Seeking a Shared, Safe Community: Syracuse Police-Community Dialogue

Report to the Community
July 2017

Submitted by:

InterFaithworks
Affirm Dignity

Ahmad and Elizabeth El-Hindi
Center for Dialogue
Syracuse, NY

Generously supported by:

The Gifford Foundation
Fostering growth. Encouraging change.
Acknowledgements

We are grateful to the Syracuse Police Department and Chief Frank Fowler for the Department’s commitment to and engaging in the pilot year of the Police-Community Dialogue. We wish to thank The Gifford Foundation and the Syracuse Common Council for their support of the initial Police-Community Dialogues, and for their commitment to making Syracuse a safer, healthier, and more loving community. We are grateful, as well, to the Rotary Club of Syracuse for this program’s initial start-up support. InterFaith Works staff leading this effort are Beth A. Broadway, President/CEO, and Peter M. Willner, Director, El-Hindi Center for Dialogue.

The facilitator trainers and guide developers have been Melody Holmes, Det. Mark Rusin, and Philip Rose. We are grateful to our facilitator leadership team: Melody Holmes, Det. Tara Kalil, Det. Mark Rusin, and Philip Rose. We are especially grateful to this committed group of people who truly believe in the power of dialogue.

The dialogue circles for the past year have been facilitated by a remarkable and dedicated group of community members and police officers: Khalil Abdulkhabir, Officer Containa Black, Rev. Beth DuBois, Officer Eric Gerace, Melody Holmes, Det. Tara Kalil, Det. Matt LaLonde, Tasha Thomas-Neal, Sarah Reckess, Philip Rose, Samuel Rowser, Kendall Scott, Officer Jason Springer, and Officer Jason Tom. We wish to thank and to recognize the community organizations who have worked with InterFaith Works to host dialogue circles. These organizations include: HOPPS Memorial Church, Southwest Community Center, Westcott Community Center, Institute for Technology, Bethany Baptist Church, and the Center for Court Innovation’s Peacemaking Center.

We also wish to thank Everyday Democracy, particularly Martha McCoy, Carolyn Abdullah, Patrick Scully, and Deloris Vaughn, for contributing their advice and materials. Everyday Democracy supports Police-Community Dialogue circles in cities across the nation, and the Syracuse dialogues have benefitted greatly from their counsel.

1010 James Street
Syracuse, NY 13203
(315) 449-3552
www.interfaithworkscny.org
info@interfaithworkscny.org

Cover photo: Fall 2016 dialogue participants gather at the circle’s conclusion. Participants came from all walks of life in the community: police, faith, non-profits, south and westside neighborhoods, youth and elders, politicians, and foundations.
About InterFaith Works and the El-Hindi Center for Dialogue

InterFaith Works was founded in 1976 to build bridges of understanding among people of different religions and across racial divides. In the U.S. climate of concern for interracial understanding during the decades of civil rights activity, InterFaith Works aligned to fulfill this important function. The agency was also ahead of the curve on creating interreligious understanding, working first among Catholics, Protestants, and Jews, and then expanding to include Muslims, Sikh, Buddhist, Mormon, Baha’i, and other faith groups. The need for this work heightened after the 9/11 terrorist attacks, and continues to serve as a vehicle to address hate towards those who are considered “different.”

Over the years, the agency added social service programs to address the needs of people who are vulnerable, low-income, targets of oppression, and refugees who arrive through the federal refugee resettlement programs, fleeing war, political repression, and famine. Programs to address the needs of frail elderly; of those in prisons, hospitals, and nursing homes; and programs to address hunger and housing have been a part of InterFaith Works. These programs will continue to be a part of our human service work. In the coming decade, the core of the agency’s work will focus on creating dialogue on community issues and promoting the racial and religious diversity of our community.

MISSION: InterFaith Works of Central New York, through education, service and dialogue, affirms the dignity of each person and every faith community and works to create relationships and understanding among us.

