7 Generations Movement Collective

Report in Fulfillment of Part A and Part B of Contract to the Town of Amherst

Valencia Harvey, Sonji Johnson-Anderson, PhD, Katie A. Lazdowski, PhD, Terry Mullen, Demetria Rougeaux Shabazz, PhD

Submitted to the Community Safety Working Group on May 4, 2021

EXECUTIVE SUMMARY

The Community Safety Working Group is an ad hoc committee in the Town of Amherst charged with making recommendations on alternative ways of providing public safety services to the community and to make recommendations on reforms to the current organizational and oversight structures of the Amherst Police Department.

This report is in fulfillment of two contractual agreements awarded to the Seven Generations Movement Collective (7GenMC), March 2, 2021, a consulting firm to research community views on local policing practices, and identify, on behalf of the CSWG, alternatives to current policing practices especially as it relates to vulnerable community members, mental health, homeless and addiction services. Since November 2020, the primarily BIPOC eight person appointed board has met weekly to discuss, offer a public forum, as a means of educating themselves and others on public safety in order to propose recommendations for a safe and welcoming community for all.

7GenMC had six weeks to research, analyze the data, and write a report to submit to the CSWG and to the Town for consideration. Overall, our recommendation is to retain the CSWG as an oversight board for public safety, and to assure equity and diversity.

Despite the short window of time, our findings and recommendations emerge from the work we were hired and tasked to complete by May 1, 2020. The original contract specified two separate reports which were submitted in the preliminary phase of this project. However 7GenMC has opted to combine the two reports in order to make a comprehensive recommendation based on the totality of the findings.

The CSWG hired 7GenMC to conduct outreach, study, and report on the following topics:

Part A -- Conduct Outreach in Amherst regarding community safety and experiences with the Amherst Police Department

1. Used Participatory Action Research (PAR) to gather input from marginalized populations through intersectional data collection, especially from those who are most vulnerable: BIPOC and AAPI communities
2. Due to Covid19 restrictions, outreach included virtual focus groups, and interviews
3. Analyzed all results and data (qualitative and quantitative) received as a result of participatory action research methods and other public outreach efforts by both Contractor and CSWG, and provided insights and conclusions to the CSWG.
4. The insights and conclusions were in the form of a presentation to the CSWG at its Wednesday, April 28, 2021 meeting. The analysis included statistical analysis of data on police interactions with the public to determine whether or not any racial disproportionalities are statistically significant.
5. A timeline and budget was provided along with options for implementation of the CSWG's recommendations including realistic timelines with budget estimates.
6. Working with the CSWG, 7GenMC prepared a preliminary report summarizing and combining the CSWG's advisory recommendations.

a. The report includes options for consideration by the CSWG for implementing short-term and long-term goals regarding community safety.
b. Recommendations - approved by CSWG - on alternative ways of providing public safety services to the community.
c. A timeline for implementation of the CSWG's recommendations, developed in consultation with CSWG.
d. Budget estimates for implementation (including any phased-in strategies) of the CSWG's recommendations, developed in consultation with CSWG

Part B -- Provide expertise on emerging trends in policing, relevant reform/defunding efforts, and alternative community safety services.

1. Reviewed emerging national trends in policing, relevant reform/defunding efforts, and alternative community safety services.
2. Utilized Participatory Action Research and other appropriate methods, 7GenMC researched alternative means of offering community safety services outside of the Amherst Police Department (APD), including services that utilized "peer specialists," and peer-led resources that have been successful in other communities.
3. Provided research on the goals, rationale, and recommendations of the movement to defund police and how they might inform the work of CSWG.
4. Provided options for alternative safety services (including services that utilize "peer specialists") and reform of APD that help the Town meet its announced goal of ending structural racism and achieving racial equity for local black, indigenous, and people of color (BIPOC) individuals and communities.
    a. Some of these recommendations will support APD and alternative service providers to be proactively anti-racist, (not just non-racist) help dismantle white dominance in Amherst, prioritize the needs of people and communities of color, and reduce or eliminate the sense of threat that some communities experience from police.
5. Researched other communities exploring police reform and the role of peer support services in recovery and resiliency care.
6. Provided expertise on community mental health needs and on reimagining how the Town meets these needs.
7. Provided options for implementation of the CSWG's recommendations including realistic timelines with budget estimates.
8. Contractor will work with CSWG to develop a variety of possibilities and timelines for the Town to implement CSWG's recommendations.
9. Report summarized the CSWG's advisory recommendations on alternative ways of providing public safety services to the community.

The 7 Generations Movement Collective (7GenMC) submits this report to the Town of Amherst Community Safety Working Group (henceforth CSWG) to assist in its exploration of the impact of public safety services on traditionally marginalized community members, including people who identify as Black Indigenous People of Color and Asian American Pacific Islander. (In this report we will use the term BIPOC to encompass all groups who make up the global majority.)

The research featured herein was conducted at a time when simultaneous diseases were infecting our nation. At the time of writing, Covid19 has killed more than 3 million people globally, and explicit acts of white supremacy shake the nation. CSWG hosted community forums just days after the United States Capitol was attacked by a mob of white supremacist Trump supporters who attempted to overturn his election defeat through violence and acts of terror as Congress gathered to count electoral votes. More recently, Community Ambassadors involved in this research were participating in workshops via Zoom as jury selection was taking place in Minneapolis for Derrick Chauvin's trial for the murder and manslaughter of George Floyd. As we write this report, Daunte Wright's death, (a young Black man who was killed by the police "by accident") fuels ongoing protests nationwide. Within hours of the jury verdict that Chauvin was guilty, 16-year-old Ma'Khia Bryant became the most recent victim of police brutality, killed in Columbus Ohio. She follows Rayshard Brooks, Daniel Prude, Breonna Taylor, Atatiana Jefferson, Stephon Clark, Botham Jean and so many other BIPOC who have had deadly encounters with police before her.

The current reality of policing in the United States is rooted in our nation's history. Policing in the United States dates back to British North American colonial slavery (the 1600s), through Jim Crow segregation (early 1900s), COINTELPRO (Federal surveillance in the 1950-70s), the War on Drugs (1980s), to mass-incarceration and surveillance of Black and Brown populations in the new millennia. Origins of modern day U.S. police departments "were both designed to control the behaviors of minorities" through "slave patrols and night watches" (National Constable Association, 1995). As early as the colonial period, indigenous peoples were appointed as constables and employed to control and surveil other Native Americans and in the early 1700s, white southerners in the Carolinas developed the nation's first slave patrols, or as they were commonly referred to, "patty rollers" (Stolberg, 2012). This brief overview reveals

how deeply ingrained policing falls within the fabric of American history and society at the local, state, and national levels.

Policing, mass-incarceration, and police brutality are a few aspects of what scholars refer to as the carceral state, which is "woven through American society ... reaching far beyond the formal criminal justice system" (Hernández, Muhammad and Thompson, 2015). The carceral state, "booms along the blurred line between policing and militarism, and is embedded within [all] institutions" (Hernández et al., 2015). Carceral state research such as the "prison industrial complex," and the "school to prison pipeline" demonstrates the impact and effect of over-policing and the cumulative harm it exacts on the communities overtime (Fronius, Persson, Guckenburg and Petrosino, 2016; Goodwin, Shepard and Sloan, 2018).

Surveillance and targeting of BIPOC are common and harmful expressions of the carceral state. Although most Americans are subject to some form of biometric tracking and scanning, vulnerable communities are more affected by the local and national surveillance by police. Technologies "subject us all to its gaze, but not equally so. Its power touches everyone, but its hand is heaviest in communities already disadvantaged by their poverty, race, religion, ethnicity, and immigration status" (Gellman and Adler-Bell, 2017). Simone Browne's 2015 work, *Dark Matters: On the Surveillance of Blackness*, demonstrates the continuous nature of the carceral state and policing as it examines the use of technology to surveil and target BIPOC bodies both historically and contemporarily. Pointing to the notes from slave ships and other archival data, Browne compares the transatlantic slave trade and the tracking of cargo during the slave trade to the modern surviellance methods used by TSA and Google Maps tracking technologies..

The carceral state is made evident in ways policing is carried out in the US on a national and local scale. The BIPOC population, in particular Black Americans, are 2.5 times more likely than whites to be killed by police (statistica.com) and for example in 2019, 24% of all police killings were of Black Americans, who make up only 13% of the U.S. population. Data show that in addition to experiencing violence or death by police, BIPOC are targeted and are more likely to be pulled over by police while driving. Baumgartner, Epp, and Shoub (2018) examined the trends in traffic stops in North Carolina. Their examination of over 20 million traffic stops shows that Black Americans are 63% more likely to be stopped by police, despite driving 16% less than white Americans. Additionally, Black citizens are 115% more likely to be searched in a traffic stop, although contraband was more frequently found in the cars of white citizens.

Co-author Kelsey Shoub notes, " 'driving while Black' is very much a thing; it's everywhere and it's not just a North Carolina or a Southern problem but across the United States." Similar to the experiences of BIPOC persons nationally, over surveillance of BIPOC residents in Amherst occurs regularly and when interviewed, BIPOC residents expressed experiences of over surveillance on the streets, and in their neighborhoods, and even in their homes.

Policing in Amherst

"The evolution of policing has changed a lot since I became a police officer." *Chief Livingstone, Amherst Police Department employee since 1978, CSWG meeting April 21, 2021*

As Chief Livingstone's words identify above, the Department and policing in general has changed and has increased in complexity. The police are tasked not only to "protect," but to serve more and more in the capacity of social worker.

It is within our nation's historical and contemporary contexts that we examined the state of policing in Amherst. Amherst uses a community policing model that includes practices of surveillance and patrols which differ by neighborhood in terms of frequency and types of calls. Police Chief memos from 2009 and 2012 describe the goals and methods of sector-based community policing practiced by the APD. As outlined in the 2009 memo, Amherst policies that specifically encourage community policing include practices such as:

- ❏ Provide high-visibility proactive patrols of entire sector
- ❏ Direct patrols to specific problem-oriented areas.
- ❏ Identify quality of life issues; hazards; potential problem areas; and other areas of concerns.
- ❏ Identify specific problem-oriented areas of town and direct patrols to those areas.
- ❏ Use specialized patrol techniques to ensure the safety of citizens; enforce laws, and bylaws; protect businesses and residential property, identify and apprehend offenders. (Livingstone, 2009)

In a memo dated a few years later, Chief Livingstone describes the sector-based approach.

> All facets of the agency are required to change their way of thinking about community oriented policing for Sector Based Policing and assignments to be successful. Patrol Officers are expected to problem solve issues, so that repeat offenses/incidents, repeat offenders are addressed accordingly to prevent crime, reduce repeat calls and improve efficiency. Officers will identify partners to assist in

> developing strategies to problem solve issues of shared concern...Getting out, walking around, and talking with the community are basic steps that are expected. Regardless of the shift, officers can tailor their response to their specific stakeholder. The agency created 6 sectors so that the outreach would be manageable. (Livingstone, 2012)

The sectors still remain today, in 2021 close to a decade since the memo was written. Amherst is divided into six sectors:

Figure 1.

Sectors of Community Policing in Amherst

North West District	North East District
Center West District	Center East District
South West District	South East District

The community policing approach is still used today. In fact, the most recent (FY22) Amherst Police budget reflects an expanded Community Policing through Environmental Design (CPTED) approach. This expands community policing to additional neighborhoods identified as potential "problem areas." This expansion has also resulted in the creation of a full-time community outreach officer who focuses on the downtown business district.

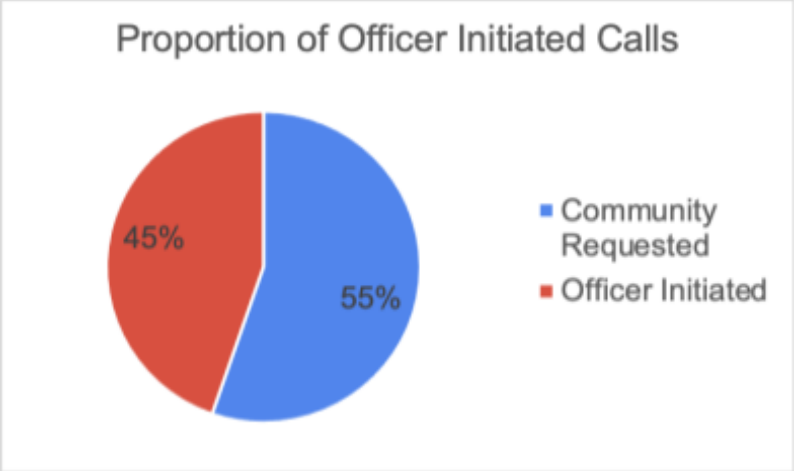

Chart 1: The proportion of calls from May 2019 to May 2020 that were officer initiated (red 45%) vs community requested (blue 55%).

Recent data from the local organization Defund 413 of Amherst, presented in the following charts, demonstrate the effects of this sector-based, community policing model. Officers are asked to patrol the same sector of town during their shifts and meant to initiate stops

in an effort to prevent crime. As Chart 1 displays, close to half of policing is initiated by the police, not by the community, reflective of the community policing approach. , Unfortunately, community policing is not shown to be effective, as will be discussed further in the *Community Policing* section. A concern specific to Amherst is that this approach to policing is not equitably executed as displayed in charts 2 and 3.

Chart 2 shows streets that receive the most calls in Amherst compared with those that receive close to none. There are almost no police-initiated calls in neighborhoods where homes value over half-million dollars, while streets featuring apartment complexes are frequented by the police.

