summary of this project and make recommendations

for the future.

CHAPTER FIVE

SUMMARY AND RECOMMENDATION

Summary

National, state, and local leaders want to revitalize the spirit of involvement and citizenship in America. President Bush says he wants to accomplish this by encouraging faith-based community programs to help those in need without changing the essential mission of their faith, whatever their religion. The stated purpose of the Faith-Based and Community Initiatives Act passed by the House of Representatives, is to provide incentives for charitable contributions by individuals and businesses, to deliver services to individuals and families in need, and to enhance the ability of low-income Americans to gain financial security by building assets.

At the state level, Governor Davis wants faith-based organizations to assist Californians with job skills training, career planning, job placement, and other related services. When a Republican President, a Democratic Governor, and United States House of Representatives, support the funding of faith-based organizations, there is a good chance that the Faith-Based Initiative will pass the Senate in 2002 and become law.

Even if the initiative fails, there are still many opportunities for faith-based organizations to participate in crime prevention efforts in their communities. Religious affiliated enterprises already offer tax-funded, secular services that do not involve proselytizing, discrimination, or religious exercises.

A community-policing environment was the background for this project because crime prevention is as vital to police operations as patrol and investigations. The full acceptance of the philosophy of community policing is required for any law enforcement agency that hopes to

reduce crime and disorder by fostering trust and respect with partnerships in the community it serves.

Crime prevention programs that experienced the most positive results included those that offered positive role models, committed mentors, life skills training, problem solving and conflict resolution training, and clearly communicated expectations and rules.

The project favors the incorporation of faith-based organizations into community policing efforts to address crime prevention issues. The research supports this action as an effective method of combining government and community resources.

Recommendations

As law enforcement reaches out and becomes more involved in the overall well being of the community, community members will need to step up and be active participants in the daily activities of community governance.

Communities do not have to wait for the United States Senate to pass the Faith-Based and Community Initiatives Act and watch it become just another government program. The research recommends that law enforcement start collaborating today with our faith communities to build capacity, identify issues, and develop resources to help solve some of our community's long-term problems and improve the quality of life in our neighborhoods. There is certainly room for the traditionalist model of policing when dealing with core crime issues and certain criminal elements. Supporters of community policing and specifically those involved with the crime prevention aspect of community policing do not advocate coddling criminals. Instead, community policing emphasizes collaborative, long-term problem solving methods and implementing crime prevention measures. Community policing is about getting to the root causes of crime and other social disorders, and asking a three-part question: 1) What is causing

this problem? 2) How do we solve this problem? 3) How can we keep it from being a problem in the future? The faith community is part of the WE in how do we solve this problem. Faith communities have an interest and a voice in what happens in their communities. No longer should members of faith-based organizations be viewed as Sunday morning, pew potatoes and restrict them to narrow-minded conventional roles, while the community suffers the consequences of crime-related problems. There are too many cities that need to be revitalized and transformed into safe and healthy communities. Faith-based organizations can help to make miracles happen.

Faith-based organizations have a mission and that mission is to serve people. It is their calling. Should the service of FBO's be restricted to dishing food in a soup kitchen or giving away coats to the needy in the wintertime? The answer is an obvious no! People of faith need to be actively involved in every avenue of their communities. They can help keep children safe by providing positive role models and sharing their facilities for various crime prevention programs. People of faith can help restore and strengthen families by working to treat drug and alcohol addiction, as well as victims of domestic violence. People of faith can assist those released from detention facilities that want to stay out and lead productive lives. Members of faith-based programs can play a significant role in addressing these and other crime prevention issues, but they will be most effective sharing their resources and working in partnership with law enforcement professionals to find positive solutions to complex problems.

