The Brave New World as it is envisaged by leaders in the police field may be a world of problem-oriented policing, a world of community-oriented policing, or a combination of the two. The distinction between fashionable concepts is not neat; there are many students who at times regard one concept as subservient to the other. Trojanowicz and Bucqueroux (1990a), for example, write that “in essence, solving problems is an important aspect of Community Policing, and a department that encourages its officers to use Problem-Oriented techniques can make greater use of their potential as part of a Community Policing approach” (p. 10). Goldstein (1987) has similarly written that “I would argue that a fully developed concept of what we now allude to by “community policing” could provide the umbrella under which a more integrated strategy for improving the quality of policing could be constructed” (p. 8).

Another problem lies in the fact that “community policing” has a wide range of connotations. Wycoff (1988) points out that "Community-oriented" is one of those terms that simultaneously suggests so much that is general and so little that is specific that it risks being a barrier rather than a bridge to discourse about developments in policing. Unfortunately, the barrier can assume the illusory shape of a bridge… People…can converse at length before discovering they are talking about different entities bearing the same name.

This seems currently to be the risk in trying to discuss different experiences of what various observers may refer to as community-oriented policing. (pp. 103–104)

Some partisans of community policing see the approach as a composite of social work, community organizing, and sainthood, with a
deemphasis of traditional enforcement. Trojanowicz and Bucqueroux (1990a) define the goal of community policing as "to solve the problems of crime, fear of crime, physical and social disorder, and neighborhood decay." They write that the community police officer (CPO) must be a person of tremendous ingenuity. He or she must be a leader because "solutions to contemporary community problems demand freeing both people and police to explore creative, new ways to address neighborhood concerns beyond a narrow focus on individual crime incidents." The CPO must be "a new breed of line officer... the direct link between the police and people in the community." The linkage "demands continuous, sustained contact with the law abiding people in the community so that together they can explore creative new solutions to local concerns involving crime, fear of crime, disorder, and decay, with private citizens serving as unpaid volunteers" (p. xiii).

Community police officers are often seen as mobilizers of citizens, as "creators of community" in neighborhoods in which disorganization and apathy are endemic. One assumption here is that crime problems can come to interest neighborhood people to such an extent that they can be energized into collective action. In an editorial supportive of community policing, for example, the New York Times proclaimed that

> The need grows ever more obvious. Like other cities, all of New York suffers profoundly from the collapse of institutions in poor neighborhoods. And many residents now find urgent, fundamental reasons to re-establish them around the issues of drugs and crime. Community policing programs are designed to develop that process. (February 7, 1990)

Elsewhere, the New York Times wrote of the introduction of CPOs that "at best they can help create a more orderly neighborhood, freer of intimidation, where urban decay is stalled or turned back" (Malcolm, 1990).

Another set of associations lies in the proliferation of nostalgic connotations when "community" is attached to "policing." The juxtaposition of these words evokes images of beat cops (usually with brogues) giving homespun and salubrious advice. It also evokes a view of lighted windows of storefronts in deteriorated neighborhoods where friendly persons in blazers protect the poor from predation.

In looking for common themes among the sorts of definitions that are—at least, implicitly—used by persons who run mainline community-oriented programs, Wycoff (1988) concludes that

> Philosophically, the programs tend to have in common the belief that police and citizens should experience a larger number of nonthreatening, supportive interactions that should include efforts by police to

1. Listen to citizens, including those who are neither victims nor perpetrators of crimes;