

Police-Community Relationship Pastoral Tools for Family Ministry

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Abstract : There Is A Weak Relationship Between The Police And The Community In South Africa. This Relationship Is Contrary To What The World Expects From Police Ministry – That Is Dedication And Firmness In Fulfilling Objective Of The Police. Nationally, The Police Are Tasked - ‘To Prevent, Combat And Investigate Crime, To Maintain Public Order, To Protect And Secure The Inhabitants Of The Republic And Their Property, And To Up Hold And Enforce The Law’. This Is In Collaboration With The Community They Serve. Today That Collaboration Is Sadly Lacking. Community Members Are Taking The Law Into Their Own Hands, As If The Police Don’t Exist. Mob Justice Is Common And Residents Are Left Stranded; The Majority Of Them No Longer Trust In The Police Force. The Police Take Too Long To Come To A Crime Scene, Or Don’t Show Up At All. Community Members Are Left With No Choice Than To Deal With Criminals Themselves. The Police Should Be Duty Bound To Quickly Respond To The Scene Of A Crime. The Situation Calls For The Pastoral Care Of The Police.

This Article Aims To Investigate And Describe Possible Ways That Can Re-Enforce Police Pastoral Care. It Is Critical Reflection On The Police-Community Relationship Within Southern Africa As A Whole.

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I. INTRODUCTION

There Is Lack Of Team Work Between The Police And The Community In Maintaining ‘Civil Order And To Investigate Breaches Of The Law’ (As Required By The Constitution Of The Republic Of South Africa, 1996:119). In Many Communities, People Use Mob Justice To Take Law Into Their Own Hands. This Is Total Disregard For The Police. But The Challenge Remains, If The Police Do Not Fulfil Their Duties What Should The People Do? Perhaps It Reveals That Police Officers Themselves Need Family Pastoral Care. Perpetrators Of Mob Justice And Criminals Too Need The Same Care. It Is The Responsibility Of The Church To Offer This Care. A Person May Wonder How This Can Be Possible For The Church. This Is Possible Through Church Members In The Family, School And Government As Civic And Civil Servants. The Police Alone Cannot Solve This Problem Of Crime And Moral Decadency. The Church Must Support Their Efforts (Diocese Of Mthatha 2008/2009:1–16).

This Is A Reflection On Police-Community Relationship As Pastoral Tool For The Church’s Family Care Ministry In South Africa. Community Often Accuse The Police Of Reluctance In Bringing To Justice Criminal Perpetrators In Communities: ‘Cops Take Too Long To Come To A Crime Scene, Or Don’t Show Up At All’ (Tebella2018:10). It Is Difficult To Find The Reason Why This Happens Within The Police Service. Perhaps Police Officers Are Also Facing The Dilemma Of Working Among Their Own Relatives, The Abuse They Receive From The Offensive Use Of Language, And Aggressive Violence. There Is Also The Community’s Failure To Report Criminal Case To Police, Child Neglect, Media Influence, And Neglect Of One’s Christian Heritage, Uncontrolled Behaviours Such As Sexual Urges In Society, Threats Of Violence, Etc. What Happens Is That Some Police Officers Also Get Entangled In Doing Evil Things Including Sexual Misconducts E.G .Rape (See Tv Report On Male Police Sexual Abuse Of Two Girl-Minors In Soweto, South Africa, On 15/03/2018)

The Article Exposes Lack Of Cooperation Between The Police And Community In Tackling Immoral And Criminal Behaviour In The Country. This Is Because The Police Lack Commitment To Provide A Quick Response To Criminal Activities. It Depicts How This Lack Has Affected The Country: Many People Get Involved In Taking The Law Into Their Own Hands, By Dealing With The Criminals By Themselves Through Illegal/Criminal And Violent Means. Conflicts Are Common In Different Areas (Contrary To Church Teaching). People Have Lost Jobs, Properties And Human Lives.

The Situation Calls For The Ministry Of Family Pastoral Care For The Police And The Community. This Can Begin At Home With The Family And School.

II. BACKGROUND AND PROBLEM STATEMENT

The Truth About South Africa: Like Any Other Country, There Are Various Immoral And Criminal Activities Going On In Southern Africa Which Call For Collaboration Between The Police And The Community. These Evil Activities Are So Many. Some Involve Are: Aggressive Violence Which Leads To Murder, Theft And Robbery, Child Neglect And Abuse, Sexual Misconduct Such As Rape, Human Abduction, Drug Abuse And So Forth. Perpetrators Are Peoples From All Spheres Of Life. Included Are Politicians, Social And Health Workers, School Administrators, Civil Servants, Domestic Workers (Men And Women), And Religious Leaders. Native And Foreign Nationals Are All Involved. It Reveals The Cause Of 'Xenophobia Violence' In South Africa, And Parliament's Decision To Send All Members To Visit Xenophobia Violence Hotspots To Speak Out Against Xenophobia (Parliament Of The Republic Of South Africa 2015:12-15).

Unfortunately Term-Work Seem To Be Missing Between The Police And Community In This Country, Because Of Poor Cooperation. Instead Of Calling The Police, People Use Mob Justice To Take The Law Into Their Own Hands As If The Police Don't Exist. Many South Africans Turn A Blind Eye To These Criminal And Immoral Activities. Some Attempt To Solve Them. But The Solutions Betray Them.

2.1. Mocking The Police

Without Reflecting On The Negative Effects Of Language In Human Relations, Individuals In Community Decide To Give Law Re-Enforcing Agents, Especially The Police, Nick-Names Such As 'The Men And Women In Blue' (Tebella 2018:10). In Agreement With Ngubane John (1995:144-151), This Is A Failure To Note Challenging Questions That Such Names Can Raise In The Mind Of Those To Whom They Are Given: 'Why Names? What Is Their Importance?' This Is Perhaps Because South African Police Officers Put On A Blue Uniform. Otherwise Names Express A Being's Place In The Universe. But Often Times The Police Are Associated With The Criminals, Bribers, Thieves, And So Forth. Perhaps For The Community This Use Of Nick-Names Is A Way Of Encouraging Police Officers To Take Serious Their Responsibilities In Curbing Crime Increase In The Country.

But The Community Seem To Forget Its Ignorance Of The Destructive Implications Of Language Use. Names Play Double Roles In Relationships. Names Can Be Used To Unite Or To Divide People Because Of Different Interpretations People Give To These Names. Ngubane (1995: 147) Highlights The Positive Use Of African Names In Baptism. The Author Points Out That, Names Express A Being's Place In The Universe. They Are Means Of Acknowledging That Beings Differ From One Another. In Many Ways And They Must Be Identified. Being In This Universe Need One Another: They Interact And Transact With One Another And Affect Each Other.