VISION: InterFaith Works builds bridges of understanding to affirm the dignity of all people in Central New York. Working with the different faith communities and the diversity of the region’s people, we address deeply embedded social divisions. Informed and influenced by the values and ethics of the faith traditions, we work with the community to find common ground on its issues. Using the tools of interfaith and cross-cultural dialogue, we create life-changing experiences that lead to actions for the creation of a more equitable and loving community.

InterFaith Works’ Ahmad & Elizabeth El-Hindi Center for Dialogue, established through a generous gift from the Ahmad & Elizabeth El-Hindi Foundation, serves as a regional hub for constructive community engagement and the important work of dialogue. We bring together disparate groups of people to foster mutual understanding and trust, and to find additional ways to work together for the betterment of our whole community, informing public policy and promoting community problem-solving. Dialogue programs address community concerns and encourage understanding across racial, ethnic, religious, and community differences.

The El-Hindi Center for Dialogue incorporates the ongoing work of the Community Wide Dialogue to End Racism—now the longest-running dialogue of its kind in the nation. Since 1995, more than 12,000 people have participated in more than 500 dialogue circles.
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"[The dialogue] reinforced my feelings that in today's current society and views, the police and community need venues like this dialogue to get to know one another on a more personal level, to share experiences, and gain respect for each of our roles. I thoroughly enjoyed being part of this group."

- Police officer participant

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InterFaith Works of Central New York
Executive Summary

Nationally and in Syracuse, tension exists between the community and members of the police department. Recent examples in Texas, Louisiana, Minnesota, Missouri, and in Syracuse’s Skiddy Park demonstrate the divisions that plague our communities’ abilities to provide adequate policing in an environment of cooperation, trust, and mutual respect. Historically, unequal treatment in all aspects of the criminal justice system, mistrust due to police non-response in neighborhoods, and refugees’ experience with police in their home countries and in current investigations combine against the national backdrop of racial profiling and police-civilian shootings.

Police-community tensions have existed generationally for people of color and people who live in poor neighborhoods. Historically, police complicity with violence during the civil rights era, and the migrations of many people from the south to the north who experienced this violence, have created a rift of trust that has not yet been repaired.

InterFaith Works established the Police-Community Dialogues to address this lack of trust. Police officers and community members together participate in small groups for a total of five, two-hour sessions led by trained co-facilitators using an InterFaith Works’ curriculum. Listed below are the major activities and findings of the Police-Community Dialogues:

- Convened six dialogue circles with 64 participants and 12 facilitators, for 76 people total
- Conducted 10 project planning meetings, including a facilitator training, facilitator debriefings, dialogue preparation sessions for facilitators, and project planning meetings
- Established a new youth Police-Community Dialogue circle with a youth-centered curriculum derived from the original dialogue guide
- 38% increase in the perception that community members are respectful in their interactions with police
- 30% increase in the perception that police understand community members’ concerns
- 100% of participants who returned a dialogue post-survey (n=37) said that the dialogue circles should continue and/or that other actions, such as instituting the dialogues in schools, should occur
- 64% of community participants were people of color, including native born and non-native born citizens

Based on the above findings and empirical circle experiences, InterFaith Works recommends:

1. The Police-Community Dialogue Project continues to convene dialogue circles as a way to build trust and relationships between police officers and the community, based on dialogue facilitator and participant feedback.

2. The Syracuse Police Department expand its efforts to systematically recruit police officers to participate in dialogue circles through department meetings, roll calls, and other internal venues. Recruiting more officers will allow for an increased number of dialogue circles to be convened for each seasonal dialogue series.

InterFaith Works of Central New York
3. The project expand from five to six sessions, with the sixth session being an “action forum” for all dialogue circle participants to convene together as a large group to discuss their shared experiences and define next steps.

4. InterFaith Works builds upon its community participant recruitment efforts and fosters media coverage to ensure that the widest array and diversity of people are participating in the dialogue circles.

