

Rapid City Police Department and the Native Community in Rapid City:
Examining Policing Trends, Community Opinions and Best Practices

FINAL DRAFT

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Including additional discussion of population demographics and recommendations

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The Government Research Bureau

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1. Introduction

1.1 Research Goals

This research was initiated by former Rapid City Police Chief Steve Allender in April of 2014. Chief Allender had previously solicited the South Dakota Department of Tribal Relations (SDTR) for assistance in addressing conflicts between the Rapid City Police Department (RCPD) and the Native Community in Rapid City. In response to his inquiry, SDTR recommended the Government Research Bureau (GRB) at the University of South Dakota as a consultant to investigate disparities in the policing of Native Americans and to develop long-term strategies to improve the relationship between RCPD and the Native Community in Rapid City. Current Rapid City Police Chief Karl Jegeris adopted the project upon his appointment as Chief of Police and has been the administrative leader of the project since he took office in June of 2014.

Initial conversations between RCPD and GRB identified the following goals for this project, which were designed to assist both the Native Community and RCPD.

1. Develop empirical evidence on race disparities in RCPD policing strategies and outcomes.
2. Develop a baseline of RCPD minority policing outcomes to evaluate programs and strategies developed to overcome observed and perceived disparities in the policing of Native Community members.
3. Identify gaps between Native Community beliefs/attitudes and empirical trends observed in the baseline data.
4. Identify recommendations for how the Native Community and RCPD can resolve conflict through programmatic initiatives and public discussions of empirically observed trends in the baseline data, as well as the perceptions of Native Community members.

In short, this project was developed as a means to improve the relationship between RCPD and the Native community by creating a transparent record of policing outcomes, RCPD values and interests, and Native Community needs. The research was initiated before national attention heightened in the wake of policing conflicts in Ferguson, MO., New York City and Baltimore, MD in 2014-2015. It was designed with specific intent to bring RCPD and minority communities together to engage in joint problem solving that can be relied upon to improve the quality of life in Rapid City through improvements in community policing strategies and inclusive dialogue about race relations.

1.2 Scope of the Research

The scope of this project was designed by the GRB. RCPD provided no limitations to the access the GRB would have to policing data, personnel or the research methods used to examine minority policing in Rapid City. The GRB research plan was to collect a full year of traffic stop, arrest and use of force data to identify and understand the nature of disparities in RCPD policing of Native Americans. A secondary purpose of equal importance to this project was the collection of a year of RCPD data to establish a

baseline for future performance evaluation of the department and specific programs adopted in response to the research. It was expected that the duration of one year would allow for a five and ten year review of the trends observed in 2014 data.

Simultaneous to the collection of RCPD data was the development a community survey to identify Native Community needs, perceptions and recommendations regarding the relationship between the two parties. Community survey research was designed by the GRB alone and completed during the data collection phase of project. Upon completion of the Native Community survey, a second survey of RCPD officers was developed and administered to all sworn officers of RCPD. Both Native Community and RCPD officer surveys were voluntary and confidential.

Beyond data collection for RCPD policing records and community/officer survey research, an inventory of RCPD community policing efforts was conducted along with an inventory of best practices in community policing throughout the United States. The goal for community policing inventories was to identify gaps in the current approaches of RCPD and the best practices employed in communities around the nation. The US Department of Justice Office of Community Oriented Policing Services was consulted to gain expertise on comparable models available to this research, including the identification of trust building strategies employed in police departments serving large Native American communities.

Finally, the GRB worked in partnership with the South Dakota Advisory Committee to the US Commission on Civil Rights (SDSAC) to identify community needs and recommended strategies for advancing respectful and effective approaches for resolving conflict in community policing in Rapid City. SDSAC held a public hearing in August of 2014 to build knowledge of the particular challenges facing the Native Community in Rapid City. The transcript of this public hearing was made available to the RCPD research for consideration in the recommendations section of the current report.

