



COPS

COMMUNITY ORIENTED POLICING SERVICES
U.S. DEPARTMENT OF JUSTICE



MAKING THE MATCH:

Law Enforcement,
the Faith Community
and the Value-Based
Initiative

by Mary Beth Gordon



MAKING THE MATCH:

Law Enforcement, the Faith Community and the Value-Based Initiative

by Mary Beth Gordon

**Prepared by the Missouri Regional
Community Policing Institute for
the Office of Community Oriented
Policing Services.**

This project was supported by cooperative agreement #2002HSWXXK031 awarded by the Office of Community Oriented Policing Services, U.S. Department of Justice. Points of view or opinions contained within this document are those of the author and do not necessarily represent the official position or policies of the U.S. Department of Justice.

December 2003

Table of Contents

Foreword.....	ii
Acknowledgements	iv
Introduction	1
The Boston Story: The Power of Collaboration	3
Bringing Faith-Based Organizations into Community Policing	6
COPS' VBI Success Stories	9
Creating a Mechanism for Community Problem-Solving: A VBI Bonus	13
VBI Collaboration: A Win/Win Undertaking	14
Establishing a VBI: The Process	16
STEP I: Readiness Factors.....	16
STEP II: Planning and Implementation	22
Troubleshooting: Solving Problems That Could Undermine a Collaboration Between Law Enforcement Officials and Faith-Based Organizations	26
Funding Resources	30
Bibliography	35
Appendices	36

Foreword

Since its founding in 1994, a central goal of the U.S. Department of Justice Office of Community Oriented Policing Services (COPS) has been to help law enforcement agencies implement and enhance community policing. Community policing has been defined as “a policing philosophy that promotes and supports organizational strategies to address the causes and reduce the fear of crime and social disorder through collaborative problem-solving strategies and police/community partnerships.”

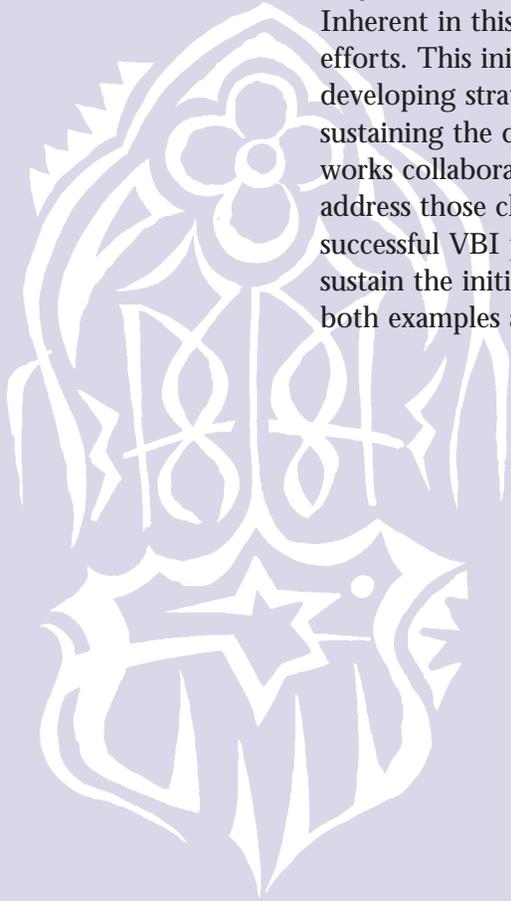
As COPS forged many innovative approaches to community policing and problem-solving over the years, we kept hearing the question: *But where is the faith community?* COPS recognized that the faith community has always been an important force in cities and towns across the country, bringing together area residents to address the hard issues facing their neighborhoods. Law enforcement professionals understood that many times when everyone else had walked away from a problem, the faith community was still there, serving its congregations and engaging in community outreach to improve the quality of life for residents in the area. Through the COPS Value-Based Initiative (VBI), the faith community is at the table as a full partner in community policing with local law enforcement.

The Value-Based Initiative is a COPS-funded strategy that emphasizes training and technical assistance for problem-solving on a community level, through community-led initiatives that explore and promote what a community values most. The COPS Office has expanded the VBI program to encourage law enforcement agencies to create or strengthen local projects that build trust between the police and their faith-based communities. The initiative is designed to identify and meet the individual needs of residents, thereby promoting the overall health of a community. The VBI infrastructure builds upon past community-based initiatives by leveraging existing resources in the community and providing training and technical assistance to enhance a community’s capacity to address its own issues.

VBI Program Goals:

- Strengthen partnerships between law enforcement and community.
- Further the community’s role as a partner in crime reduction efforts.
- Identify and address social issues that diminish the quality of life in communities.
- Link those in need to services and resources that currently exist in the community.

This guide highlights VBI sites which can serve as model programs that other communities can replicate to engage their own faith community. It showcases sites that received federal grant funding to strengthen relationships between law enforcement agencies and the communities they serve, with an emphasis on partnering with the faith community. Inherent in this strategy is that the projects operate as community-led efforts. This initiative allows the *community* to take a leadership role in developing strategies to identify and address its primary challenges in sustaining the quality of life its residents value. The community then works collaboratively with law enforcement to develop strategies to address those challenges. A very important part of the planning for a successful VBI program is designing it to establish local capacity to sustain the initiative beyond federal funding. This guide provides both examples and suggestions on how to do that.



Acknowledgements

Special Thanks

We would like to extend a special “Thank You” to Katherine McQuay, a senior project manager with the Office of Community Oriented Policing Services. Katherine has been a major contributor to the development of this publication. She has been a constant guide, identifying key issues, providing incisive editing and crafting new text as needed. Her input has been invaluable from start to finish.

Additional Acknowledgements

We would like to thank the following for providing information used in this publication:

Boston, Massachusetts

Superintendent Paul Joyce
Boston Police Department
One Schroeder Plaza
Boston, MA 02120

Blake Norton
Operations Director
Public Affairs and Community Programs
Boston Police Department
One Schroeder Plaza
Boston, MA 02120

Hemali Gunaratne
Policy Analyst
Boston Police Department
One Schroeder Plaza
Boston, MA 02120

Mary Ann Phillips
Operation Homefront
Special Operations
Boston Police Department
364 Warren Street
Boston, MA 02119

Neva Grice
Operation Homefront
Special Operations
Boston Police Department
364 Warren Street
Boston, MA 02119

True-See Allah
BRI Mentor
Nation of Islam
10 Washington Street
Dorchester, MA 02021

Minister Don Mohamad
Nation of Islam
10 Washington Street
Dorchester, MA 02021

Wilbur Smart
BRI Mentor
Boston TenPoint Coalition
215 Forest Hills Street
Boston, MA 02130

Reverend Eugene F. Rivers III
National TenPoint Leadership
Foundation
360 Huntington Avenue
Boston, MA 02115

Reverend Ray Hammond
Pastor
Bethel AME Church
215 Forest Hill Avenue
Boston, MA 02130

Additional
Acknowledgements
Continued

Fort Wayne, Indiana

Chief Russell York
Fort Wayne Police Department
1320 East Creighton Avenue
Fort Wayne, IN 46803

Pastor Ternaë Jordan
Greater Progressive Baptist Church
2215 John Street
Fort Wayne, IN 46803

Glynn Hines
Executive Director
Stop the Madness
P.O. Box 12725
Fort Wayne, IN 46865

Pastor Michael Latham
Renaissance Missionary Baptist Church
President: Allen County Chapter
of the NAACP
2307 McKinnie Avenue
Fort Wayne, IN 46806

Fort Worth, Texas

David Garrett
Planning Manager
Fort Worth Police Department
350 West Belknap
Fort Worth, TX 76102

Reverend W. G. Daniels
President
Ministers Against Crime
Pilgrim Valley Baptist Church
4800 S. Riverside Drive
Fort Worth, TX 76119

Luther Perry
Project Consultant
Ministers Against Crime
4800 S. Riverside Drive
Fort Worth, TX 76119

Cynthia Earle
Administrative Assistant
Fort Worth VBI
4800 S. Riverside Drive
Fort Worth, TX 76119

Sharron Neal
Fort Worth Police Department
350 Belknap
Fort Worth, TX 76102

Redlands, California

Chief James R. Bueermann
Redlands Police Department
P.O. Box 1025
Redlands, CA 92373

Pastor Felix Roger Jones III
First All People Unity Baptist
Church
P.O. Box 2250
Redlands, CA 92373

Maureen Hodge
Executive Director
Building a Generation
16 East Olive
Redlands, CA 92373

Riverside, California

Victoria Jackson
VBI Administrator/Safe Havens
20174 West Point Drive
Riverside, CA 92507

Lieutenant Mark Boyer
Area Commander
Riverside Police Department
4102 Orange Street
Riverside, CA 92501

Officer Gunnar Toussaint
Riverside Police Department
4102 Orange Street
Riverside, CA 92501

Minister Ralph Rivers
Mount Calvary Missionary
Baptist Church
5729 Lotus Street
Riverside, CA 92509