5. Deliberate efforts be undertaken during 2017 as the current Chief of Police, who is a champion of the program, retires to ensure that the dialogues are institutionalized into police training and operations.

Forging improved relations between the community and police will pay significant dividends for the City of Syracuse and for its residents. Better relationships will contribute to our neighborhoods’ safety and allow police officers to build the relationships that they need to more effectively perform their jobs.
Introduction and Background

InterFaith Works ("IFW") has been conducting Syracuse Police-Community Dialogues since 2015, when it first planned and convened a pilot dialogue circle based on a national dialogue model in response to local and national conditions that revealed high levels of distrust between the community and police officers. Development of a Syracuse-focused dialogue guide and a dialogue circle for police and community dialogue facilitators, with initial start-up support from the Rotary Club of Syracuse, followed thereafter. Police-community dialogue circles fully launched in mid-2016 with the support of the Syracuse Common Council and The Gifford Foundation. Each dialogue circle consists of five sessions made up of Syracuse Police Department officers and community members who are most affected by police-community relations. The overall goals of the Syracuse Police-Community Dialogue are to build trust, respect, and understanding between groups of people that do not ordinarily have positive interactions.

The Syracuse Police Department recruits officer participants and IFW recruits community members to dialogue circles, which are convened in various locations throughout the City of Syracuse. From July 2016 to June 2017, InterFaith Works recruited participants, recruited and trained dialogue circle facilitators, provided materials and staff support for the dialogue circles, developed and analyzed participant pre- and post-surveys, developed and analyzed facilitator feedback forms, convened facilitator debriefing sessions, updated its dialogue guide of the participants, and drafted this report. Further, the agency promoted the Police-Community Dialogue project across the community to build understanding and respect for the need for this courageous conversation.

The report provides a project summary, including a needs statement, a description of the dialogue process, analysis of the dialogue circles’ impact, recommendations about how to improve the Syracuse Police-Community Dialogues for future discussions, and appendices that
reflect program materials: participant agendas; participant readings; and pre- and post-surveys. Quotes offered throughout this report are derived from dialogue participant post-surveys.

Why Is Police-Community Dialogue Needed in Syracuse?

Nationally and in Syracuse, tension exists between the community and members of the police department. Recent examples in Texas, Louisiana, Minnesota, Missouri, and Syracuse’s Skiddy Park demonstrate the divisions that plague our communities’ abilities to provide adequate policing in an environment of cooperation, trust, and mutual respect. Historically, unequal treatment in all aspects of the criminal justice system, mistrust due to police non-response in poor neighborhoods, refugees’ experience with police in their home countries and in current investigations, and many other factors combine against the national backdrop of racial profiling and police-civilian shootings.

Police-community tensions have existed generationally for people of color and for people who live in poor neighborhoods. Historically, police complicity with violence during the civil rights era, and the migrations of many people from the south to the north who experienced this violence, have created a rift of trust that has not yet been repaired.

Immediately following the 2014 shooting of Michael Brown in Ferguson, Missouri, and after consulting with the board and constituents of this agency, IFW leadership held a meeting with Police Chief Frank Fowler to discuss ways to utilize the Police-Community Dialogues to provide a vehicle for long-term trust building and honest, open conversations between the police and communities across the city. The Chief’s awareness of and commitment to these dialogues has led InterFaith Works to work jointly with the Syracuse Police Department to develop the City of Syracuse’s Police-Community Dialogue.

There has been uniform support for the need for dialogue by the Syracuse Police Department leadership and among community leaders. Police and community members alike recognize the heightened tensions in Central New York and the need for a program that will prevent extreme actions and will promote greater understanding about our shared sense of community and of public safety.

The effects of the national and local conversations about police officers are acutely perceived by members of the Syracuse Police Department. It is important for citizens to understand the job of police, who are now in a defended posture due to current and historical events.