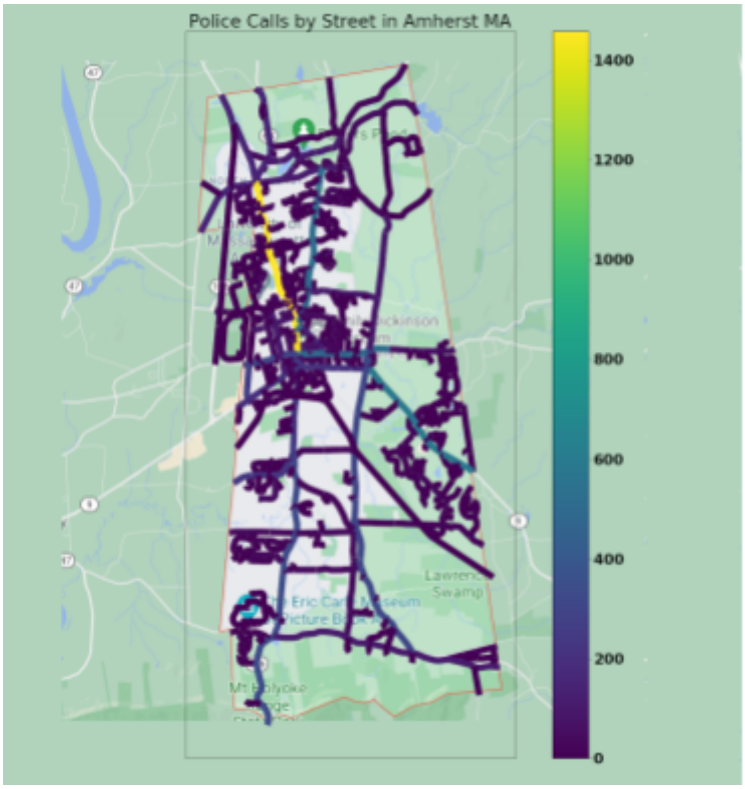

Chart 2: A heat map showing the number of police calls on each street in Amherst. The street with the most calls is North Pleasant Street.

Chart 3 displays that roughly one-third of calls at large apartment complexes are police-initiated calls. Common initiated call reasons are follow-ups, summons, and suspicious activity. Police-initiated calls include field activity such as patrolling neighborhoods or business areas. This type of police-initiated work occurs with more frequency in low-income, marginalized communities (See Portland OR, 2016).

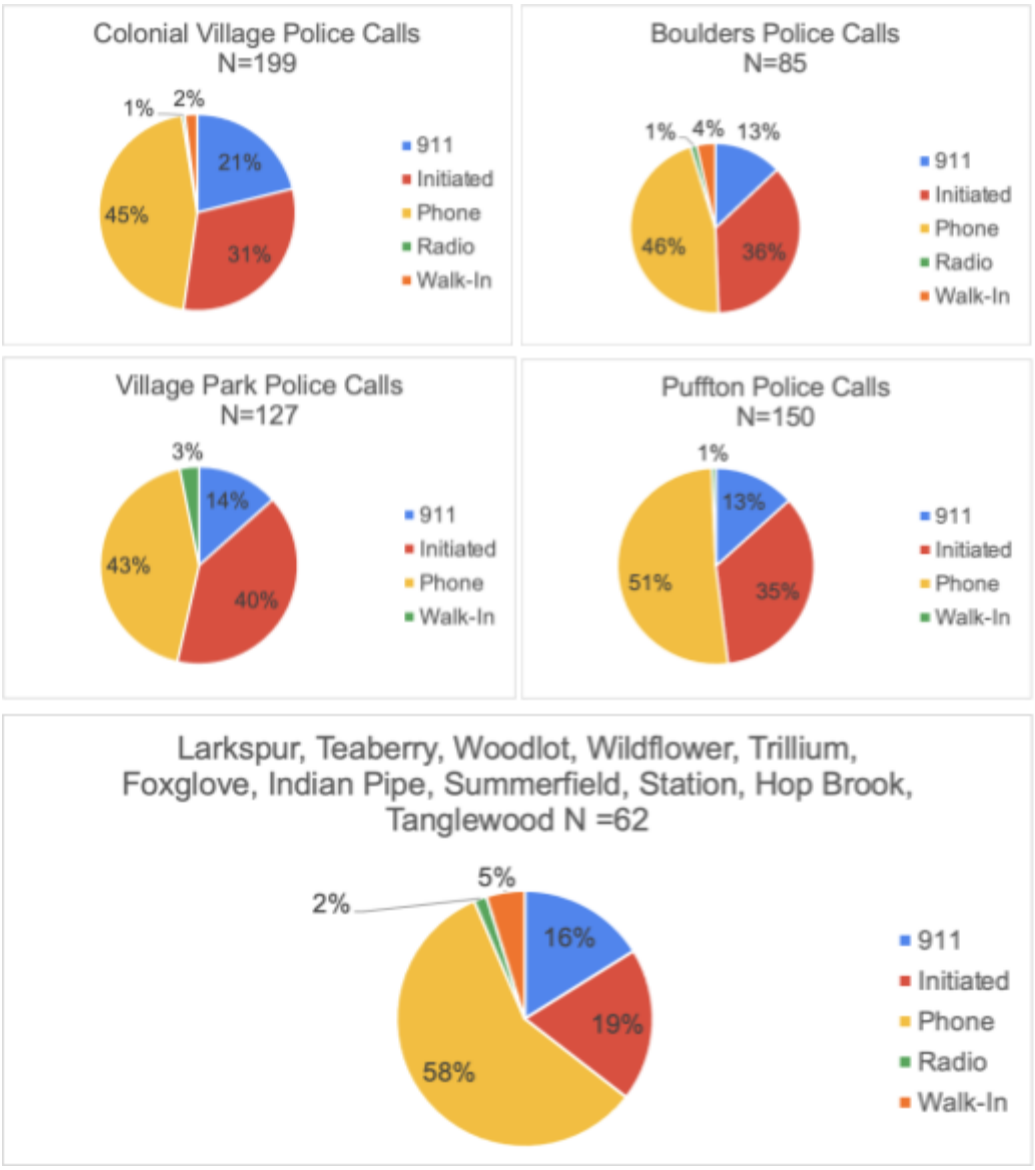

Chart 3: Police call types at 4 large apartment complexes in various parts of Amherst, as well as a residential neighborhood. (No traffic calls were used in the analysis because the apartment complexes are not on thru ways.)

These types of calls in combination with community policing practices create unnecessary police presence in certain areas. Anecdotally, these complexes are home to BIPOC people in higher concentrations than in other parts of Amherst. As chart 3 displays, wealthier and whiter sections of Amherst have fewer police-initiated calls, thus showing a correlation between policing and the socioeconomic status, and the race/ethnicity of the residents who reside in the particular sector.

The research conducted with the BIPOC community shows that sector-based policing and police-initiated calls have a very negative impact. Our interviews with community members, the stakeholders described in the police department memos, point to challenges inherent in policing

practices which surveil and target specific BIPOC communities at higher rates than their white counterparts.

PARTICIPATORY ACTION RESEARCH

> ***"In thinking about building trust... I think there needs to be an acknowledgement about the harm that has been caused to folks of color in Amherst for generations, and that's where you start, and then it's really about listening, responding and taking action and co-designing and building with the communities of people who are most impacted, and that's really where change starts."*** -- Statement from community member, CWSG community forum, January 13, 2021

As illustrated, the "community policing" approach used by the Amherst Police Department results in inequities. While the intent is proactive policing, what results, as will be discussed here, is the impact of over-surveillance on the population most impacted by police- the BIPOC community.

It is essential that the BIPOC community be at the center of this research and not just as participants, but included in all phases of the research. For this reason, this research draws on the methods of participatory action research (PAR). In PAR stakeholders are positioned as the experts; the knowledge of stakeholders is based on experiences related to context and location and therefore they are vital to each step of the process. Because of this, PAR ensures inclusivity of participants at all stages of the research process; the design, data collection, data analysis processes, and the dissemination of the findings.

Participatory action research was born in Central and South America as a tool for action against social injustice. In present day research, PAR is both an epistemology and a methodological approach that serves to explore social injustice, and acts as a means to address social wrongst. PAR "engages research design, methods, analyses, and products through a lens of democratic participation and collective action" (Torre, 2014, p. X). Researchers set out to uncover the reasons behind injustice, all the while maintaining change as a fundamental outcome of the research. PAR research spans the globe and looks at issues including labor and educational policies, incarceration, threats to youth human rights, immigration violations, inequality in education, police brutality and over-surveillance, LGBTQ discrimination, among others.

Participatory action research is the most appropriate method to implement in order to develop recommendations for the CSWG. This methodology is grounded in the mission to address the social injustices it explores. As Michelle Fine said, drawing on NYU anthropologist, Arjun Appadurai, "at its heart, PAR insists that those persons who have been both structurally disenfranchised have 'a right to research' the conditions of their oppression and their resistance" (Lazdowski, 2015, p. 106). PAR positions stakeholders as influential by prioritizing research participants throughout the research process. A PAR approach to inquiry acknowledges that equally important to the research topic is *how* the research is conducted, and *who* is involved. These are important considerations given the potential research as a means to shape and inform proposed local government actions that impact the lives of the stakeholders most affected by certain policies.

Participants

7GenMC was asked to reach out to the community through focus groups, surveys, and other means within a six-week time frame. We began this research by reaching out to the community to recruit what the CSWG named prior to the project, *community ambassadors*. While they were guided by Dr. Sonji Johnson-Anderson and Dr. Katie Lazdowski, it was a result of, and a testament to the community ambassadors' efforts that you read this report today; they served as the lead researchers in this work. To recruit community ambassadors, 7GenMC created announcements in English and Spanish (Appendix 1). The announcements were posted on the CSWG's website, as well as on social media. Interested community members completed an application form and by March 21, 2021, a week after posting, 7GenMC selected six community ambassadors (CAs) who represent diverse age groups, races and ethnicities, socioeconomic statuses, and who collectively speak four languages in addition to English. All CAs- four women and two men- identify as BIPOC or AAPI.

Workshops

Community ambassadors worked as the lead researchers both in terms of designing the research and conducting the data collection. To prepare them for their role, they attended four different workshops with 7GenMC consultants Dr. Sonji Johnson-Anderson and Dr. Katie A. Lazdowski. The objective of the four workshops were to present the components and values of

participatory action research (workshop 1), discuss the limitations of the research (workshop 2) which helped to inform the research design (workshop 3) and to analyze the data (workshop 4). For a full outline of each session's objectives, please see appendix 2. In addition to meeting the objectives of each session, the workshops provided community ambassadors the opportunity to ask questions, consult one another, and provide insight about the process. Given the sensitivity of the topic, and the stories they listened to during the interview process, the workshops also provided CAs the space to emotionally process and decompress after the data collection process.

DATA COLLECTION AND SOURCES

> ***"I want to acknowledge that you are probably not going to hear from the most vulnerable communities who need to be heard, because there are so many issues involved. It takes a lot of courage to speak about the police, and even more courage to speak against the police."*** Statement from community member, CWSG community forum, January 13, 2021

Research Design

As captured in the quote above, sharing one's experiences about policing requires a lot of courage. Knowing this was a limitation, CAs determined as a group that to collect data about the impact of policing on the BIPOC community, the best approach to implement would be interviews. The limitations of this research-- the expedited time frame, social distance requirements due to Covid 19, the sensitivity of the topic and the risk of re-traumatizing participants, and the privacy required by some-- informed the CA's decision that it would be best to meet one-on-one with participants, rather than in focus groups. On the rare occasion, focus groups were held with no more than three participants. For these larger discussions, all parties consented to sharing their experiences in each others' company.

During the interviews, after presenting and discussing the informed consent/assent form (see appendix 3 for sample), each community ambassador asked nine questions (appendix 4) which they had developed together in one of the workshops. Interviews ranged in length from 12 to 85 minutes. The majority of the interviews were conducted virtually using Zoom. On occasion CAs met in the presence of the research participant and recorded the interview using the Zoom app on their phone. Each CA was provided a Zoom account which was used to record and

provide a transcription of the interview. The transcriptions were available to 7GenMC members only, in effort to uphold research ethics and maintain confidentiality and anonymity.

Throughout the duration of this project, community ambassadors put participants' needs first. They did extensive outreach to recruit participants and did not force anybody to participate unwillingly. The CAs were well aware of the risk of re-traumatizing participants when asking questions, and discussed this as a possible outcome. Participants were also offered and encouraged to seek out the BIPOC therapist 7GenMC contracted for this purpose.

Community member participants

The six community ambassadors interviewed a total of 42 participants; 25 who identify as men, and 17 who identify as women. Among the group were seven teens, 11 people in their twenties, eight in their thirties, eight in their forties, five in their fifties, and three who identify as "seniors" or "elders". Community participants identified as Asian or Pacific Islander (AAPI), Cape Verdean, Afro Latinx, Black/African American, Black & Native American (BIPOC). One person identified as Northern European, and specified "poverty" and "learning disabled" as other identities.

The community members were not screened in advance of being invited to participate. All participants who were willing to participate regardless of whether their experiences with the Amherst Police Department were positive or negative, limited or extensive, were interviewed. Illustrative of the arbitrary nature of the selection pool is Figure 2 featured in this report. The image captures the first word that comes to a participant's mind when they hear the word *police.* Some (albeit only a few) use a neutral term, such as "alright", and even a positive word- "understanding."

The size of the words correspond to the frequency of terms which come to the minds of participants when asked to describe the Amherst Police. While the font color is insignificant, the font size indicates that the larger the word, the more frequent the word was used in describing the police.