Additional
Acknowledgements
Continued

National Crime
Prevention Council

John A. Calhoun
President, National Crime
Prevention Council
1000 Connecticut Avenue, NW
13th Floor
Washington, D.C. 20036

Jim Kopple
Vice President
National Crime Prevention Council
1000 Connecticut Avenue, NW
13th Floor
Washington, D.C. 20036

Colleen Minson Kopple
Senior Advisor to the President
National Crime Prevention Council
1000 Connecticut Avenue, NW
13th Floor
Washington, D.C. 20036

Reverend Mark Scott
Executive Director
Faith and Service Technical
Education Network (FASTEN)
National Crime Prevention Council
1000 Connecticut Avenue, NW
13th Floor
Washington, D.C. 20036

Carley Thimmesch
Program Assistant
Center for Faith and Service
National Crime Prevention Council
1000 Connecticut Avenue, NW
13th Floor
Washington, D.C. 20036

Other Sources

David Kuo
Deputy Director
White House Office
of Faith-Based
and Community Initiatives
708 Jackson Place
Washington, D.C. 20502

James A. Davids
Deputy Director and Counsel
Task Force for Faith-Based
and Community Initiatives
Department of Justice
950 Pennsylvania Avenue
Washington, D.C. 20530

Amy Malick
Communication Director
Study Circles Resource Center
P.O. Box 203
Pomfret, CT 06258

Tanyanic Brown
Community Anti-Drug
Coalitions of America
901 North Pitt Street
Suite 300
Alexandria, VA 22314

Additional
Acknowledgements
Continued

We would like to thank the following for their outstanding efforts in bringing this publication to fruition:

Bryan Courtney
Director
Missouri Regional Community Policing Institute
4525 Downs Drive LRC 101
St. Joseph, MO 64507

Joanne Katz, J.D.
Project Consultant
Associate Professor
Missouri Western State College
4525 Downs Drive PS 204
St. Joseph, MO 64507

Amber Barron
Communications Coordinator
Missouri Regional Community Policing Institute
4525 Downs Drive LRC 101
St. Joseph, MO 64507

We would like to thank the following for their substantial assistance in editing this publication:

Beverly Alford
Assistant Director
Training and Technical Assistance
Office of Community Oriented Policing Services
Department of Justice
1100 Vermont Avenue, NW
Washington, D.C. 20530

Sandra Webb, Ph.D.
Senior Policy Analyst
Office of Community Oriented Policing Services
Department of Justice
1100 Vermont Avenue, NW
Washington, D.C. 20530

Pam Cammarata
Acting Deputy Director for Support
Office of Community Oriented Policing Services
Department of Justice
1100 Vermont Avenue, NW
Washington, D.C. 20530

Introduction

The purpose of this guide is to provide law enforcement agencies and community groups — especially faith-based organizations (FBOs) — with the community policing tools they need to reduce crime and the fear of crime and improve the quality of life in their neighborhoods. This kind of significant transformation can be achieved through a mechanism known as the Value-Based Initiative (VBI), which has been used in cities and towns across the country to effect community change.

The emphasis herein is on the role of faith-based organizations in VBI collaborations because they are too often the missing link in community policing partnerships.

What Is a Value-Based Initiative (VBI)

A VBI is an innovative program that enhances collaboration by engaging early on all members of a community policing partnership in the collaborative problem-solving process. It does this by focusing on something that everyone can agree on: basic community values. The first step for police and their collaboration partners is to identify and mobilize around a specific community value, such as safe neighborhoods or drug-free schools. Once this is accomplished, VBI partners can begin to clarify the factors that threaten a priority community value and devise realistic intervention strategies.

Value-Based Initiative (VBI): Another Tool in Community Policing

Community policing is a proactive approach to law enforcement that goes beyond the traditional policing model of reacting to crime by arresting and incarcerating criminals. It recognizes that crime does not occur in a vacuum and that the best way to control crime is to address the continuum of human and community issues that lie at the root of most criminal activity. This requires the police and other law enforcement agencies to join forces with the community, forming problem-solving partnerships to develop viable strategies for dealing with the constellation of factors associated with crime and disorder.

In recent years, the Office of Community Oriented Policing Services (COPS), which created the Value-Based Initiative as an effective community policing strategy, has encouraged law enforcement agencies to partner with faith-based organizations through this initiative. The Value-Based Initiative gives faith-based organizations a place at the collaboration table, allowing them to share their unique insights about crime and other social problems that plague their communities. The VBI collaborative process also gives FBOs a say in how law enforcement and other community resources can be used to fight crime as well as address the underlying social ills that foster crime.

About the COPS Office

Over the past eight years, the Office of Community Oriented Policing Services (COPS) has helped law enforcement agencies all over the country make America's streets safer through a variety of community policing initiatives. Since 1995, the COPS Office has invested \$10.6 billion to advance community policing, including grants awarded to more than 13,000 state and local law enforcement agencies to hire more than 118,000 officers. In addition, the COPS Office supports innovative community policing initiatives, funds the purchase of crime fighting technology and provides training and technical assistance resources.

The logo for the Office of Community Oriented Policing Services (COPS) features the word "COPS" in a large, bold, sans-serif font. The letter "S" is stylized with a white five-pointed star inside its upper curve. The entire logo is rendered in a light purple color.

**COMMUNITY ORIENTED POLICING SERVICES
U.S. DEPARTMENT OF JUSTICE**

Although the VBI examples presented throughout this document are impressive, they reflect only the early stages of successful police/FBO collaborations. That's because the COPS-sponsored VBIs were started in 2000.

The Boston police, however, have been building VBI-like relationships with faith-based organizations for more than a decade. As a result, the Boston Story is a good example of the long-term potential of a VBI partnership. It demonstrates the tangible impact — in terms of substantially reduced crime and improved quality of life — of a 10-plus-year collaboration between police, FBOs and other community partners. The Boston Story is the essence of what a VBI can be.

The Boston Story:

The Power of Collaboration

Fifteen years ago, Boston was festering with gang violence. An influx of crack cocaine had spawned numerous youth street gangs eager to fight for a bigger share of the lucrative crack market. In the disadvantaged neighborhoods where gang violence proliferated — and where exploding gang-to-gang gun warfare was the norm — few residents felt safe.

For a while, there was a lot of finger pointing. Clergy and other community leaders were angry that, despite concerted efforts on the part of the police, the violence and illegal drug trafficking seemed to be accelerating. Police, on the other hand, were frustrated that Boston spiritual leaders weren't doing more to address the social problems that often influenced troubled young people to join gangs.

Then a series of riveting incidents — including an assault by gang members on mourners attending a memorial service for a rival gang member at a Boston church — galvanized the community. Everyone agreed it was time to work together to stop the violence.

After much public discussion, it was decided that no single institution, not even the police, could control crime alone. To change the status quo would require the commitment and resources of the entire community. What evolved over the next few years was an unprecedented level of cooperation between the police, the clergy and the greater community that would

Everybody began to focus on preventing the next bad thing from happening. We charted it out and we looked at the problem. We developed a thoughtful plan and then we went at it. The idea was that we would talk to kids and to their parents.

We would give them a clear warning: the offending stops or the consequences will be swift. By far the most important factor in the change to a new style of business was the people who were involved. Their commitment was key: how they began to compare notes and see the problem in more dimensions and how they worked with others.

Traditionally, the multi-agency approach didn't work that well, because there were always turf issues. But in this case, we were able to get people who were really on the same page from the start. I cannot emphasize enough that it worked because of the people who were involved — the best group of people that I've ever been associated with. And there weren't that many of us. There were probably about 15. You do not need an army. You need commitment to a common cause.

Paul Joyce, Superintendent of the Boston Police Department, who served as commander of the Youth Violence Strike Force during the 1990s.



permanently change how Boston responded to crime. As a result, Boston experienced a dramatic decrease in gang activity. Youth homicides, for example, dropped by more than 77 percent, from 62 in 1990 to 14 in 1999.

Below are two examples of police/FBO collaborations that contributed to the transformation of Boston:

■ Operation Cease Fire

The goal of Operation Cease Fire, implemented in the mid-1990s, was to get guns off the streets of Boston and out of the hands of gang members. While police stepped up law enforcement efforts, scores of community groups participated in a variety of ways, from implementing anti-violence campaigns to offering programs that would deter youth from crime. FBOs expanded their street ministries. They established a bond of trust with many gang members and informed them that violence in their neighborhoods would no longer be tolerated. In many cases, they persuaded gang members to surrender their weapons and got them involved in programs that would teach them how to turn around their lives. (For more information, see Appendix A: The Boston Strategy to Prevent Youth Violence.)

■ Operation Homefront

In areas where juvenile delinquency prevails, the appearance of a police officer at the front door of a home is usually perceived by parents as a sign of bad news. But a visit from a respected member of the clergy is practically always welcome.

That's the concept behind Operation Homefront, a successful prevention program created in the 1990s and operated by the Boston Police Department (BPD) in conjunction with area clergy. The purpose of Operation Homefront is to offer early intervention services to families with children who seem to be headed for delinquency. Under the program, teachers and other school and community officials notify the Operation Homefront office of youth 8-17 who are engaging in risky or potentially risky behavior, such as frequent truancy, violent outbursts or involvement with known gang members.