"Use lessons learned [from the Police-Community Dialogue] in order to become better at my job."

-Police officer participant
What Is The Dialogue Process?

“Dialogue” is a facilitated, multi-session discussion to build trust, respect, and understanding among diverse groups of people so that, together, they can find common ground on which to stand and a way to move forward on critical social issues even when they disagree. A “dialogue circle” refers to the group of people that participate in a dialogue. Dialogue circle meetings are facilitated by two trained co-facilitators who are different from one another and reflective of the group’s participants. Dialogue facilitators have experience in both the topic under discussion and with group leadership.

Facilitators use program guides, which serve as meeting agendas and sources of readings, to focus the dialogue. An initial step in the dialogue process is that participants develop ground rules for how they will talk with one another in the group setting. Specific exercises are used to encourage and elicit discussion. Program guides let participants get to know one another personally, discuss perspectives about and solutions to address the topic, and finally progress to identification of strategies for commitments to personal and community actions.

A key assumption about dialogue circles is that participants should be ready to listen and learn from others in the group. Specific assumptions about the Syracuse Police-Community Dialogue were several-fold:

- there are tensions between the community and the SPD;
- there are historic reasons for some of these tensions;
- race and ethnicity are contributing factors to the community-police dynamic; and
- community members and police officers often do not have an opportunity for honest and open discussion in a safe space.

"[I've decided to] continue to have an open mind and allow our past experiences to break the cycles of our future. The gap is still there but to understand 'why' will make things better."
Project Summary, Analysis, and Recommendations

Six dialogue circles were conducted during the project period from July 2016 to June 2017, engaging 76 people, including 64 circle participants and 12 dialogue circle facilitators. Participants in the Police-Community Dialogue experienced a positive and significant increase in perceptions about both community members and police officers. Findings from the participants pre- and post-surveys are discussed in more detail in the analysis below.

Dialogue circles are intentionally placed in locations throughout Syracuse in an effort to engage diverse participants near to where they live. Locations of the circles were HOPPS Memorial Church, Southwest Community Center, Westcott Community Center / Institute for Technology (the dialogue circle moved from one location to the other), and InterFaith Works. Prior circle locations include Bethany Baptist Church and the Center for Court Innovation’s Peacemaking Center on the Near Westside.

InterFaith Works relied on an existing dialogue program guide, entitled Protecting Communities, Serving the Public: A Guide to Improving Community-Police Relationships, published in 2000 by Everyday Democracy (formerly Study Circles Resource Center), to serve as the curriculum for a pilot dialogue circle. The pilot circle consisted of a diverse group of six community members and seven police officers. The learnings from this pilot dialogue circle led InterFaith Works to create a locally driven and produced dialogue guide, Seeking a Shared, Safe Community, as a way to address pilot circle participant concerns, which included having a locally focused guide that focused primarily on building trust and relationships as the means to community change.

Dialogue circles are co-facilitated by at least one community member and one police officer, and it is worth noting that all but two of the facilitators have facilitated at least three dialogue circles and are eager to continue. In Spring 2017 we added three newly trained dialogue facilitators, who facilitated alongside more experienced facilitators. While dialogue circles are typically facilitated by two trained facilitators, the Police-Community Dialogue project has engaged anywhere from two to four facilitators, which fosters continual involvement of the facilitator corps and allows for mentoring of new facilitators. We are especially proud and encouraged by the Police-Community Dialogue facilitator corps, which now numbers 15 people, and we have received several requests to train additional facilitators.
One source of project feedback is about the performance of dialogue circle facilitators, which we receive in the form of a brief facilitator evaluation questionnaire. In the survey, we ask participants to assess the facilitators on a four point scale ("no," “some of the time,” “most of the time,” and “always”) based on the following questions:

- Were the facilitators well prepared for the discussion?
- Did the facilitators help the circle achieve its goals?
- Was the dialogue of some value to you?