Figure 2

One-word to describe the Amherst Police

Data Sources

Transcriptions of the interviews/focus groups with the 42 participants were collected from Zoom (and translated into English when necessary). The qualitative information gained from the interviews was then triangulated and compared with public comments made at CSWG meetings, zoom recordings of public forums held by the CSWG in January 2021, emails sent to CSWG members, as well as any additional sources that reveal BIPOC experiences with the Amherst Police Department.

Limitations

This research was conducted within the contracted timeframe set forth by the Town of Amherst. The contract, signed by 7GenMC on March 16, 2021 outlines that the community outreach portion of the work would be completed by April 6, 2021. Within this extremely short

time frame, 7GenMC recruited six community ambassadors and conducted workshops to prepare them to recruit and interview BIPOC and AAPI identifying Amherst residents.

The short time frame was made more challenging given the sensitivity of this topic. Recruiting community members proved to be difficult, as 7GenMC consultants shared with CSWG members at their April 7, 2021 meeting. The difficulty experienced by CAs to identify community participants willing to be interviewed demonstrates the overriding theme within the research of "fear of the police" and fear of "retaliation" which will be discussed in greater detail in the *FINDINGS* section of this report. When the CAs were asked to indicate how many people they reached out to in order to complete seven interviews, the majority of the CAs indicated on average, at least three people turned them down to be interviewed out of 10 asked. One CA said that in order to complete seven interviews they reached out to 17 people. This is an indication that at least in this case, ten people were too fearful to speak about their experiences with the Amherst Police Department. One community ambassador shared that two participants who completed their interviews followed up with the community ambassador the next day and asked that the recording be destroyed. Respectfully, and in alliance with the parameters outlined in the informed consent form, all evidence of the interview was deleted, and the data from these two cases were not analyzed. These examples are illustrative of the fear that BIPOC residents hold for the police due to their experiences within the town of Amherst.

As is the case in any qualitative research, the well-being of participants is the priority. The limited time frame set forth by the town added to this challenge and required careful consideration from 7GenMC in order to establish a research design that reduced the risks for CAs and community participants. We made concerted efforts to provide support systems for CAs and community participants alike. We allocated part of our budget to provide access to a BIPOC-identifying therapist with whom participants could speak in the event that the interview process was triggering and/or retraumatizing. Ultimately, the lack of time, and the sensitivity of the topic may have limited participants' ability to fully disclose their experiences. In the future, 7GenMC advises that the town allocate an adequate time frame (no less than six months) to such a weighty and important project so as to uphold the integrity of the research process and the well-being of Amherst's BIPOC residents.

Represented by quotations below, the experiences of BIPOC participants are limited but elucidating. We include only a few of the direct quotes from the interviews and as a precaution

and safety measure for the participants, the report is stripped of the detail-rich anecdotal data that might reveal someone's identity. Participants painted scenes with their descriptive passages so vividly that the listener can visualize the events of a particular interaction with the police. The quotes are not edited except for words that might identify specific persons involved. For many participants, these memories triggered emotional distress as they shared their encounters. In some instances, while telling their stories, participants were moved to tears. To protect the anonymity of the participants we have not included specific anecdotes that might identify them with sharpened clarity.

DATA ANALYSIS PROCESS

In the analysis process, 7GenMC researchers drew on grounded theory (Glaser & Strauss, 1967) and critical discourse analysis (Fairclough, 1991). Grounded theory allows the themes to emerge from the data (in this case the interview recordings and their accompanying transcriptions), rather than the researcher looking for evidence of predetermined themes. In examining the impact of policing on the BIPOC community, researchers (one BIPOC, one white) listened to the recorded Zoom sessions and noted significant passages that responded to the overarching research question: *How does policing impact the BIPOC community in Amherst?*

Researchers deliberately began with the interview data in order to prioritize the experiences of the BIPOC community participants. Critical discourse analysis served as the framework by which the researchers identified what is referred to here as "significant passages." In sum, critical discourse analysis legitimizes one's discourse (words) as a reliable source to examine the impact that policing has had on an individual. After listening to over 40 hours of recordings and documenting significant passages from each, the researchers categorized these passages according to their similarities and came up with multiple "codes." Some of these codes were grouped together, resulting in six themes that are discussed in the following section. From there, the researchers reviewed additional data sources (including CSWG community forum recordings, emails, public comment at CSWG meetings) to identify supporting themes and ideas, or contradictions.

FINDINGS: VOICES FROM THE BIPOC COMMUNITY

> ***"Policing takes us to that site, that space where violence and the ugliness of American racism converge and is legally sanctioned by the state."*** Professor Eddie Glaude Jr., *The Last Word with Lawrence O'Donnell,* MSNBC, April 20, 2021

Solving the problem of policing in BIPOC communities in the United States is no simple matter. As discussed in the historical section of this report, policing in the US is rooted in racist, violent practices upon which the institution itself is built (Neal, 2021). Of necessity, there has to be an acknowledgment of that history of violence and surveillance of BIPOC bodies. We cannot hope to accomplish any meaningful change to the way policing is done without the police institution's forthright acknowledgment of its racism, cruelty and violence disproportionately targeted at Black and Brown people. Marginalized communities and persons are understandably distrustful, suspicious and terrified of police presence.

The findings described below are inclusive of the data received from the CSWG in community forums held in January 2021 and through emails sent to the CSWG by community members over the past months. Primarily the main source of data are the community participants recruited by the community ambassadors. As previously mentioned, participants were not recruited based on their positive or negative experiences with the police. What we found was while a handful spoke neutrally about their experience with the police, an overwhelming majority expressed the negative impact of their encounters. What we are unable to show in this report is the extent of the distress that even the recall of these negative policing experiences have caused the participants, as well as the CAs. In compiling the participants' responses we have sought to include several of the quotes from participants that support the themes. We allowed the data to speak for itself, and are keenly intrigued by how the words of participants used to describe their perception of the APD, and their recall of their varied interactions comport with the racist, terroristic, antagonistic, violent and cruel history of the police with people of color, but most especially with Black people. We quoted participants to the extent we could without including the specifics of their stories that could possibly lead to identifying them. As mentioned in the *LIMITATIONS* section of this report, there was insufficient time during which community ambassadors could establish a deeper rapport with participants which is key for a project of this nature. As a result, we found that several participants' recount of experiences, and their feelings about the police were down-played by the use of euphemistic language and/or circular

reasoning.

Upon analysis of the data we found that the accounts overwhelmingly fell into one or more of the following categories/themes:

1. Fear
2. Dehumanization by the police
3. Distrust of the police
4. Lack of APD cultural competency
5. Lack of diversity on the police force
6. Disrespect for communities of color.

Fear

The fear of police as discussed under this theme takes several different forms: fear of death, fear of unjust arrest, fear of bodily harm, and fear of harassment. Anxiety and fear of police by BIPOC is a very real phenomenon.

Of Death at the Hands of Police Officers

Time and again reports of Black people dying at the hands of police officers for suspicion of nonviolent offenses has made this a very real possibility for BIPOC - George Floyd, Daunte Wright, Breonna Taylor, Eric Garner, Sandra Bland, Elijah McClain, Tamir Rice, Ramarley Graham… and the list goes on.

- ❏ "Police don't need to acknowledge their biases before they kill Black people."
- ❏ "'Good' police officers are still maintaining an oppressive system that murders Black people. They are still culpable."
- ❏ "As a Black person in America, I have to debate whether I should call the police because doing so may cause a situation to escalate and someone could end up dead because I called the police."
- ❏ "Sgt _____ sat me on the floor and said, 'I'll f----ing kill you if you f----ing move!... F--k your kids!!"

Of Unjust Arrest and Persecution

We also found that participants were fearful of the idea of being seen as guilty until proven innocent and what that could mean for them as they interact with police. Participants also spoke of not knowing the outcome of routine police interaction and thus fearful of it happening

at all.

- ❏ "Don't ask me nothing. No. I can't get involved….They push your buttons till you react and to the jail cell you go."
- ❏ "If you get into a fight in town, they ask you who took the first swing. They will flip the script on you, claiming they saw it."
- ❏ "I stay away from them. My kids know if police don't have a warrant, they should not come inside my house."
- ❏ "I see them often as judge and jury."

Of Police Violence and Bodily Harm

The foreknowledge of police violence against primarily Black people in other parts of the country, and the knowledge that Black people are perceived as violent and threatening creates heightened fear and apprehension in members of the BIPOC community whenever they encounter police.

- ❏ "I tell no one in my house to call the police. I don't call the police because things could go either way."
- ❏ "When police approach especially males of color, the darker they are the more police try to exert dominance. They do this before someone is given the benefit of the doubt."
- ❏ "We never hear of White people getting choked out by White cops."
- ❏ "I feel an anxiety when I see them even though I know I am not doing anything wrong."

Of Police Retaliation and Harassment

Participants displayed an unwillingness to share experiences of negative police interaction for fear of being targeted and further harassed by police should the source of their stories become known.

- ❏ "[Police] will harass you till they get you. I've seen them do this!"
- ❏ "I told you about that girl they slammed to the ground. That [police officer] is a [expletive] captain now."
- ❏ "My sister was harassed a lot by Amherst police… one of the reasons she hardly comes to Amherst now"

This theme of fear proved deeply rooted in narratives shared by participants. For the purposes of

the report, “fear” can be understood as severe worrying, apprehension, or as the Oxford Dictionary defines it as “the belief that someone or something is dangerous, and likely to cause pain, or is a threat.” Not unlike the results of a National 2020 survey where it was found “that while only 6.6 percent of whites "worry a lot" about police violence, some minorities experience much greater fear, with 32.4 percent of blacks and 26.5 percent of Latinos reporting they "worry a lot" about becoming victims of police violence” (Graham, Murat, Sloan, Cullen, Kulig, and Jonson, 2020). Illustrating this point, when our local participants were asked about their willingness to initiate calls to the police, only two responded in the affirmative, whereas, the remaining 40 respondents expressed that they would only do so in dire situations of *accident or death*. Participants overwhelmingly expressed fear of the possibility of being accosted and wrongly accused of some criminal act, or worse.

The fear of police interaction is further heightened by the fact that police rarely face consequences for the devastation and death they often leave in the wake of their encounters with members of BIPOC communities.

Dehumanization by the Police

Animal (including having superhuman strength)

- ❏ “Black community is viewed as threatening, antagonistic, inhuman, animals to be tamed, to be brought down to the ground and kneeled on…”
- ❏ “I am a taxpayer; I’m human”
- ❏ “Their training doesn’t allow them to humanize people.”
- ❏ “...Police were on horses. It was dehumanizing to see the police round us up like cattle.”

Aggressive

- ❏ “[Police] see themselves as warriors preparing for battle instead of people serving the community.”
- ❏ “... I get to my house as the father of the minor [who called the police because of a white intruder] and the police officer approached me in an aggressive manner - an officer I had just interacted with the week before [at my job in a professional capacity].”
- ❏ “ We are viewed as a threat to White supremacy. Our very existence poses a problem [for] us.”

- ❏ "Police officers' behavior is aggressive from the beginning. Police tend to be more aggressive with BIPOC."

BIPOC Are Criminal-minded and Criminal-intentioned

- ❏ "[My loved one] was arrested because he did not show up to jury duty. He had no priors."
- ❏ "Their aim and objective seem to be to see me as Black and that makes me a suspect and they feel they can control and do whatever they want to do with you."
- ❏ "The first question he asked me [upon approaching me after a traffic stop] was if my car was mine."
- ❏ "I was accused of fitting the description of someone who had stolen at the CVS. The pictures they showed us were all of white people. We were told to go with police nonetheless

Defined as the process through which others are perceived as being non-human, dehumanization especially of Black and Brown men has resulted in a series of nationally publicized deaths (Mekawi, 2019). The theme of dehumanization is at once the denial of one's humanity and at the other end believing someone to possess superhuman strength, as in the cases of 18 year old Michael Brown who was described as "looking like a demon" by one of the officers, and Eric Garner as having superhuman strength, and of George Floyd whom Officer Chauvin repeatedly described as "a really big guy." As the Reuters account of Michael Brown's death relates, "unarmed black men often demonstrate something more basic at work in brutality cases: The victim was somehow perceived as less than fully human.. . accounts of the Brown shooting suggest this" (Troutt, 2014). As the quotes above suggest, several participants experienced dehumanization as a part of their interactions with the APD increasing the distrust of the police within the community.

Deep Distrust of the Police

Police Escalate Rather Than De-escalate and Do Not "Protect and Serve" BIPOC

- ❏ "Police always claim to fear for their lives"
- ❏ "Their intention should be to de-escalate the situation. They (sic) protecting and serving shouldn't lead to someone getting a bullet."

- ❏ "I can't remember any good experiences with Amherst PD … everything I can think of ...I can't recall a positive experience with APD."
- ❏ "I view the police as disconnected from the community."

BIPOC Always Targeted by Police and Police Unreliability

- ❏ "I wouldn't call the police for help. They know me, man! They know me by my first name! Some of them are evil, man!"
- ❏ "The presence of Black people is a crime, so we are always suspect. We are seen as criminals that we are always up to something."

Police don't come at all or turn up late when summoned to communities of color:

- ❏ "I was unsafe because the police did not respond… when they were called when [someone] tried to gain entry to my home."

Police often end up treating BIPOC who call for their intervention as if they are the criminals:

- ❏ "I flag down the police to help me. They respond by running my plates and checking my background."

Expectation of Being Victimized

Members of the Amherst community repeatedly expressed being victimized; being misread by the police, or fearful that calling the police into a situation would be misinterpreted and result in heightened risk.