An Operation Homefront team, consisting of a police officer and a representative from the clergy, visit the home of each errant youngster. The clergy representative takes the lead by explaining that the visit is intended to alert the family that a child may be headed for serious trouble.

Parents usually are more than willing to open their doors and hearts to the clergyman or woman visiting their home. They frequently express frustration at their inability to control their child's inappropriate behavior and welcome referrals to services, such as after-school programs and parenting classes, that could turn things around. They begin to see the police as "good guys," who sincerely want to help change the course of a child's life.

Today, Operation Homefront police/clergy teams visit more than 600 families a year. Both parents and police say the program would never work without the cooperation of the clergy, who are considered by many to be the moral core of the communities they serve.

Boston today is a totally different place than it was a decade ago, primarily because the Boston Police Department developed strategic partnerships with faith-based organizations and other community-based agencies. The police recognized they couldn't do the work alone. Crime and violence are down significantly, and people now feel safe in their homes. Police and clergy are talking all the time. In fact, we meet every Wednesday to discuss problems in our inner-city neighborhoods.

Operation Homefront has recently added an evaluation component to document its effectiveness in deterring juvenile delinquency. Although long-term data is not yet available, program officials have no doubt that the program works. "We started out with two police officers and two members of the clergy," explains Neva Grice, a BPD officer who coordinates Operation Homefront. "Today we have about 50 police officers and 50 members of the clergy. People want to participate because they see that the program really makes a difference in the lives of children and families. School officials make more referrals every year because they tell us they are seeing a big reduction in gang activity among students served by Operation Homefront. We empower parents to intervene with their kids, and we set youngsters straight about behavior that could lead to violence or incarceration. I remember one young girl who viewed gang life as exciting. I sat down and explained exactly what happens to girls in gangs. Her attitude changed. Now she won't have anything to do with gang members."

Reverend Eugene F. Rivers III, co-founder of the National TenPoint Leadership Foundation and an early leader in working with Boston police to address gang violence.



Bringing Faith-Based Organizations into Community Policing

A Winning Collaboration

Complementary Attributes, Skills and Resources of Police and Faith-Based Organizations

When law enforcement agencies and FBOs combine their considerable skills and resources, they have the potential to transform their communities in ways that neither could do alone.

What Law Enforcement Agencies Bring to the Collaboration Table

■ **Power and influence.**

Law enforcement agencies are among the most important institutions in the community because police and sheriffs help maintain social order by controlling crime and protecting the public from harm. High-ranking law enforcement officials often sit on the boards of major community organizations, which allows them to influence public policy, especially as it relates to law enforcement and crime prevention.

■ **Skills and tools to control crime.**

Law enforcement agencies have the tools and skills to identify, track and apprehend criminals without exposing the public to undue risk. Because they understand how criminals operate, police and sheriffs can advise citizens about the best ways to protect themselves, their families and their communities from criminal activity.

■ **Reliable crime data.**

Law enforcement agencies have the most accurate information about crime in the community. For example, one invaluable crime-tracking tool used by some police and sheriff's departments is Geographic Information Systems (GIS), a computerized crime tracking and analysis system. With GIS, police and sheriffs can map crime on a community-wide basis as well as by neighborhood or even by block. They can tell FBOs and other community groups exactly where, for instance, juvenile crime is occurring, the nature of the juvenile offenses, and the times during an average week when most juvenile crime is committed. With this level of precise information, faith-based organizations, working in conjunction with law enforcement agencies, can develop on-target strategies for curbing juvenile crime.

■ **A growing capacity for collaboration.**

In the past, police and sheriff's departments had sometimes been autocratic in their approach to law enforcement. Today, however, most law enforcement agencies have embraced the principles of community policing and collaborative problem-solving, and many have been trained through COPS' Regional Community Policing Institute programs or other training initiatives. As a result, law enforcement agencies are now experienced in, or at least open to, working with FBOs and other groups to jointly address crime prevention and related issues.

What Faith-Based Organizations Bring to the Collaboration Table

■ **Dominant community force.**

In many troubled urban communities, faith-based organizations function as the anchoring force. Churches, synagogues, mosques and other spiritual centers remain — and frequently become even more important in the lives of people — long after major businesses, service organizations and residents have fled. FBOs are frequently a focal point of activity, providing a range of spiritual, social and support services to residents. Similarly, in small communities outside of urban areas, the spiritual centers and places of worship also tend to play a significant role in the lives of people.

■ **Extensive understanding of social issues that underlie crime.**

Clergy and other FBO leaders are trained to deal with the special needs of disadvantaged populations. They often lend a level of compassion and understanding that traditional social service agencies do not. That's why members of FBOs from disadvantaged communities may find it easier to share their struggles and concerns with their spiritual leader or counselor.

■ **Established infrastructure for addressing human needs.**

Most FBOs in rural and urban areas have already established an infrastructure for addressing some of the special needs of their congregations as well as those of residents living in the neighborhoods they serve.

Examples include the operation of food pantries and soup kitchens for families; child care and after-school programs as well as tutoring and mentoring services for youth; and GED and employment training programs for unemployed or underemployed adults.

■ **Voice of moral and secular authority.**

In many troubled communities, the clergy is often viewed as the leader and voice of moral and secular authority. (Residents of disadvantaged neighborhoods are often poorly represented in city councils and other policy-making bodies.) Just as Martin Luther King, Jr. and other clergy were the driving forces behind the civil rights movement of previous decades, so too clergy today can rally their congregations to work toward lasting solutions to problems related to crime and violence.

Clergy and other people of faith are often overlooked when forming community policing partnerships. When this happens, a valuable resource can be ignored, because FBOs have so much to contribute.

Faith-Based Organizations

Wellspring of
Resources Waiting
to Be Tapped

FBOs are in a position to marshal an incredible amount of resources to address community problems.

- ***There are more than 350,000 religious congregations in the U.S. The average congregation has 100-400 members.***
- ***They engage 45 million volunteers, nearly half of the total number of American volunteers.***
- ***U.S. congregations generate an estimated \$81 billion annually in revenues, much of which is used to support programs that address social needs.***

Source: America's Religious Congregations: Measuring Their Contributions to Society, published in 2000 by Independent Sector (www.IndependentSector.org)



COPS' VBI Success Stories

**Law Enforcement/
FBO Collaborations
That Have Spawned
Meaningful
Community Change
Through VBIs**

Ministers Against Crime Fort Worth, Texas



***Ministers Against Crime
with Fort Worth Police Chief
Ralph Mendoza (first row center).***

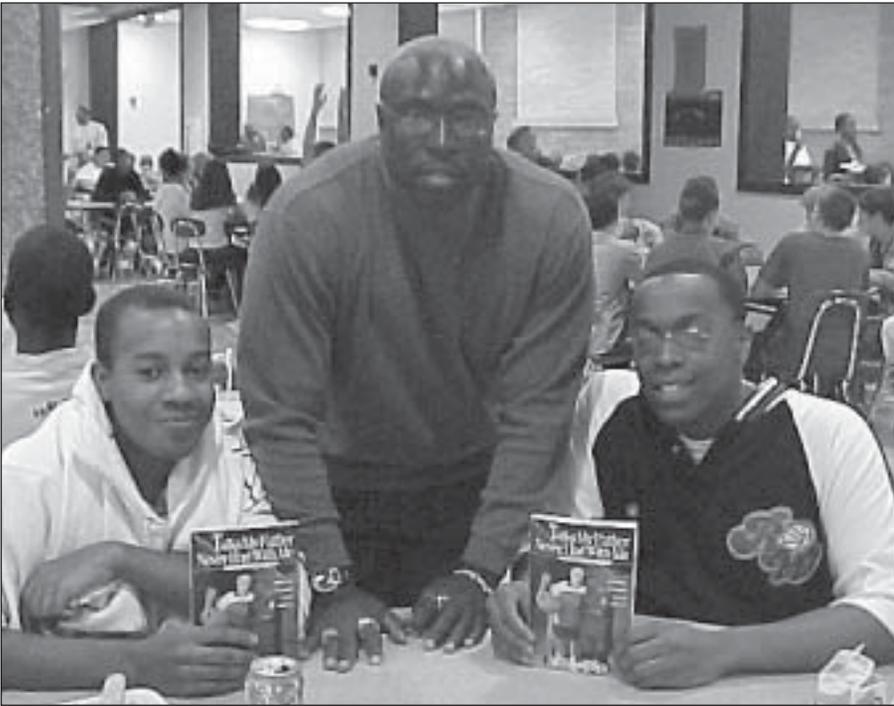
Ministers Against Crime (MAC) is a sophisticated crime watch program staffed entirely by Fort Worth clergy who are committed to making their community a safer place to live. Every evening, several teams of police-trained clergy drive through high-crime neighborhoods during peak crime hours. They are looking for signs of illegal activity — ranging from street fights to suspected drug houses and other suspicious activities to crimes in progress — which they report to the police via portable radios.