Twenty-nine facilitator evaluations were received for the July 2016 to June 2017 project period and almost all participants responded with “most of the time” or “always” with respect to facilitator preparation, facilitator helping to achieve dialogue goals, and the dialogue being of some value to the participants.

Community member dialogue circle recruitment included people recommended by our facilitators and former dialogue participants and through organizations. With respect to organizations, these include people being recruited through our dialogue circle hosts, including the Hopps Memorial C.M.E. Church, the Southwest Community Center, Brady Faith Center, Westcott Community Center; other community organizations, including the Syracuse Rotary, Southside TNT, 100 Black Men, ACTS, SEIU 1199, Spanish Action League; and the Good Life Youth Foundation. We also recruited from faith institutions besides those listed above, including the Islamic Society of Central New York and Atonement Lutheran Church. We actively recruited from the New American communities of former refugees and immigrants, including the CNY RISE Center, formerly called the Turkish Cultural Center.

Established in Fall 2016 was the first youth Police-Community Dialogue, which recruited students from the Syracuse City School District Seeds of Peace Program and from the Teen Institute. An important new learning for us was to recruit from the 15 to 20 interns working each year at InterFaith Works, many of whom were students attending Bryant & Stratton and Onondaga Community College who also lived in the City of Syracuse. We attended and distributed flyers at community meetings and presentations at the Southside TNT and at the Onondaga Community College Tri-State Diversity Panel. From prior dialogue series, we had a list of 60 to 70 people who had expressed interest in participating.

We seek people who are affected negatively by police-community relations, especially those in South and West neighborhoods, and who want to share their own and understand others’ perspectives. InterFaith Works screens participants and promotes ethnic and gender diversity for dialogue circles.

InterFaith Works of Central New York
The recruitment of police officer participants is coordinated by the Syracuse Police Department, seeking those who want to deepen their relationships with the community. During the July 2016 to June 2017 project period, police officer facilitators led the recruitment process of other police officers.

The project goal was to convene nine dialogue circles and engage 100 people total. We convened six dialogue circles that engaged 76 people (participants and facilitators). Contributing to this was an effort to keep dialogue circles balanced in number between community members and police officers. For each of the Fall 2016 and Spring 2017 dialogue circle series, we had to reduce by one the number of dialogue circles because there were a disproportionate number of community members in relation to the number of police officers. We have found that the ideal dialogue circle recruitment tends to produce a 2:1 ratio of community members to police officers. When the ratio exceeds that, police officers are less inclined to participate.

The Youth Police-Community Dialogue is a new, unexpected, and innovative out-growth of the program and one circle is already planned for Fall 2017 at Public Service Learning Academy at Fowler High School.

**Participant Pre- and Post-survey Analysis**

Forty-one participants completed a pre-survey and 37 completed a post-survey. The discrepancy between the number of participants and the number of surveys completed can be attributed to several factors: surveys were not administered by the facilitators in one of the six dialogue circles; not all surveys were returned or people left the dialogue before having the opportunity to complete them; and some people did not attend either the first or the last session. The pre-and post-survey questions can be found in Attachment 3 of this report.

The survey instrument is designed to measure attitudinal change among participants between the time that they first enter the dialogue to the time of the dialogue’s conclusion. The expectation is that there will be a positive change, as measured by a Likert scale (participants enter in their perceptions from a range of one to ten, with one being the lowest rank and ten being the highest rank). Each pre- and post-survey contains one open-ended question. In the pre-survey, it is “What do you hope to accomplish by participating in this Police-Community Dialogue Circle?” and in the post-survey, it is “What do you think should happen next, both personally for you and...
for the Syracuse community?” Each survey instrument also asks how “hopeful” participants are that something will change as a result of the Police-Community Dialogue.

A sub-set of participants are either hopeful or seeking action to result from the dialogues (reflected in Graphic 1 on page 13 below). A representative response from this group is “start to find actions that will improve Syracuse.” This informs one of the recommendations listed above about the creation of action forums to bring all dialogue circle participants together.