To engage our faith communities to address crime prevention issues, in a community-policing environment, will require law enforcement leaders with a bold vision for the future. These leaders must possess the courage, strength and stamina to continually challenge the current process. These leaders must be risk takers in the truest sense of the word, with the ability to

inspire and appeal to the values, interests, hopes and dreams of a diverse community. Law enforcement leaders must enable others to act by developing their employees and volunteers to solve problems. Law enforcement leaders must be role models for their constituents by finding creative and innovative ways to improve the quality of life in the community. This project supports the principle that faith-based organizations can be a cornerstone of law enforcement's community policing efforts in addressing crime prevention issues by 2007.

APPENDIX A

List of Nominal Group Technique Participants

Selected Panel

1. Karen McAdams, Court Liaison and Crime Prevention Expert - Palo Alto Police Department
2. Steve Sweeney, Captain Livermore Police Department – Command Class 33
3. Tish Marquez, City of Fremont – Comm. Organizer, member Fremont Community Church
4. Dr. Greg Roth, Senior Pastor, City of Fremont - Centerville Presbyterian Church
5. Lance Morrison, Criminal Justice Professor, Lieutenant, City of Newark Police Department
6. Claudia Albano, City of Fremont, Manager - Office of Neighborhoods
7. Ron Fong, City of Fremont, Senior Engineer, member - Irvington Presbyterian Church
8. Patty Hitchcock, City of Fremont volunteer and member – Mormon Church
9. Audry Linn, Student Activist - Mission San Jose High School, City of Fremont
10. Salim Ahmed Mastan, President - Islamic Center of Fremont, City of Fremont activist
11. Gus Arroyo, Lieutenant, City of Fremont Police Department, Command College Class #33

Command College Panel

1. Lieutenant Jane Irwin of the Santa Clara Sheriff's Department – Command College Class 32
2. Lieutenant Sharon Shaffer of the Fresno Police Department – Command College Class 32
3. Captain Joel Neves of the Roseville Police Department – Command College Class 32
4. Sergeant Tim Watt of the Santa Clara Sheriff's Department – Guest panelist

APPENDIX B

List of Trends

List of 73 trends identified by panel

1. Participant identification
2. Diverse population
3. Asking FBO's how they can participate
4. Volunteer hours changing
5. Use of youth participation for community service credit
6. September 11 – People are interested in serving
7. Government funding – conflict church versus state
8. Bridge between schools and FBO's
9. Moral development in community
10. How to organize groups
11. Parents/elderly – uneducated
12. Use of FBO facilities for events/meetings
13. Transition in leadership – generation
14. Using FBO's in juvenile crime prevention programs/spiritual academy
15. Interfaith dialogue
16. Use of internet
17. Reaching out efforts to address issues
18. Assistance to homeless/needly
19. Accountability/(who to)
20. Development of police chaplain programs
21. Active involvement of city departments with FBO's
22. Get word out on crime prevention
23. Zoning codes/land use for FBO's
24. Infighting between FBO's and non-FBO's
25. Opportunities to partner with other FBO's and city departments
26. Grandparents raising kids
27. FBO's developing activities for kids
28. Dare-type program for elementary students
29. Identify FBO needs to succeed
30. Participation in crime prevention efforts – CPTED
31. Problems of youth and FBO's involvement
32. FBO's/city identify needs to provide aid – inform/resources
33. Mistrust of city leadership
34. Church property for after-school programs
35. Source for youth services learning programs
36. No stable FBO commitments/mobility changes
37. Tie in-CP/FBO/school programs to succeed
38. Rehab for criminals (FBO role)
39. Career path for youth (vision)
40. Resources for program development (funding)

