Establishing Partnerships: Community-Oriented Policing and Faith Based Organizations

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Abstract

Strong criminal justice partnerships with faith-based organizations can benefit those directly involved by exchanging services between two organizations. However, these partnerships can significantly improve quality of life issues for entire communities when priority and resources are committed to this topic. Data for this research was obtained by surveying both state-accredited law enforcement and corrections agencies within the state of Florida as well as interviews with faith-based leaders. Information collected provides insight into the current landscape of agencies participating in faith-based partnerships. The data explores topics including the history of faith-based partnerships with criminal justice agencies, methods of funding, potential pitfalls, and recommendations for successful faith-based partnership programs.

Introduction

In the early 1980s, the concept of community-oriented policing was introduced to criminal justice agencies across the United States. Since that time, the level of successful implementation of the community-oriented policing philosophy has seen a significant degree of variation in criminal justice agencies. One of the critical partnerships that should be explored and the topic of this research is the partnership between criminal justice agencies and faith-based organizations within the communities they serve. Research on this topic is vital to identify successful programs created as a result of criminal justice and faith-based organization partnerships.

Although many agencies have seen prolonged success by implementing community-oriented policing, some agencies only introduce community-oriented policing as a concept to new employees during their orientation period. Other agencies have created specialized units intending to focus all of their community-oriented policing efforts through that unit alone. In some agencies, although the concept of community-oriented policing is heavily emphasized, the implementation of the practice is lacking. In agencies where the concept has indeed been embraced, it is evident throughout all members of the agency. The community-oriented policing philosophy is interwoven throughout policies, procedures, and the agency's daily practices. In these agencies, officers practice community-oriented policing effortlessly without realizing that what they are doing is what the concept was intended to be.

The initiation of the community-oriented policing philosophy into the law enforcement community was met with some hesitation. Many law enforcement officers believed that community-oriented policing would ultimately become one of many passing trends of policing styles. Surprising to some, the community-oriented policing style has been firmly cemented and continued throughout the last forty years. During this period,

community-oriented policing led to the introduction of programs designed to place law enforcement officers in the community and in the role of a partner rather than an adversary. Some of those programs include Neighborhood Watch, crime preventions security surveys, National Night Out, Police Explorers, and the D.A.R.E. Program. Each of these programs was constructed to remind officers of the importance of their role in the community while also ensuring citizens that the overall well-being of the community is a primary goal of criminal justice organizations.

The welfare of a community cannot rest solely upon criminal justice organizations. For programs to be successful, members and leaders of the community must also engage and participate in the various programs designed to improve communities. Collaborating with local faith-based organizations can create a network of community leaders and expand resources available to citizens. Community leaders can assist law enforcement agencies by providing counsel on issues that are directly affecting their community. Partnerships with faith-based organizations provide different community perspectives along with access to members of the community that may otherwise never connect with law enforcement. These partnerships, when successful, can result in the sharing of resources between the two entities that can ultimately benefit the community as a whole. The goal of this research paper is to determine an approximate percentage of law enforcement agencies within the state of Florida participating in some form of a faith-based partnership and if so, what have been the most successful programs to emerge as a result. This study may also help determine what resources are the most often sought between the two entities, as well as concerns that may be preventing criminal justice organizations from exploring a faith-based partnership.

Literature Review

Faith-Based Organizations

A faith-based organization is any religious organization that provides public social services such as treating addiction, reducing crime, overcoming poverty, aiding the homeless population, feeding the poor, and strengthening families and neighborhoods. (Loriaux, 2002) The term "faith-based" itself is a broad term and is believed to have been adopted into common vernacular by politicians as a matter of convenience. Although the term faith-based organization seems overly cleansed and politically safe, it is important to note several advantages of using this term over others like church-based or religious-based. The term faith-based helps ease those who may be uncomfortable with the issue of separation between church and state. Secondly, terms like church-based would omit other faith organizations like synagogues, mosques, and other places of worship. The nature of this research paper will focus primarily on the relationship between community-oriented policing agencies and congregations. Congregations vary in size, membership and can be affiliated with one of over 200 denominations including Catholicism, Muslim, Jewish, etc. (Vidal, 2001)

The concept of recruiting faith-based organizations to play a part in community welfare is not groundbreaking. What governmental members view as religiosity, faith-based organizational members regard as a mission. A central theme of the Bible asks

believers to live exemplary lives, committed to good works and helping others. Faith-based organizations carried a large share of responsibility for providing social services in the United States through the mid-1900s. With the country expanding at such a rapid rate, the federal government stepped in and passed the Social Security Act in 1935; the burden had become too great for faith-based organizations to handle alone. As the federal government expanded its efforts, the faith-based community handed over more of its previously held responsibilities. Not only were responsibilities turned over, but many faith-based organizations also changed their style of delivering services to mirror that of government and take on a more professional appearance. (McGarrell, Brinker, & Etindi, 1999)

Today's faith-based organizations share many of the same social concerns as local law enforcement organizations. Violence, homicide, and poverty are three subjects that significantly impact minority communities across the United States. Faith-based organizations are often located in urban communities throughout the country. They assist in providing domestic violence counseling, shelters, and focus on issues surrounding poverty and homelessness. (Watson, 2012)

Additionally, drug or substance abuse is a concern that faces both faith-based organizations and law enforcement. Although all ethnicities share the struggle with substance abuse, the African-American community seems to be at a higher risk for cocaine and marijuana involvement at an early age. Research suggests that coupled with early drug use, community violence affects concentration leading to low academic achievement levels. The results of prolonged exposure to violent events may lead to lower academic achievement as well as difficulty with concentration. Faith-based organizations face very similar hurdles to those of criminal justice organizations on a day-to-day basis trying to combat these issues. (Watson, 2012)

Federal Government and Faith-Based Organization Partnerships

There is a presence of spirituality in many forms of government within the United States. Spiritual references are routinely made by politicians on the campaign trail affirming their personal spiritual beliefs to voters. Presidents of the United States refer to their spiritual beliefs during speeches. Invocations are held before governmental meetings in federal, state, and local government settings. These prayers and invocations are made in an attempt to ensure God's presence and wisdom are present at these events. (Farris, Nathan, and Wright, 2004)

Although there remains a clear separation of church and state within our form of government, government partnerships with religious groups have a long history in America. Historically, the federal government has required religious groups to create separately incorporated entities to receive federal funds with the strict caveat that those monies only be used for non-religious activities. However, in 2001, then newly elected President George W. Bush created the White House Office of Faith-Based and Community Initiatives. Certain restraints were lifted in an attempt to allow governmental and faith-based organizational partnerships to be more successful. (Farris, Nathan, and Wright, 2004)

Politically, there was doubt about President Bush's faith-based initiative as some saw this move as a means of swaying voters for re-election purposes. Any doubts about

the longevity of President Bush's faith-based initiative were quelled when President Obama took office; President Obama proclaimed that he would expand and improve the initiative. He later renamed the initiative the White House Office of Faith-Based and Neighborhood Partnerships. President Trump's administration has since continued these efforts and renamed the program the White House Faith and Opportunity Initiative. President Bush's vision followed by the efforts of President Obama and President Trump has legitimized the essential public service role that faith-based organizations play in our society. (Carlson-Thies, 2009)

Community-Oriented Policing in the 21st Century

The roots of the community-oriented policing era trace back to the Kerner Commission Report which was included in the President's National Advisory Committee on Civil Disorder in 1968. By the 1980s, many police departments began to shift their efforts from crime fighting to crime prevention. In 2015, President Obama convened a task force to research and make recommendations regarding twenty-first century policing. As a result, it was determined that a broader, more community-centric mindset should be embraced to attain the community's belief that their well-being is a priority to criminal justice organizations. The absence of crime cannot be the final goal of law enforcement agencies. That is a narrowly focused destination that can compromise police legitimacy and raise ethical concerns. A broader and more inclusive goal for the law enforcement community should be ensuring and promoting public safety while equally recognizing and honoring individual rights and dignity. (Miller, Hess, and Orthman, 2014, p.16)

Included in the final report of the President's Task Force on 21st Century Policing, recommendation 4.1 states, "law enforcement agencies should develop and adopt policies and strategies that reinforce the importance of community engagement in managing public safety." (President's Task Force on 21st Century Policing, 2015) Relationships with citizens within an officer's patrol area will always be a critical component to community-oriented policing. There should be equal importance placed on creating and maintaining relationships and partnerships with the leaders of organizations within an officer's assigned community as well. Incorporating partnerships with faith-based leaders, business leaders, and school leaders will encourage the community to provide input into its law enforcement agency and safety goals.