1.3 Research Methods

RCPD began using a new software program to manage all policing records in October of 2013. The research collected data beginning with October 1, 2013 and ending on December 31, 2014. This 15 month period provided 60,486 records associated with 39,703 unique cases. As multiple records were associated with 11,283 cases, involvement data was used to focus the examination of case outcomes for specific individuals associated with each case. For instance, some of the analysis focused on victims while other analysis focused on those cited for a traffic violations. The involvement data included involvement type indicators for whether a person was involved with an arrest, citation, warning, suspect, victim, warrant request, passenger, pedestrian, missing person, parent, etc.. As such, the analysis here focused on individuals rather than the cases they were associated with. Filters were used for in each instance of analysis to examine same or similar involvements.

Race was a key factor in the analysis of individual involvements in the RCPD data. When studying trends in arrest or victimization, for instance, racial demographics were used to identify differences in the outcomes for four known racial groups within the data. These included (1) American Indian, (2) Asian, (3) Black and (4) White. When the race of an individual was not known for the analysis the percentage of cases with unknown race data was reported.

Although comparisons between racial group outcomes and overall population demographics were provided in the analysis of RCPD data, they are not regarded as reliable given the difficulty of generating precise estimates of the number and percentage of any racial group members in Rapid City at any given time. We understand that there are, at any given time, resident and transient populations of each racial group within the city. As such, we attempted to estimate a “present” population estimate for Native Americans – the primary focus on this report – through consideration of both the resident population from the US Census Bureau and the transient population from the Department of the Interior’s labor and tribal residence estimates. Both the Census Bureau and Department of the Interior population estimates are subject to error. To the extent possible, the population estimates used for this research include the margin of error reported by the Census Bureau and the Department of Interior, as an overall population estimate was developed.

According to the US Census Bureau in review of its own 2010 efforts:

“While the overall coverage of the census was exemplary, the traditional hard-to-count groups, like renters, were counted less well...Because ethnic and racial minorities disproportionately live in hard-to-count circumstances, they too were undercounted relative to the majority population.”

The Census Bureau also reported that in 2012, there was a five percent undercounting of Indian Country residents, which the US Census Bureau.¹

The estimate included 2010 Census Bureau estimates of American Indian race alone (12.4%),² plus 50 percent of bi-racial resident estimates (2.05%), plus 7.8 percent for the regional transient Native populations without permanent addresses in Rapid City, (7.8%).³ The estimate also included an additional five percent for the Census Bureau undercount of “hard to count” Native residents (5% of Native-only population results in an adjustment of .62%). This estimate adjusted another five percent of the Native population estimate for noted overcounting of White residents by the Census Bureau in 2010 (additional .62%).

The final result of these calculations estimates that the Native American population in Rapid City is approximately 23.5 percent of the city’s population. When adjusting other racial group estimates to account for this increase in the estimated Native American population, we adopted the following total population estimates for the entire city:

¹ http://www.census.gov/newsroom/releases/archives/2010_census/cb12-95.html

² <http://quickfacts.census.gov/qfd/states/46/4652980.html>

³ The 7.8 percent attributed to transient Native Community members have primary residences in the counties including and bordering the Pine Ridge, Rosebud and Cheyenne River reservation communities. The estimate of the transient population was calculated as 10 percent of the 53,602 three reservation area population as reported the 2013 American Indian Population and Labor Force Report U.S. Department of the Interior, Office of the Secretary Office of the Assistant Secretary – Indian Affairs January 16, 2014. No additional percentage was added for the reported under counting of Indian Country Native American residents.

Table 1:1: Rapid City Racial Group Population Estimates

Racial Group	Percent of Rapid City Population
Native Population	23.4%
White Population	74.3%
Asian Population	1.2%
Black Population	1.1%

Even with these adjustments to the relative population presence of each of Rapid City’s racial groups, the current research does not advocate simple comparisons of a racial group’s population percentage and their percentage of, for instance, traffic stops. A far more reliable indicator of disparities from the RCPD data comes through stratification. That is, looking at each racial group individually and examining percentage outcomes for arrest, victimization, citations, and other involvements. Although both comparisons are included in the analysis, the authors of this research maintain that it is more productive to compare, for instance, “X” percent of Natives arrested for a specific crime to “X” percent of Whites arrested for that same crime. If the Native arrest rate was higher or lower than the White arrest rate for a specific crime, we can conclude that arrests were more or less of a problem for the Native Community than the White Community.