The 23-member volunteer MAC force evolved out of the Fort Worth Ministers Police Academy, which was developed by the Fort Worth Police Department (FWPD) to educate area clergy about police operations. Participants gained a new respect for police who, they came to understand, were doing everything possible to control crime and protect citizens. Several faith leaders decided they wanted to do something tangible to help decrease crime and violence in inner-city neighborhoods. With the assistance of the FWPD, which provides training and equipment, they organized MAC in 1996. The COPS Office has since provided VBI funding to expand MAC as well as to support additional Ministers Police Academy training.

Over the years, MAC has earned the support of both the police and Fort Worth residents. Police say that violent crime has fallen in the neighborhoods where MAC patrols. They also appreciate the ability of clergy, who are among the most trusted members of the community, to

diffuse potentially violent situations. For example, if a crowd is beginning to congregate around a police officer who has stopped someone for a traffic violation — a situation that could escalate out of control — a MAC team will often intervene. MAC clergy will get out of their cars and calmly address the group, urging people to go back to their homes and let the police do their job. Since MAC was established, not a single crowd incident has resulted in violence.

Stop the Madness Fort Wayne, Indiana



A Lunch Talk mentoring session at South Side High School in Fort Wayne, Indiana. Lunch Talk is part of the Stop the Madness program.

When police and clergy in Fort Wayne, Indiana, began discussing ways they might work together to improve their community, it didn't take long for them to agree on a mutual goal: stemming the growing incidence of youth crime and violence.

A primary strategy was to use VBI funds to enhance and expand a small but effective youth prevention program that had been established several years earlier by a local minister. The goal of this program, known as Stop the Madness, is to recruit and train clergy and other people of faith to serve as volunteer mentors. Mentors work with area students who are at risk of failing in school and/or adopting self-destructive lifestyles.

A key component of the program is Lunch Talk. A mentor meets weekly, usually during the lunch hour, with one or a small group of students. The mentor initiates a conversation about critical life issues — such as self-discipline, peer pressure or why students should strive for academic excellence — that are an integral part of building the character of a youngster.

Additionally, officers from the Fort Wayne Police Department have met with Lunch Talk students for friendly, casual conversation. This is an important first step in creating a bond of trust between police and area youth.

Stop the Madness focuses on three measurable outcomes for participating students: improved grades, fewer disciplinary problems and reduced expulsion rates. So far, the program has shown improvement in all areas.

Mentors say they are willing to stick with the program because they can see how it is making a difference in the lives of children. “These are good kids who just need some positive attention and guidance,” explained one mentor.

Boston Reentry Initiative Boston, Massachusetts

After a decade of working hand-in-hand with the community to rid Boston streets of gang violence, the Boston Police Department (BPD) was faced with a new challenge: a 13 percent spike in gun violence during the first six months of 2000. Research indicated that much of the surge in violence could be tied to gang members who had been incarcerated in the nearby Suffolk County House of Correction during the 1990s. Upon release, many of these felons returned to the community and engaged in the same kind of violent criminal activity that had previously disrupted the stability of central Boston neighborhoods.



Boston Reentry Initiative Team

lives. Funded in large part by VBI dollars, the BRI works because it includes the key community institutions — police, prosecutors, social service agencies, employment training programs as well as a wide range of other community-based direct service providers — required to help individuals accustomed to a gang lifestyle change the direction of their lives.

One aspect of the BRI involves faith-based organizations, which provide one-to-one mentoring to returning offenders. The mentors, who come from four urban-based FBOs, share a unique characteristic that makes them especially effective: They were raised in rough inner-city neighborhoods and they understand firsthand the temptations of street life. Each returning offender in the reentry program is assigned to a mentor, who provides intensive support and guidance both before and after release. Mentors work with returning offenders to make sure they have the education, employment training, and other social and rehabilitation resources they need to reintegrate into the community. They help returning offenders deal with many of the personal problems they typically encounter upon leaving prison: no job, no reliable friends outside their former gang network, no easy way to get on with life. While mentors provide a much-needed emotional safety net for returning felons, they are not taken in by “poor me” stories. “When a guy tells me his boss is mean or that his sister is going to kick him out of her house if he doesn’t get a job, I tell him to

deal with it,” explained one mentor. “I point out that he has made a lot of mistakes and that he’s going to have to do whatever it takes to change his life.”

This enlightened approach to mentoring, coupled with the broad range of other community-based services available to some 225 returning felons annually through the reentry program, seems to be working. Although long-range studies are under way, early findings indicate that returning offenders participating in the program — when compared to other returning offenders — are less likely to commit the serious crimes that reflect their past criminal histories.

Building a Generation Redlands, California

What can a community do to prevent, or at least substantially reduce, the potential problems of youth (such as school failure, substance abuse and juvenile delinquency) that often are precursors of serious crime? That’s the question that Jim Bueermann, chief of the Redlands Police

Department, started asking several years ago. The answer led to Building a Generation (BAG),

a comprehensive, community-wide effort to address the early symptoms of crime among Redlands children. BAG — which is based on

a proven, risk-focused prevention model developed by researchers at the University of Washington (see Appendix B) — involves scores of faith-based organizations and other public and private groups.

They are working together to ensure that every child in Redlands has access to the intervention and prevention services he or she needs to become a healthy, responsible adult.

For example, when research showed that there was a shortage of after-school programs in neighborhoods with high rates of juvenile delinquency, area faith-based organizations participating in the Cops and Clergy Network stepped forward. They wanted to provide a safe, structured environment where youth who had no place to go after school could be mentored and tutored by skilled, caring adults. The FBOs supplied the space as well as staff in the form of volunteers from their congregations; the Redlands Police Department assisted with start-up grants of a few thousand dollars (from drug seizure money) to purchase supplies and equipment. Today, these FBOs operate six after-school programs that serve nearly 500 at-risk youth K-12. Although a formal evaluation component has only recently been added, strong anecdotal information indicates that the academic performance of children in the after-school program has improved considerably. This after-school effort has been so successful that BAG officials are planning to double the size of the program within the next year.

Building
a Generation



Creating a Mechanism for Community Problem-Solving

A VBI Bonus

The value of collaboration goes well beyond the joint implementation of a VBI project designed to reduce crime or address social symptoms that too often lead to criminal activity.

In several communities, the VBI process of collaboration and power sharing has spawned both formal and informal mechanisms for community problem-solving.

- Among the many positive things that have come out of Building a Generation — the Redlands, California, VBI project — is the Chief's Clergy Advisory Council. The council, which consists of about 10 respected area faith leaders, functions as a kind of spiritual SWAT team. Although members meet monthly with the police chief to advise him about sensitive community issues, they are also available on an on-call basis to respond to special problems that might require immediate attention.

For example, when a group of young men began disrupting Market Night, a popular entertainment venue for families, the Redlands Police Chief consulted with his Clergy Advisory Council. Because most of the rowdy behavior was offensive but not necessarily illegal, the police chief wanted to find an unobtrusive way to disperse the troublesome teens. Council members sprang into action. They formed teams with police and began patrolling Market Night. Clergy members confronted the disruptive youths, telling them to stop misbehaving or the police would arrest them. The clergy's intervention deflected attention away from the police, who would typically be accused of harassment or aggressive tactics if they had tried to disperse the teens alone. Within a few weeks, peace was restored to Market Night.

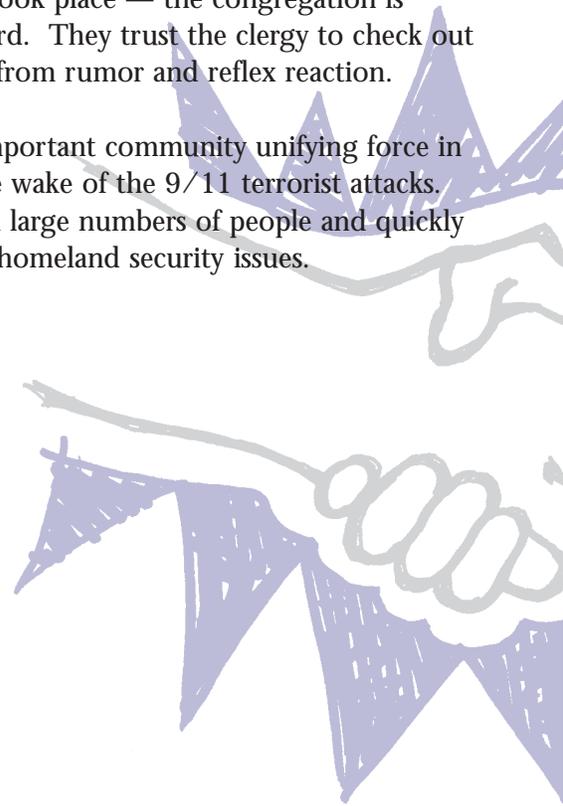
- Ministers Against Crime (MAC) — part of the VBI project in Fort Worth, Texas — do more than conduct nightly crime patrols. They help the police keep potentially volatile situations from escalating to violence. For example, when there was a citizen march (10,000 people strong) in Fort Worth to protest the probation of a man convicted of a racially motivated killing, MAC members were out in full force. They moved throughout the crowd and set up posts on street corners, urging marchers to focus on their goal of making a non-violent political statement. There was not a single incident of violence or vandalism during the march.