Proponents for Faith-Based Partnerships

Faith-based organizations are possibly the most welcoming and least restrictive in terms of allowing membership and rarely turn a person away because of past transgressions. As such, the leaders of faith-based organizations have the opportunity to develop unique expertise and compassion for impoverished people who may be prone to victimization or criminality. Developing a community-oriented policing partnership with faith-based leaders will allow for a local law enforcement agency to reach to those two populations differently. This partnership can provide law enforcement with another outlet to reach members of the community most in need of services. (Moses, 2016)

One of the most prolific examples of success between a faith-based organization and law enforcement agency came in 1990 in the City of Boston, Massachusetts. That

year the Boston Police Department investigated a record high 152 homicides; gang violence and drug trafficking had overrun the city. The Boston Police Department initially responded in a manner far from the concept of community-oriented policing. They developed a City-Wide Anti-Crime Unit that was tasked with making arrests with little to no regard for the rights of people living in the most violent areas of the city. That unit's highly aggressive tactics led to community backlash against the entire agency. An environment of extreme distrust had taken over and inflamed the African American community at that time. A new police commissioner was brought in, and the community-oriented policing policies which had only previously existed on paper were revisited and established. (Winship & Berrien, 1999)

During the time of community backlash against the Boston Police Department, members of the religious community were among the most vocal critics of the agency's tactics. In May 1992, a drive-by gang shooting and stabbing took place at a local church that drew the proverbial line in the sand for members of the Boston faith-based community. This incident led to the birth of the Ten-Point Coalition. Comprised of approximately 40 churches, a ten-point proposal was authored by the faith-based community leaders calling upon churches to address the crisis of violence in their communities. These incidents lead to the start of a partnership between the African-American clergy and the Boston Police Department that has spawned several other initiatives and remains active to this day. (Winship & Berrien, 1999)

In 1995, following the murder of a white prosecutor by a suspect vaguely described only as a black male, fear arose once again within the African American community of the potential for unlawful police tactics during a high profile murder investigation. The Ten-Point Coalition provided an umbrella of legitimacy for the Boston Police Department, allowing them to conduct their investigation and aid in the prevention of community backlash. (Winship & Berrien, 1999)

In 2018, the Marietta Police Department in Marietta, Georgia, created a Pastor's Police Academy. Modeled after a traditional citizen's police academy, pastors and youth pastors are provided with curriculum covering areas of expertise from within the police department. The goal of the program is to provide pastors with information that they can take back to their congregation and use to help promote safety and security. The Marietta Police Department has found the results of this program have included improved attitudes amongst community youth and a mutual understanding involving the police department, the congregations, and the community. (Jones, Blevins, and Anderson, 2019, p.48)

In August 2016, the Burleson Police Department of Texas created a partnership dubbed Ministers and Officers of Greater Burleson. This partnership was created to address community issues that if left unattended, often translated into crime. The Burleson Police Department shares crime data with the faith-based leaders to help address crime trends within the community. Their initial partnership included 14 pastors who attended a seven-week training program similar to a citizen's police academy. The Chief of Police Billy Cordell recognized that the pastors are trusted community leaders that serve a critical role in their congregation. Several of those pastors became part of an on-call schedule in which they respond to critical incidents when requested. To date, their primary on-call pastor has responded 17 times to calls, including infant deaths, suicides, traffic accidents, and natural deaths. (Jones, Blevins, and Anderson, 2019, p.49)

There has also been research conducted involving faith-based initiatives at correctional institutions throughout the United States. The results are primarily positive and give indications of reduced recidivism amongst inmates that participate in faith-based programs. In Bullock County, Alabama, a correctional facility offers a volunteer-staffed faith-based program that reported a 14.4 percent recidivism rate out of a group of 95 graduates. Additionally, a study conducted in October 2009 by the Florida Legislature's Office of Program Policy Analysis and Government Accountability concluded that inmates participating in faith-based programs in the Florida Department of Corrections had a slightly reduced recidivism rate and that potential benefits exist to faith-based programming in the state and federal correctional systems. (Louis, 2010)

Opposition to Faith-Based Partnerships

Whenever government entities consider partnerships with faith-based organizations, there is often hesitation from at least one party. These hesitations are based on misguided concerns of political correctness and misunderstanding the concept of separation between church and state. The First Amendment's Establishment Clause is a primary reason for hesitation as it prohibits the government from the favoring of one religion over another. Additionally, it also prohibits the government from preferring religion over non-religion, or vice-versa. Political Scientist Vincent Phillip Munoz describes the recent history of the Supreme Court's interpretation of the Establishment Clause as a manner that encourages and sometimes demands hostility towards religion. (Johnson, 2011, p. 23)

In 2014, Police Chief A.C. Roper in Birmingham, Alabama came under fire from a national nonprofit organization, The Freedom from Religion Foundation (FFRF), following a prayer-walk in which he participated in as a method to deter crime. An attorney for the FFRF pointed out in a letter three issues they cited regarding the chief's participation:

- First, they accused the chief of police of misusing his government power.
- Second, they state that prayers and converting people to Christianity will not lower crime.
- Third, the Birmingham Police Department should not be imposing prayers on their employees.

When questioned by reporters about the correspondence with FFRF, Chief Roper stood by his participation in the prayer walks. Chief Roper referred to the strong partnerships with various community groups that his agency has established and advised that the Birmingham Police Department is extremely inclusive including interfaith events. (Clark, 2014)

In addition to concerns that government officials have with faith-based partnerships, many faith-centered individuals and groups are hesitant to engage with government entities as well. This type of hesitancy on behalf of the faith-based organizations can lead to the organization operating in isolation, thereby limiting their particular group from access to external resources. This self-imposed isolation from government entities limits networking and ultimately narrows the scope of persons in need that their faith-based organization can assist. (Johnson, 2011)

Methods

The purpose of this research was to identify the prevalence of partnerships between faith-based organizations and criminal justice agencies in the state of Florida. The research sought to determine the most successful and frequently employed faith-based programs in both law enforcement and the corrections disciplines. Additionally, if agencies did not participate in faith-based partnerships, the research sought to determine why they did not. The research also attempted to determine if a faith-based partnership was attempted but was later found to be unsuccessful.

Data was gathered through surveys emailed to both law enforcement agencies and correctional agencies accredited by the Commission for Florida Accreditation Office. Each agency's accreditation manager was emailed directly. The content of the email specifically requested that it be forwarded to whomever within the agency was responsible for either community-oriented policing or community-based corrections. Included in each email was a web link to the survey. Data was also gathered through interviews with local faith-based organizational leaders. Survey questions were designed to determine agency philosophy regarding community-oriented policing and community-based corrections.

The data gleaned from the agency surveys were intended to determine reasons why some agencies have seen success with faith-based partnerships while others have not or remain hesitant to tap into that resource. The interviews of faith-based leaders were intended to determine the faith-based organizational perspective on criminal justice agencies as well as their insights on partnering with the criminal justice community.

The surveys requested that the survey participant identify their agency. This method could be perceived as a research weakness as some agencies can be reluctant to identify programs that they have deemed to be unsuccessful. Additionally, this survey was only sent to state-accredited agencies, thereby potentially missing input from all agencies throughout the state.
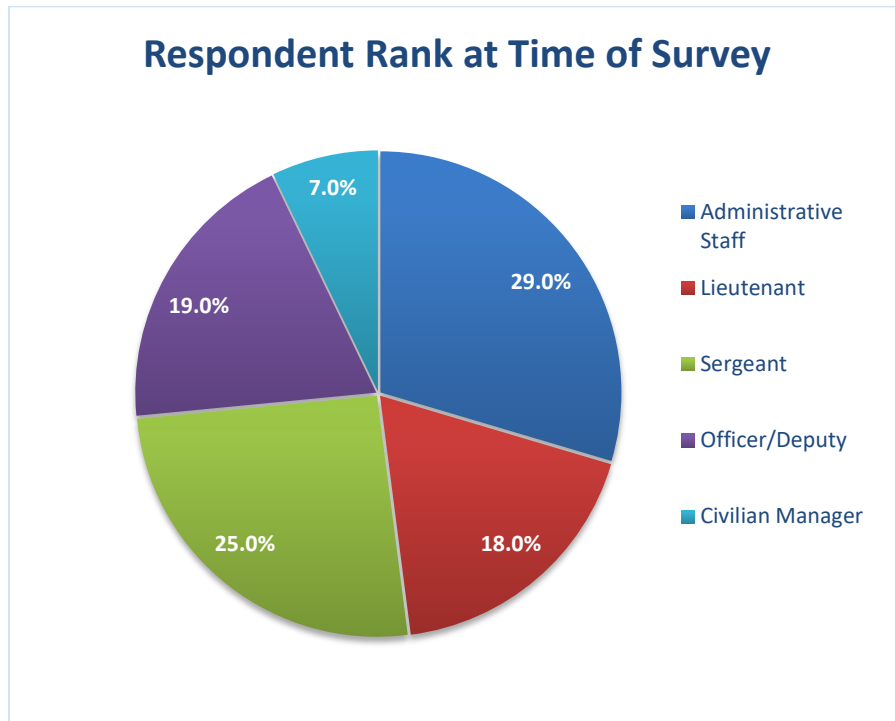
Results

The survey was designed as a two-pronged approach surveying both law enforcement and correctional agencies regarding faith-based organizational partnerships. The law enforcement survey was sent to 160 state-accredited law enforcement agencies throughout Florida. Additionally, the corrections survey was sent to 25 state-accredited agencies throughout the state of Florida. The law enforcement survey garnered 79 responses, for a response rate of 49.0%. The corrections survey garnered 8 responses, for a response rate of 32.0%.