Negatively In Uganda Year 2007, There Were Reports Of Unacceptable Practices Of Language Use That Could Be Interpreted As Exploitation And Oppression Of Other Cultures (*New Vision Newspaper*, Uganda's National Newspaper 24th July 2007: Internet). Concepts Used By Some Communities And Community Members To Describe Different Groups In Society Shows Great Imbalance Because Of Using Names Such As 'Kafir' (La-Sa Landra 2004: 31), 'Dirty People' (Dradenya 2007) To Christians And 'Terrorists' To Muslims. Such Concepts Did Not Only Hold Back Good Human Relations Or Peace Efforts To Promote Humane Relationships Between Muslims And Christians, But They Also Hindered Inter-Religious Dialogue In Uganda. Based On The Religion Promoted By So Called 'Christians', And 'Muslims', It Was Clear That It Did Not Only Promote Inter-Religious Bridge-Building In The World, But It Also Served As A Hindrance To Inter-Religious Bridge-Building In The Country. In North Africa, It Has Led To The Division Of One Country Into Two Countries: Sudan And South Sudan.

A Reflection On 'Cops Must Start Dealing With Crime', Tebella Amos (2018:10) Reports In *Sowetan Newspaper* Of South Africa:

Nowadays, Some Officers Even Have Links To Criminals Who Buy Favours From Them With Bribes. We're Sick And Tired Of Murder, Theft, Rape And Child Abductions. More Often Than Not Undocumented Foreign Nationals Are Bribed To Commit Crimes On Behalf Of South Africans.

Though The Quotation Can Easily Be Misunderstood As Having A Negative Connotation, It Reveals That The Police Should Be Duty Bound To Quickly Respond To The Scene Of A Crime. Police Visibility Must Be Increased In Cbds And Communities, As It Discourages Criminals. Human Community Needs Committed Police Officers Who Will Deal With Criminals Without Fear Or Favour. Criminal Activities Have Become Very Sophisticated. The Community Needs More Capacitated Police Officers To Deal With Such/These Activities Effectively.

2.2. Killing Each Other

Many Police Officers Are Killed Daily In South Africa (See Sabc Radio Broadcast On 19 March, 2018). With Poor Cooperation Between The Police And The Community It Has Become Difficult To Find Out

People Or Group Of People Murdering Police Officers. It Is Only On Rare Occasions That Violent Perpetrators Against Police Officers Have Been Found And Brought To Justice.

Generally People Suspect Community Members Fight Out Police Officers Because Of Their Poor Response To Criminal Activities. If The Police Fail To Bring To Justice Their Relatives Caught In Criminal Activity, Anger Is Placed On The Police Officers.

2.3.Destructive Use Of Media

In Order To Address Criminal Issues Some Community Members Rush To Use Social Communication Media Broadcasting Stations. What The Media Is Supposed To Do Is To Expose Both The Negative And Positive Acts Of Both The Police And Community. However, This Often Depends On Decision Of The Journalist(S). S/He Can Decide To Focus Only On The Failure Of The Police - Rather Than Focusing On The Failure Of The Community. This Is What Often Happens In This Country. Although The Reason Is Not Known, It Seems Journalists Fear Being Victimized By The Community. Community Members Are The Majority Of The Population And Can Easily Intimidate Others, Including Journalists And The Relatively Small Number Of Police. It Is On Rare Occasions That The Media Are Genuinely Balanced.

There Are Moments When The Media Broadcast Tension Between The Police And The Ordinary Community Members. In Such Situations, The Police Talk Of The Bias Of Media. The Media Take Sides Against Police Officers. The Media- Instead Of Helping The Police In Dealing With Criminal Activities - Influence Others To Get Involved In Immoral And Criminal Activities, Including Aggressive Violence, Theft And Robbery, Drug Abuse And Rape.

2.4.Poor Salary Of Police Officers

Majority Of The Police Officers Have Families To Take Care Of. Perhaps Many Police Officers Are Now Tempted To Focus On Their Lack Of Remuneration Instead Of Addressing The Issue Of Crime In Human Society. They Continue Complaining Instead Of Dedicating Their Time To The Job Of Policing. Consequently They Also Suffer Psychologically. How Can They Manage To Cope Up With Their Situation Of Limited Income, Instead Of Solving Crime In Society?

It Is Possible That Such Thoughts Can Come To Mind And Paralyze A Committed Professional. As A Result S/He Can Get Entangled In Bribes Without Seeing The Negative Implications On Others (Community And Police Officers). S/He Is Seen As Corrupt. S/He Begins Getting Unacceptable Names As A Result. Consequently The Person Refuses To Be Committed To His Work.

III. NEGATIVE EFFECTS

There Are Multiple Negative Effects Of The Above Problem(S). They Are Presented In The Form Of Challenges That Affect People Holding Public Offices, 'Educated And Professionals', Social Development And Progress, And So Forth.

3.1.Challenges Exposed

However, The Problem(S) Presents A Huge Challenge That: 'Most Policemen And Women Are Too Stout To Chase After Criminals' (Tebella 2018:10). The Scorching Effects Of Social Impoverishment That Makes People With The Advantages Of Office Prone To Avariciousness When Appointed Custodians Of The People And Their Wealth. Many People See Public Office As A Chance To Get Rich. In A Way Portraying A Popular African Opinion, Which Says: 'In Many Countries Of Africa The Climate... Become So Warped That If One Does Not Get Rich While In Public Office, One Is Regarded As A Deviant' (Lwaminda, 2009:219). It Is A Very Sad Opinion.

It Points At So-Called 'Educated' And 'Professionals' In The Country As People Who Are Supposed To Redeem Not Only The Country But Also The Entire Continent Of Africa From The Briefly-Described Scenario. However, They Have 'Flouted The Imperatives Of Their Professions, Professional Standards, Ethics, And Integrity By Selling Off To Win Favours'. In A Way It Touches The 'Political Favours That Are Granted Without Compulsion' In This Country. As A Result, It Has Been Able To Cause Not Only 'Favouritism' But Also 'Nepotism And Breed Hatred, Antagonism And Animosity' (Lwaminda, 2009:220) In Community Within This Country.