The analysis of community survey data relied on a convenience sampling method administered by seven survey workers throughout Rapid City during a three-day period in July of 2014. Six of the in-person survey interviewers were Native and one was White. The survey team worked a wide range of residential and commercial locations throughout the city as high-traffic Native Community locations. More, the survey team attempted to survey Native Community members at locations with socio-economic variation. This included, for example, the homeless population around the Bike Path behind the Prairie Market and employees at the Great Plains Tribal Chairman’s Health Board. In short, every opportunity to find Native Community members was engaged by the seven person survey team.

The Native Community survey included a range of quantitative questions about personal experience, perceptions of RCPD service, conflicts with RCPD, as well as a single open-ended question asking respondents to share additional insights and recommendations relating to how to improve the relationship between RCPD and the Native Community. Participation in the survey was limited to those who self-identified as both (1) members of the Native Community and (2) residents of Rapid City. The response rate was very high, as only 4 individuals solicited for participation did not want to participate out of 315 solicitations.

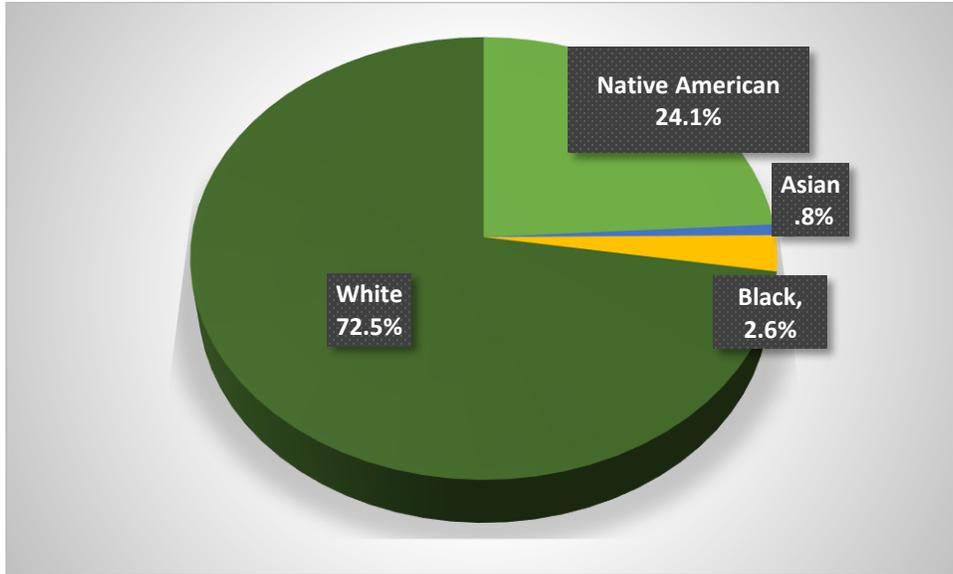
The RCPD officer survey was administered by the same team of survey workers, but included only three Native and one White interviewers staged in the Rapid City Police Department building over a three day period in March of 2015. The officer survey included 12 questions from the Native Community survey to allow for a consideration of gaps between community and officer opinions. The remaining questions focused on the specific attitudes and opinions of RCPD officers. The officer survey also included an open-ended question asking respondents to share additional insights and recommendations relating to how to improve the relationship between RCPD and the Native Community. The response rate for the officer survey included 76 of the 120 sworn RCPD officers.

2. Findings from RCPD Case Data

2.1 Traffic Stops

The analysis of RCPD case data showed that 3552 Native Americans drivers were stopped by RCPD officers, constituting 24.1 percent of all traffic stops. Figure 2.1 below shows the distribution of all traffic stops where the race of the driver was known. Only 1.9 percent of traffic stops involved an unknown or unreported race for the driver.