LAW ENFORCEMENT

Of the total number of respondents, sixty-one respondents (77.0%) reported working for police departments, seventeen respondents (22.0%) reported working for sheriff's offices and one respondent (1.0%) reported working for a state law enforcement agency (FHP).

Participants were asked to indicate their job title and their area of responsibility. Twenty-three respondents were members of administrative staff (29.0%). Fourteen respondents were lieutenants (18.0%). Twenty respondents were sergeants (25.0%). Fifteen respondents were officers/deputies (19.0%), and seven respondents were civilian managers (9.0%).
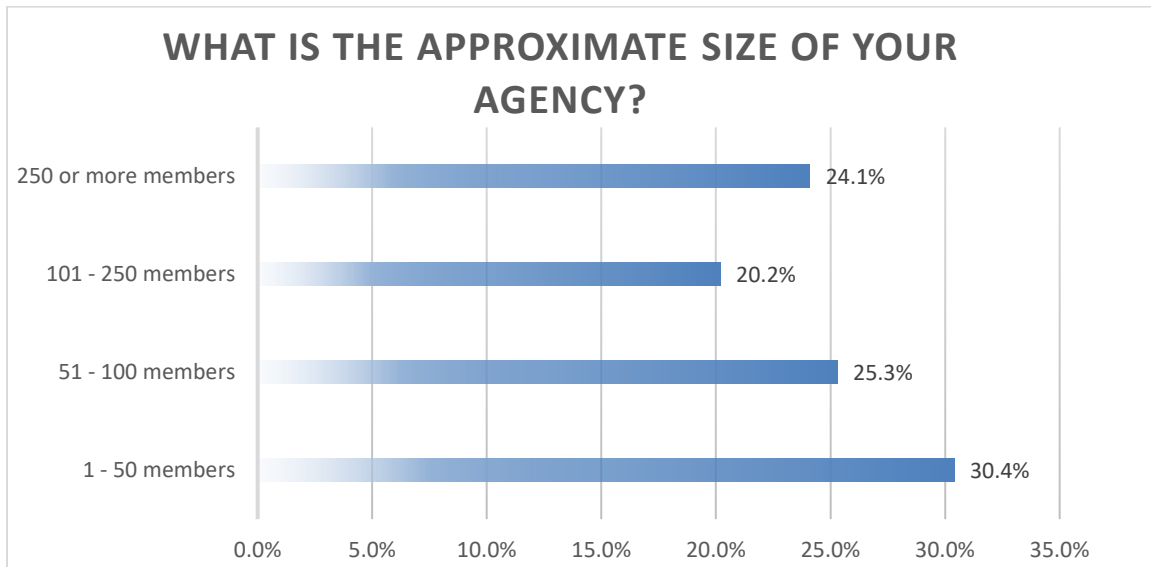
TABLE 1: Respondents Rank at Time of Survey

Of the seventy-nine respondents, thirty-two respondents indicated that they were currently assigned to some form of a community services unit (41.0%).

Respondents were asked to indicate the size of their agency. Answer options included: 1-50, 51-100, 101-250, More than 250. Twenty four respondents indicated their agency size was between 1 – 50 members (30.4%). Twenty respondents indicated their agency size was between 51 – 100 members (25.3%). Sixteen respondents indicated their agency was between 101 – 250 members (20.2%). Nineteen respondents indicated their agency size was more than 250 members in size (24.1%).

TABLE 2: Approximate Size of Respondent Agencies

WHAT IS THE APPROXIMATE SIZE OF YOUR AGENCY?

Category	Percentage
250 or more members	24.1%
101 - 250 members	20.2%
51 - 100 members	25.3%
1 - 50 members	30.4%

The first question beyond the necessary biographical data asked the respondents to identify if their agency participated in some form of community-oriented policing. An overwhelming majority (99.0%) responded, stating that their agency does participate in the community-oriented policing philosophy. The only law enforcement agency that did not participate in community-oriented policing is the Jacksonville Aviation Authority Police Department. The respondent from JAA indicated that their agency's focus is strictly on aviation. They do not have residential or faith-based properties within their jurisdiction.

The second question asked the respondent if their agency did participate in community-oriented policing, how the agency applied its community-oriented policing efforts. Possible answers included the following:
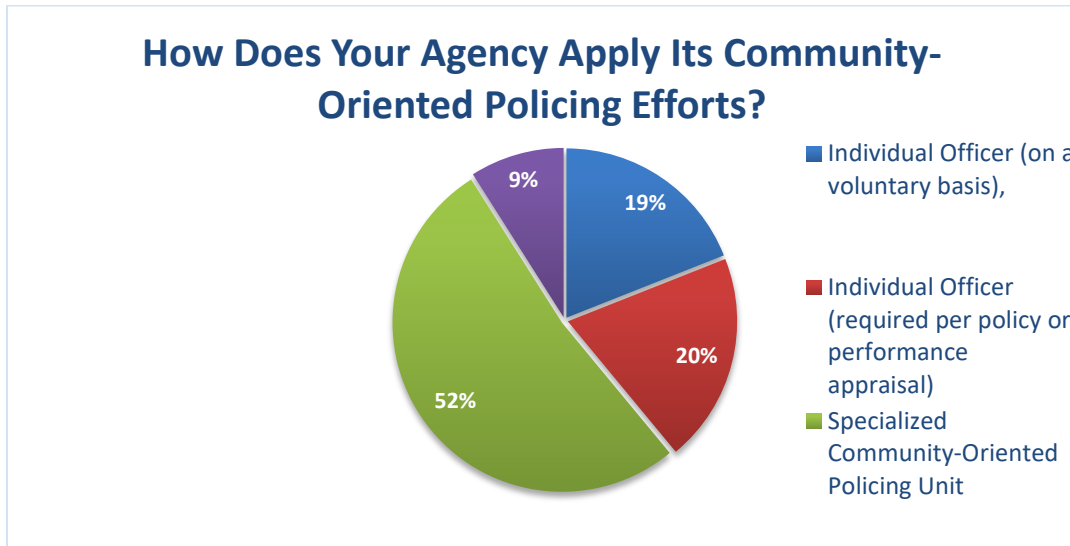
- Individual Officer (on a voluntary basis)
- Individual Officer (required per policy or performance appraisal)
- Specialized Community-Oriented Policing Unit
- Other

Forty-one respondents indicated that their agency maintains a specialized community-oriented policing unit (52.0%). Sixteen respondents indicated that their agency requires its members to participate in community-oriented policing as required per policy or performance appraisal (20.0%). Fifteen respondents indicated that their agency expects its members to participate in community-oriented policing on a voluntary basis (19.0%). Seven respondents indicated other methods/comments to include (9.0%):

- *"We do not have anyone assigned to it; we address requests as they come in."*
- *"We encourage our personnel to be engaged with our community, but several members of the agency attend an array of community engagement events."*
- *"All members engage in COP by way of practice and Department philosophy."*
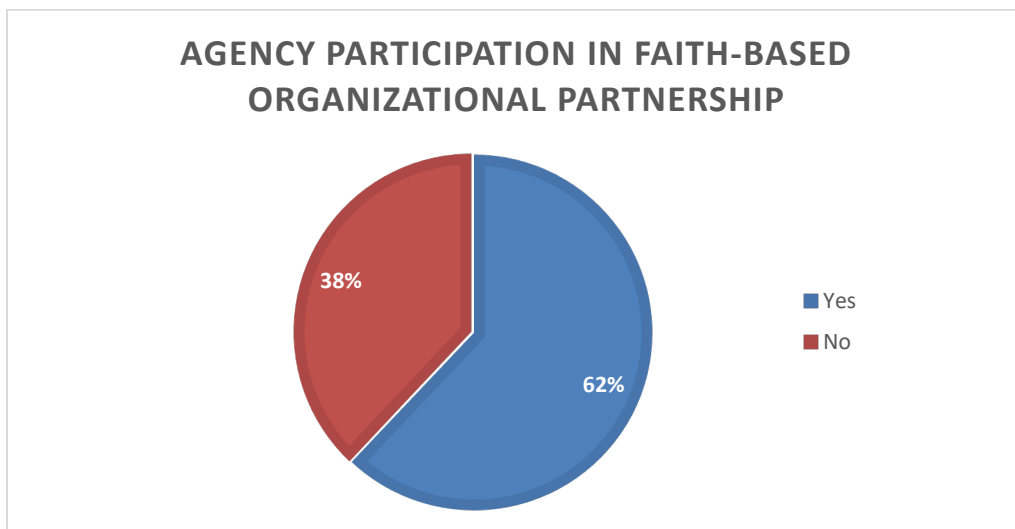
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- *"All Officers"*
- *"All the above."*
- *"Community Events-Fraud Prevention and free document shredding."*
- *"Deputies are assigned to specific zones; also, many crime prevention programs and services."*

TABLE 3: Application of Agency Community-Oriented Policing Efforts

How Does Your Agency Apply Its Community-Oriented Policing Efforts?