3.2.Social Effects

Currently Social Development And Progress Are Impeded By The Human Community's Involvement In Criminal Activities Such As Mob Justice. Included Are The Destruction Of Properties And Loss Of Human Lives, Robbery And Theft. Some Of Them Such As Rape Are Perennial. In Exposition Of Mbeki (Former President Of South Africa) And Hiv/Aids, Gevissermark (2009:280)Reports One Of The Journalists Who

Published A Graphic Account Revealing That After 'Every 26 Seconds' There Was/Is A Rape In South Africa. In Such A Situation Some Community Members Were Able To Say:

The Rapist Bestows A Death Sentence And The State, By Refusing To Give Cheap Medication That Could Save Many Women, Becomes Executioner. I Thought The Death Sentence Was Out Lawed (Gerhart 1978:58).

United With This Many People Have Become Very Poor To The Extent Of Women And Girls Getting Involved In Sexual Promiscuity. Youth Are Victims Of Religious Conflict And Drug Abuse. Teenage Pregnancies And Human Migration Leading To Forced Displacement Have Become Common In The Country. The Youth Are Affected Physically, Psychologically, Behaviourally, And Socially.

Christian Heritage Is Weakened Or Denied. People Have Been, For Years, Brutalized And Terrorized Into A Culture Of Unquestioning Submission And Political Silence By Their Own Leaders. The Situation Of Women And Children In Such A Society Is Even Worse: Parents Become Stressed And Angry And Sometimes Even Neglect The Vulnerable Child. Looking At The Situation In South Africa And Concentrating On The Importance Of Police Commitment In Addressing The Issue Of Crime In The Country, The Study Noted That The Police Arrest And Punish People Who Commit Other Criminal Offences Without Counselling Them. Even Though The Police Are Fully Aware Of Crimes In The Country, They Are Unconcerned To Take Serious Action Against The Perpetrators Of Crime.

It Is Difficult To Find Clear Reasons That Make The Police Indifferent Or Unconcerned About Criminal Activities In The Country, Which Has Resulted In Multiple Immoral Activities. Police Enthusiasm In Dealing With Criminal Activities Such As Mob Justice In The Country Is Weak. The Challenge Is Great. The Police As God-Fearing Citizens Are Expected To Promote A Crime-Free Society In A God-Fearing Country Among God-Fearing People (See South African National Anthem). In Such A Situation The Church's Family Pastoral Care Ministry Must Respond In A Positive Manner.

IV. QUESTIONS GUIDING THE STUDY

The Key Question Guiding This Researched Study Is: How Can The Relationship Between The Police And Community Promote Church's Family Pastoral Care Ministry In South Africa?

Supplementary Questions Include: What Is The Problem With The Relationship Between The Police And The Community In South Africa?

What Is/Are The Root Cause(S) Of The Problem(S)?

How Can The Problem(S) Be Solved Pastorally?

Who Should Solve It/Them?

V. CAUSES OF POLICE RELUCTANCE

There Are Various Causes Of Police Reluctance In South Africa. In This Country, It Is The Human Resource Management Who Makes Assignment Of Police Officers According To Local Needs. Good Management Encourages Police To Tackle Crime And Immoral Behaviour In Society. Many Police Officers Have Now Turned To Respect Civil Rights Of This Management. An Indication - There Is, More Emphases On Community Rights (Civic Right) Than Law Enforcement In South Africa, Which Might Not Be True Because Of The Country Being Democratic Nation. Police Officers Also Find It Difficult To Arrest Their Own Blood Relatives Especially When They Are Involved In Criminal And Immoral Activities And Reported To Police Who Happened To Be A Brother Or A Relative. It Is Difficult To Know The Reasons. Maybe The Police Officers Fear The Consequences. Family Members Will Regard Them As Their Enemies. Police Also Fear For Their Lives After Witnessing Many Of Their Comrades Being Killed In The Struggle For A Crime Free/Moral Society Because Of Conflicts With The Community They Are Trying To Protect Against Aggression And Violence.

It Is On This Basis That Mob Justice Comes In. Many Communities Have Lost Trust In The Police. They Even Think That Police Are Collaborating With Criminals. Police Officers Have Been Labelled As Corrupt, People Who Receive Bribes And So Forth. Police Look At Themselves As People Who Are Under-Paid By The Government. Then Police Do Not Work Hand In Hand With The Community. It Is Needed That Community Policing Forum Act As Ears And Eyes Of The Police; But The Community Currently Do Not Report Criminal Activities In Their Community To The Police.

5.1. Rights Of Citizens And Rights Of Police!

Like Any Other People In The World, Contemporary Family Members In South Africa, Are Becoming Increasingly Conscious Of The Dignity Of The Human Person. More And More People Are Demanding That Men And Women Should Exercise Fully Their Own Judgment And Responsible Freedom In Their Actions. This Should Not Be Subject To The 'Pressure Of Coercion' (Vatican II's *Dignitashumanae*, 1965:1) But Be Inspired

By A Sense Of Duty. At The Same Time They Are Demanding Constitutional Limitation Of The Powers Of Government To Prevent Excessive Restriction Of The Rightful Freedom Of Individuals And Associations. This Demand For Freedom In Human Society Ideally Is Concerned With All People, Their Moral And Spiritual Values. But In Practice It Is Not True That The Right Of Every Person And Communities To Social And Civil Liberty And Well-Being Is Taken Seriously. In This Sense The Rights Of The Police And The Community Are Not Equally And Seriously Taken Into Account.

Often Times, The Society Blames The Police For Exercising Excessive Force While Calming Criminal Situations. The Police Officers Are Accused Of Killing Innocent People Instead Of Bringing To Justice The Criminal Perpetrators. Sometimes It Is True With Some Police Officers, But Sometimes It Is Not. Critical Reflection On The Situation Reveals A Total Failure Of The Community To Take Into Account The Complexity Of The Situation. For Example, Police Officers Facing Armed Gangs In The Community, Or Trying To Calm Aggressive Strike Groups Who Are Determined Not Only To Destroy Public Properties Such As Schools But Also Throw Stones At The Police And Exchange Fire With The Police Instead Of Surrendering. What Should The Police Office Do? The Police Often Throw Tie Gas, Exchange Fire With Them. Some Get Injured Or Killed. Police Officers Are Killed Also. Sometimes, As People Try To Run Away They Are Injured And Police Are Blamed. Many People Do Not See This As Self-Defence On The Side Of The Police. When Police Officers Don't Respond They Are Accused Of Cooperating With The Criminals. It Is An Unjust Society Indeed. It Reveals Citizens' Rights Are More Valued In The Country Than The Civil Rights Of The Police Officers.