- ❏ **"**Police enter our lives; we don't enter theirs. They enter our lives and then take [our lives]away."
- ❏ "Even when we aren't reaching out to police officers, they interject themselves into our lives. We don't initiate with them. They initiate with us."
- ❏ "As an African American man, they may misinterpret why I'm on the scene and I end up getting in trouble."
- ❏ "I don't put myself in the position where I will have to have interaction with police, because, like I said, people who look like me, things can get from ugly to deadly."

The ability of the police to build and maintain a relationship with the public based on reliability, truth, and transparency, is perhaps the most important tenet of policing. Without trust, the entire covenant between the public and police is undermined. The recent legislation voted on by

Congress embodies these concerns. As expressed in the recent proposed legislation for the "George Floyd Justice in Policing Act," trust is at the center of responsible policing:

> The George Floyd Justice in Policing Act is the first-ever bold, comprehensive approach to hold police accountable, end racial profiling, change the culture of law enforcement, empower our communities, and *build trust* between law enforcement and our communities by addressing systemic racism and bias to help save lives. (H.R.1280 - George Floyd Justice in Policing Act of 2021, 117th Congress)

The various forms of distrust of the police, a lack of accountability, lack of confidence in the APD's ability to "protect and serve" described by the participants helps to understand their reluctance to call for assistance even when situations may be dire. Like the national conversation regarding building back trust in policing, it may take an overhaul of local departments to establish a force that protects and serves all people.

Lack of APD cultural competency

BIPOC Experience Community in Different Ways Than White Community

Because BIPOC tend to be more open and more outwardly expressive in their interactions with each other, this is often misread as aggression and noise disturbance prompting police overreaction.

- "They don't deal with de-escalating a situation. At a party they just shut down the event entirely. For instance, I was at a party on campus and something happened outside. Within 30 minutes they had shut down the event entirely. Not so with majority white events. Look at Blarney! They de-escalate, but at the Black event they shut it down altogether."
- "At a Black party they always impose curfew. They do this all the time [with students of color events]."
- "I turn (sic) up to hear that the owner of the establishment called the cops because he hated the way my son was sitting in a chair!"

Cultural competency is of course an important part of an increasingly diverse community especially one such as Amherst which includes five colleges within the region. The overarching sentiment from which the aforementioned have sprung is the reality of racism and bias that

permeate at all levels of the police force. The BIPOC communities of Amherst are aware of the fates of innumerable members of their community who have been beaten, jailed and murdered with impunity in this country by police. This reality serves to reinforce their terror of police presence and their experiences with Amherst PD only strengthen these perceptions. Lack of cultural competency regarding a majority white-identified police force may only increase the tensions and further exacerbate the power dynamic between residents and the APD. Other services within the region recognize how cultural differences and incongruities can negatively impact interactions between residents. Cooley Dickinson Hospital has adopted an approach of "cultural humility" to shorten the power divide that a lack of cultural understanding increases. In CDH' "Health Needs Assessment" report for 2019 "cultural humility" is described as

> A commitment among health care and social service providers to self-reflection and evaluation in order to reduce the power imbalance between patients and providers, and to the development of care partnerships that are based on mutual respect and equality (CHNA, 2019).

Focused on health and wellbeing, CDH reported that barriers to care include "implicit bias," and "cultural differences between the community and providers" (CHNA 2019).

The lack of cultural competency of police in traditions and behaviors of those "policed" are, as expressed by the participants, where biases become evident. Much of these issues of cultural disconnect and disparities may stem from a lack of racial and ethnic diversity of the primarily white police force unable to interpret the cultural cues of people unlike themselves (Sereni-Massinger, 2016). We allow the quotations of the participants to address this crucial issue of the APD's lack of diversity and cultural competency (see below). We must also add that community members were not optimistic that diversity training would do much to improve police conduct where BIPOC folk are concerned.

Lack of Diversity in Police Force

Racism and Bias

- "The police force is not diverse. I want to see action taken by police that shows equal respect for people of color as white people."
- "Whenever there is a huge presence of POC the police presence is strong. But not when the crowd is white. Why is there **bias**?"

- ❏ "I recall an incident in which kids of color wearing hoodies were followed off the bus by police and accosted in CVS."
- ❏ "A lot of them are **racist**! There's a lot of racism where police go after certain demographics…"
- ❏ "Police shouldn't exist because policing is rooted in very **racist** systems. They remind me of 'slave patrols' and what they did then, they do now: surveil and capture Black people."
- ❏ "Diversity trainings have not changed them. They cannot be reformed! They shouldn't exist as a system!"
- ❏ "Police behaviors are predetermined by the color of one's skin. Their behavior is based on what they think our lives as Black people are worth. They behave according to their **biases** and assumptions."
- ❏ "Not because someone is not overtly **racist** does not mean they are not indoctrinated by **Black hatred**."
- ❏ "There needs to be more BIPOC representation [in the Amherst PD]."

Police Disrespect for Communities of Color

BIPOC respondents speak repeatedly and with pain and anger of the general disrespect that police have routinely shown to them whenever they interact.

- ❏ "They are disrespectful! They should behave with respect. They conduct unnecessary searches and always claim that I look like someone [who shoplifted] at the **CVS**!"
- ❏ "Police should serve and protect with respect, not just for white or affluent community, but for everybody."
- ❏ "They don't see serving and protecting us like they serve and protect White people. They think to keep us in line, but serve and protect white people."
- ❏ "They should be respectful and professional as they were trained to be. I was called names by Amherst police. They should keep name-calling to themselves. You disrespect someone else, you disrespect me!"
- ❏ "They don't take the time to develop a holistic view of our community."

BIPOC Over-surveillance

- ❏ "There is too much of a saturation of police in Amherst. There isn't really that need. Aside from students the majority of the population is old white people"
- ❏ "I was [driving] towards Pelham doing about 35 mph. A cop stopped me. I tried to explain that I had a meeting and was trying to make it on time. We argued back and forth for about 15 minutes. Then he told me to go on my way….They continue to stop us because they want to anger you by stopping you needlessly."
- ❏ "Police were called for [family member with mental health issue]. There were about 10 cops surrounding my family member. They all had their hands on their guns. Just the sight of police holding their guns before even asking questions was beyond scary. Every time I would walk by [the spot] where this happened, it triggers me.

We and the participants who courageously shared their experiences for the purposes of this project, felt that it was important to use their words to show the impact that policing has had on the communities of color in Amherst. Our findings also show that the experiences of policing in Amherst do not differ from the negative policing experiences of BIPOC communities in other parts of the country. Figure 2 above is a representation of the perception that the people interviewed have of the APD. They have asked that we use these interviews as a form of data for enacting *real* and *meaningful change* to the policing practices in Amherst. Please see our recommendations outlined in the section.

NATIONAL TRENDS IN POLICING AND PUBLIC SAFETY

In addition to the participatory action research above, 7GenMC was contracted to report on national trends in policing and public safety. Per the request of the CSWG, we focused on two categories: policing and public safety reforms, and preventive practices.

Policing and Public Safety Reforms

In partnership with the CSWG, 7GenMC analyzed the following policing and public safety measures: police oversight boards, alternative responder models, and community policing.

Police Oversight Boards

Police oversight boards- also commonly referred to as police review boards- are used in many municipalities to assess ongoing policing practices and assure that departments fulfill their mission "to protect and serve." The National Association for Civilian Oversight of Law Enforcement (NACOLE) acknowledges 145 city and college police departments have some manner of citizen oversight (Buchner, Perez, McEllhiney, and Diaz, 2016). NACOLE lists the following criteria for effective oversight:

A. **Independence.** The oversight body must be separate from all groups in order to garner trust by being unbiased.
B. **Adequate funding.** Oversight bodies must have enough funding and spending authority to fulfill the duties set forth in the enabling legislation. This includes enough money for adequate staff and money to train that staff.
C. **Complete and unfettered access**. This includes access to all police agency personnel and records, but it also means access to decision makers in both the law enforcement agency and elected officials.
D. **Ability to influence decision-makers.** The ability of oversight to provide input and influence micro-level decisions (i.e., individual use of force or complaint investigations) and macro-level decisions (i.e., policy-related or systemic issues)
E. **Ample authority**. Whatever the model of oversight, it must have enough authority to be able to carry out its mandate and stand up against the inevitable forces and pressures that the organization and its staff will face.
F. **Community and stakeholder support.** Maintaining community interest and support is important for sustaining an agency through difficult times, especially when cities or governments look to cut services and budgets.
G. **Transparency**. Reporting publicly provides transparency and accountability to the community, and typically includes complaint analysis and other observations about the law enforcement organization and its practices. Reporting also increases public confidence in the oversight agency, as much of the work related to complaint investigations may be confidential and protected from public disclosure.

(National Association for Civilian Oversight of Law Enforcement, 2016)

Local and regional examples of oversight boards are available for comparison and exploration into appropriate adaptability for Amherst. The oversight board for the town of Pittsfield, Massachusetts offers an interesting model. The board may "assist in the development of programs and strategies to promote positive community/government relations by providing opportunities for discussion, communication and understanding enhancing the quality of life in

the City of Pittsfield." It is not clear how the board achieves this task. Their complaint process is fairly standard and the board can only advise the Chief of Police and give summary reports to the City Council.

Pittsfield is deliberate in assuring that the people who serve on the oversight board are proportionately representative of the city's demographics. The board is comprised of representatives from Pittsfield's Human Rights Commission; its local chapter of the National Association for the Advancement of Colored People and members "representative of the City's diversity of neighborhoods, races, and cultures, abilities, incomes, and sexual orientations."

Another example of a model is the UC Berkeley campus board of review. In this case, the board members are not paid but funding is provided to hire an external investigator when necessary. The board works with the police chief to hear complaints made against the department and is able to call witnesses, with a clearly defined investigation process.

As will be presented further in this report, 7GenMC recommends that an oversight board be assembled. Noteworthy is that in 2014 former Boston Police Chief Edward Davis made the same recommendation in his report to the town of Amherst, *A Safer Community through Partnership*, though it was not taken up. As a part of their overall recommendations to the APD and to the UMASS Police Department, Davis and his consultants wrote:

> We recommend the Town of Amherst create a Civilian Advisory Group to enhance community police relations. The Town should create a Civilian Advisory Group that evaluates processes and recommends best practices for the APD. These review boards can greatly improve community and police relations by promoting transparency and third party evaluation for fairness and legitimacy. This process is used in Boston in the area of Internal Affairs and has been successful. Initially the police resisted the idea but have come to realize its value in helping to improve transparency to the community and better practices. (Davis, 2014)

Made in 2014, this recommendation along with the need for a clear and well documented "complaint process" at the APD, was never taken up as a means of creating "a safer community."

Alternative Responder Models

When considering alternative responder models for incidents of mental health, first aid, and other quality of life issues, most municipalities begin by exploring one of the oldest models for crisis response, Oregon's CAHOOTS program. The program website summarizes the 31 year history. Developed in 1989 in Eugene, Oregon, the mission of the community-based public

safety system was, and still is, to provide a first-responder model for issues involving mental health, addiction and houselessness. The Crisis Assistance Helping Out On The Streets (CAHOOTS) program was first created by the White Bird Clinic.

Eugene's Public Safety Department is divided into two separate departments, the police and fire. CAHOOTS is currently funded by the police department and in 2017, after a fatal shooting of a veteran with PTSD and the tasing of a 19-year old with a traumatic brain injury, CAHOOTS became a 24/7 option (Gerety, 2020), prior to that CAHOOTS ran from 11am to 3am (Meny, 2106).

Other well known programs include Denver's STAR (Support Team Assisted Response) program launched in June 2020. Unlike CAHOOTS, STAR is not a 24-hour service and operates Monday through Friday, 10 a.m. to 6 p.m. in high risk neighborhoods, although Denver is dedicated to using a mix of grant and city funding to fund $3 million to expand the service to 24/7 (McCormick-Cavanagh, 2021). "In its first six months, [STAR] has responded to 748 incidents. None required police or led to arrests or jail time" (Sachs, 2021). The STAR team is committed to following the data through the criminal justice system and as a service interested in understanding if implementation of STAR has any correlation to decreasing the number of court cases and appearances of persons assisted by the program, and ultimately, the number of prisoners.

CAHOOTS and STAR, as well as other similar programs are not without problems, fatalities, or bias. To imagine these programs are an immediate fix to police reform would be naive, but the adoption of such programs in combination with other alterations could hold promise. However, even in its infancy, and throughout its 31 years, STAR and CAHOOTS, respectively, have shown to be effective in terms of the number of people assisted through these programs.

In Denver, during the first six months of the STAR program, 748 calls were answered of which none resulted in arrests. STAR reports that 160 people assisted by the program were experiencing a mental health concern. STAR currently serves a few neighborhoods and it is estimated that only 2.8% of the calls are currently fulfilled by police and are eligible to be routed to STAR (Metzger, 2021). As the STAR program looks to expand into more neighborhoods there is some debate as to the comfort level of community members and the use of the service. A February 2021 news article discussed the ambivalence of community members as the town

considered the expansion of STAR. Denver Councilwoman Stacie Gilmore is quoted as saying "I'm asking you to reconsider your rationale and become more focused on the varied areas of the city, primarily communities of color that need these supports." The article continues, "Officials said they determined the new southwest and northeast regions for the STAR program based on the frequency of 911 calls made that would be eligible for STAR; however, Gilmore said communities in need aren't always making frequent 911 calls" (Sachs, 2021). This statement illustrates a lack of understanding about the STAR program and its deliberate separation from police. As a result, the program, while effective, is underutilized, making the STAR program's potential expansion even more challenging. This is an important consideration when we look at the findings from the interviews with BIPOC community members in Amherst. Forty of the 42 Amherst residents interviewed said they would not call the police in fear that a situation could further escalate with police presence. Without proper knowledge and understanding about a program such as STAR or CAHOOTS, residents could have similar fears and mistrust when calling for assistance using a 911 line for services through such programs. Therefore, 7GenMC strongly encourages that alongside its recommendation for these types of crisis programs there also be deliberate outreach in order to educate the public about the design of the program and the deliberate disconnection from the police that is upheld.