- Individual Officer (on a voluntary basis), — 19%
- Individual Officer (required per policy or performance appraisal) — 20%
- Specialized Community-Oriented Policing Unit — 52%
- 9%

The next question asked the respondents to indicate if their agency participates in a faith-based partnership program. Forty-nine respondents indicated that their agency does participate in some form of faith-based partnership (62.0%). Thirty respondents indicated that their agency does not participate in faith-based partnerships (38.0%).

TABLE 4: Agency Participation in Faith-Based Organizational Partnership

AGENCY PARTICIPATION IN FAITH-BASED ORGANIZATIONAL PARTNERSHIP
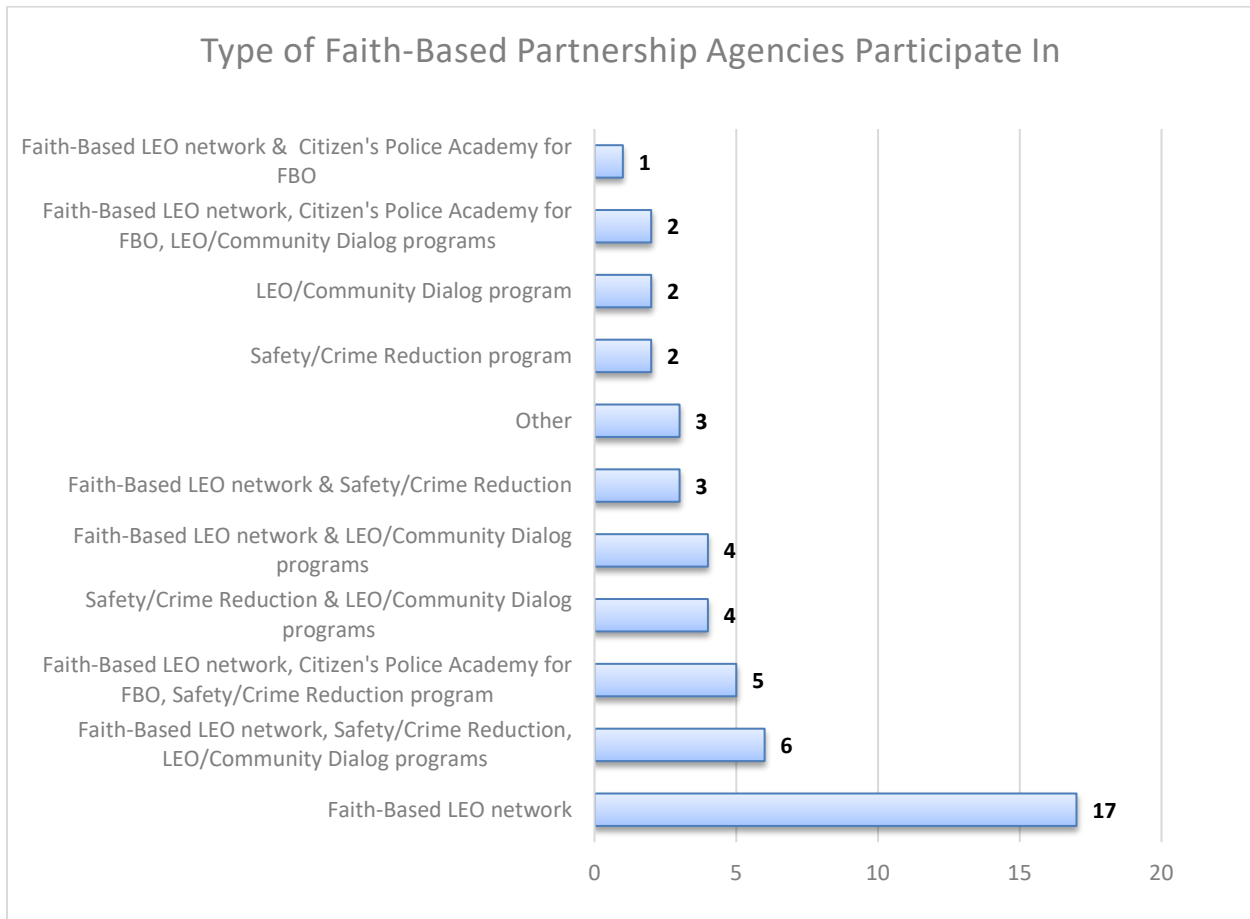
- Yes — 62%
- No — 38%

The following question asked participating agency respondents what type of faith-based organizational partnership they participate in. Respondents were able to pick as many options as applied to their agency. Possible answers included the following:

- Faith-based / LEO network (mailing list of agency events, chaplain program, etc.)
- Citizen's Police Academy for faith-based organizations
- Faith-based program focusing on safety/crime reduction
- Faith-based programs designed to enhance LEO/Community dialog
- Other

Forty-nine respondents indicated that their agency does participate in a faith-based partnership. The responses included the following:

Seventeen respondents indicated that their agency's faith-based partnership consists of only a faith-based/LEO network (35.0%). Two respondents indicated that their agency's faith-based partnership consists of only a program focusing on safety/crime reduction (4.0%). Two respondents indicated that their agency's faith-based partnership consists of only a program designed to enhance LEO/Community dialog (4.0%). Four respondents indicated that their agency's faith-based partnership consists of both a program focusing on safety/crime reduction and program designed to enhance LEO/Community dialog (8.0%). Four respondents indicated that their agency's faith-based partnership consists of both a faith-based/LEO network and a program designed to enhance LEO/Community dialog (8.0%). Three respondents indicated that their agency's faith-based partnership consists of both a faith-based/LEO network and a program focusing on safety/crime reduction (6.0%).   Six respondents indicated that their agency's faith-based partnership consists of a faith-based/LEO network, a program focusing on safety/crime reduction and a program designed to enhance LEO/Community dialog (12.0%). Five respondents indicated that their agency's faith-based partnership consists of a faith-based/LEO network, a citizen's police academy for faith-based organizations, a program focusing on safety/crime reduction and a program designed to enhance LEO/Community dialog (10.0%). Two respondents indicated that their agency's faith-based partnership consists of a faith-based/LEO network, a citizen's police academy for faith-based organizations and a program designed to enhance LEO/Community dialog (4.0%). One respondent indicated that their agency's faith-based partnership consists of a faith-based/LEO network and a citizen's police academy for faith-based organizations (2.0%).   Three respondents indicated other forms of faith-based partnerships that included: faith-based active shooter presentations, security surveys for places of worship, and a foundation for cultural competency (6.0%).

TABLE 5: Types of Faith-Based Organizational Partnerships

Type of Faith-Based Partnership Agencies Participate In

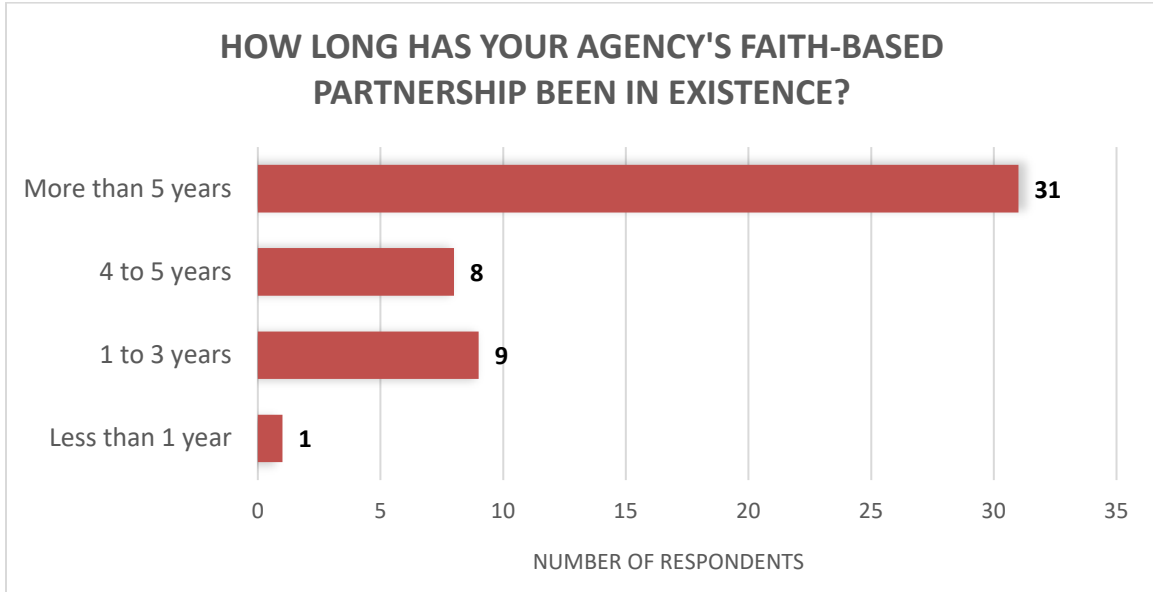| Category	Value
Faith-Based LEO network & Citizen's Police Academy for FBO	1
Faith-Based LEO network, Citizen's Police Academy for FBO, LEO/Community Dialog programs	2
LEO/Community Dialog program	2
Safety/Crime Reduction program	2
Other	3
Faith-Based LEO network & Safety/Crime Reduction	3
Faith-Based LEO network & LEO/Community Dialog programs	4
Safety/Crime Reduction & LEO/Community Dialog programs	4
Faith-Based LEO network, Citizen's Police Academy for FBO, Safety/Crime Reduction program	5
Faith-Based LEO network, Safety/Crime Reduction, LEO/Community Dialog programs	6
Faith-Based LEO network	17