5.2. Blood Relatives

Many Police Officers Fortunately Or Unfortunately Are Working Among Their Own People – I.E. With The Place Of Their Origin And Where They Are Born, And Their Blood Relatives. In A Way Reflecting Exact African Slogan Which Says: 'Blood Is Thicker Than Water'. It Is Difficult To Find Out Where This Idea Of Posting Police Officers To Work In Their Very Place Where Their Umbilical Cord Was Buried Or Fell. Perhaps This Was The Idea Of The Government To Solve The Problem Of Rampant Criminal Activities In The Area. This Idea Might As Well Come From The Police Officers Themselves In Agreement With Their Top Officials To Work Near Home, Like Many Other Civil Servants Are Doing In This Country. This Has Never Been A Good Option For The Police Working In South Africa Because It Does Not Only Lead To Police Reluctance In Dealing With Criminals In The Areas; But It Has Also Caused In The Police What Seaman Melvin (1972:86) Describes 'Feelings Of Powerlessness, Rootlessness, Lack Of Standards And Beliefs, And Self-Estrangement'. This Is Having No Clear Idea Of Their Personality Or Place, Not Even Belonging To Them-Selves.

Naturally It Is Difficult To Arrest Your Own Relatives Who Violate The Rule Of Law. What Happens When The Police Know Very Well The Criminal Is A Member Of Their Own Family? Many Tend Not To Report Or They Will Report Very Late When The Situation Is Already Calm. It Is Human That The Police Also Want To Avoid Conflict With Their Own Brothers And Sisters In Community. Otherwise Their Own Community Will Also Regard Them As Enemies Of The Family. Consequently Criminal Perpetrators Are Not Arrested And Brought To Justice And The Same Crime Continues To Affect The Community. The African Slogan That Blood Is Thicker Than Water Does Not Work With Police Ministry And Tackling The Problem Of Crime.

5.3. Use Of Offensive Language And Failure To Learn From Others

Based On The Problem Statement It Is Clear That Some Of The Key Causes For Police Officers Not To Respond Quickly To Criminal Activities In The Area Are The Use Of Language And Failure To Learn From Others. This Is Language Understood In Terms Of Words, Statements Or Terminologies. Language Is A Powerful Means Of Social Communication. As Social Communication Language Can Be Used To Build Or To Destroy Human Relations And Nations. Practical Examples Are Baraka Obama; Donald Trump And Numeiri Of Sudan Community Of South Africa Could And Can Still Learn From To Motivate Their Police Officers.

Baraka Obama, The President Of The United States Of America Used A Slogan 'We Can' As Language To Unite Americans And Built Nations. Donald Trump, Successor Of Obama, Decided To Use Another Slogan 'America First' As Language Hoping To Unite Americans. 'America First' Is Not Very Much Acceptable To Non-Citizens Of America Because It Excludes Others.

On September 8, 1983 The President Numeiri Of Sudan Announced The Imposition Of The New *Sharia* Provision In The Criminal Code (Sudan, 2000:1-4). Faith McDonnell, (1983:7) Commented: For The President Of Sudan, The 'Testimony Of A Non-Muslim Man Is Worth Only Half That Of A Muslim' Man. Nobody Can Fail To Note That This *Sharia* Underscored Floggings, Discrimination Against Non-Muslims. What Happened Was That 'Christians Protested Against The Imposition Of Islamic Laws On Non-Muslims' (Sudan 2000: 1 – 4). Included Were The 'Church Leaders In Sudan' And Uganda 'Protested Against The Cruelty Of Many Of The Punishments—Which They Said Degraded The Victims' And 'Dulled The Moral And Human Feelings Of The Nation' Sudan, 2000:6).

5.4.Dilemma: Work Or Wages

This Is Show That Like Any Other Human Being And Heads Of Domestic Family In South Africa, The Police Are Also Struggling For Their Livelihood And Livelihood Of Their Family Members. But They Are Always In Dilemma, Whether They Should Choose Of Work For Little Pay Or They Should Go Home To Work Do Other Things For Themselves And For Their Family Members, E.G. Children.Pope Francis (2013:36) Describes It Rightly - 'Financial System...Rules Rather Than Service' Even Though He Perceives It As 'A Rejection Of Ethics And A Rejection Of God'. It Is A Difficult Situation Because Of Not Earning A Living Wage. Society Requires The Police Force To Deal With Criminal Activities, But They Seem Not To Take Into Account Police Officers Living Conditions.

South African Catholic Bishops' Conference (Sabc) Reflects On Pope John Paul II's Encyclical Letter Entitled 'On Human Work' (In Latin: *Laboremexercens*). Pope John Paul II (1981: Internet) Says That Work And Mankind Are Linked In The Book Of Genesis. Human Kind Was Created 'In The Image Of God ... Male And Female' (Gen 1:17). They Were Commanded: 'Be Fruitful And Multiply, And Fill The Earth And Subdue It' (Gen 1: 27). This Is Show That The Proper Subject Of Work Continues To Be Human Being. It Is Linked To Dignity Of Human Work. It Is Societal And It Involves Family And Nation-Building. Work Constitutes A Foundation For The Formation Of Family Life, Which Is A Natural Right And Something That Humankind Is Called To Respect.

In A Way, Work Is A Condition For Making It Possible To Found A Family, Since The Family Requires The Means Of Subsistence Which Mankind Normally Gains Through Work. Work And Industriousness Also Influence The Whole Process Of Education In The Family, For The Very Reason That Everyone Becomes A Human Being Through , Among Other Things, Work And Becoming A Human Being Is Precisely The Main Purpose Of The Whole Process Of Education. Obviously Two Aspects Of Work In A Sense Come Into Play Here: The One Making Family Life And Its Upkeep Possible, And The Other Making Possible The Achievement Of The Purposes Of The Family Especially Education. Never The Less, These Two Aspects Of Work Are Linked To One Another And Are Mutually Complementary In Various Points.

Remuneration Which Will Suffice For Establishing And Properly Maintain A Family And For Providing Security For Its Future, Is Required For All Families And This Includes Families Of Members Of The Police Force. Such Remuneration Can Be Given Either Through What Is Called A Family Wage – That Is, A Single Salary Given To The Head Of The Family For Her/His Work, Sufficient For The Needs Of The Family Without The Other Spouse Have To Take Up Gainful Employment Outside The Home-Or Through Other Social Measures Such As Family Allowances Or Grants To Mothers Developing Themselves Exclusively To Their Families. These Grants Should Correspond To The Actual Needs, That Is, To The Number Of Dependents For As Long As They Are Not In A Position Of Assume Proper Responsibility For Their Own Lives (John Paul II, :59-60).