Major analytic findings are presented below.

**Positive perceptions increased across all measured attitudes.** These are listed in order of magnitude, ranging from a 38% increase in the perception that community members are respectful in their interactions with police to an 11% increase in the perception that community members are concerned about public safety. Scores are on a ten-point scale, with one being the lowest and ten being the highest.
Chart 3: 29% increase in the perception that community members have a chance to get to know police

Average Participant Attitudinal Score
- Pre-survey
- Post-survey

Chart 4: 28% increase in the perception that community members understand the job of police

Average Participant Attitudinal Score
- Pre-survey
- Post-survey

InterFaith Works of Central New York
Chart 5: 25% increase in the perception that police are respectful in their interactions with community members

Chart 6: 25% increase in the perception that community members believe police officers fairly apply public safety rules
Of the 37 participants who returned a post-survey, 100% said that the dialogue circles should continue and/or that other actions, such as instituting the dialogues in schools, should occur. Of these responses, 57% of post-survey comments recommended continuing the dialogues in response to the question, “What do you think should happen next?” Other responses suggested additional actions that should occur; each theme in the graphic below reflects about 8% of the post-survey comments.

Graphic 1: responses to the question “What do you think should happen next?”
Participants are “hopeful” that something will change as a result of the dialogue. Participants had a series of scaled responses, which were “very hopeful,” “hopeful,” “somewhat hopeful,” “not very hopeful,” and “don’t know.”

Project Recommendations

Based on the above findings and empirical circle experiences, InterFaith Works recommends:

1. The Police-Community Dialogue Project continues to convene dialogue circles as a way to build trust and relationships between police officers and the community, based on dialogue facilitator and participant feedback.

2. The Syracuse Police Department expand its efforts to systematically recruit police officers to participate in dialogue circles through department meetings, roll calls, and other internal venues. Recruiting more officers will allow for an increased number of dialogue circles to be convened for each seasonal dialogue series.

3. The project expand from five to six sessions, with the sixth session being an “action forum” for all dialogue circle participants to convene together as a large group to discuss their shared experiences and define next steps.

4. InterFaith Works builds upon its community participant recruitment efforts and fosters media coverage to ensure that the widest array and diversity of people are participating in the dialogue circles.

5. Deliberate efforts be undertaken during 2017 as the current Chief of Police, who is a champion of the program, retires to ensure that the dialogues are institutionalized into police training and operations.

Forging improved relations between the community and police will pay significant dividends for the City of Syracuse and for its residents. Better relationships between police officers and community members will contribute to neighborhood safety and allow police officers to build the relationships that they need to more effectively do their jobs.

"I would highly recommend the Police-Community Dialogues continue – it is a very positive service to the community."