Figure 2.1: Percent Breakdown of Traffic Stops by Race



From this observation, one can conclude that Native Americans are only slightly overrepresented in the area of traffic stop incidents. When we compare the estimated 22.25 percent Native “present” population to the 24.1 percent of traffic stops that involved native drivers, the result is a 1.85 percent overrepresentation of Native traffic Stops. This overrepresentation is considerably lower than expected from the concerns noted by the Native community that RCPD officers racially profile Native American drivers in Rapid City. A 1.85 percent overrepresentation is sufficiently small to be considered within an accepted range. Put differently, the data does not support the claim that RCPD officers stop more Native drivers than non-Native drivers.

A separate concern for bias in the data can be found in the ratio of citations to warnings given to the four known races examined here. Here, a bias was observed, though the meaning of that bias is not self-evident. As reported in Table 2.1 below, 54.8 percent of total traffic stops resulted in citations and another 45.2 percent resulted in warnings.

Table 2.1: Citations and Warnings by Race

	Native American	Asian	Black	White	Total
Citation	2207	54	228	5598	8087
	62.5%	46.6%	58.9%	52.3%	54.8%
Warning	1341	62	159	5100	6662
	37.8%	53.4%	41.1%	47.7%	45.2%
Total	3548	115	387	10698	14749
	24.1%	.8%	2.6%	72.5%	100.0%

In the simplest terms, we would expect that each racial group would receive a similar distribution of citations to warnings. Unfortunately, the application of this simplest form of comparison is misleading. As is typically the case, we need to drill down deeper into the data to establish a clear picture of what is happening at the street-level.

To begin, the breakdown of traffic stops by race shows a clear association of Native drivers being cited for offense types more likely to receive citations than warnings, although little is known about the initial cause for traffic stops prior to the issuance of a citation or warning. Still we observed large variation in the rate of citations given in the top 12 traffic offense types. Driving without proof of insurance and driving under suspension/revocation, for example, were by far more likely to receive citations than warnings. Here, the percent of citations given to all drivers for these two offense types averaged 98 percent. These can be compared with offense types that receive a higher percentage of warnings, including improper head or taillights and even speeding (see Table 2.2 below). Note that there is a clear trend of Native drivers being stopped for offenses that have the highest rate of citations given. Conversely, Asians have lower percentages of traffic stops in these areas. For Asian and White drivers, speeding was the most frequent offense type. For Native and Black drivers, driving without proof of insurance was the most frequent offense type. The distributions of citations and warnings for drivers stopped during this evaluation period is associated with these offense type trends, insofar as driving without proof of insurance is 52 percent more likely to receive a citations than speeding, regardless of the race of the driver stopped.

Table 2.2: Traffic Stops by Race

Offense Type	Percent of Native Traffic Stops	Percent of Asian Traffic Stops	Percent of Black Traffic Stops	Percent of White Traffic Stops
Without Proof of Insurance*	35.29%	22.58%	25.63%	24.16%
Speeding	9.92%	30.11%	21.84%	26.78%
Expired Plates	8.63%	10.75%	11.71%	11.62%
No Head or Tail Light	5.65%	2.15%	4.43%	8.15%
Driving Without License*	18.94%	3.23%	9.18%	3.22%
Stop Sign Violation	3.57%	10.75%	5.70%	6.61%
Improper Turn	3.14%	5.38%	4.11%	5.13%
Failure to Obey Traffic Signal	3.02%	5.38%	3.80%	4.56%
Driving Under Suspension or Revocation*	8.51%	0.00%	9.81%	2.50%
Failure to Yield to Pedestrian or Construction Worker*	1.37%	2.15%	1.58%	3.00%
Careless Driving	0.98%	2.15%	0.95%	2.15%
Failure to Display License Plates	0.98%	5.38%	1.27%	2.11%

*High citation rate offenses.