5.5.Fear Of Being Killed

Tebella Amos Mohlatsetse (2018:10) 'We Need Committed Police Officers (In South Africa) Who Will Deal With Criminals Without Fear Or Favour'. Police Are Human Beings And Living Things. Science Tells Us That All Living Things Respond To Stimulus. Complementary To This, Experience Tells Us All Human Beings React Negatively Towards Anything That Terminates Life On Earth. Moralists Tell Us That Human Beings Are Free And Responsible Beings. For This Reasons They Are Committed To Love Others Or Not To Love Them. In Complementing This, The Catechism Of The Catholic Church (Ccc 1994:431) Looks At All These As 'Imputability And Responsibility For An Action That Can Be Diminished Or Even Nullified By Ignorance, Inadvertence, Duress, Fear, Habit, Inordinate Attachments, And Other Psychological And Social Factors'. This Shows That, Every Act Directly Willed Is Imputable To Its Author, In This Context - The Police. This Is Not The 'Fear The Lord', Which 'Is The Beginning Of Wisdom' (Sir 1:11-25) But The Fear Being Killed Or Diminished Or Nullified By Ignorance.

Perhaps Also Fear Instilled By Ancestral Practices, Because Like Any Other African Communities, Majority Of South African Communities Still Believe They Are Controlled By Ancestral Spirits. Archbishop Tlhagalebuti Of Johannesburg (2016:26-27) Inside The World Wide Magazine Of The Church In Southern Africa – Open To The World Highlights 'In Such A World, Witchcraft ... Continue To Strive'. 'Many Christians Believe More In The Power Of Ancestral Spirits Than In The Power Of Christ And Saints'. For Him (Tlhagale 2016:24) Such Trust In Ancestral Practices Has Made The Behaviour Of Many South Africans (Black, White And Coloured) As Violent And 'Angry With Itself'. Here, The Archbishop Did Not Only Want To Indicate Rampant Tension Existing Between Different Human Relationships But Also Gender Violence That Exists In South Africa And It Has Made Ordinary Women 'Valued Like Pets' In The World (Tlhagale, 2016:24).

Swaim Matt (2011:14-18) Calls It 'A Form Of Distraction' And Made Them In Three Categories: (1) Fear Of Surrender: That Is To Show That The Marginalised Should Be Helped, The Peoples Of The World Should Live Together In Harmony, And Charity Holds A Primacy Of Place Among The Virtues. (2) Fear Of

Lack Of Time: This Is To Show One Of The Biggest Excuses Many Police Men And Women Give For An Inactive Response To Criminal Calls In South Africa Is Lack Of Time. This Is A Bit Ironic In An Age Where People Commonly Spend Several Hours Daily In Aimless Conversations In Using Mobile Phones, Online Activities Or Catching Up On Their Dvd Backlogs. But For Crime Calls They Do Not Have Time. (3) Fear Of The Impractical Nature Of Prayer': It Reveals Reasons Why Majority Of People Including Police Officers Neglect To The Church Because Of Prayer. Why Prayer? This Is Because Pray Urges People 'To Sacrifice' Something Important That Touches Their Life. Therefore, The Great Fear Of Those Who Neglect Prayer Is That They Will Have To Sacrifice Something Else – Something More Important, Something More Practical In The Process.

5.6. Other Causes

Furthermore, There Are Also More Other Causes, Such As Negative Media Influence, Child-Neglect And Complex Criminal Situations/Activities.

5.6.1. Negative Media Influence

As It Has Already Been Noted The Media Play A Dubious Role In Aiding Police Force When Dealing With Criminal And Immoral Issues Facing Community. Instead Of Supporting And Defending The Police, Media Broadcast Police As Criminal Perpetrators, People Who Promote Aggressive Violence In The Country Instead Of Bringing Criminals Into Justice. Police Are Seen As Killers Or Murderers, And Rude People And People Who Are Not Concerned About Others Who Suffer Or Are Violated. Perhaps South African Media Broadcasts Have Not Learned From What Happened With The Media In Rwanda. In 1994, A Radio Was Able To Incite So Much Hatred Between Two Tribes, Hutus And Tutsi, That It Led To Genocide.

If A Radio Can Bring Evil Into The Hearts Of So Many People Why Can't It Also Do Good. Radio Pacis In Uganda Is An Example Of A Radio Which Is Trying To Plant Seeds Of Peace And Development In The Hearts Of 5 Million Listeners Living In 7 Dioceses (Arua, Nebbi, Hoima And Gulu In Uganda; Mahagi In Congo; Yei And Torit In Southern Sudan) Through Programmes That Educate Towards Faith, Health, Agriculture, Ecology, Human Values (Radio Pacis Media Centre 2009: 14).

The Rwandan Radio Succeeded In Fermenting Evil In The Hearts Of So Many People In Rwanda During The Genocide. The Radio Station Even Located The Exact Places Where People Were Hiding For Their Lives.

In South Africa, A Poor Relationship Between The Community And The Police Has Had A Negative Impact On Police Work. Media Practitioners Need To Be Much More Supportive Of Genuine Police Efforts. Police Officers Hear The Negative Media Reports About Them. Police Can Act Negatively By Not Responding To Criminal Calls. Sometimes When A Community Is Angry With Certain Police Officers, They Look At All Police Officers As Victims. In Such A Situation Police Officers Fail To Report For Their Duties As They Fear Mob Justice.

Furthermore Instead Of Teaching People Crime Free And Moral Law Abiding Values, The Media Sometimes Introduce People Into Criminal And Immoral Behaviours. Media Speak About Violence, Robbery, Pornography, Rape And So Forth. Ordinary People Especially Young People Begin To Practice What They Hear In The Media. This Leads To An Increase Of Criminal And Immoral Attitudes In The Society. Parents And Community Do Nothing About It. What Can The Police Do? They 'Relax In Their Offices'. The Community Is Left Lamenting 'We're Sick And Tired Of Murder, Theft, Rape And Child Abductions' (Tebella 2018:10).

5.6.2. Child Neglect

This Is Common Phenomena In South Africa. The Majority Of Parents Do Not Take Seriously Their Responsibility For Rearing Children For National Community Building In The Country. It Is Unfortunate That Children Are Often Not Taken Care Of By Their Own Parents, But By Their Grandparents, The School, The Government And The Church, Or Even By Housekeepers, Aunts, And Uncles.