VBI Collaboration: A Win/Win Undertaking

Everybody wins when law enforcement agencies, faith-based organizations and community groups forge a VBI partnership.

Law Enforcement Agencies

- Enforcing the law is easier and more successful when police and other law enforcement officials make faith-based organizations their partners.
- Not only do FBOs rally the community to reduce crime and disorder, but they also serve as a mechanism for ongoing problem-solving by discussing the important role of law enforcement:
 - They can be a powerful calming influence, defusing potentially volatile situations and even garnering a public show of support for the police. For example, when a minister involved in a VBI project stands on the pulpit and explains to his congregation what was involved in a controversial police incident — why, for example, a police shooting took place — the congregation is more likely to accept his word. They trust the clergy to check out the facts and separate truth from rumor and reflex reaction.
 - The clergy can also be an important community unifying force in times of crisis, such as in the wake of the 9/11 terrorist attacks. They can communicate with large numbers of people and quickly mobilize them around vital homeland security issues.



Faith-Based Organizations

- Clergy and other faith leaders, who are often left out of law enforcement policy-making, will be invited to play a pivotal role in their community's crime-prevention efforts.
- With the enthusiastic support of the police and the greater community, they will have an opportunity to operate the kind of prevention programs that will truly make a difference.
- They can also play a visible and ongoing role in improving relations between the police and the community.

The Community

- The community will be a better place to live. Not only will crime be reduced, but there will be effective social programs in place to help families deal with problems that, if not addressed in a timely manner, could lead to criminal activity as well as personal or family dysfunction.
- Any strained relations between the police and the community should gradually begin to dissipate as law enforcement officials, responding to the counsel of their FBO partners, adopt more socially and culturally sensitive policies.



Establishing a VBI: The Process

Because every law enforcement/FBO collaboration is different, there is no exact formula for establishing a VBI. However, here are a few basic steps to help you get started.

STEP I: Readiness Factors

Leadership

Some law enforcement/FBO collaborations begin as a result of remarkable insight on the part of a police chief or sheriff and an FBO leader within a community. However, many are forged out of necessity in response to a single or series of defining (and often violent) incidents that spur the community to action, as was the case in Boston during the early 1990s.

Whatever the initial impetus, no law enforcement/FBO collaboration can be expected to succeed over the long term without the support and leadership of the key law enforcement officials, government representatives and spiritual leaders in a community.

Tale of Two Leaders



Chief James R. Bueermann

When Jim Bueermann was a young police officer, he apprehended a 15-year-old juvenile who lived in a disadvantaged neighborhood where single parenthood and a myriad of economic and social problems were the norm. “I remembered him as a nice kid who rode on the school bus that I drove while I was in college,” said Bueermann, now chief of police of the Redlands (California) Police Department (RPD). “In just a few years, this youngster with so much potential had become a drug addict and a killer.”

That and similar incidents convinced Bueermann that the seeds of most violent crime begin in childhood, with parents who lack the skills and resources to provide their children with the kind of stable, loving environment they need to thrive. “I realized that the police could never adequately control crime unless we were able to confront the issues that caused crime,” he explained.

*Bueermann spent several years looking for a viable prevention model that comprehensively addressed the family problems that lay at the root of crime and violence. Once he found such a model (see *Building a Generation* on page 12), he used the bully pulpit of the police department*

to rally the community. Under his leadership, the RPD secured a VBI grant from COPS, as well as other funding, to support a project known as Building a Generation (BAG). Today, BAG engages virtually every sector of Redlands, from police to faith-based organizations and human service agencies to health and education institutions.

A major early success of BAG was the establishment of family resource centers in four schools with large populations of high-risk students. These one-stop centers provide youth with a wide range of health, academic and social services. They also offer a host of family support services — from parenting classes and social services to employment assistance — which have helped many troubled adults become better, more stable parents.



Pastor Terna Jordan

Reverend Terna Jordan, who has been working to improve the lives of the poor and disenfranchised for decades, is a pioneer in police/FBO collaboration. A decade ago, the pastor of the Greater Progressive Baptist Church in Fort Wayne, Indiana, had grown weary of presiding over the burials of so many young people who were the victims of gang violence. Over the course of several years, he mobilized the community to take steps to stop youth violence. He raised money to establish Stop the Madness, a program that provides long-term mentoring to at-risk youngsters who — without a strong, positive influence in their lives — are vulnerable to everything from school failure and teen pregnancy to substance abuse and crime.

In 2000, Jordan joined forces with Fort Wayne Police Chief Russell York. Their goal was to create a mechanism for improving relations between the police and clergy so that the two groups could work together more effectively to reduce youth crime and violence. Jordan and York developed the VBI Ministerial Police Academy, which educates the clergy about police operations. It also serves as a common ground for resolving conflicts and clarifying misinformation, both of which can be formidable barriers to collaboration. (For more information, see Faith Leaders Ministerial Academies on page 21.)

Jordan used the considerable public capital he had amassed as a spiritual leader to convince clergymen and women in Fort Wayne to set aside several hours a week for three months to participate in the ministerial police academy. To date, more than 152 people of faith have graduated from the academy. “They are among our best advocates,” said Police Chief York. “Even those who once were quick to criticize us are now staunch supporters.”

Commitment to Sharing Power and Decision-Making

Not all that long ago, many police departments and other law enforcement agencies were fairly autonomous in establishing policies and procedures related to public safety. With the advent of community policing, however, collaborative problem-solving around crime prevention has become common practice. Community policing engages the community as partners, giving them a say in defining the problems of crime and in helping to forge solutions that will not only deter crime and reduce the fear of crime but also improve the quality of life for residents.

An increasing number of law enforcement agencies have embraced community policing and have established a variety of productive partnerships with FBOs and other groups where problem-solving and decision-making are shared with law enforcement.

The trade-off: Police increasingly recognize the value of the heightened level of understanding that many faith-based organizations possess about the nature and impact of crime in their communities. That's why law enforcement officials are willing to listen to their FBO partners and give them an increased role in making their neighborhoods safer places.

Below are a few examples of how police departments can ensure that their VBI partners are treated as equals:

- Send top police officials, along with frontline officers, to VBI meetings.
- Respond promptly to telephone calls and other inquiries from clergy and other VBI partners.
- Don't dictate solutions. Solicit input from faith-based organizations and other participating groups. Encourage them to define needs from their points of view as well as to recommend specific strategies for addressing crime issues.

Commitment to Forging a Harmonious Partnership

In any collaboration involving multiple partners, there are likely to be moments of strife. Oftentimes one or more partners will enter a collaboration with ambivalent or even negative feelings about other partners. There could be questions such as...

Why are these ministers here? What do they have to contribute?

This collaboration will never work because the police won't take us seriously.

When people sit down in good faith — with open hearts and open minds — conflicts and misunderstandings quickly dissipate. This sets the stage for the kind of personal and organizational transformation necessary to build a lasting VBI partnership.

- Police learn to respect FBOs for the tremendous insight they bring to discussions about crime prevention. Because clergy in troubled communities tend to minister to both spiritual and social needs, they have firsthand experience with the factors that make people vulnerable to crime, violence and other destructive and dysfunctional behaviors.
- Through education and resources such as ministers and citizens police academies, faith-based organizations and other groups that may have been critical of law enforcement begin to perceive law enforcement in a new light. They come to understand that the life-and-death decisions that police make in the course of performing their duties are motivated by an earnest desire to provide public safety to the communities they serve, without bringing harm to themselves or innocent bystanders. When given the opportunity to learn about the realities of law enforcement, many former police critics have become staunch supporters.
- In an atmosphere of congenial dialogue, police and sheriffs might determine that specific law enforcement policies, which FBOs or other groups have questioned, could be construed to be unfair or inappropriate. They may decide to revise a policy that has aroused public concern.

Example: The police chief in Redlands, California, implemented a new policy for traffic stops. He now requires police to tell individuals immediately why they have been pulled over. His goal was to make the police department more culturally sensitive and eliminate even the appearance that some people were being stopped because of the color of their skin.

- Participants recognize they have a stake in improving the quality of life in their community. Most will decide the best way to do this is to work together to correct social problems that so often underpin crime and violence.

Two Proven Models for Improving Relations Between Police and Faith-Based Organizations

■ COPS AND CLERGY NETWORK

Cops and Clergy Network (CCN) is an informal coalition of police, clergy and other FBO leaders. The first CCN was established in 1998 by a minister who believed that law enforcement officials and people of faith had more in common than they might think. “I knew if we could just come together as human beings, rather than disparate community groups, something good would happen,” explained Pastor Felix Roger Jones III of Redlands, California.