The following question asked participating respondents how long their faith-based organizational partnerships have been in existence. Possible answers included:

- Less than 1 year
- 1 to 3 years
- 4 to 5 years
- More than 5 years

Forty-nine respondents provided the following results:

One respondent indicated that their agency's faith-based partnership has been in existence for less than 1 year (2.0%). Nine respondents indicated that their agency's faith-based partnership has been in existence for 1 to 3 years (18.4%). Eight respondents indicated that their agency's faith-based partnership has been in existence for 4 to 5 years (16.3%). Thirty-one respondents indicated that their agency's faith-based partnership has been in existence for more than 5 years (63.3%).

TABLE 6: Length of Faith-Based Organizational Partnership Existence

HOW LONG HAS YOUR AGENCY'S FAITH-BASED PARTNERSHIP BEEN IN EXISTENCE?

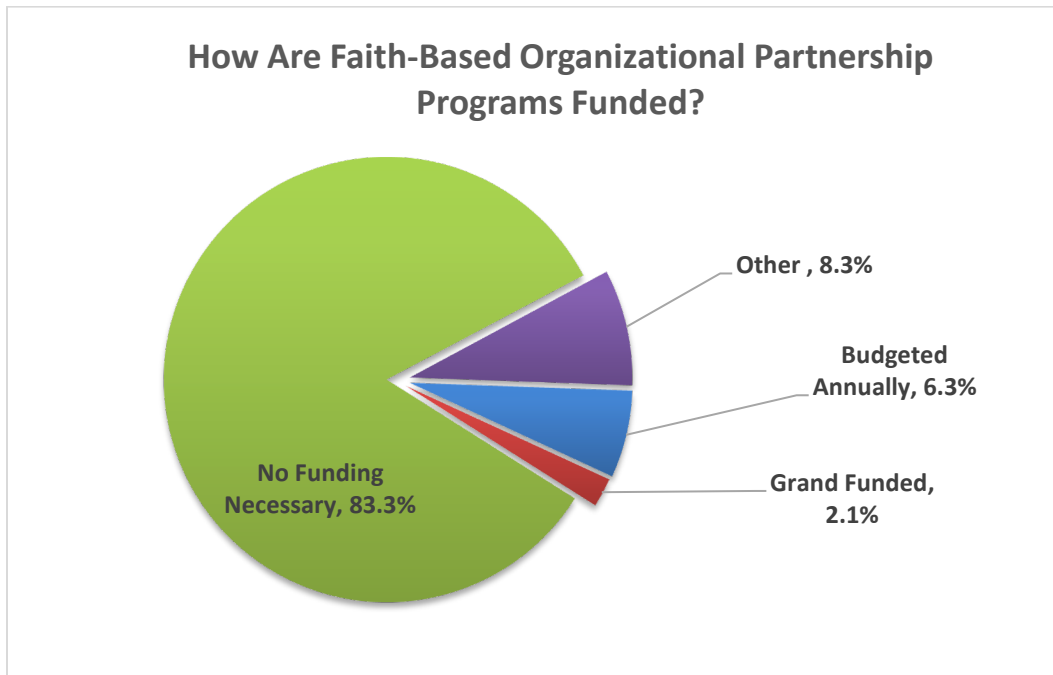| Category	Number of Respondents
More than 5 years	31
4 to 5 years	8
1 to 3 years	9
Less than 1 year	1

NUMBER OF RESPONDENTS

The following question asked participating respondents how their faith-based organizational partnership programs are funded. Possible answers included:

- Budgeted Annually
- Grant Funded
- No Funding Necessary
- Other

Forty-eight respondents provided the following results:

Forty respondents indicated that their agency's faith-based organizational partnership programs require no necessary funding (83.3%). Three respondents indicated that their agency's faith-based organizational partnership programs are budgeted annually (6.3%). One respondent indicated that their agency's faith-based organizational partnership program is grant-funded (2.1%). Four respondents indicated that their agency's faith-based organizational partnership programs ascertain outside funding through mean such as 501C3 non-profit agencies and community revitalization area efforts (8.3%).

TABLE 7: Funding For Faith-Based Organizational Partnership Programs

How Are Faith-Based Organizational Partnership Programs Funded?

Other , 8.3%

Budgeted Annually, 6.3%

Grand Funded, 2.1%

No Funding Necessary, 83.3%

The following question asked participating respondents how they rated the success of their agency's faith-based organizational partnership. Possible answers included:
- Extremely Successful
- Somewhat Successful
- Average
- Somewhat Unsuccessful
- Extremely Unsuccessful

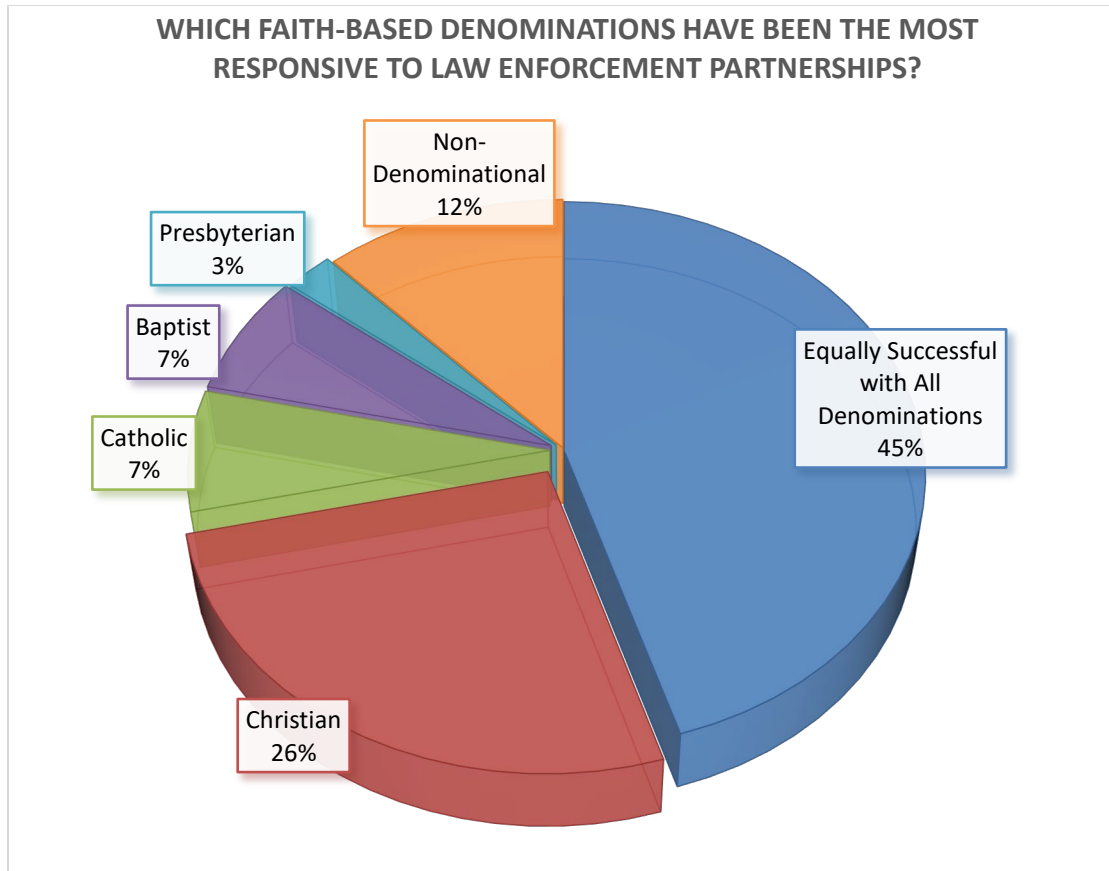Forty-eight respondents provided the following results:

Thirty respondents indicated that their agency's faith-based organizational partnership was extremely successful (63.0%). Thirteen respondents indicated that their agency's faith-based organizational partnership was somewhat successful (27.0%). Five respondents indicated that their agency's faith-based organizational partnership was average (10.0%)
.
The following question asked participating respondents which of their faith-based partnering denominations they felt were the most responsive to the partnership with their law enforcement agency. Respondents provided answers in a short text format. Forty-three responses were recorded to this question.