In South Africa The Majority Police Wo(Men) Are Young People Between 30 – 45 Years. Perhaps, As Children, Many Passed Through The Same Process Of Being Neglected By Parents. They Are Also Fully Aware Of Various Studies That Revealed Children Neglected One Way Or Another By Parents And Other Adults Sometimes Are Not Concerned With Community Values. They Easily Get Involved In Criminal And Immoral Activities, Such As Drug Abuse With Its Negative Effects (Theft, Accidents, Aggressive Violence, Etc), And Sexual Misconducts Such As Sexual Child Abuse, Rape And Incest (Sacbc 2013:1ff). These Young People Should Be Taken Care Of By Their Parents And The Community. Instead The Community, Like Their Parents, Is Not Bothered To Help. In Such A Situation Many Police Tend To Relax Or Tend To Report Later When Called Upon Because Parents And The Community Themselves Have Not Been Responsible.

VI. SUGGESTED SOLUTIONS

Everybody Is Called Upon To Solve The Above Problem. This Must Be In Relation To Family Pastoral Care. Waterhouse Henry (1980:12) In Engaging Encyclical Letter Of Pope John Xxiii On Human Rights And Duties Calls For Everybody 'To Form Societies', And To Show Human Beings Are 'Social By Nature'. As Social Beings, They Can Congregate In Communities For Their Mutual Benefit. To Produce Order In These Communities The Basic Requirement Is Mutual Recognition Of The Member's Rights And Duties. John Xxiii (1963:31) Associates 'Cooperating Together' As A Way Of Life In Which The Observance Of Rights And Duties Reaches A Progressively Higher Level.

6.1.Re-Evaluation Of Relationship And Society

This Can Begin With Relationship Between Individuals, Especially Between Police, Community/Society Members, Other Government Personnel. It Is To Find Out Whether There Is Recognition Of A Human Being As A Person, S/He Is Endowed With Intelligence And Free Will, Has Rights And Duties. Rightly And In Concurrence With Pius Xii, (1942) They Are Deeply 'Rooted In The Human Nature' And 'Can Never Be Surrendered'; Nor Has Anyone 'Power To Extinguish Them'.

Beginning With Rights, It Is Important For Everyone To Note And Recognize That Human Being (Regardless Of Being Police Officer, Community Member, And Other Government Personnel, Etc) Has A Right To Life, To Bodily Integrity And To The Means Suitable For The Decent Living - In Particular, Food Clothing, Shelter, Rest, Medical Care And Those Essential Public Services. It Is Also The State'S Duty To See That The Needs Are Met But Nationalisation Should Be Restricted To Those Matters Which Cannot Be Efficiently Performed By Private Enterprise, And Only To The Degree In Which Private Enterprise Cannot Cope. In This Sense It Must Be Noted That Freedom Comes First. That Is Because The State Exists For The Benefit Of The Citizen And Not Vice-Versa.

It Is On The Above Basis That Human(S) As 'Social And Belonging To A Group' (Eilers Franz-Josef 2002:195) Can Rightly Claim That S/He, Be Shown The Respect S/He Deserves And That Her/His Reputation Be Not Undermined. S/He Can Insist, Likewise, On Freedom To Search For Truth And Within The Limits Imposed By The Moral Order And The Common Good – To Publish Her/His Opinions And To Pursue Any Occupation. S/He Has Also The Right To Be Told The Truth About Public Events. All These Enable Different Groups Understudy To Respect Human Dignity.

6.2.Respect For Human Dignity

Respect For Human Dignity Is A Pressing Issue In South Africa - Not Only Between Police And Community. The Bible Constantly Continues To Remind Church Members Of 'Cain' Who 'Rose Up Against His Brother Abel, And Killed Him' (Gen 4:8). Pope John Paul Ii's Encyclical Letter *Evangelium Vitae* (1995:13) Speaks Of It As 'The Voice' Of The Brother's Blood Crying From The Ground As A Way Of Revealing 'The Root Violence Against Life'(Sacbc 1995:4). It Is A Way Of Associating Tensions Existing Between People In South Africa With What Is Happening In Other Parts Of The World.

In South Africa Every Individual Has To Become The Maternal Care Giver In The Family Pastoral Care Ministry. Every Threat To Human Dignity And Life Whether By The Police Or Community Is A Threat To The Family Pastoral Care Ministry. This Ministry Is Against Criminal And Immoral Behaviour. Paul Vi's *gaudium spes* 1965 [Hereafter Referred To As *Gs* 1965]:27, Catholic Family Pastoral Care Giver, Strongly Condemns Crimes And Attacks Against Human Life:

Whatever Is Opposed To Life Itself, Such As Any Type Of Murder, Genocide, Abortion, Euthanasia, Or Wilful Self-Destruction, Whatever Violates The Integrity Of The Human Person, Such As Mutilation, Torments Inflicted On Body Or Mind, Attempts To Coerce The Will Itself; Whatever Insults Human Dignity, Such As Subhuman Living Conditions, Arbitrary Imprisonment, Deportation, Slavery, Prostitution, The Selling Of Women And Children; As Well As Disgraceful Working Conditions, Where People Are Treated As Mere Instruments Of Gain Rather Than As Free And Responsible Persons, All These Things And Other Like Them Are Infamies Indeed (*Gs* 1965:27).

These Are Not Attitudes That Build The Community Rather They Poison Human Society. They Do More Harm To Those Who Practice Them Than To Those Who Suffer From The Injury. What Is Harmful To Human Beings Can Also Dishonour The Creator. There Is A Need For Education.

6.3.Education

Education Comes From The Word 'Educate', Which Refers To Giving 'Intellectual' Or 'Moral Instruction' To People Or Giving Training'. This Is Where Education Becomes 'The Process Of Teaching' Or 'Learning', Or 'The Theory And Practice Of Teaching' Others, Or 'Training In A Particular Subject' To Others (Soanes 2006:280). All Groups (Police, Community Members, Criminal, And Government) Need Education

That Will Enable Them To Become Moral Agents Through Practice Of What Is Humanly Good And The Right Thing To Do.

Furthermore With Right And Proper Education The Learner Becomes, One Day, A Teacher. As Teachers, They Will Be Able To Help Others To Promote Peace, Justice And Responsible Commitment In Society. Education Also Fosters Cooperation In Solving Crimes And Attacks Against Human Life.