It did. In the casual, friendly environment of CCN meetings, participants quickly overcame any negative preconceptions that they might be harboring and began focusing on issues of mutual interest: excessive youth crime and violence in Redlands. Soon they were exploring ways that area faith-based organizations could play an integral role in Building a Generation, a community-wide effort to divert youth from crime. (See Building a Generation on page 12.)

Due to the success of the Redlands CCN, six other California communities formed CCN chapters with assistance from Pastor Jones. For example, Riverside, California (another VBI site), established a CCN because — in the wake of a controversial police shooting — both police and clergy wanted to repair the bonds of trust that had been damaged by the incident. Said one Riverside police official who is now a strong supporter of CCN: “I guess I went to my first meeting with a chip on my shoulder. But all the ministers were so sincere about improving things. I could see that we shared the same moral values and the same commitment to helping youth avoid the pitfalls of street life.”

Soon police and clergy were exploring ways that Riverside churches could sponsor after-school programs for at-risk youth.

Tips for Establishing a Cops and Clergy Network

- *Start with a small group of police and clergy who already have a good working relationship. Ask them to identify other law enforcement officials and faith leaders who might be interested in expanding the lines of communication between law enforcement agencies and faith-based organizations.*
- *Initial meetings should focus on whatever the group determines to be important to their community. A popular, high-profile speaker with relevant expertise will increase attendance.*

- *Assign those who are especially supportive of CCN to welcome new members and take other steps to ensure that all participants have a positive experience.*

■ FAITH LEADERS MINISTERIAL ACADEMIES

A ministerial academy is a generic name for a formal, police-sponsored training program for clergy and other FBO leaders. The purpose is to educate clergy about the workings of the local law enforcement agency. Most consist of one- to two-hour training sessions usually scheduled over several months. (Ministerial academies should not be confused with chaplain training programs, which prepare clergy to officiate at police events, offer spiritual guidance to police officers and serve police in related capacities.)

A well-planned ministerial academy, which is often modeled after Police Citizen Academies, provides extensive information about the operation of the police department. Here are a few of the topics that might be covered:

- *An overview of crime in the community.*
- *An in-depth look at major areas of crime, such as illegal drug trade, sex crimes, robberies and homicides.*
- *Investigative procedures.*
- *Policies and procedures for arresting and incarcerating suspects.*
- *How a case moves through the criminal justice system, from arrest through the courts to either conviction or release.*
- *The many non-traditional ways the police assist the community.*

(For more information, see Appendix C1 and Appendix C2: Constructing and Implementing a Citizen Police Academy [curriculum and workbook], and Appendix D: the Fort Worth Minister Police Academy training outline.)

Effective clergy training programs also encourage frank but respectful discussion between clergy and police command staff. Participants should feel free to ask the hard questions. Law enforcement could use these opportunities to explain, for example, how a police action that appeared to be overly aggressive was in fact legitimate, considering the factors involved that the community may not be aware of. However, police should also be willing to acknowledge and follow up on any police behavior that seems improper.

A comprehensive ministerial academy with the components described above will do more than improve communication between police and local clergy. It will generate a corps of staunch police advocates among clergy and other church leaders.

STEP II: Planning and Implementation

Listed below are basic procedures for planning and implementing a VBI or other police/clergy partnerships. They are meant to serve as guideposts rather than step-by-step directions. Additional, more comprehensive resources are listed at the end of this section.

About Value-Based Initiatives (VBI) A Reminder

The VBI is a strategic approach that enhances the collaborative problem-solving process. It does this by focusing on something that every member of a law enforcement/FBO collaboration cares about deeply. The first step for police and their collaboration partners is to identify and mobilize around a specific issue the community places value on, such as safe neighborhoods or drug-free schools. Once this is accomplished, VBI partners can begin to clarify the factors that threaten their particular issue and devise realistic intervention strategies.



Staff member assists teen with lessons in after-school program run by Safe Havens at the Wind of the Spirit Worship Center in Riverside, California.

- 1 Develop a governing board of law enforcement officials and representatives from faith-based organizations and other community groups. Be sure to choose reliable partners who are in a position to make positive contributions.
- 2 Jointly select a project that all partners feel would be of value to their community. This entails identifying a community problem and developing a plan for addressing the key factors associated with the problem. Common VBI projects focus on youth violence prevention; mentoring, tutoring and after-school programs; reentry programs for returning felons; race relations; community volunteerism; and community safety action plans.

Confused about what kind of project your VBI group should undertake? One way to get ideas is to learn more about the nature and impact of crime in your community. This is available through police crime data and other local information sources.

In Riverside, California, for example, VBI officials analyzed police data as well as information supplied by area schools, churches and youth agencies. They discovered that in many of the most high-risk neighborhoods, there were large numbers of latchkey children and very few after-school programs. As a result, hundreds of youngsters whose parents worked during the day were unsupervised between the closing of school and the dinner hour — the peak time for juvenile crime among teens. Once these facts came to light, six churches in neighborhoods with limited after-school resources volunteered to establish after-school programs for latchkey youth. When these after-school programs, collectively known as Safe Havens, opened for business in fall 2002, they offered youngsters ages 12-18 tutoring, computer training and regular visits by police who serve as mentors and role models.

- 3 Define project goals and anticipated outcomes and create a system for tracking desired outcomes. (See Tracking Project Outcomes on page 24.)
- 4 Develop a budget and find ways to secure adequate funding. (See Funding Resources on page 30.)
- 5 Determine what type of training is needed to implement your project. This includes administrative training — everything from how to write a grant proposal to how to keep financial and other program records that will be acceptable to funders. It also includes project specific training that, for instance, you intend to provide to 1) clergy who will participate in a crime watch program, or 2) volunteers for an after-school tutoring program.
- 6 Decide who will do what: who will run the program, who will pay for it and what role various VBI partners will play. Then put it in writing. (See Appendix E1: Boston Reentry Initiative/Mentor Job Description, and Appendix E2: Sample Memorandum of Understanding.)

Tracking Project Outcomes: A Key to Both Funding and Project Success

Tracking project outcomes is so important because, in an era of diminishing resources and growing needs, both public and private sector funders want to make sure their money is used to make a difference. In fact, funders increasingly favor grant applications that contain strong tracking/evaluation components.

Historically, many organizations have failed to utilize reliable evaluation mechanisms to document the efficacy of their efforts. Organizations often miss a golden opportunity to showcase the success of their efforts by not putting the evaluation piece in place at the beginning and thus making it an integral part of the project. If the project is successful, this ongoing documentation can later prove invaluable.

Here's a good example of what can happen when a group fails to track the results of its crime prevention efforts. A popular shoplifting diversionary program utilized by a major metropolitan juvenile court had never been evaluated. When it finally was, research showed that the program did not deter shoplifting. The program was terminated but only after several years of wasting precious resources on something that didn't work.



- *President Bush is committed to assisting faith-based organizations to secure federal funding for a variety of human service programs. This includes providing FBOs and other grassroots community groups with the technical assistance they need to access funding, plan and develop programming, maintain good financial and program records, and design and implement a strong evaluation component. Most or all technical assistance will be available at no charge to interested faith-based organizations.*

*The best source for information about federally funded technical assistance is the White House Office of Faith-Based and Community Initiatives (WHOFBCI), which has been sponsoring a series of regional one-day conferences for faith-based organizations. Information about future conferences is available at the WHOFBCI website at www.fbc.gov. (Appendix F). The conference manual, *Guidance to Faith-Based and Community Organizations on Partnering with the Federal Government*, is on the WHOFBCI website or can be accessed directly through Appendix G.*

- *The COPS Office, which supports a variety of police/community partnerships, has published numerous materials about building effective community policing partnerships. (See Appendix H1: COPS Office website.) Of special interest to those pursuing police/FBO collaborations are several COPS publications: Problem-Solving Partnerships: Including the Community for a Change (Appendix H2) and the Problem-Oriented Guide for Police (POP) series (Appendix H3). The POP guides consist of a series of problem-oriented guidebooks and a companion guide that could assist VBI partners in various aspects of planning and implementing a VBI.*
- *The Collaboration Toolkit: How to Build, Fix and Sustain Productive Partnerships. This definitive document about collaboration is published by the COPS Office. (Appendix I).*
- *Do not overlook local resources. Many universities and community colleges offer short courses in grant writing and related topics. These courses usually cover all the essential issues — planning, budgeting, program operation and project evaluation — that must be addressed in a funding proposal. Additionally, most foundations offer written guidelines, and sometimes formal training, in the grant-application process.*

Troubleshooting:

Solving Problems That Could Undermine a Collaboration Between Law Enforcement Officials and Faith-Based Organizations

Preconceived Ideas

Law enforcement officials want to prevent crime; clergy and other FBO leaders want to minister to the needy. These are not mutually exclusive goals. However, in troubled communities struggling with poverty, racism or other social ills, FBOs and other groups have not always sought out law enforcement as their ally.

As a result, these two groups often start with a wide gulf separating them. Preconceived notions, as well as just not getting to know the person behind the label, can result in mistaken perceptions. The best way to break down any covert or overt animosities — and begin building a bridge of trust — is to address issues of conflict head-on.