Nineteen respondents indicated that their faith-based partnerships were equally responsive with each of their partnering denominations (44.0%). Eleven respondents felt

that the Christian denomination was their most responsive partnership (26.0%). Three respondents felt that the Catholic denomination was their most responsive partnership (7.0%). Three respondents felt that the Baptist denomination was their most responsive partnership (7.0%). One respondent felt that the Presbyterian denomination was their most responsive partnership (2.0%). One respondent felt that the Protestant denomination was their most responsive partnership (2.0%). Five respondents provided answers that did not identify a particular denomination (12.0%).

TABLE 8: Most Responsive Faith-Based Denominations

WHICH FAITH-BASED DENOMINATIONS HAVE BEEN THE MOST RESPONSIVE TO LAW ENFORCEMENT PARTNERSHIPS?

- Non-Denominational 12%
- Presbyterian 3%
- Baptist 7%
- Catholic 7%
- Christian 26%
- Equally Successful with All Denominations 45%

The following question asked participating respondents to indicate which faith-based partnership program they felt has been the most successful at their agency. Respondents provided answers in a short text format. Thirty-three responses were recorded for this question.

Twelve respondents indicated that their Chaplaincy Programs had been their most successful faith-based partnership program within their agency (37.0%). Eight respondents indicated that their most successful faith-based partnership programs focused on improving communications between the agency and the community they serve (24.0%). Five respondents indicated that their emergency preparedness and

security assessment training programs had been their most successful faith-based partnership programs (15.0%). The remaining eight responses included the following agency-specific programs (24.0%):

- Clearwater Police Department – Refuse to Lose
- Cocoa Beach Police Department – Faith-Based Round Table
- Coconut Creek Police Department – Do the Right Thing
- FAMU Police Department – The Law and You
- Ft. Lauderdale Police Department – The God Squad
- Sanford Police Department – Community Activities Trailer
- St. Johns Sheriff's Office – Christmas Toy Drive
- St. Petersburg Police Department – Not My Son

The following question asked participating respondents to indicate if their agency did not participate in faith-based partnerships, why they chose not to. Possible answers included the following:

- Agency attempted to create partnership but was not successful
- Agency does not believe creating a faith-based partnership is necessary
- Agency lacks the funding necessary to create a faith-based partnership
- Agency does not have a faith-based organization within its jurisdiction
- Other

Seventy-nine agencies responded to this question. However, only sixteen of the responding agencies were not participating in a faith-based partnership within their jurisdiction at the time of the survey. The sixteen respondents provided the following reason for their agency's lack of participation.

Seven respondents indicated that their agency jurisdiction did not include a faith-based organization (44.0%). Two respondents indicated that their agency lacked the funding necessary to create a faith-based partnership (12.0%). One respondent indicated that their agency did not believe creating a faith-based partnership was necessary (6.0%). Six respondents cited other reasons for their agency's lack of participation in a faith-based partnership program (38.0%). Those reasons included the following:

- Two respondents cited lack of appropriate staffing
- Four respondents indicated that although their agency does not participate in a faith-based partnership and there is no priority placed upon it, they are not opposed to starting one.

The final question from the Law Enforcement survey asked participating respondents to indicate any additional information they thought could be important regarding this topic. Twenty respondents provided information on this question. The responses varied; however, all reflected positively on the benefits of a partnership between law enforcement and faith-based organizations. Some examples of the responses included:
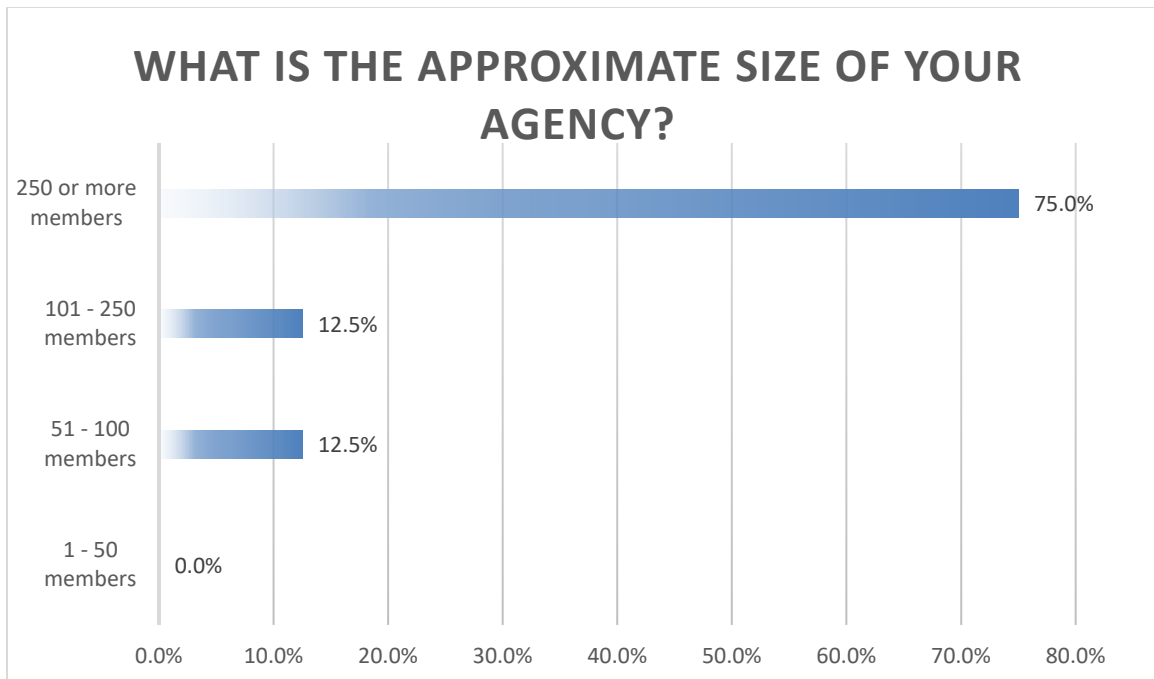
- Helpful during critical incidents
- Having a point person is key to successful partnerships
- Emergency preparedness has opened the door to establishing good communication and partnership between organizations.
- Utilizing the faith-based partnerships as a medium to disseminate information to the public has proven to be successful beyond measure.

CORRECTIONS

The survey mentioned above was distributed to twenty-five state-accredited correctional facilities throughout the state of Florida. Eight surveys were completed for a 32.0% return rate. Each of the eight corrections facility respondents was employed by a county correctional facility. Of the eight respondents, their rank/title included Chaplain, Unit Supervisor, Inmate Program Coordinator, Major, Sergeant, Lieutenant, and Captain.

The respondents were asked to indicate the size of their agency. Answer options included: 1-50, 51-100, 101-250, More than 250. Six respondents indicated their agency size was more than 250 members (75.0%). One respondent indicated their agency was between 101 – 250 members (12.5%). One respondent indicated their agency size was between 51 – 100 members (12.5%).

Table 9: Approximate Size of Agency

The first question beyond the necessary biographical data asked the respondents to identify if their agency participated in some form of community-based corrections. Six

respondents indicated their agency does participate in a community-based corrections program (75.0%). Two respondents indicated that their agency did not participate in a community-based corrections program (25.0%).

The second question asked the respondents if their agency did participate in community-based corrections, how the agency applied its community-based corrections efforts. Possible answers included the following:

- Individual Officer (on a voluntary basis)
- Individual Officer (required per policy or performance appraisal)
- Specialized Community-Based Corrections Unit
- Other

Four respondents indicated that their agency maintains a specialized community-based corrections program (50.0%). One respondent indicated that their agency requires its members to participate in community-based corrections as required per policy or performance appraisal (12.5%). One respondent indicated that their agency expects its members to participate in community-based corrections on a voluntary basis (12.5%). Two respondents indicated other and stated that they employ chaplain services (both full-time and part-time) (25.0%).

The next question asked the respondents to indicate if their agency participates in a faith-based partnership program. Seven respondents indicated that their agency does participate in some form of faith-based partnership (87.5%). One respondent indicated that their agency does not participate in faith-based partnerships (12.5%).