In Eugene, there is considerably more data to assess the efficacy of CAHOOTS due to the longevity of this program established in 1989. The CAHOOTS program has proven effective in responding to social service issues that in the past, the police department would respond to. The CAHOOTS program responds to people needing non-emergency medical care, people facing mental health or substance abuse issues, and provide transportation to social services, substance use treatment facilities, and health care providers. Noteworthy is that "over 60% of the population served by CAHOOTS are homeless and 30% are persons living with severe and persistent mental illness" (El-Sabawi and Carroll, 2020).

Currently, CAHOOTS costs 2% of the 66 million dollar Eugene Police Department (EPD) budget. This small investment goes a long way. Of the approximate 24,000 calls that CAHOOTS fieded in 2019, police presence was only required at 250 of those calls (approximately 1%). In 2019 the CAHOOTS program saved roughly 14 million dollars in emergency medical systems costs, including emergency room services (Media Guide, 2020)

In Amherst, it is clear that mental health and houselessness are two areas that the police are currently providing service, building the case that Amherst may benefit from a program similar to CAHOOTS. CAHOOTS or similar programs were discussed during interviews with the Center for Human Development (CHD), Crisis Hotline; Amherst Community Connections, and Craig's Doors. Each of the representatives within these organizations concerned with mental health, addiction, and houselessnss expressed that better cohesion and coordination of existing services would benefit persons that struggle with these issues and help to relieve the pressures of the APD. These groups also admitted that they try to avoid calling the police when possible to lessen the possibility of escalation. The Executive Director of Craig's Doors when interviewed for this project expressed that the reason "we want this CAHOOTS thing is because most of what we are calling them (the APD) for are not criminal matters, they are people who are decompensated, people who are just having a bad period in their life where they are hearing voices or they are just are not taking the right medication or taking too much" (April 16, 2021). "It is not something that we should have to involve the police with, we should have a team that isn't uniformed that isn't armed, that can approach people and get the same result" (April 16, 2021). This sentiment was echoed by the Crisis Hotline and by the Amherst Community Connections, that non uniformed, unarmed persons trained in de-escalation and as social workers would better serve houseless, addiction, and mental health wellness checks as opposed to traditional uniformed police.

From May 2019 to May 2020, one of the most frequented locations APD was called to was the adult homeless shelter, Craig's Doors, with 102 calls throughout the year (1% of all police calls). During that same time frame 554 calls were listed as wellbeing checks (5% of all police calls). Well-being checks are "citizen's requests for the police to go to a person's home and check on that person's well-being" (Kinsey, 2011).

Community Policing

It is common practice across well-meaning police agencies to try to use community policing or Community-Oriented Policing (COP) to limit use of force and to prevent crime (Koslicki, Lytle, Willits and Brooks, 2021).The tenets of COP require officers to be in the community and individual officers to become experts on a specific area or, as is the case in Amherst, a particular section (see Figure 1). These policies and methods however, are viewed

differently depending on the community especially as it relates to the reality of surveillance and targeting of BIPOC communities and low-income neighborhoods. Koslicki et al. (2021) created a model from 1327 police agencies to demonstrate how community policing procedures are correlated with lethal police force. Their analysis examined common traits of community policing which include:

> Strategies and tactics entail frequent face-to-face and non-law enforcement-related contacts with the public (often through strategies such as foot patrol and permanent beat assignment), problem solving methods and strategies, and a flattened or decentralized hierarchy, where line officers are granted more discretionary power to make community-focused decisions (2021).

In their conclusion they note:

> the data examined indicate that community policing does not appear to reduce officer-involved fatal encounters. Indeed, in the case of permanent beat assignments, it appears that the higher proportionality of officers in a department assigned to specific community locations on a more permanent basis is associated with higher rates of fatal encounters. Moreover, exposing recruits to at least 8 hours of community policing training was associated with higher rates of fatal encounters as well. While some of the measures of community policing were initially significant, as control variables were introduced, the effect of community policing quickly diminished (Koslicki, et. al., 2021).

Criminologist John MacDonald (2002) provides a hypothetical case study of national effects of shifts from traditional policing methods to community policing efforts. While the article provides a case study on cities nationally, the second section looks at data on national adoption of community policing which will be useful in comparing programs like CAHOOTS or STAR. Additionally, MacDonald applies a rubric to Community-Oriented Policing (COP) and points to some of the scholarship in the late 1990s. MacDonald writes: “Studying COP is difficult because there are no universally accepted definitions on what constitutes community policing (Eck & Rosenbaum, 1994). However, most scholars agree that community policing involves a law enforcement philosophy and strategy that is based on forging partnerships with the community to help solve crime-related problems (Trojanowicz & Bucqueroux, 1990).”

Ultimately, evidence on the effectiveness of community-based policing and its ability to actually partner with the populations it promises to serve is mixed. MacDonald concludes the case study by suggesting that the difficulty with making comparisons across alternative models to policing has a great deal to do with “the diversity of definitions for what constitutes COP, strategies examined, and methodologies used” (MacDonald, 2002, p. 599).

As Koslicki et. al. (2021) found in their research, community policing has not shown to be effective in reducing crime and may result in fatal interactions with police. What is evident from the interviews with the Amherst residents participating in our study is that COP creates the feeling of being surveilled and targeted by police in their communities, to the extent where the majority feel their safety is actually compromised.

Preventative Practices

Reforms in policing and additional public safety services are one way to address what has been termed by health care professionals as a national health crisis caused by systemic racism. Preventative practices aimed to create a more holistic community offer new and important ways municipalities are approaching crime prevention. In a recent study, *Beyond Policing: Investing in Offices of Neighborhood Safety*, Pearl (2020) describes "an important step toward a future in which arrest and incarceration are no longer the first response to every issue in society" and where those "harmed by the justice system, who have been denied a seat at the decision-making" can more fully shape policy and participate in town government. She describes her idea of a road map for local government officials

> to establish a civilian Office of Neighborhood Safety (ONS) that provides the infrastructure and resources necessary for successful community-based public safety efforts. With the descriptions of the responsibilities of these offices, city governments can assess the types of proven programs to be implemented, how they can be staffed and funded, and the message they send about a community's approach to safety. The goal is to ensure that community-based interventions are durable, sustainable, and elevated as integral elements of public safety practice—not just an experimental alternative to enforcement (Pearl, 2020).

Aligning to the effective model described above, 7GenMC supports the Community Safety Working Group's recommendation for a three-part structure as a culturally-inclusive preventative crime model and a new configuration for community safety for Amherst. The three parts include a department for diversity, equity, and inclusion; youth services; and multicultural centers.

Diversity, Equity, and Inclusion Departments

Diversity, Equity, and Inclusion means that diversity should be considered all of the ways in which people differ, encompassing the different characteristics that make one individual or

group different from another. E*quity* is the fair treatment, access, opportunity, and advancement for all people, and lastly *inclusion* is the act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate (Kapila, Hines, and Searby, 2016). Appearing "under a variety of titles a chief equity officer or chief diversity and inclusion officer" is " charged with leading diversity, inclusion, and equity efforts on several fronts, internally and externally. Their duties and priorities vary" (Kimbrough, 2017).

CSWG's proposal includes the creation of an Office for Diversity, Equity, and Inclusion within the town structure. Elevating the role of Diversity and Equity and Inclusion into the hierarchical structure of Town management prioritizes these issues and has had some success in building more equitable and inclusive corporations and communities. The population of Amherst like the rest of Massachusetts and the nation is rapidly changing and becoming much more racially and ethnically diverse.

Census data projects that Hispanic, Latinx, immigrants, and households where English is a second language will outpace English only speaking households by 2035 in the state of Massachusetts (Granberry & Mattos, 2019). The continual influx of faculty, and staff from the Five Colleges and students not only as undergraduates but as graduate students with families assures a changing and dynamic demographic. The growing BIPOC Amherst Regional School District numbers reflect the shift in Amherst to a much more ethnically diverse and younger future for the town. Several benefits exist to the creation of a DEI Office especially regarding community engagement, building trust in local governments, it offers more options for BIPOC community members to be seen as well as heard and engaged in local government initiatives, through art, education, and business creation. In May 2020, the third report by McKinsey & Company, "Diversity wins: How inclusion matters," cites that despite the pandemic companies are "making impressive gains in diversity, particularly in executive teams." They show that these diversity winners are adopting systematic, business-led approaches to inclusion and diversity (I&D). And, with a special focus on inclusion." Tracking companies since 2015, McKinsey and Company write that their "latest analysis reaffirms the strong business case for both gender diversity and ethnic and cultural diversity in corporate leadership" and shows that "the most diverse companies are now more likely than ever to outperform less diverse peers on profitability" (McKinsey, 2020).

Communities such as San Diego have had DEI plans since 2015 whereby they reframed inclusion as integral to economic and social growth. Projecting well into 2030 towns such as San Diego include both small and large goals of equity and inclusion at every level of town planning including where various languages and access should be considered. In addition, places such as Beaverton, Oregon openly admit to the challenges within their community regarding diversity and equity but state that they "need to promote and harness the capacity of all members" of their community "to stay economically competitive and socially and politically relevant in the world today" (City of Beaverton, 2014). Beaverton, like the CSWG proposal, sees equity and inclusion as a part of overall "public safety," and includes in their plan "individual & family support," and a "multicultural center" (Beaverton, 2014).

In the summer of 2020 in response to the killing of George Floyd, Breonna Taylor and countless others, local groups such as the Racial Equity Task Force Amherst (RETFA) and Defund413 emerged. In their document *Input of Performance Objectives for the Town Manager*, the RETFA outlined several goals for the town regarding equity. Those goals included funding for BIPOC "youth programming in the short-term, and planning for a Cultural Center in the medium term," (in addition to) a civilian review board, and a CEO of Diversity for the town (March 27, 2020). The proposal set forth the following:

> In order to strategically elevate racial equity and social justice in the Town of Amherst's governance and administration, . . . and to distribute the workload of the Town Manager, capacity must be expanded. . . we recommend the hiring of a Chief Diversity and Inclusion Officer.

Similarly the CSWG suggests the creation of a Diversity, Equity, and Inclusion (DEI) employee to assist the town's development of a diversity and inclusion strategic plan, and to guide the town on issues of equity. The CSWG envisions a DEI Office as a hub which fosters constant consideration of how equity, diversity, and inclusion are taken up and practiced throughout all departments at the town level.The DEI Office would conduct a departmental analysis of institutional or systemic racism; provide workshops on equity and diversity; support the civilian oversight board on policing; supports affordable housing and development, etc.

Such offices and employee positions have been developed locally and regionally. The three largest employers in the area all have a chief diversity officer in the upper echelons of their administrations. At UMass, Dr. Nefertiti Walker serves in the role of Vice Chancellor for

Diversity, Equity and Inclusion. Dr. Norm Jones serves as Amherst College's chief diversity and inclusion officer; and the Office for Diversity and Inclusion at Hampshire College is led by two Co-Deans.

Regionally, attorney Talia Gee serves as the chief diversity and inclusion officer in Springfield, MA (after some rancor), and the city of Worcester has a Chief Diversity Officer that reports directly to the City Manager. Here is a link to a description of the job position as it was posted this summer: https://www.mma.org/listing/chief-diversity-officer/. Framingham has created a CDO position as well.

Not only will such a person and office oversee equity and inclusion practices within the current town structure, but would bring expertise to support, recruit, and retain more racially and ethnically diverse businesses and industry leaders to the valley. Proposed by the CSWG, a CEO of DEI could also function similar to the model in Arlington, MA whereby the DEI is within the Department of Health and Human Services and is situated within several town roles where the issue of equity is vital.

Youth Services

Amherst lacks quality free and accessible youth programming that respects the distinct cultures of the BIPOC and AAPI communities. Amherst Regional School District boasts a very diverse population which according to the 2020 *Amherst Schools*: *State of the Town* (ASSTT) report, the district is made up of over 50% of the students who identify as BIPOC. (State of the Town, 2020). The report also identifies half of the students in the district as "high needs," with 34% of students as "economically disadvantaged," and 22% identified as having a disability (ASSTT, 2020). In 2019, Amherst received a total of $300,000 in grant funding from the Massachusetts Department of Elementary and Secondary Education for bilingual education. Growing in terms of diversity, according to Amherst-Pelham Regional School District, it is "between 2007 and 2017, Latinx students increased in the elementary schools by 30 percent" and "English language learners students increased by 35 percent" (Jochem, 2019). In both Black and Latinx communities, a large majority of parents believe after school activities keep students safe. (Zalaznick, 2021). In addition, youth benefit from culturally and linguistically competent support through purposeful and authentic engagement with community members (Martinez, et. al. 2012). As the 7GenMC participant interviews reveal BIPOC youth in Amherst are survield whether in

their homes, as young drivers, and targeted especially downtown. Quality after-school programs designed with BIPOC teens in mind have shown to support and increase academic achievement and play a role in reducing other disparities (Watson, Hagopian, Au, 2018). Youth programs to promote positive social behaviors and emotional development may strengthen meaningful relationships between youth and community members. Culturally responsive mentoring and programs which operate within a framework of understanding the social and cultural contexts in which youth live will provide added benefits to support youth. When considering public safety for the youth, we have to consider the detrimental effects on the criminal justice system on youth. Research indicates youth "do better after therapeutic interventions rather than punishing ones and when we limit the reach of the justice system into their lives, whether we intervene before or after they mess up" (Lane, 2018). The goal of youth center and youth programming would be to keep them safe, engaged, and growing.