- Dialogue participant
## Overall Project Activities Summary

**January 2015 – June 2017**

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<tr>
<th>IFW Proposal Topic</th>
<th>Major Output(s)</th>
<th>Timeline</th>
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<tr>
<td>Curriculum Development</td>
<td>New curriculum finalized</td>
<td>January 2016</td>
</tr>
<tr>
<td></td>
<td>Curriculum modified for youth</td>
<td>October 2016</td>
</tr>
<tr>
<td></td>
<td>Curriculum updated</td>
<td>April 2017</td>
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<tr>
<td>Facilitator Training and Support</td>
<td>17 community and police facilitators trained</td>
<td>February 10-March 17, 2016</td>
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<tr>
<td></td>
<td></td>
<td>April 25 and 27, 2017</td>
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<tr>
<td></td>
<td></td>
<td>(20 hours total)</td>
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<td>Mid-point facilitator check-in</td>
<td>May 23, 2016 (2 hours)</td>
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<td>October 2016 (phone check-ins)</td>
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<tr>
<td></td>
<td>Facilitator debriefs</td>
<td>June 27, 2016 (2 hours)</td>
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<td>June 13, 2017 (2 hours)</td>
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<td>February 10-March 17, 2015</td>
</tr>
<tr>
<td></td>
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<td>May 10-June 14, 2016</td>
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<td>October 20-December 21, 2016</td>
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<tr>
<td></td>
<td></td>
<td>May 4-June 6, 2017</td>
</tr>
<tr>
<td></td>
<td>• Bethany Baptist Church</td>
<td>9 community, 4 police (13 ttl)</td>
</tr>
<tr>
<td></td>
<td>• Peacemaking Center</td>
<td>6 community, 3 police (9 ttl)</td>
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<tr>
<td></td>
<td>• Southwest Community Center (2 circles)</td>
<td>14 community, 7 police (21 ttl)</td>
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<td>• HOPPS Memorial Church</td>
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<td></td>
<td>• Westcott Community Center / Institute of Technology</td>
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<td></td>
<td>• InterFaith Works (3 circles)</td>
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<td></td>
<td>• Brady Faith Center</td>
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<td>Total</td>
<td>64 community, 38 police (102 ttl)</td>
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Attachment 1: Pre- and Post-surveys

City of Syracuse Police-Community Dialogue
Pre-Survey

The City of Syracuse Police-Community Dialogue is a series of five facilitated dialogue sessions designed to foster improved understanding and trust between the community and the City of Syracuse Police Department, as well as to begin to identify action items.

InterFaith Works of Central New York (www.interfaithworkscny.org) will facilitate the sessions and provide a summary evaluation of the dialogue program’s process. As part of this effort, please complete the brief survey below. Initials will be used only to match pre- and post-responses and will not be shared with anyone, publicly or privately, beyond InterFaith Works staff. Thank you.

Initials: __________

1. Using a scale of 1-10, with 1 being the lowest and 10 being the highest, rank the following statements:
   a. I think community members understand the job of Syracuse police ______
   b. I think community members are concerned about public safety ______
   c. I think community members have opportunities to get to know the police serving their community ______
   d. I think community members believe that police apply public safety rules fairly ______
   e. I think community members are respectful in their interactions with police ______
   f. I think police in Syracuse understand community members’ concerns ______
   g. I think police are respectful in their interactions with community members ______

2. How hopeful are you that something will change as a result of this dialogue?

<table>
<thead>
<tr>
<th>Very Hopeful</th>
<th>Hopeful</th>
<th>Somewhat Hopeful</th>
<th>Not very Hopeful</th>
<th>Don’t Know</th>
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<td>☐</td>
<td>☐</td>
<td>☐</td>
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</tbody>
</table>

3. What do you hope to accomplish from participating in this Police-Community dialogue circle?

If you have any questions, please contact Peter Willner, Director, InterFaith Works El-Hindi Center for Dialogue, at pwillner@interfaithworkscny.org or at (315) 449-3552, x102.
City of Syracuse Police-Community Dialogue
Post-Survey

The City of Syracuse Police-Community Dialogue is a series of five facilitated dialogue sessions designed to foster improved understanding and trust between the community and the City of Syracuse Police Department, as well as to begin to identify action items.

InterFaith Works of Central New York (www.interfaithworkscny.org) will facilitate the sessions and provide a summary evaluation of the dialogue program’s process. As part of this effort, please complete the brief survey below. Initials will be used only to match pre- and post-responses and will not be shared with anyone, publicly or privately, beyond InterFaith Works staff. Thank you.

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1. Using a scale of 1-10, with 1 being the lowest and 10 being the highest, rank the following statements:
   a. I think community members understand the job of Syracuse police ______
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   c. I think community members have opportunities to get to know the police serving their community ______
   d. I think community members believe that police apply public safety rules fairly ______
   e. I think community members are respectful in their interactions with police ______
   f. I think police in Syracuse understand community members’ concerns ______
   g. I think police are respectful in their interactions with community members ______

2. How hopeful are you that something will change as a result of this dialogue?

   Very Hopeful □ Hopeful □ Somewhat Hopeful □ Not very Hopeful □ Don’t Know □

3. What do you think should happen next, both personally for you and for the Syracuse community? (Please continue your answer on the back of this page, if necessary.)