The following question asked participating agency respondents what type of faith-based organizational partnership they participate in. Respondents were able to pick as many options as applied to their agency. Possible answers included the following:

- Faith-based / Corrections network (mailing list of agency events, chaplain program, etc.)
- Programs designed to promote pro-social beliefs
- Programs designed to promote life skills training, mentoring and developing personal integrity
- Programs designed to provide assistance both while incarcerated and upon release to the community
- Other

Seven respondents indicated that their agency does participate in a faith-based partnership. Six respondents indicated that their faith-based organizational partnership includes each of the four options (85.7%). One respondent indicated that their faith-based organizational partnership includes a faith-based / corrections network and programs designed to promote life skills training, mentoring, and developing personal integrity (14.3%).

The following question asked participating respondents how long their faith-based organizational partnerships have been in existence. Possible answers included:

- Less than 1 year
- 1 to 3 years
- 4 to 5 years
- More than 5 years

Six respondents indicated that their agency's faith-based partnership has been in existence for more than 5 years (85.7%). One respondent indicated that their agency's faith-based partnership has been in existence for 1 to 3 years (14.3%).

The following question asked participating respondents how their faith-based organizational partnership programs are funded. Possible answers included:

- Budgeted Annually
- Grant Funded
- No Funding Necessary
- Other

Four respondents indicated that there was no funding required for their faith-based partnerships (66.7%). Two respondents indicated that their faith-based partnerships are budgeted annually (33.3%).

The following question asked participating respondents how they rated the success of their agency's faith-based organizational partnership. Possible answers included:
- Extremely Successful
- Somewhat Successful
- Average
- Somewhat Unsuccessful
- Extremely Unsuccessful

Seven respondents provided the following results:

Three respondents indicated that their organization's faith-based partnership was extremely successful (42.8%). Three respondents indicated that their organization's faith-based partnership was somewhat successful (42.8%). One respondent indicated that their organization's faith-based partnership was average (14.4%).
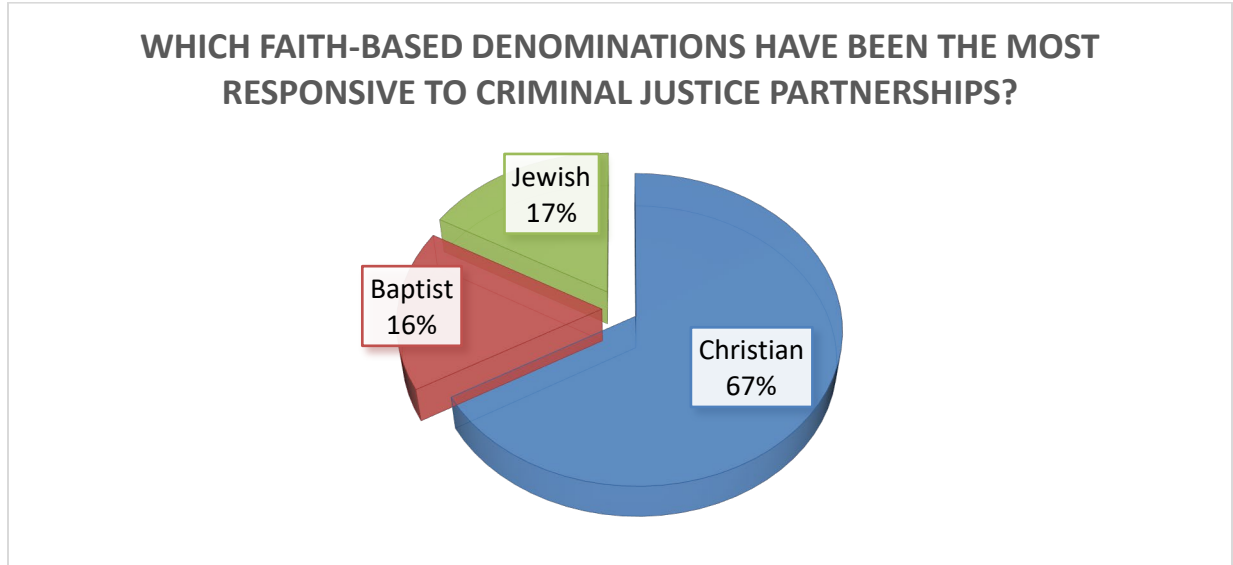
Table 10: Rate of Success for Faith-Based Partnerships

HOW DO YOU RATE THE SUCCESS OF YOUR AGENCY'S FAITH-BASED ORGANIZATIONAL PARTNERSHIP?

Average, 14.4%

Extremely Successful, 42.8%

Somewhat Successful, 42.8%

The following question asked participating respondents which of their faith-based partnering denominations they felt were the most responsive to the partnership with their corrections agency. Respondents provided answers in a short text format. Six responses were recorded to this question.

Four respondents indicated that the Christian denomination was their most responsive partnership (66.6%). One respondent felt that the Baptist denomination was their most responsive partnership (16.7%). One respondent felt that the Jewish denomination was their most responsive partnership (16.7%).

Table 11: Most Responsive Denominations to Faith-Based Partnerships

WHICH FAITH-BASED DENOMINATIONS HAVE BEEN THE MOST RESPONSIVE TO CRIMINAL JUSTICE PARTNERSHIPS?

Jewish 17%

Baptist 16%

Christian 67%

The following question asked participating respondents to indicate which faith-based partnership program they felt has been the most successful at their agency. Respondents provided answers in a short text format. Six responses were recorded for this question. Responses included the following:

- Mentoring
- Religious Services
- Faith-based Re-entry
- Parenting classes
- Anger Management programs

The following question asked participating respondents to indicate if their agency did not participate in faith-based partnerships, why they chose not to.   Possible answers included the following:

- Agency attempted to create partnership but was not successful
- Agency does not believe creating a faith-based partnership is necessary
- Agency lacks the funding necessary to create a faith-based partnership
- Agency does not have a faith-based organization within its jurisdiction
- Other

The one respondent to this question indicated that their agency did not participate in a faith-based partnership because they do not have a faith-based organization within their jurisdiction.

The final question from the Corrections survey asked participating respondents to indicate any additional information they thought could be important regarding this topic. Two respondents provided information on this question. One respondent highlighted the benefits of a strong faith-based organizational partnership during times of crisis. The second respondent stressed the importance of having both an in-reach and outreach programs in the correctional partnership.

FAITH-BASED ORGANIZATIONAL INTERVIEWS

Two different faith-based organizational leaders were interviewed during this research. Both pastors in their respective congregation, each expressed interest in partnering with their local criminal justice agencies. The main topics of concern expressed by both pastors included how to make their congregation feel safer while on church property. In light of recent violent activities occurring at places of worship throughout the United States and the world, safety while participating in faith-based events has become an unfortunate concern among clergy members throughout the country.

Some programs available to help quell these concerns and build strong faith-based organizational partnerships include Crime Prevention through Environmental Design, self-defense courses, and active shooter training for faith-based organizations. Most criminal justice agencies in Florida provide at least one or more of these types of trainings in their organizations.

Discussion

The initial observation of both the law enforcement and corrections survey responses is that both discipline responses include a wide variety of rank. The law enforcement perspective included responses varying from line-level officers to agency administrators. The corrections perspective also included a wide range of responses coming from agency chaplains as well as captains and majors. This unique spread of respondent ranks to this survey indicates that the importance of this topic permeates throughout agencies.

Respondents were asked to indicate the approximate size of their employing agency. The law enforcement discipline responses to this survey are almost evenly represented, including some of the smallest state-accredited agencies to the largest metropolitan state-accredited agencies. The corrections discipline response weighs heavy on the larger agency size based on the nature and scope of the work. However, one corrections respondent from the Wakulla County Sheriff's Office indicated that his/her agency only consists of 51 – 100 members.

A question asked in both the law enforcement and corrections survey was in reference to community-oriented policing and community-based corrections. This question was designed to reveal the frequency of which this style of law enforcement and corrections was still being emphasized in the current criminal justice field. It was also intended to indicate the correlation between these two styles of criminal justice and faith-based partnership programs. An overwhelming percentage of law enforcement

respondents (99%) indicated that their agency practices some form of community-oriented policing. Seventy-five percent of the corrections respondents indicated that their agency participated in community-based corrections.

Perhaps the most direct question in both the law enforcement and corrections survey was whether or not responding agencies were currently participating in a faith-based partnership. One insight gleaned from the responses in both disciplines was that the percentage of faith-based partnerships was higher in the corrections field (87.5%) than in the law enforcement field (62%). The questions that followed were aimed to help determine which faith-based programs have been the most successful and which had sustained the most longevity.

It terms of longevity, in both law enforcement and corrections, respondents with agencies which have been participating in faith-based partnerships for more than five years outnumbered the other available options. Each one of the agencies with faith-based partnerships in excess of five years indicated that their faith-based partnership was either extremely successful or somewhat successful. This is important to note, as it indicates that these partnerships take time to develop. A fully developed relationship between criminal justice agencies and a faith-based organization can be equally beneficial to both entities.