Multicultural Centers

7GenMC endorses CSWG's proposal that Amherst support their request to create a public space for a Multicultural and Youth Center, and to employ BIPOC, AAPI, and bicultural and bilingual staff to support community-based and culturally shaped programming and events open to all in the town of Amherst. Cultural organizations similar to the one proposed by the CSWG have helped to raise the quality of life in municipalities by creating safer communities, and that cultural organizations strengthen social connections, make surrounding communities more attractive to live, and builds revenue and social capital "essential to community function" (Shepard, 2014). Currently free programs in town geared towards teens are hosted at the public library where BIPOC youth do not see themselves reflected in the races and ethnicities of the employees.

Community centers have been used around the world to bring people together to solve problems and build community. Glover, Colistra, and Schmalz (2017) found that community centers in the southeastern United States provided a space for exchanging resources, learning about services and gathering information and access to emotional support. All three are important aspects of mental and physical health.

In a preliminary report regarding the roles of art and culture on community safety put forth by the Urban Institute/ArtPlace America, LLC, it is suggested that:

> Public space may matter even more than private space for discussions of public safety in low-income, urban, neighborhoods because interactions with law enforcement in cities overwhelmingly occur in public, rather than in private residences, as is often the case in wealthier suburban communities (La Vigne et al. 2014). As the voices for change in the justice system grow louder, understanding the role that creative placemaking can play in individual and community-level change is especially timely.

This use of space as a means of establishing community safety is echoed earlier in Pearl's (2020) work where she writes that "civilian Offices of Neighborhood Safety, local governments can strengthen community safety and reduce overreliance on police." Providing a multicultural center could bolster the support marginalized communities can receive in Amherst. Additionally, it would provide Amherst's BIPOC youth a place to seek respite from the inaccurate accusations made against them by the police simply because of their skin color.

RECOMMENDATIONS

> ***"I hope that the responses from these [interviews], actually, like, create a change, and that they learned from this experience. They just didn't just become a report, you know."*** Interview with community participant, April 2021

Participatory action research called on the expertise of the BIPOC community throughout all stages of this project. The community ambassadors drew on their experiences to inform the research design and create the questions that they asked the research participants. Community members have shared their observations and first-hand encounters with the police. Their truths illustrate the reality of the impact of policing on Amherst's BIPOC population and substantiates the victimization of the BIPOC community by the Amherst Police Department.

In community forums (January 13, 2021), CSWG meetings (April, 21, 2021) and interviews with community participants (April, 2021) many Amherst residents referenced the history of policing and its roots in slavery. One interviewee noted, "they need to know where policing comes from. They were slave catchers at first." The interviewee makes the connection to the systemic impact of current day policing practices, noting "they aren't there to protect the black people." This is the reality that must be at the forefront when making recommendations; a few community programs or altered funding cannot undo years of systemic racism in the police force. Additional training cannot alter "serve and protect" to instantaneously include the Black

and Brown bodies that were the initial impetus for policing centuries ago. The BIPOC community is well aware of this, which is why so many snickered before responding to the question of how they would change the way policing is done in their community. Based on what community members have said, we recommend increased accountability and transparency, and we recommend reducing the number of police by half over the next five years. Additionally, based on the national trends and analysis of policing practices in Amherst, we recommend creating an alternate responder model, developing a police oversight board, establishing a department of Diversity, Equity, and Inclusion, and enhancing youth programming. The above changes should be implemented with the continued support of the CSWG which is why we also explicitly recommend the continuation of the Community Safety Working Group for an indefinite amount of time.

Increase accountability and transparency

One means of increasing accountability and transparency is increasing the data that is collected and made easily available to the public. When someone is stopped for a traffic stop, and not arrested, there still must be documentation in terms of the demographics of the person who is being pulled over, why they were stopped, and what further actions took place (e.g, searched, vehicle search, etc.) Any incident involving the police should end with an incident report, signed by the officer and the people involved which summarizes who initiated the call, for what purpose, and what the result was. Demographic information should be collected, and more importantly *summarized* on a regular basis to identify the trends and any discrepancies in the data. The data must be shared to the community for evaluation and discussion, and would be reviewed regularly by the Police Oversight Board (described below).

Many in the BIPOC community expressed a desire to know who the police officers are in town, and what they do to "serve and protect." They desire more out-of-uniform (unpaid) presence from officers in order to know who the police are and what they do in the community to serve and protect. They would like to see them dressed as civilians, present at community meetings, performing community service, and in general, gain a stronger sense of what their role is and evidence that shows they are invested in the community. In response, 7GenMC recommends that police officers provide regular updates at Town Council meetings, for example,

so that the community may gain clarification about their work, and to field questions about their work. One participant illustrated how simple this could be:

> There's a lot going on in this country. And I feel like as a community that has a lot of people of color, *I feel like the least they could do is kind of provide some comfort in the community with everything that's going on*. You know what I'm saying. Maybe do like a city hall meeting or something, or even on zoom or whatever, and just be like 'we know that there's a lot going on but we as the Amherst police department wants you to know that we're here to protect everyone from all races, all backgrounds just to provide some comfort', you know, it could take them like an hour, half an hour, or like it you know quickly. I feel like that's the least they could do...use your voice and your power to kind of provide some comfort. (interview with community participant, April 2021)

The least they could do are powerful words, and this participant feels that silence from the police shows no support for the BIPOC community, which goes against their mission to protect and serve *everyone.*

Various community members who were interviewed referenced how, in the past in Amherst, some police officers would often come to their neighborhoods and play basketball or do similar activities in effort to be visible. While a few people referenced this idea as "community policing" and advocated that it be practiced again, the overwhelming majority shared feelings that prevents 7GenMC from making this recommendation. Police presence is far too fear-inducing for many in the BIPOC community to re-introduce this model.

Implement the CRESS Program

The CSWG has developed and proposes the Community Responders for Equity, Safety, and Service (CRESS) program, and 7GenMC supports this proposal for various reasons. To begin, the STAR and CAHOOTS programs support the need for alternate responder models to be offered around the clock- 24/7.

The CSWG has also voiced the CRESS should hire peer specialists to fulfill some of the roles involved. Peer specialists prove to be a strong asset in marginalized communities. In Los Angeles and San Diego counties use of peer specialists as a part of the treatment plan for youth with serious mental illness was correlated with improved use of service results (Ojeda, Jones, Munson, Berliant, Gilmer, 2020). For houseless community, peer specialists have long been thought to be a strong part of a support team. The Calgary Homeless Foundations 2013 research report found two advantages of peer specialists:

> First, peer workers can increase the sustainability of housing if they can reduce the social isolation people often feel when moved from the streets into permanent housing. Second, when dealing with Aboriginal peoples, having an Aboriginal outreach worker was helpful when they spoke a common language, and had their own stories to share of their families, communities and cultural traditions. (Calgary Homeless Report)

Both findings suggest that having lived knowledge of the culture and struggles of an individual can improve the care CRESS will provide to Amherst.

Peer specialists must be integrated with respect and clear guidelines. Jones, Grace, Thomas, Riano, Hinshaw, and Mangurian (2019) discuss a few case studies in which unclear roles create issues in an organization which can impact peer specialists causing them to feel less respected, and can create issues in the workplace (Jones et al., 2019). Appropriate training and explicit guidelines will undoubtedly set up peer specialists for success and will result in successful programming.

Police Oversight Board

Another form of accountability that we recommend is through the implementation of police oversight boards. We warn that, in abidance of the NACOLE suggestions referenced previous in this report, oversight must occur with community participation. An oversight board of non-police community members should be formed that is representative of the community demographics. Additionally, before the board members are able to conduct their work, particular emphasis must be made on forming strong relationships between and among the board members and the police. Without a working relationship with the police, a silence script can form as it did in Chicago, where police are non-responsive to community feedback and board recommendations (Cheng, 2020).

Another way for the community to be involved in the accountability created by the oversight board is to be involved in training the oversight board on the needs and assets of the community. It will be important for any oversight board to learn about mental illness and houselessness from sources and perspectives apart from the Amherst Police Department. Part of our recommendation is to involve community members in the training of the oversight board.

A key part of police oversight is to be clear about the goals of the oversight board (NACOLE Guidebook). The first goal we recommend is to have the proposed oversight board

review and audit of the current policing model used by the APD. Audits can help the community understand the current policing methods used and give feedback to the police. For example, below we suggest that the APD terminate its community policing approach. When this recommendation is taken up, the Oversight Board could assist in the transition; the oversight board members would need to review the purpose of a modern police department, and assess the roles and responsibilities of the police on behalf of the town.

Another key part of oversight is giving the board access to data and evidence necessary for the board to meet its objectives. For example, if the goal of the board is to investigate complaints against officers, then the board will need access to officer records, including discipline records. If the board will be performing audits, then the board will need access to policies and training on policing. Part of the data for the oversight board will be the call logs. A stronger and more transparent data system will inevitably result from the presence of an oversight board.

Currently the APD is able to produce some data as is evidenced by their production of aggregated tables such as traffic stops by race. However, we also recommend the department makes the data available in a more accessible form. Right now the call and arrest logs are stored in PDFs which do not allow for quick data analysis or trend observations. The need for data access is again in line with the needs expressed by the community participants. Transparency and accountability can be improved with the police oversight board.

As noted in the *Alternate Responder Models* section, alternate responder models are not immune to issues. STAR and CAHOOTS style programs need oversight and constant analysis. The oversight board for the police should also oversee the CRESS program. A clear complaint process should be enacted for CRESS just as with all public safety. According to Ferdik et al, "The philosophical justification for civilian oversight is twofold: (1) compensate for governmental failures to combat police deviance and (2) equalize the balance of power between public officials and citizens" (Ferdik, Rojek, Albert) CRESS may not seem to have the power and will not have the history of deviance that policing does, but institutions funded and regulated by the government consistently have power over the citizens and bias and power grabs can creep in. The purpose of oversight should be to build in checks and balances to assess if CRESS and the police are fulfilling the role that the community is asking them to fill.

The oversight board in Amherst will also need to be funded. The work of investigating policing and auditing the current policing system will take time and effort from both the community board members and the police. The voices of the community members above show the BIPOC community has not felt protected by the police in Amherst, but rather *at risk* in the presence of police. Without adequate funding of at least a yearly stipend $10,000 per member, an oversight board will not be sustainable. The board should also prioritize the BIPOC community for member positions and especially leadership roles, reflecting the composition of Pittsfield's board, as previously discussed.

In sum, 7GenMC recommends the formation of police oversight board that will:

1. be given the power to audit the police department, inclusive of
    a. full access to police records including but not limited to complaints filed against officers, internal investigations of uses of force, any and all demographic data about calls.
    b. training to be able to access data, compile data into tables and charts, and training or past experiences in evaluating and determining trends from qualitative data.
2. be funded at the level of $10,000 stipend per board member for a total of 5 board members of which the majority should be BIPOC
3. be trained to understand policing and also the community safety needs of our town,
    a. this should include training from peer specialists, potentially from the houseless population, different immigrant communities, Black communities, elderly population, and students.
4. be required and able to form a working relationship with the police,
    a. This could take many forms but mediation specialists may be necessary to help foster the relationship.
5. be tasked to look at the role of community policing in Amherst,
6. join the NACOLE organization and start attending their training.
7. Oversee the CRESS program

Stop Community Policing

As described in the Community Policing section, community policing does not reduce the number of fatal interactions between police and civilians and in actuality, can serve to increase

them. As is evidenced by the themes that were derived from the interviews with the BIPOC community, community policing is having a detrimental effect on community members. The over-policing and over-surveillance that the BIPOC community is subjected to is a direct result of the community policing policies in Amherst. For these reasons, the APD should terminate its use of a community policing sector-based model. Changes in policies are not to be offered lightly, but with the aid of the oversight board and the CSWG, the APD and the town of Amherst will be able to shift its approach to policing.

Reduce the Number of Police by Half Over 5 years

The section *FINDINGS: VOICES FROM THE BIPOC COMMUNITY* illustrates that the BIPOC community experience over-policing, and are surveilled to the extent that the presence of police in their lives do more harm than good. In community forums and in interviews, BIPOC members repeated over and over that they feel unsafe and threatened around police, which impacted many peoples' responses to the question of under what circumstances they would call the police. They are aware that when police are brought into a situation, their risk of harm, simply because of their skin color, is heightened. As one person commented, "I wouldn't call them because I'm afraid of being the suspect when I'm trying to help."

Informed by the findings that show the BIPOC community featured herein would feel *safer* if there were fewer police in Amherst, we recommend that over the course of the next five years (no later than 2026), the Amherst Police Department reduce the number of police officers by 50%, following the suggested timeline below.

Table 1

Timeline of APD reduction

Year	**Year 0**	**Year 1 (2022)**	**Year 2 (2023)**	**Year 3 (2024)**	**Year 4 (2025)**
Reduction in police force	**Do not fill 4 open positions 44 remaining**	**15% (6 officers) 38 remaining**	**15% (5 officers) 33 remaining**	**10% (4 officers) 29 remaining**	**10% (4 officers) 25 remaining**

The above reductions should be made from all levels. The current sector-based approach requires a strong hierarchy based system with repetition in staffing a sector. Meaning, each sector

needs support from captains, lieutenants, sergeants, detectives, and officers. The sector-based approach also requires significant resources in patrolling. By changing the community policing approach and with CRESS supporting mental health calls, the APD will be able to reduce their force by 50%.