If you have any questions, please contact Peter Willner, Director, InterFaith Works El-Hindi Center for Dialogue, at pwillner@interfaithworkscny.org or at (315) 449-3552, x102.
Attachment 2: Recruitment Flyer

You are invited to participate in
Seeking A Shared, Safe Community:
Syracuse Police-Community Dialogue

Seeking A Shared, Safe Community, sponsored by InterFaith Works’ El-Hindi Center for Dialogue, is a dialogue to help foster relationships, trust, and respect between police and the Syracuse Metropolitan Area. How can we better understand community and law enforcement perspectives? Is there any commonality among our traditions? Can we create better lives for ourselves and our neighbors?

What is a Dialogue Circle?
Small groups of 8-12 people are guided by 2-3 facilitators for five 2-hour sessions. Circle members get to know each other and discuss issues from many points of view. The facilitators create ground rules and keep the discussion going.

How do I Register?
If you are interested in participating in this program, please complete this form and return it to the address noted below. There is no fee for this program. Circles will be formed based on participant availability. You will be sent further information. If you would like additional information, please call Pete Willner at 449-3552, x102.

Yes, I am interested in participating: (Please print clearly)
Name: __________________________ Race or Ethnicity: __________________________
Address: __________________________ City __________ Zip: _____
Phone (indicate (H)ome, (C)ell or (W)ork): ____________ Email: ____________
Please check the circle(s) dates for which you are available.

InterFaith Works of CNY
ATTN: El-Hindi Center for Dialogue
1010 James Street, Syracuse, NY 13203
(315) 449-3552, x119; cfd@interfaithworkscny.org
www.interfaithworkscny.org

InterFaith Works of Central New York
About InterFaith Works and the El-Hindi Center for Dialogue

InterFaith Works was founded in 1976 to build bridges of understanding among people of different religions and across racial divides. In the U.S. climate of concern for interracial understanding during the decades of civil rights activity, InterFaith Works aligned to fulfill this important function. The agency was also ahead of the curve on creating interreligious understanding, working first among Catholics, Protestants, and Jews, and then expanding to include Muslims, Sikh, Buddhist, Mormon, Baha’i, and other faith groups. The need for this work heightened after the 9/11 terrorist attacks, and continues to serve as a vehicle to address hate towards those who are considered “different.”

MISSION: InterFaith Works of Central New York, through education, service and dialogue, affirms the dignity of each person and every faith community and works to create relationships and understanding among us.

VISION: InterFaith Works builds bridges of understanding to affirm the dignity of all people in Central New York. Working with the different faith communities and the diversity of the region’s people, we address deeply embedded social divisions. Informed and influenced by the values and ethics of the faith traditions, we work with the community to find common ground on its issues. Using the tools of interfaith and cross-cultural dialogue, we create life-changing experiences that lead to actions for the creation of a more equitable and loving community.

InterFaith Works' Ahmad & Elizabeth El-Hindi Center for Dialogue, established through a generous gift from the Ahmad & Elizabeth El-Hindi Foundation, serves as a regional hub for constructive community engagement and the important work of dialogue. We bring together disparate groups of people to foster mutual understanding and trust, and to find additional ways to work together for the betterment of our whole community, informing public policy and promoting community problem-solving. Dialogue programs address community concerns and encourage understanding across racial, ethnic, religious, and community differences.

The El-Hindi Center for Dialogue incorporates the ongoing work of the Community Wide Dialogue to End Racism—now the longest-running dialogue of its kind in the nation. Since 1995, more than 12,000 people have participated in more than 500 dialogue circles.