(See Two Proven Models for Improving Relations Between Police and Faith-Based Organizations on page 20.)



Confronting Racial Tensions in Fort Wayne

When Russell York was appointed chief of the Fort Wayne Police Department, one of his initial goals was to do something about the intermittent friction between the police and the city's African-American population. He asked local United Way officials to help him find a meaningful way to address the problem. They responded by creating a study circle on race relations.

Each study circle consisted of a series of facilitated discussions about simulated police actions and other community incidents that some people would say contained elements of racism. Every study circle participant brought his or her own personal background and unique life experiences to the discussion. As a result, some participants would insist that a disputed incident involved racial discrimination. Others, particularly those who had never felt the sting of racism, often failed to see any kind of intended bias. In their view, police were simply enforcing the law. By the end of the discussion series, virtually all participants — including police, clergy and other community leaders — had been transformed in some way. They developed a better understanding of the opinions and sensitivities of people from different economic and racial/ethnic groups. Most said the experience caused them to change their behavior, either by being more sensitive to racial issues or by not responding to every controversial situation with an automatic accusation of racism.

The study circle was so successful in easing racial tensions in Fort Wayne that Chief York integrated the study circle concept into the training program for police recruits. Here is just one example of the many positive things that came out of the study circles: A local minister, Pastor Michael Latham, contacted Chief York to complain that a close friend and church member had been roughed up during the course of an arrest. Chief York arranged for the minister to meet with the arresting officer, whom Latham had earlier encountered during a study circle at the police academy. The officer answered all of Latham's questions, which included explaining why he had tackled Latham's friend, who tried to run from police during a traffic violation stop. "I left the meeting with no doubt in my mind that my friend was in the wrong and that the officer had acted appropriately," Latham said. "If I had not developed a good relationship with the young man during a study circle, I don't think I would have believed his side of the story." (See Appendix J for detailed information about the content of a study circle focusing on police/community relations.)

Different Styles

Police departments have specific mechanisms for solving problems and getting things done. Clergy, on the other hand, tend to be less systematic and often take a let's-talk-about-it approach to problem-solving. To make a VBI partnership work, both groups need to be flexible.

For example, at a scheduled two-hour meeting on the topic of youth gangs, law enforcement officials may present well-documented information about the nature and extent of gang violence in a community. Many faith leaders, on the other hand, may take an anecdotal approach, telling stories about how families they know have been devastated by gang violence. Because every clergyman and woman will likely have a story to share, the story-telling could easily extend well beyond the designated time for the meeting.

Police should honor and learn from the clergy's more emotional and conversational style of communication, because it goes to the root of their desire to participate in a VBI. They want to make the community a better place for families to raise their children.

But clergy must be careful not to exhaust the patience and goodwill of police officials, who are often rushing to the next call. Representatives from faith-based organizations should concentrate on communicating their ideas as concisely as possible. This might include assigning one or two faith leaders to serve as FBO representatives on occasions when time for VBI meetings is especially limited.

Respect for Religious Rights

The word "value" in the Value-Based Initiative refers to what a community places value on to enhance the quality of life of its residents, such as safe streets and healthy children. It involves the value of working together, including working with community and neighborhood faith-based organizations to achieve an enhanced quality of life.

When federally funded, neither VBI projects nor any other police/community collaboration can be used to further inherently religious activities, such as worship, prayer, devotional reading of sacred texts or proselytization. Furthermore, no federally funded project or collaboration may discriminate against a beneficiary or participant in the project because of religion. For example, a Baptist church group operating a VBI-sponsored mentoring program cannot refuse to serve young people of different faiths or those who have no religious affiliation or profession of faith.

Similarly, VBI project partners have equal protection of their religious rights. This includes the right to retain their religious character, the right to have board members who may be religious or clergy members, and the

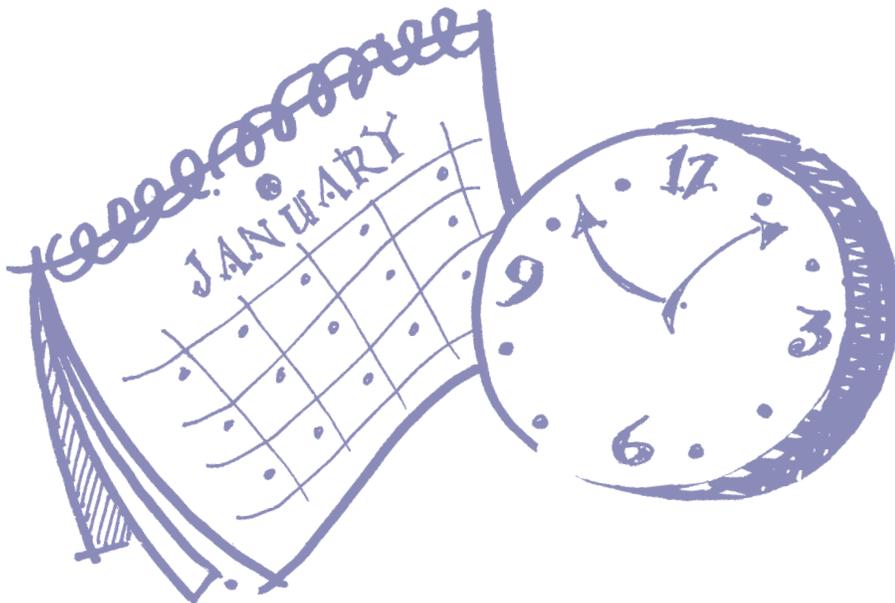
right to retain on the premises of VBI-sponsored projects any religious texts, icons or other symbols of worship. For more information, see Executive Order 13279: Equal Protection of the Laws for Faith-Based and Community Organizations (Appendix K).

You can avoid potential conflicts about religious issues by laying out the ground rules right from the start. Make sure the policies related to no use of monies for inherently religious activities, as well as equal protection for VBI partners and beneficiaries/participants set forth herein, are communicated early on to any faith-based organization or police agency that expresses an interest in joining your project once it is under way.

Impatience

VBI partners must recognize that community change is a gradual process. There will be times when you will become frustrated by the lack of momentum and perhaps even tempted to give up. The reality is, however, that it takes time to build an effective VBI partnership and even more time to see the tangible results of your collaborative efforts. For example, if your VBI partnership is sponsoring a mentoring program for at-risk youth — youngsters who are vulnerable to but not currently involved in criminal activity — your community may not be able to document a reduction in juvenile crime for several years.

In order to sustain the long-term commitment required for a successful VBI, keep all project participants, even those playing ancillary roles, apprised of your efforts. Use a variety of techniques — such as newsletters, public meetings, volunteer award ceremonies, fund-raisers and special events celebrating the achievement of important milestones — to provide information about the progress of your project and to rally community support.



Funding Resources

In recent years the COPS Office has funded 15 VBI projects to test the viability of law enforcement/FBO collaborations (see page 34 for list of VBI Grant Recipients). Unfortunately, the federal government will never have sufficient resources to support all the potential law enforcement/FBO partnerships. Additionally, the purpose of all the VBI grants was to provide start-up resources, with the understanding that federal funds would be used to jump-start the projects. Now that the substantial benefits of VBI collaborations have been demonstrated, communities should find it easier to attract other public and private dollars to support their VBI efforts.

Federal Faith-Based and Community Initiative

The Bush administration has implemented what is known as the Faith-Based and Community Initiative, which is designed to give faith-based organizations and other grassroots groups an opportunity to secure federal funding to deliver social and other community services. The objective of this initiative is not to favor FBOs over other providers, but rather to level the playing field so that FBOs can be competitive in applying for federal resources.

The Faith-Based and Community Initiative is an important tool for faith-based organizations because it makes it clear that federal agencies are indeed allowed to provide public dollars to FBOs. While faith-based and community organizations have for many years received federal dollars to provide social services, the Faith-Based and Community Initiative is an effort to level the playing field for faith-based and smaller community organizations. The initiative allows them to apply for federal funding on an equal footing with other organizations, large and small, and to preserve the rights of faith-based organizations to retain their religious character while providing valuable social services. It also emphasizes the right of individuals to receive services free from religious discrimination. See Executive Order 13279: Equal Protection of the Laws for Faith-Based and Community Organizations (Appendix K).

The Changing Federal Funding Landscape for FBOs Under the Faith-Based and Community Initiative

Under the president's Faith-Based and Community Initiative, faith-based organizations receiving federal funds have more flexibility than in the past in the way they provide services.