Continue the ongoing work of the CSWG

In order to oversee and support the implementation of these recommendations, we recommend that the Community Safety Working Group (CSWG) continue to meet on a regular basis through 2026 or until the listed recommendations have been achieved. The CSWG serves as a necessary liaison between the town and the Amherst Police Department and its presence is essential to ensure more measures are taken to increase accountability and transparency on behalf of the police. Likewise, the CSWG will help advise the process of scaling down the police- a process that requires overseeing the reallocation of the police funding, and ongoing research of its impact.

CONCLUSION

The end goal of participatory action research is not simply to discover, but to address and take action in addressing the findings. The process allows for the unveiling of the issues faced by the community, but is more concerned with the changes that result. The BIPOC community has spoken, and the 7 Generation Movement Collective members have illustrated the impact of policing on this community. The national trends and scholarly research recommend paths forward. As such, 7 Generation Movement Collective recommends the following:

- ❏ Creating CRESS
- ❏ Creating a Police Oversight Board
- ❏ Reducing the size of the Amherst Police Department
- ❏ Creating a Diversity, Equity, and Inclusion Department
- ❏ Creating a Youth Center
- ❏ Creating a Multicultural Center
- ❏ Continuing to fund the Community Safety Working Group

The findings show that there is much work to be done in Amherst, and that Amherst is not excused from the national trends. Creating a safer Amherst for all will require prioritizing the needs of BIPOC and AAPI individuals. The above recommendations should be enacted together. There is no single program, reform, or cut that can undo the history of policing, address systemic racism, or provide the support structures that have long been lacking in Amherst. Forming CRESS alone will not stop police violence. Reducing the police force and terminating community policing practices will not provide the needed mental health service. However, a commitment to establishing a strong CRESS program, and reforming current police practices so that they reflect values of transparency, accountability and protecting and serving *all people,* is the path forward.

BIBLIOGRAPHY

American Police Officers Alliance. (2020, July 9). *Police oversight boards: Friend or foe?* https://www.policeoversightboardfacts.com/police-oversight-boards-friend-or-foe/

Amherst Schools: State of the Town. (2020, December 7). https://www.amherstma.gov/DocumentCenter/View/53905/7b1a-School-Committee-Annual-Report-2020-Final

Adedoyin, A.C., Moore, S.E., Robinson, M.A, Clayton, D.M., Boamah, D. A. and Harmon, D.K. (2019). The dehumanization of Black males by police: Teaching social justice—black life really does matter! *Journal of Teaching in Social Work, 39*(2), 111-131. 10.1080/08841233.2019.1586807

Asher, J. (2016, March 5). *Numbers racket: There's great crime data for nearly every city in the United States. Why is nobody using it?* Slate. https://slate.com/news-and-politics/2016/03/calls-for-service-data-are-the-best-way-to-analyze-crime-why-dont-cities-make-them-available.html

Alang, S., McAlpine, D., McCreedy, and E., Hardeman, R. (2017). Police brutality and Black health: Setting the agenda for public health scholars. *Am J Public Health*, *107*(5), 662–665. 10.2105/AJPH.2017.303691

Baumgartner, F.R., Epp, D.A., and K. Shoub (2018). *Suspect citizens: What 20 million traffic stops tell us about policing and race.* New York, NY: Cambridge University Press.

Browne, S. (2015). *Dark Matters: On the surveillance of blackness.* Durham, N.C.: Duke University Press.

"Calgary Homeless Foundation Report." April 2013. http://calgaryhomeless.com/content/uploads/Outreach-Dimensions-of-Promising-Practice-Oct-2013.pdf

Cheng, T. (2020). Input without influence: The silence and scripts of police and community relations, *Social Problems*, *67*(1), 171–189. https://doi.org/10.1093/socpro/spz007

Childhood Trauma Task Force. (2019). Improving access to diversion and community-based interventions for justice- involved youth: A report to the MASS Juvenile Justice Policy and Data Board. https://www.mass.gov/juvenile-justice-policy-and-data-boardchildhood-trauma-task-force

DuBois, S. (2015). "NAACP chapter president says police used force on sister," Associated Press News. https://apnews.com/article/ef61d7676af14032ae6e5b8281fbd2cc

Davis, E. (2014, September). *UMASS and the Town of Amherst: A Safer Community Through Partnership.* Boston MA: Edward Davis, LLC.

Duvernay, A. (2020, Dec. 2). Eugene police chief responds to public criticism after police shoot allegedly armed suspect. *Register-Guard.* https://www.registerguard.com/story/news/2020/12/02/eugene-police-chief-responds-public-criticism-after-officer-shoots-man-allegedly-armed-knife/3800689001/

El-Sabawi, T. and Carroll, J. (2020, September 8). A model for defunding: An evidence-based statute for behavioral health crisis response. Elon University Law Legal Studies Research Paper https://ssrn.com/abstract=3683432 or http://dx.doi.org/10.2139/ssrn.3683432

Fairclough, N. (1991). Discourse and social change. Malden, MA: Polity Press.

Ferdik, F V., Rojek, J., and Alpert, G. P. (2013). Citizen oversight in the United States and Canada: An overview. *Police Practice and Research*, *14*(2), 104-116, DOI: 10.1080/15614263.2013.767089

Fronius, T., Persson, H., Guckenburg, S., & Petrosino, A. (2016, Feb.). Restorative justice in U.S. schools: A research review. https://jprc.wested.org/wp-content/uploads/2016/02/RJ_Literature-Review_20160217.pdf

Graham, A., Murat H., Sloan, M.M., Cullen, F.T., Kulig, T.C. and & Jonson, C.L. (2020). Race and worrying about police brutality: The hidden injuries of minority status in America. *Victims & offenders: An international journal of evidenced-based research, policy and practice*, *15*(5), 549-573. DOI: 10.1080/15564886.2020.1767252

Granberry, P. and Trevor, M. (2019). Massachusetts Latino Population: 2010-2035. Gastón Institute for Latino Community Development and Public Policy Publications. https://www.immigrationresearch.org/system/files/Massachusetts%20Latino%20Population_%202010-2035.pdf

Goldsmith, A. and Lewis, C. (Eds.) (2000). *Civilian Oversight of Policing Governance, Democracy and Human Rights.* University of Australia: Hart Publishing.

González, T. (2015). Socializing schools: Addressing racial disparities in discipline through restorative justice. In D. J. Losen (Ed.), *Closing the school discipline gap: Equitable remedies for excessive exclusion* (pp. 151–165). New York: Teachers College Press.

Gregory, A., & Evans, K. (2020). *The starts and stumbles of restorative justice in education: Where do we go from here?* Boulder, CO: National Education Policy Center. Retrieved February 20, 2020 from http://nepc.colorado.edu/publication/restorative-justice.

Glaser, B. & Strauss, A. (1967). The discovery of grounded theory. Chicago: Aldine.

Gellman, B. and Adler-Bell, S. (2017, December 21). *The disparate impact of surveillance*." The Century Foundation. https://tcf.org/content/report/disparate-impact-surveillance/?agreed=1

Gerety, R.M. (2020, December 28). *An alternative to police that police can get behind: In Eugene, Oregon, a successful crisis-response program has reduced the footprint of law enforcement—and maybe even the likelihood of police violence.* The Atlantic.

Glover, T., Colistra, C.M., Schmalz, D., (2017) The meaning of relationship building in the context of the community center and its implications. *Journal of Park and Recreation Administration*, *35*(2), 37-50.

Goodwin, A. Shepard, W. and Sloan, C. (2018). *Police brutality bonds: How Wall Street profits from police violence.* Action Center Race and the Economy. https://static1.squarespace.com/static/58d8a1bb3a041137d463d64f/t/5b330815562fa7d3babc1fd4/1530071089421/Police+Brutality+Bonds+-+Jun+2018.pdf

Hernández, K.L., Muhammad, K.G., & Thompson, H. A. (2015). The size and scope of the carceral state." *Journal of American History*, *102* (1). www.processhistory.org/the-size-and-scope-of-the-carceral-state/.

Harcourt, B.E., Ludwig, J. (2005, June 14). *Broken Windows: New Evidence from New York City and a Five-City Social Experiment*. Georgetown University - Public Policy Institute (GPPI); National Bureau of Economic Research (NBER); IZA Institute of Labor Economics.

Hill, C. (2019, January 11). Man fatally shot by Eugene police at Cascade Middle School. *Register Guard.*

Irwin, A. and Pearl, B. (2020, October 28). *The community responder model: How cities can send the right responder to every 911 call.* Center for American Progress. https://www.americanprogress.org/issues/criminal-justice/reports/2020/10/28/492492/community-responder-model/

Kapila, M., Hines, E., and Searby, M. (2016, October 6). Why diversity, equity, and inclusion matter. *Independent Sector, ProInspire.* https://independentsector.org/about-us/

Kimbrough, C. (2017). Local governments hiring chief diversity officers to lead equity and inclusion work. *National Civic Review.* DOI: 10.1002/ncr.

Kinsey, Rich. (2011). Police have to make tough calls when checking the well-being of a citizen. *The Ann Arbor News*. http://www.annarbor.com/news/crime/check-the-well-being-calls/

Koslicki, W., Daniel J. Lytle, Dale W. Willits, Rachael Brooks, "Rhetoric without reality' or effective policing strategy? An analysis of the relationship between community policing and police fatal force, Journal of Criminal Justice, Volume 72, 2021, https://doi.org/10.1016/j.jcrimjus.2020.101730. (https://www.sciencedirect.com/science/article/pii/S0047235220302245)

Jochem, G. (2019, January 11). Amherst, Holyoke schools get $300K boost for bilingual education. *The Daily Hampshire Gazette.*

Jones, N., Grace, N., Thomas, M., Riano, N.S., Hinshaw, S.P., Mangurian, C. (2019) Peer specialists in community mental health: Ongoing challenges of inclusion. *Psychiatric Services, 70*(12), 1172-1175. https://doi.org/10.1176/appi.ps.201800552

Lane, J. (2018). Addressing Juvenile Crime. *Criminology & Public Policy*, *17*(1), 283-307. https://doi.org/10.1111/1745-9133.12362

Lazdowski, K. A. (2015). Stakeholders' roles in education language policy research in West Africa: A review of the literature. *Reconsidering Development*, *4*(1), 100-118.

MacDonald, J. (2002). The effectiveness of community policing in reducing urban violence. *Crime and Delinquency, 48*(4), 592-618. DOI: 10.1177/001112802237131

Meny, E. (2016, February 5). *CAHOOTS an alternative to traditional police, ambulance response.* KVAL CBS 13. https://kval.com/news/local/theres-a-growing-awareness-that-alternatives-to-law-enforcement-are-needed

Moffitt, T.E. (1993). Adolescence-limited and life-course-persistent antisocial behavior: A developmental taxonomy. *Psychology Rev*iew *100*(4), 674-701.

Buchner, B. Perez, L. McEllhiney, C., and Diaz, E.I. (Eds). (2016). National Association for Civilian Oversight of Law Enforcement. Published by the National Association for Civilian Oversight of Law Enforcement

Navarro, N.V., Villegas, A. and Borden, A. (2020, January 2). *2020 Colorado officer-involved shootings*. Colorado Public Radio Staff and The Associated Press. https://www.cpr.org/2020/01/02/2020-colorado-officer-involved-shootings/

Martinez, K. , Poirier, J. and Hijjawi, G. (2012). Supporting children, youth and families in the systems that serve them: Culturally responsive practices and policies to meet their needs. *Children, Youth and Families Newsletter.* American Psychological Association.

Pearl, B. (2020, October 15). Beyond policing: Investing in offices of neighborhood safety. Center for American Progress. https://www.americanprogress.org/issues/criminal-justice/reports/2020/10/15/491545/beyond-policing-investing-offices-neighborhood-safety/

National Constables Association (1995). Constable. In W. G. Bailey (Ed.), The Encyclopedia of Police Science (2nd ed., pp. 114–114). New York, NY: Garland Press.