41. Volunteers for existing youth organizations (police involvement)
42. FBO's are neighborhood resources
43. Change in frequency of lawsuits (separation of church/state issues)
44. Affordable housing (young adults still at home)
45. Liaisons for a better understanding between FBO/City/PD/Schools
46. Positive images by PD/City at early age of children through media and diversity issues
47. Recession increasing participation
48. Training needs
49. Role models/mentors
50. Reading and memorization in FBO's
51. Lobbying interests of programs (evaluation)
52. Regional media could cause publicity problems
53. Talent pools identified (schools, FBO's)
54. Proactive city – communication (list services)
55. Promotion of volunteerism among community members
56. Political affiliation of next leaders
57. TV/Video game violence/anger management
58. Use of city at church functions (recruitments/education)
59. FBO information booths in lobby of church/city
60. Reinventing the wheel – existing groups can help new groups
61. Interfaith community action
62. FBO leadership interest changing (infighting within organization membership)
63. Molestation fears – kids independent
64. Overcoming cultural differences
65. Generational/cultural values and confusion
66. Churches becoming multiplexes – different cultures at different times
67. Single parent/single child households
68. FBO's taking new angles in community – not just houses of worship
69. Political accountability
70. Cultural segregation
71. Liaison to FBO's for programs
72. Participation amongst different FBO's for events/actions – method for participation
73. Waste, fraud and consumption

List of 18 trends identified by Command College NGT panel:

1. Funding directed away from COPPS to FBO's
2. Juveniles diverted to FBO's
3. FBO's partnership with law enforcement agencies
4. Mandatory diversion program for drug offenses administered by FBO's
5. Mandatory diversion programs for alcohol offenses administered by FBO's.
6. Homeless shelters funded/operated by FBO's
7. Police Departments reduce crime prevention budgets
8. Court dismissal of misdemeanor cases diverted to FBO's
9. Community fear of crime grows
10. Parole/probation caseloads overwhelm staff - FBO's provide support services

11. Work furlough programs administered by FBO's
12. PAL/DARE programs administered by FBO's
13. After school programs administered by FBO's
14. Officers required to attend FBO's place of worship during training program
15. 601's counseled by FBO's
16. FBO'S provide domestic violence counseling
17. FBO'S provide intervention program/mediation for homeless
18. FBO's provide police chaplains/chaplain programs

APPENDIX C

List of Events

List of 43 events identified by NGT panel:

1. Major earthquake
2. World War III
3. Legislature against homelessness
4. PG&E bankrupt
5. Local Taliban reprisals
6. Oil embargo
7. Churches tax exempt status
8. Multi-faith gathering
9. Unity day
10. Church bond
11. Community engagement summit
12. Act of civil disobedience by large group of protestors
13. Religious right leader elected president
14. Regionalization of policing – eliminate municipal police
15. Holocaust situation - Innocent people
16. Multi-faith talent event
17. Change in city charter – council elected by districts
18. Taxpayer revolt – pick as you pay
19. School bus hijacked
20. City assigns liaison position to FBO's
21. Homosexual marriages legalized – benefits authorized
22. Change in chief of police
23. High-level religious leader assassinated
24. Elimination of community policing
25. Muslims are appointed to high-ranking government positions
26. City utilizes vacant land for affordable housing
27. Supreme Court affirms ACLU suit to disallow tax dollars to FBO's
28. School vouchers
29. High ranking city/state leader makes offensive remarks
30. Serious serial crime occurs in city
31. Columbine type incident at FBO
32. 3-mile island incident, similar to Chernobyl
33. Merger of all churches – one unitarian church
34. Regionalization of FBO programs
35. City takes over school district offices
36. Islamic center extends invitation to all religions to celebrate the end of Ramadan
37. Creation of communication network – link all community groups
38. Peace in the Middle East and Kashmir
39. Harsh immigration rules enacted
40. World views Americans in positive image

41. One world government declared
42. State is bankrupt
43. City annexes by county

List of 11 events identified by Command College NGT panel:

1. Wall Street crashes
2. Parolee kills FBO worker
3. Police chaplain molests young boy
4. President requires FBO's in workplace
5. State decriminalizes all narcotics violations/laws
6. FBO involved in mismanagement of grant
7. Child claims church indoctrination
8. Federal government funds grants for FBO intervention programs
9. Local FBO's takeover administration of all law enforcement agencies
10. President disbands COPPS funding
11. Muslims claim bias in funding

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