6.4. Cooperation

There Is Need For Cooperation To Tackle The Problem Of Police Reluctance To Respond To Crime And Conflict Within The Community. It Is Not Only The Police That Must Be Involved In Accelerating This Cooperation But Also Other Institutions Such As The Family And The School. Pope Francis (2013:115, No.228) Puts It 'Build Communion Amidst Disagreement'. The Church Must Take The Lead. Family Pastoral Care Amidst Other Things Is The Task Of The Church In Nation Building. The Family Is Vital For Responsible Child Nurture. This Helps In Promoting Peaceful Community And Nation Building; Human Resource Management, Community Policing Forum And Youth Involvement In The Fight Against Drug Abuse And Other Criminal/Immoral Behaviours.

This Cooperation Must Be Based On A 'Spirit Of Brotherhood' (John Xxiii, 1963:98). Waterhouse Henry's New Translation And Commentary Of Pope John Xxiii's Encyclical Letter 'Pacem In Terris (1963) - Reflection On 'Human Rights And Duties' - View Cooperation As A Means Of Settling Mutual Relationship, As Truth And Justice Demands. When People Want To Profit By Them They Will Need To Cultivate A Spirit Of Partnership Which Will Help Them To Make The Most Of Their Combined Resources.

Today We See Flourishing Examples In The Economic Field, In Social And Political Matters, In Cultural Exchanges And In Attention Paid To Health And Sport. When Considering Such Cooperation Authority In The State Is Not To Be Confined To Subjects Within Its Frontiers, But Rather To Attend To The Country's Common Good, And This Cannot Be Divorced From The Good Of The Whole Human Family. In Complementing The Above Views, Waterhouse (1980:30, No. 99) Emphasises:

In Such Forms Of Cooperation Civil Community Should Not Injure One Another By Selfishly Seeking To Advance Their Own Interests. Instead They Should Combine Their Efforts To Gain Results Which Are Beyond The Capacity Of Any Single State.

This Is To Show That They Should Take Great Care To Ensure That What Benefits Some Does Not Bring Damage To Others.

6.5. Responsible Parental Care

Parents Need To Be Responsible To Take Care Of Their Children By Themselves Not Through Proxy - Other Adults (Grandparents, Aunts, Uncles And House Helpers) And Institutions (Such As School, Church And Prison). The Right To Care For The Children And To Educate Them Belongs Primarily To The Parents. Perhaps This Is Reason Pius XI (1927), Spelled Out In Greater Detail In The Encyclical '*Divini illius magistri*' Parental Rights And Responsibilities In Education Of Their Children.

They Are Reiterated In The Decree On Education Of The Second Vatican Council Which Also Reminds Everybody That The Assistance Which The State Gives In Providing Schools Etc, Is Subject To The Principle Of Subsidiarity, I.E. The State Should Not Absorb Lesser Bodies Which Can Fulfil Their Tasks Efficiently. This Is To Show That Everything Must Be Directed Towards Strengthening The Family. Social Policy In South Africa Has Inevitably Been Influenced By The Prevailing Political Philosophies Which Have Revolved For The Most Part Around The Two Poles Of The Individual And The State, Not The Family And The State.

In South Africa, There Has Been A Great Deal Of Legislation To Protect Children; The Benefits Desired Through Education, Family Allowances, Etc, Have Sometimes Been Nullified By Other Social Measures In The Areas Of Housing And Pensioners Grant, Which Have Put Extra Strains On Family Life. Good Human Relationship Begins At Home Between Parents And Children. Good Society Is Just An Extension And Reflection Of Good Parent-Child Relationship. In South Africa There Are Lobbies Which Can Bring Pressure To Bear On Parliament For The Benefit Of Individuals; There Is No Powerful Union To Plead For The Rights Or Protection Of The Family.

The Police Are Professional Representatives Of Government. Government Is A Major Institution For The Promotion Of The Common Good. This Necessitates Sacrifice For The Good Of All People In Society. Achievement Of The Common Good Requires Collaboration Between Government And Society. There Should Be Good Cooperation Between Community, Society And The Police. Police Is There For The Promotion Of Peace In All Communities. Community Must Support The Police By Reporting Criminal Activities, And Police Must Respond To The Community's Needs. Patience Is Important Between The Different Stakeholders In Situations Of Tension. This Tension Must Be Healed And Relationships Strengthened.

6.6. Patience

Like The Buddhists, Police And Community Members Need Patience To Heal Anger Existing Between Them. It Is A Challenging Suggestion ‘Why Patience?’ (The Dalai Lama 1999: Vii-Viii). It Is A Suggestion That Has A Universal Teaching Scope, One That Appeals To Police And Community Alike, It Is Practical In Sense That One Can Bring Into Everyday Life. There Is A Lack Of Understanding Of Patience, And Its Reflection In The Overwhelming Dominance Of Anger, Is Endemic To Our Human Culture In South Africa. Anger Is One Of The Roots That Cause So Much Unhappiness, Suffering, Discord, And Violence In The World Today. It Is Expressed A Hundred Times A Day In The Mass Media, Especially Television, Internet, Radios And Newspapers, Etc. Anger Is Found In How We Settle Disputes In Our Highly-Litigious Society; In How Our Leaders Conduct Themselves In The Halls Of Congress; In The Increase Of Domestic Violence And Child Abuse And Neglect; And In The Sense Of Self-Hating And Self-Loathing That Pervades Our Culture. Politeness, Kindness, Patience And Compassion Often Seem Part Of Legendary Past.

It Reflects Jinpathuptengenshe’s (1999: Vii) Introduction Of The Book Entitled ‘Healing Anger’. It Was A Story About The Challenge Of Patience, And It Presents An Encounter Between A Hermit And A Herdsman. According To The Author, The Hermit Was Living Alone In The Mounts. One Day, A Herdsman Happened To Pass By His Cave. Intrigued, The Herdsman Shouted At The Hermit And Asked, ‘What Are You Doing Alone In The Middle Of Nowhere?’ The Hermit Replied, ‘I Am Meditating’. ‘What Are You Meditating On?’ Asked The Herdsman. ‘On Patience’, Said The Hermit. There Was A Moment Of Silence. After A While, The Herdsman Decided To Leave. Just As He Turned To Go, He Looked Back At The Hermit And Shouted, ‘By The Way, You Go To Hell!’ ‘What Do You Mean?’ You Go To Hell!’ Came Flying Back. The Herdsman Laughed And Reminded The Hermit That, He Was Supposed To Be Practicing Patience!”