Neal, E. (2021, April 20). *A history of police violence in America.* Stacker. https://stacker.com/stories/4365/history-police-violence-america

McCormick-Cavanagh, C. (2021, March 25). Denver expanding the STAR program, removing cops from more calls. *Denver Westword News*. https://www.westword.com/news/denver-expanding-star-program-reducing-calls-for-police-response-11926946

Mekawi, Y., Bresin, K. & Hunter, C.D. (2019). Dehumanization of African-Americans influences racial shooter biases. *Race and Social Problems 11*, 299–307. https://doi.org/10.1007/s12552-019-09267-y

Metzger, H. (2021, March 30). Council committee talks expanding Denver's STAR program, replacing police in low-level incidents. *Denver Gazette.* https://denvergazette.com/news/government/council-committee-talks-expanding-denver-s-star-program-replacing-police-in-low-level-incidents/article_074afa4e-8cfa-11eb-882d-2391b9959a48.html

Ojeda, V.D., Jones, N., Munson, M.R., Berliant, E., and Gilmer, T.P. (2020). Roles of peer specialists and use of mental health services among youth with serious mental illness. *Early Intervention in Psychiatry*. 1– 8. https://doi.org/10.1111/eip.13036

Pittsfield, City of https://www.ecode360.com/34282602?highlight=board,review&searchId=53465081608371111#34282602

Richter, F. (2020, June 2). Black Americans 2.5X more likely than whites to be killed by police. *Statistica.* https://www.statista.com/chart/21872/map-of-police-violence-against-black-americans/

Rodríguez, L.F. and Conchas, G.Q. (2009). Preventing truancy and dropout among urban middle school youth: Understanding community-based action from the student's perspective. *Education and Urban Society*, *41*(2), 216-247. doi:10.1177/0013124508325681

Sachs, D. (2021, February 2). In the first six months of health care professionals replacing police officers, no one they encountered was arrested. *Denervite.* https://denverite.com/2021/02/02/in-the-first-six-months-of-health-care-professionals-replacing-police-officers-no-one-they-encountered-was-arrested/

San Diego (County of). (2015).,Strategic Plan for Diversity & Inclusion, 2015-2020: Diversity and Inclusion for a World-Class Organization. https://www.sandiegocounty.gov/content/dam/sdc/diversity/documents/DiversityInclusion_StratPlan.pdf

Sereni-Massinger, C., and Wood, N. (2016). Improving law enforcement cross cultural competencies through continued education. *Journal of Education and Learning, 5*(2), 258-264 . doi:10.5539/jel.v5n2p258 URL: http://dx.doi.org/10.5539/jel.v5n2p258

Shepard, S. (2014). Measuring the Economic and Social Impacts of Cultural Organizations. *Community Development INVESTMENT REVIEW,* 43-48. https://www.frbsf.org/community-development/files/measuring-the-economic-and-social-impacts-of-cultural-organizations.pdf

Steinka-Fry, K. T., Tanner-Smith, E. E., Dakof, G. A., & Henderson, C. (2017). Culturally sensitive substance use treatment for racial/ethnic minority youth: A meta-analytic review. *Journal of Substance Abuse Treatment, 75,* 22–37. https://doi.org/10.1016/j.jsat.2017.01.006

Stolberg, V.B. (2012). Slave patrols.W.R. Miller (ed.), The Social History of Crime and Punishment in America: An Encyclopedia. Thousand Oaks: Sage Publications, Inc. https://edge.sagepub.com/system/files/Ch4RennisonSlavePatrols.pdf

Torre, M.E. (2014). Participatory action research. T. Teo (ed.), Encyclopedia of Critical Psychology. New York: Springer.

Troutt, D. (2014, August 14). Less than human: Do some police take a step beyond simple prejudice? *Reuters*. http://blogs.reuters.com/great-debate/2014/08/14/less-than-human-do-some-police-take-a-step-beyond-prejudice/

Walton, E. (2019, November 4). What's it like to be a person of color in rural New England? Basically invisible, WBUR, National Public Radio, https://www.wbur.org/cognoscenti/2019/11/04/white-rural-voters-demographic-change-emily-walton

Zalaznick, M. (2021, January 9). Afterschool equity issues persist for Black and Hispanic students: For every Black or Latinx child who participates in an afterschool program, three more children are waiting to enroll. *District Administration*. https://districtadministration.com/afterschool-equity-persist-black-hispanic-latinx-students/

Appendix 1

Seeking Community Ambassadors

Formed in 2020, Amherst's Community Safety Working Group (CSWG) is made up of residents who are dedicated to examining public safety services and in particular, the impact of policing practices on marginalized community members.

In collaboration with, and under the guidance of the selected consultancy group- the 7 Generations Movement Collective- the CSWG will utilize participatory action research to address its inquiry. Participatory action research places people with lived experience as experts of their own situations. The 7 Generations Movement Collective is currently seeking Amherst community members who have first hand experience with community safety services- through policing and otherwise- to participate in this work.

The 7 Generations Movement Collective currently seeks to hire five (5) Amherst residents to serve as Community Ambassadors. Each Community Ambassador will:

- attend, and actively participate in workshops about the underlying values of participatory action research and the common data collection methods utilized in this approach (weekend of March 20-21, 2021, time to be determined);
- openly discuss their experience with the Amherst Police Department, or other community safety services, in collaboration with their fellow ambassadors and members from the 7 Generation Movement Collaborative;
- determine appropriate data collection methods, and generate a list of focal questions for data collection purposes;
- assist in recruiting additional community members who have first-hand experience with the Amherst Police Department, or other community safety services;
- meet with assigned group members between March 21 and March 26, 2021 to apply the data collection methods as previously decided by Community Ambassadors;
- assist in the analysis of the data by meeting with members of the 7 Generations Movement Collective during the weekend of March 27-28, 2021;
- assist in presenting findings and recommendations to the CSWG at a scheduled public meeting.

If you are interested and eager to play an important role in defining community safety policies and practices, we encourage you to apply. People of color, and persons with language skills other than English are especially encouraged to participate. Through a series of workshops you will develop the skills to lead community outreach initiatives, collect information, and analyze the information which will inform the recommendations that will be made to the CSWG, and the town of Amherst. Please complete this Statement of Interest by 12 pm on Friday, March 19.

En busca de embajadores comunitarios

Formado en 2020, el Grupo de Trabajo de Seguridad Comunitaria de Amherst (CSWG) está compuesto por residentes que se dedican a examinar los servicios de seguridad pública y, en particular, el impacto de las prácticas policiales en los miembros de la comunidad marginados.

En colaboración con y bajo la dirección del grupo consultor seleccionado, el Colectivo del Movimiento de las 7 Generaciones (The 7 Generations Movement Collective), el CSWG utilizará la investigación de acción participativa para abordar su consulta. La investigación-acción participativa posiciona a las personas con experiencias vividas como expertas en sus propias situaciones. El Colectivo del Movimiento de las 7 Generaciones actualmente está buscando miembros de la comunidad de Amherst que tengan experiencia de primera mano con los servicios de seguridad comunitaria - a través de la vigilancia y otros - para participar en este trabajo.

El Colectivo del Movimiento de las 7 Generaciones actualmente busca contratar a cinco (5) residentes de Amherst para que sirvan como Embajadores de la Comunidad. Cada embajador de la comunidad debe:

- asistir y participar activamente en talleres sobre los valores subyacentes de la investigación-acción participativa y los métodos comunes de recopilación de datos utilizados en este enfoque (fin de semana del 20 al 21 de marzo de 2021, hora por determinar);

- discutir abiertamente su experiencia con el Departamento de Policía de Amherst u otros servicios de seguridad de la comunidad, en colaboración con sus compañeros embajadores y miembros del Colectivo del Movimiento de la Séptima Generación;

- determinar los métodos apropiados de recopilación de datos y generar una lista de preguntas focales para fines de recopilación de datos;

- ayudar a reclutar miembros de la comunidad adicionales que tengan experiencia de primera mano con el Departamento de Policía de Amherst u otros servicios de seguridad de la comunidad;

- reunirse con los miembros del grupo asignados entre el 21 y el 26 de marzo de 2021 para aplicar los métodos de recopilación de datos que decidieron previamente los embajadores comunitarios;

- ayudar en el análisis de los datos reuniéndose con miembros del Colectivo del Movimiento de las Séptima Generación durante el fin de semana del 27 al 28 de marzo de 2021;

- ayudar a presentar los hallazgos y recomendaciones al CSWG en una reunión pública programada.

Si está interesado y ansioso por desempeñar un papel importante en la definición de las políticas y prácticas de seguridad de la comunidad, lo alentamos a que presente su solicitud. A través de una serie de talleres, desarrollará las habilidades para liderar iniciativas de alcance comunitario, recopilar información y analizar la información que informará las recomendaciones que se harán al CSWG y al pueblo de Amherst. Complete esta Declaración de interés (Statement of Interest) antes de las 12:00 p.m. del 19 de marzo de 2021.

Appendix 2: Ambassador Workshop Objectives

Sunday March 21, 2021 1:00-3:00

By the end of the **PAR-focused workshop** with Community Ambassadors, they will be able to:

- Identify the characteristics that set PAR aside from other research
- Explain how PAR is an appropriate method for examining community members' experience with policing in Amherst
- Identify and reach out to possible community member participants
- Homework: Read about different qualitative methods applicable in collecting data about sensitive topics (2 hours)

Wednesday March 24, 2021 (evening, 6:30- 8 pm)

By the end of the **Research Methods-focused workshop** with Community Ambassadors, they will be able to:

- Think through the limitations of this research endeavor
- Decide together which methods are appropriate to implement to collect data from the community members
- Articulate their research design- what they look to explore, how they will explore it, and why the methods are appropriate given the timeframe they have
- Develop the research questions (1.5 hours)

Between March 25 and April 4, 2021, Community Ambassadors will be able to recruit, establish a meeting time, and meet with community members in order to collect data from seven community members based on their decided research design.

March 28, 2021 1:00-3:00

By the end of the **Data collection session** with Community Ambassadors, they will be able to:

- Review and suggest edits to the informed consent/assent forms
- Discuss the importance of clearly presenting the informed consent ahead of data collection and identify other research ethics to which to adhere.
- Design the outreach sessions to happen with community members (1.5 hours)

April 5, 2021 (evening, 6:30- 8 pm)

By the end of the **Data analysis workshop** with Community Ambassadors, they will be able to:

- Share the data they were able to collect during their session
- Begin to identify themes from their data set and debrief the data collection process with each other.
- Identify participants' narratives that illustrate the themes of the data set (1.5 hours)

Appendix 3: Sample Informed Consent Form

7 GENERATIONS MOVEMENT COLLECTIVE LLC

INFORMED CONSENT – COMMUNITY AMBASSADORS

Research topic: Recounting policing experiences within the BIPOC and AAPI communities in Amherst, MA

I. We, Dr. Sonji Johnson-Anderson and Dr. Katie Lazdowski, are researchers and consultants with the 7Generations Collective Movement LLC and we have been invited by the town of Amherst to conduct research into the policing practices of the Amherst Police Department with the town's BIPOC (Black, Indigenous and People of Color) AAPI (Asian American and Pacific Islander) communities.

II. In order to gather information for this research, you will be working in collaboration with 7Generations Collective Movement to collect peoples' experiences about policing during the period of March 24 – April 5, 2021. The study will utilize any or all of the following means of recorded data collection:

- Focus group interviews via Zoom
- Telephone interviews
- One-on-one face-to-face
- Email interviews

III. In addition to recording our conversations, we will be taking notes to help capture the content of our interviews/conversations/discussions i.e. responses that are non-verbal but which may express strong feelings/reactions to posed questions, as well as documenting your experience of interviewing community members. **Your name, address, age, and any detail that might disclose your identity *will not* be used in any written material that may come from this study. To this end, your name and other identifying features used during collection, storage, analysis and reporting will be replaced with a pseudonym or group descriptive to protect your identity.**

IV. The possible risks from participating in this study may include undue distress or feeling triggered from having to recount experiences that are painful or angering. Should this occur, you may contact Garry Porter (garry.porter@admha.org), a licensed social worker / therapist whose services have been retained by 7 Generations Movement Collective for specifically that purpose.

V. Your participation is entirely voluntary and you are free to refuse participation or to discontinue at any time without penalty or prejudice.

VI. By signing this consent document, you are giving permission to 7 Generations Movement Collective LLC to use the data you provide for presentation to the Amherst Community Safety Working Group and for other pertinent public and/or scholarly presentations, which may include manuscripts submitted to professional journals for publication.

VII. By signing this document you are also agreeing to adhere to and fulfill all the duties and responsibilities stated in your contract with 7Generations Movement Collective LLC, including:

- Submitting all data, including but not limited to, recorded interviews, notes, transcriptions, video material obtained while interviewing Amherst community members
- Erasing or destroying all recorded material including, but not limited to video and voice recordings, notes/transcriptions that may remain in your possession ***AFTER*** you are sure you have submitted all such material to 7Generations Collective but *not before* **April 30, 2021**
- Submitting all signed informed consent documents obtained from community participants
- Adhering to our strict policy of confidentiality about your participation, and participation of any member of this collaborative connected to any and all parts of this project
- Collecting the gift cards from 7Generations Movement Collective and distributing same, according to our agreement, to community participants per our promise to do so

VIII. Please sign your name below indicating your willingness to participate and that you have read and understood the information provided above, and that you willingly agree to participate.

IX. If you have any questions about this research, or your participation in it, you may reach us at 7gencollective@gmail.com. You may also contact us: Dr. Sonji Johnson-Anderson (917) 974-5996 and Dr. Katie Lazdowski (617) 309-6059; or Dr. Demetria Shabazz at (413) 4161-5138; Terry Mullen (781)-296-2849; or the CSWG (Community Safety Working Group) by way of Jennifer Moyston (Moystonj@amherstma.gov).

I, _____ have read the information in this consent document and agree to participate under the conditions stated above.

Additionally, I,_____ further affirm that I have fulfilled all duties, responsibilities and obligations of my role as a Community Ambassador

which are outlined in the agreement above and further delineated in my contract with the 7Generations Movement Collective LLC.

Participant's signature_____ **Date**_____

Researcher's signature_____ **Date**_____

Appendix 4: Research questions

***Be sure to go over the informed consent with your research participant(s) and have them sign.

***Be sure to record your conversations. (Reach out to Katie or Sonji for a zoom account which is set to provide a transcription)

*** Feel free to take notes while you interview about the participant's non verbal language.

***please ask questions in the order they're listed. It will help with our analysis process later.

1. How do you identify? age range, race/ethnicity, gender identity
2. Describe how you believe police should behave. How does this change according to someone's identity?
3. Under what circumstance would you seek out the police for support?
4. What good or bad experiences have you had with the Amherst Police Department?
5. When you think of the Amherst Police, what's the first word that comes to mind?
6. What is the experience you had with the police that leads you to choose this word?
7. Did you initiate your encounters with the police, or did the police/someone else initiate it?
8. Based on the nature of the interaction(s) you've had with the police, how do you believe the police view your community?
9. If you could change anything about the way policing is done in your community, what would it be and why? And/Or: What other resources could be of use in your community instead of relying on the policy to resolve issues?