Ever a concern in the criminal justice field and the public sector, in general, is cost. How much will a new program cost and what will have to be given up in exchange? The majority of both law enforcement (83.3%) and corrections (66.7%) respondents indicated that their faith-based partnership programs required no additional funding. Those numbers beg the question, why, if a majority of the respondents indicate that participating in a faith-based partnership is either extremely successful or somewhat successful and there are little to no costs associated with the partnership is every criminal justice agency not participating in some form of faith-based partnership.

So why then are some agencies not involved in faith-based partnerships within their community? The law enforcement responses to this question included responses like; lack of funding, lack of appropriate staffing, and one agency head indicated that they did not believe creating a faith-based partnership was necessary. The only corrections response to this question indicated that the lack of a faith-based partnership within their organization was due to having no faith-based organizations within their jurisdiction. The overall results of this survey of both disciplines indicate that each one of these reasons mentioned for lack of a faith-based partnership can be overcome except the one instance in which the agency CEO did not believe creating a faith-based partnership was necessary.

Recommendations

Criminal justice partnerships with faith-based organizations have the potential to produce community programs that can benefit both partners and more importantly, the community. The research and survey results indicate the same. However, these partnerships take time to flourish and require constant contact between entities to help reach their full potential. While law enforcement and corrections respondents both indicate high levels of participation in either community policing or community-based corrections, CEOs must instill those philosophies within the agency. It is important for agency members to truly grasp the "community" philosophy and be cautious to consider that philosophy when making decisions.

If a faith-based partnership is important to an agency, maintaining a specialized community-oriented policing unit or a community-based corrections unit will significantly improve the chances of having a successful faith-based partnership. Having officers assigned to such a unit will allow them the time necessary to commit to going out into the community and contacting each faith-based organization within their jurisdiction to determine the level of interest in partnerships. Perhaps one of the biggest obstacles in establishing faith-based partnerships on behalf of an agency CEO is the fear of excluding a particular faith or giving the appearance of favoring one faith over another. This fear can cripple the potential of establishing a partnership that can positively affect the community.

In regards to funding, the research overwhelming indicates that some of the most successful criminal justice and faith-based partnerships require little to no funding at all. Funding issues or lack of funding have become commonplace in budgeting for criminal justice projects. It is not uncommon to hear of projects shelved due to lack of funding. I would recommend to any CEO considering a faith-based partnership program to begin by having one or two members of their agency go out into the community and have face to face contact with the leaders of each faith-based organization that will meet with them. I believe that what they will find in their meetings is that many of the programs that faith-based entities are interested in, criminal justice agencies already provide in one form or another.

Several faith-based programs should be considered for agencies building a faith-based partnership program from the ground up. When agency members go out into the community to make contact with faith-based organizational leaders, consideration should be given to compiling a list of contact information. This information can be used to create a mailing list/network of faith-based organizations within a community. Agencies can push out specific information to their faith-based organizations, including crime alerts, training programs, and community announcements.

Many of the respondents who stated that they felt their faith-based partnerships were extremely successful spoke of having chaplains of different denominations to call upon when the situation dictated. To have this cadre of chaplains, many agencies will hold an annual faith-based public safety academy. Students are typically recruited through announcements made via the agency's faith-based network. The students attend the agency sponsored academy to learn some of the inner workings of the respective agency. Upon completion of the academy, students could be considered to fill chaplaincy vacancies. Attendance of the agency sponsored academy ensures that the attendee has

some knowledge of the agency before joining as a new member of the chaplain program. Additionally, agency members get the opportunity to familiarize themselves with potential chaplain candidates.

Of all faith-based partnership programs, perhaps the most vital in today's climate are programs designed to enhance criminal justice/community dialogue. Only a small portion of respondents indicated that their agency was currently participating in a program such as this. This low response is likely because this type of program may be the most difficult to cultivate. It requires a level of trust between an agency and a faith-based organization that comes from a lengthy relationship. Starting this type of program cannot be reactive and must be proactive. When an agency administrator establishes that faith-based partnerships are a priority and the subsequent time and effort are put into forming these relationships, this type of faith-based program can be vital during a time of community unrest.

Faith-based partnership programs are not a new concept or idea. Like many criminal justice programs, some agencies conduct programs better than others. This inequity is typically based on the priority placed upon whatever type of program it may be. The results of the research conducted for this paper indicate that faith-based partnership programs, when given the appropriate priority, can not only enhance the productivity of the criminal justice agencies and the faith-based organizations involved, the biggest beneficiary is the community that both organizations serve.

Lieutenant Tim Murphy has been a member of the Altamonte Springs Police Department since January 2002. He currently serves as the Watch Commander for the Vice and Narcotics Unit. He has served as an officer in Patrol Operations, Vice and Narcotics, and Training. In 2014, he was promoted to the rank of Lieutenant and served in Patrol Operations, Criminal Investigations, and Community Oriented Policing Services. Tim has an A.S. degree in Criminal Justice from Seminole State College and a Bachelor's of Science degree in Police Administration from Columbia Southern University.

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Appendix A

Survey Questions

Introduction:

2019 FDLE Senior Leadership Survey

This survey is intended for individuals who manage faith-based partnerships and/or community service sections for law enforcement or correctional agencies. The results will be used to complete a report that looks to examine the partnerships between criminal justice agencies and faith-based organizations including successes and obstacles.

If you believe there are individuals within your organization who would be better suited to take this survey, please forward this link to them!

As a token of appreciation for your participation, if you are interested in receiving the final results, please contact Tim Murphy at tjmurphy@altamonte.org for a copy.

Demographic Info

Please enter your agency name

Please enter your name (optional)

Please enter your email address (optional)

Please enter your title and/or area of responsibility

What is the sworn member size of your agency?

- 1 – 50
- 51 – 100
- 101 – 250
- More than 250

Please select your discipline

- Law Enforcement
- Corrections

Law Enforcement

Does your agency participate in community-oriented policing?

- Yes
- No

If yes, how does your agency apply its community-oriented policing efforts?

- Individual Officer (on a voluntary basis)
- Individual Officer (required per policy or performance appraisal)
- Specialized Community-Oriented Policing Unit
- Other

Does your agency participate in a faith-based partnership program?

- Yes
- No

If yes, what type of faith-based partnership does your agency participate in? Please select all that apply

- Faith-based / LEO network (mailing list of agency events, chaplain program, etc.)
- Citizen's Police Academy for faith-based organizations
- Faith-based program focusing on safety/crime reduction
- Faith-based programs designed to enhance LEO/Community dialog
- Other

If yes, how long has your faith-based partnership been in existence?

- Less than 1 year
- 1 to 3 years
- 4 to 5 years
- More than 5 years

If yes, how does your faith-based partnership receive its funding?

- Budgeted annually
- Grand-funded
- No funding necessary
- Other

If yes, how do you rate the success of your agency's faith-based partnership?

- Extremely successful
- Somewhat successful
- Average
- Somewhat unsuccessful
- Extremely unsuccessful

If yes, which denomination have you found has been the most responsive to partnering with your agency?

If yes, as a result of your agency's faith-based partnership, which program has been the most successful?

If no, why doesn't your agency participate in a faith-based partnership? Please select all that apply.

- Agency attempted to create a partnership but was not successful
- Agency does not believe creating a faith-based partnership is necessary
- Agency lacks the funding necessary to create a faith-based partnership
- Agency does not have a faith-based organization within its jurisdiction
- N/A

Is there anything regarding your agency's faith-based partnerships that could be important that can be added?

Corrections

Does your agency participate in community-based corrections?

- Yes
- No

If yes, how does your agency apply its community-based corrections efforts?

- Individual Officer (on a voluntary basis)
- Individual Officer (required per policy or performance appraisal)
- Specialized community-based corrections unit
- Other

Does your agency participate in a faith-based partnership program?

- Yes
- No

If yes, what type of faith-based partnership does your agency participate in? Please select all that apply

- Faith-based / Corrections network (mailing list of agency events, chaplain program, etc.)
- Programs designed to promote pro-social beliefs
- Programs designed to promote life skills training, mentoring and developing personal integrity
- Programs designed to provide assistance both while incarcerated and upon release to the community

If yes, how long has your faith-based partnership been in existence?

- Less than 1 year
- 1 to 3 years
- 4 to 5 years
- More than 5 years

If yes, how does your faith-based partnership receive its funding?

- Budgeted annually
- Grant-funded
- No funding necessary
- Other

If yes, how do you rate the success of your agency's faith-based partnership?

- Extremely successful
- Somewhat successful
- Average
- Somewhat unsuccessful
- Extremely unsuccessful

If yes, which denomination have you found has been the most responsive to partnering with your agency?

If yes, as a result of your agency's faith-based partnership, which program has been the most successful?

If no, why doesn't your agency participate in a faith-based partnership? Please select all that apply.

- Agency attempted to create a partnership but was not successful
- Agency does not believe creating a faith-based partnership is necessary
- Agency lacks the funding necessary to create a faith-based partnership
- Agency does not have a faith-based organization within its jurisdiction
- N/A

Is there anything regarding your agency's faith-based partnerships that could be important that can be added?