It Is Simply Story Wonderfully Illustrates The Key Challenge For Someone Who Wishes To Practice Patience: In A Situation Which Would Ordinarily Give Rise To An Outburst Of Anger, How Can We Remain Calm And Positive? Many South Africans Seem To Forget That One Moment Of Anger Can Wipe Out A Lifetime Of Merit. At First This Looks A Harsh Statement, But Upon Reflection It Makes A Great Deal Of Sense. When We Get Angry With Someone We Are Often Unaware Of The Effect It Has On That Person, Let Alone The Ripple Effect It Causes. Nonetheless, It Does Indeed Have A Ripple Effect: That Person Does Not Hang On To The Anger But Passes It On Perhaps Repeatedly. The Antidote To Anger Is Patience, And So That Dissemination Of Wisdom Regarding Patience Becomes A Critical Need In These Times Of Need Between The South African Police And The Community.

This Above Challenge Is Not Restricted To Religious Practitioners Alone. It Is A Challenge Each Of Us Face As We Try To Live Our Lives With A Degree Of Human Dignity And Decency. At Nearly Every Turn We Are Confronted With Situations That Test The Limits Of Our Patience And Tolerance. Be It Within Our Family, In The Work Environment, Or Simply When Interacting With Others, Often Our Prejudices Are Revealed, Our Beliefs Challenged And Our Self-Image Threatened. It Is In These Moments That Our Inner Resources Are Most Called Upon. All Of These, Shantideva Would Say, ‘Tests Our Character, Revealing How Far We Have Developed Our Capacity For Patience And Tolerance’ (Lama 1999:Vii). This Is Because Patience Is Something That Cannot Be Cultivated In Isolation From Others People. In Fact, It Is A Quality That Can Arise Only Within The Context Of Our Interaction With Others, Especially With Fellow Human Beings. The Hermit’s Spontaneously Response Shows His Inner Development To Have Been As Unstable As A Child’s Sand Castle. It Is One Thing To Immerse Oneself In Warm Thoughts Of Tolerance And Compassion Towards Others In The Unchallenged Environment Of Solitude, But It Is Entirely A Different Matter To Live These Ideas In Ones’ Day-To-Day Interactions With Real People. This Is Of Course Not To Belittle The Importance Of Silent Meditation. Such Solitary Practices Internalize Insights Which Otherwise Would Remain Only At The Level Of Intellectual Knowledge. And Like Most Ancient Indian Religious Traditions, Buddhism Advocates Meditation As A Key Element Of The Spiritual Path. But The Fact Remains That The True Test Of Patience Comes Only In The Context Of Interaction With Others. Complementary To The Above Suggestions Is Need Of Language/Terminological Sensitivity In Human Relations.

6.7. Terminological Sensitivity And The Media

Language Terminology And The Media Are Means Of Communication. Critical Observation Reveals Lots Of Languages That Can Easily Be Misunderstood And Interpreted By The Receivers As Offensive. So, Both South African Community And Police Officers Need To Be Sensitive To Terminologies That They Use To Communicate Information To Each Other. In South Africa Of Today Sometime Back, Professor Manganyi(1978:77) Of Psychology University Of Transkei Rightly Stated:

Language, As Communication Flourishes ... In A Climate Of Freedom – In A Climate Within Which Paradoxically Individual Identity Is Cherished More Than Collective Or Group Identity.

Even Though It Has Not Been Very Clear, Why Police Sometimes Fail To Respond To Criminal Activities That Affect Individual And Community, Perhaps Some Of Them Were Angered By Destructive Language Use. Gibbs

Nancy (2011:50), Illumines That ‘There Is No Tolerance Of Behaviour That Is Abusive, Aggressive, Offensive Or Otherwise Ill-Mannered’ Because ‘The Language Is Stern’. It Is Important Always To Be Aware And Try To Avoid Concepts That People Know Very Well When Used Of Others. It Can Easily Lead To Tension. Similarly Family Members Must Avoid Associating People With Words That Will Make Them Angry And Divide People. It Is Better Always To Use Terms That Build Relationships, Community, And Unite People, In This Case, The Police And The Community. The Media Have A Major Responsibility In This Regard.

The Media As An Instrument Of Social Communication Has To Disseminate Information. This Is Not Supposed To Be Any Information Regardless Of Audience (Children And Adult, And Effects) But This Is To Be Information That Can Build Human Relationships. Media Need To Be Sensitive To Their Audience And The Effects Their Communication Will Have On Them. The Media Message Must Always Be For General Public Consumption. All These Suggestions Should Not Be An Excuse For Neglecting Our Christian Heritage Because Christianity Promotes Not Only Religious Values But Human Values.

6.8.Christian Heritage

Our Christian Heritage Promotes Family Pastoral Care Ministry. Our Christian Heritage Draws Its Strength From Jesus Christ. He Is The Product Of A Human Family, And The Perfect Family Pastoral Care Minister Himself. He Defended Those Neglected By Society. He Healed The Sick, Cured Lepers, Ate With Tax Collectors, And He Was A Friend Of Prostitutes; He Fed Hungry, He Was A Friend Of Children, And Young People.

Such Christian Characteristics Are Often Present In The Church. Neglecting The Church, For Many Police Officers And The Community, Is Neglecting Their Christian Heritage. If Conflicting Situations Between Police And Community Are To Be Resolved, Both Need To Attend Church - Not Just To Make Them Christians, But To Gain Insight Into Christian Values.

VII. CONCLUSION

This Topic Is Complex. There Has Been Poor Communication Between The Media, The Police And The Community. There Is Need For Responsible Dialogue. Forums To Represent Each Group Are Required If The Issue Of Criminal Activity Is To Be Positively Addressed. Government Officers Must Also Be Included In This Dialogue. This Dialogue Will Be Greatly Enriched By Members Of These Different Forums Who Embrace Christian And Other Religious Values. There Is No Substitute For Practicing One’s Religious Faith. Religious Values Will Be Reflected In The Commitment, Honesty And Integrity Of Those Involved In This Ongoing Dialogue. Communication Will Flourish, The Community Will Be Served, And Criminal Activity Greatly Reduced, Where Leaders Of Integrity Embrace With Courage The Long And Demanding Path That Leads To Justice And Peace.

It Has Been Contention Of This Study That Unity Must Prevail Over Conflict. Conflict Can Never Be Totally Ignored Or Concealed In Human Relationship. It Can To Be Faced And It Must Be Faced. Because When People Remain Trapped In Conflict, They Continue To Lose Their Perspective, Horizons, Shrink And Reality Itself Begins To Fall Apart. In The Midst Of Conflict They Loss Their Sense Of The Profound Unity Of Reality.

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