- *In the past, faith-based organizations could not display in a facility where federally funded services were provided any religious symbols or icons, such as a cross or a menorah. Today, FBOs are allowed to do so.*
- *In the past, no federally funded services could have any religious component. Today, FBOs can design social service programs that include a spiritual or religious component -- such as a moment of prayer or a bible reading -- as long as 1) the religious activities are optional and separated by time or place from funded services, 2) program participants are never pressured to take part, and 3) the provision of services is not contingent on participation in religious activities.*
- *Two things involving restrictions on religious activity in federally funded programs have not changed and will not change under the Faith-Based and Community Initiative: Neither FBOs nor any other group providing federally funded programs can 1) deny services on the basis of religion, or 2) conduct inherently religious activities (e.g., worship, prayer, devotional reading of sacred texts or proselytization) during funded program time.*

For more information, see Appendix K: Executive Order 13279: Equal Protection of the Laws for Faith-Based and Community Organizations; Appendix G: Guidance for Faith-Based and Community Organizations Partnering with the Federal Government; and Appendix F: website for the White House Office of Faith-Based and Community Initiatives.

Other Ways to Finance VBI Projects

Many police/community collaborations have been supported by volunteer staff, local fund-raising efforts and a variety of other creative endeavors. A few examples are outlined below:

■ Project Safe Neighborhoods

In the 1990s, a group of FBOs and community organizations in Wichita, Kansas, came together to find ways to combat the growing incidence of drugs, crime and violence in their neighborhoods. Because safer neighborhoods meant more home sales, they began negotiating with the local real estate industry. Agents were struggling to get home buyers to consider housing in declining neighborhoods. If Project Safe Neighborhoods' crime prevention efforts improved the desirability of troubled areas, then real estate agents were willing to pay: \$50 for every house they showed in target neighborhoods and \$100 for every house they sold. This proved to be a win/win situation for everyone. Realtors substantially increased their income, and Project Safe Neighborhoods raised \$200,000 to support a variety of crime prevention programs.

■ AmeriCorps

Today, thousands of AmeriCorps/Vista volunteers help fight crime, illiteracy and a host of other social ills. FBOs and other agencies wishing to utilize AmeriCorps volunteers to start up new or expand ongoing crime prevention efforts can apply to the Corporation for National and Community Service, a federal agency. AmeriCorps volunteers receive a stipend (usually around \$6-\$10 an hour) for their work. The sponsoring organization must pay 15 percent of the total project costs.

AmeriCorps will often allow existing volunteers within a sponsoring organization, such as volunteer mentors, to become AmeriCorps volunteers. This allows an organization to secure the resources necessary to expand the involvement of people who are already doing a good job but who cannot commit more time without financial remuneration. (See Appendix L1: the AmeriCorps website, and Appendix L2: the AmeriCorps applicant toolkit for FBOs.)

■ Law Enforcement Resources

Law enforcement agencies have access to a variety of public and private resources, some of which could be used to support a VBI partnership. This will require police departments to rethink their priorities both in terms of programming and budgeting. For example, since 1996 the Boston Police Department (BPD) has provided more than \$12 million to FBOs and other community organizations that have partnered with Boston police in implementing local crime prevention initiatives. In fact, the BPD is so committed to prevention that it has placed in every police district office a social worker who helps troubled families access a wide range of community services.

Additionally, the Redlands Police Department has supported its Building a Generation VBI project in both large and small ways. This includes using drug seizure money to help faith-based organizations establish after-school programs for high-risk youth. The police chief also allows FBOs and other VBI partners to use his agency's copy machines and other equipment to perform functions related to BAG.

■ **Use of Existing Resources**

It would be a mistake to assume that every project undertaken by a law enforcement/FBO collaboration involves a huge infusion of cash. Oftentimes, viable prevention and intervention programs can be operated very effectively on shoestring budgets. For example, an after-school program for at-risk youth would require a few basics: a facility, staff, and appropriate equipment and supplies. One collaboration partner, such as a church or school, might provide the facility while other partners might recruit skilled volunteers to staff the after-school effort. Several after-school programs operated by police/FBO collaborations have successfully solicited equipment donations, such as used computers, from area businesses and educational institutions. When local funders, such as United Way and other philanthropic groups, see this kind of community commitment, they will be more inclined to supply whatever minimal funding your project might need to get off the ground.

Funding Resources and Related Websites

See appendices M1-4, which contain a list of gateway websites, including the site for the White House Office of Faith-Based and Community Initiatives. Collectively, these websites provide the following:

- A listing of federal grants for which faith-based organizations and other VBI partners can apply. (Appendix M1)
- A listing of private foundations that fund a wide array of crime prevention initiatives. (Appendix M2)
- Assistance writing persuasive funding proposals that include simple but definitive outcome measures. (Appendix M3)
- Special resources for faith-based organizations developed by the National Crime Prevention Council. (Appendix M4)

VBI Grant Recipients

Boston Police Department (Boston, Massachusetts)

Broward County Sheriff's Office (Broward County, Florida)

Chicago Police Department (Chicago, Illinois)

Fort Wayne Police Department (Fort Wayne, Indiana)

Fort Worth Police Department (Fort Worth, Texas)

Kansas City Police Department (Kansas City, Missouri)

Metropolitan Police Department (Washington, D.C.)

New Haven Police Department (New Haven, Connecticut)

Portland Police Department (Portland, Oregon)

Redlands Police Department (Redlands, California)

Richmond Police Department (Richmond, Virginia)

Riverside Police Department (Riverside, California)

San Bernardino Police Department (San Bernardino, California)

St. Bernard Sheriff's Department (St. Bernard County, Louisiana)

St. Paul Police Department (St. Paul, Minnesota)

Bibliography

Archie, Michele and Howard D Terry. (2000). Protecting Communities. Serving the Public: Police and Residents Building Relationships That Work. Pomfret, Connecticut: Topsfield Foundation, Inc.

Braga, Anthony A. et al. (2001). Reducing Gun Violence: The Boston Gun Project's Operation Ceasefire. Washington, DC: U.S. Department of Justice, Office of Justice Programs.

Bueermann, Jim. "Neighborhood Safety with Risk Focused Policing." NeighborWorks Journal. (Spring/Summer 2000) pp. 25-31. Washington, DC: Neighborhood Reinvestment Corporation.

Cohen, Debra. (2001). Problem-Solving Partnerships: Including the Community for a Change. Washington, DC: U.S. Department of Justice, Office of Community Oriented Policing Services.

Dionne, E.J. Jr. and Ming Hsu Chen, eds. (2001). Sacred Places. Civic Purposes: Should Government Help Faith-Based Charity. Washington, DC: Brookings Institution Press.

National Crime Prevention Council. (2002). Changing Communities Through Faith in Action. Washington, DC: Author.

Rinehart, Tammy A., Anna T. Laszlo and Gwen O. Briscoe. (2001). Collaboration Toolkit: How to Build, Fix and Sustain Productive Partnerships. Washington, DC: U.S. Department of Justice, Office of Community Oriented Policing Services.

Tri-State Regional Community Policing Institute. (1997). Constructing and Implementing a Citizen Policy Academy. Cincinnati, Ohio: Author.

U.S. Department of Justice, Office of Community Oriented Policing Services. (2001). Problem Oriented Policing Guides. Washington, DC: Author.

White House Office of Faith-Based and Community Initiatives (2002). Guidance to Faith-Based and Community Organizations on Partnering with the Federal Government. Washington, DC: Author.

Wiener, Susan and Michael McCormack. (1999). America's Religious Congregations: Measuring Their Contributions to Society. Washington, DC: Independent Sector.

Appendices

Below is a list of the appendices, which can be accessed via the CD included with this publication.

- A:** The Boston Strategy to Prevent Youth Violence
- B:** Neighborhood Safety with Risk Focused Policing
- C1:** Constructing and Implementing a Citizen’s Police Academy (lesson plan)
- C2:** Constructing and Implementing a Citizen’s Police Academy (student workbook)
- D:** Fort Worth Minister Police Academy Training Outline
- E1:** Boston Reentry Initiative/Mentor Job Description
- E2:** Sample Memorandum of Understanding (from AmeriCorps)
- F:** White House Office of Faith-Based and Community Initiatives Website
- G:** Guidance to Faith-Based and Community Organizations on Partnering with the Federal Government
- H1:** COPS Office Website
- H2:** Problem-Solving Partnerships: Including the Community for a Change
- H3:** Problem-Oriented Guide for Police (POP) Series
- I:** Collaboration Toolkit: How to Build, Fix and Sustain Productive Partnerships
- J:** Protecting Communities, Serving the Public: Police and Residents Building Relationships to Work Together (study circle curriculum)
- K:** Executive Order 13279: Equal Protection of the Laws for Faith-Based and Community Organizations
- L1:** AmeriCorps Website
- L2:** AmeriCorps Applicant Toolkit for FBOs
- M1:** Government Funding Resources Websites
- M2:** Private Funding Resources Websites
- M3:** Proposal Writing and Related Technical Assistance Websites
- M4:** National Crime Prevention Council Website



COPS
COMMUNITY ORIENTED POLICING SERVICES
U.S. DEPARTMENT OF JUSTICE



FOR MORE INFORMATION:

U.S. Department of Justice
Office of Community Oriented Policing Services
1100 Vermont Avenue, NW
Washington, D.C. 20530

To obtain details on COPS programs, call the
U.S. Department of Justice Response Center
at 800.421.6770.

Visit COPS online at the address listed below:
www.cops.usdoj.gov