We see in Table 2.2 above that the two most frequent offense types for Native drivers were ‘driving without proof of insurance’ and ‘driving without a license.’ For all other drivers, the two most frequent offenses were ‘speeding’ and ‘driving without proof of insurance.’ These citation rates and frequency distributions are important as a calculation of how many warnings Native drivers received, as compared with White, Asian and Black drivers. Although the community (White, Native or other) often wants more citations written, individual drivers tend to prefer a warning over a citation.

As a cluster for non-Native drivers, ‘speeding’ and ‘driving without proof of insurance’ receive a lower percentage of citations than the Native cluster of ‘driving without proof of insurance’ and ‘driving without a license.’ The relationship between the type of offense and its citation rate is important for in all of the traffic offense types reported in Table 2.2. A casual review of how traffic stops are distributed among the four known races for this study supports the conclusion that Native drivers receive a higher rate of citations than Asian, Black or White drivers.

Still, a complete understanding of the conditions under which citations are given is not possible without first identifying the community context for these offenses. According to the formal expectations for officer discretion in traffic offenses, RCPD Officers are instructed to consider the intentionality, seriousness and dangerousness of the offense.⁴ The offense types with the highest citation rates are typically intentional violations. For instance, ‘driving without a license,’ ‘driving under suspension or revocation’ and ‘driving without proof of insurance’ average a citation rate of 97.95 percent. Each of

⁴ “Raid City Police Department Rules and Procedures,” approved 2012.

these offenses are in conflict with the standard of intentionality, insofar as one must willfully operate a vehicle knowing it is not legal to do so.

The next highest citation rate for an offense type is for 'failing to yield to a pedestrian or construction worker' (81.3%). This offense type is in conflict with the dangerousness test, as does 'careless driving' that had the next highest citation rate of 72.4 percent.

The seriousness standard is perhaps the most subjective of these three parameters. The perceived or defined seriousness of an offense type may even result from community input. One of the responsibilities that falls under the "protect and serve" mission of a police department is to take seriously requests for focused patrol coverage. When a specific neighborhood in the Native or White community is able to communicate a frustration with speeding, for instance, the police department should issue a higher rate of citations in response. This can result in a higher degree of seriousness for this offense type or types. Moreover, the department should issue a larger number of citations through expanded traffic patrol in response to these (and other) serious traffic offenses.

Thus, it is difficult to make simple calculations of a citations to warnings ratio for the four known races examined here. Still, we know that Native drivers had a higher percentage of citations (78.1%) than White drivers (57%), Black drivers (67.3%) and Asian drivers (51.6%). Native and Black drivers the first consideration is the combined percentage of offenses where legal status of the driver was in question (i.e., driving without a license, insurance or under suspension/revocation). Native drivers had 62.74 percent of their traffic offenses in these three areas. After Native drivers, Black drivers had 44.62 percent in these three offenses. This was compared to 39.88 percent for White drivers in these areas, and 25.81 percent for Asian drivers. Given that these offenses have by far the highest citation rates, the finding that Native drivers had the highest citation rate, followed by Black drivers, White drivers and Asian drivers who had the lowest citation rate of all is not surprising. Similarly, this is not suggestive of racial bias.

Drilling down into the data allowed us to more closely examine the relationship between race and the citations to warnings ratio.⁵ If there was an equal population percentage for each of the races under study, we would expect the distribution of citations to warnings would be the same for all races within each of the traffic offense types. Differences from the total percent of citations given for an offense would be considered under or over representation of the racial group that differed from the total. The population data we are working with here, however, has a large majority of White drivers and minority presence of other races. As such, the overall percentage of citations given in the data here is heavily biased by the citation rate for White drivers, who make up 72.5 percent of all stops (see Figure XX above). In order to control for this bias at the more granular level we had to avoid data points that relate to population percentage. The solution was to focus on each race's individual citations percentage rate, assigning values for the highest to lowest citation percentages for all races. The percentage of citations given for each individual race considers only that race's citations to warnings ratio and is not impacted by the figures from any other racial group in the study. This is a valid way to hold population variation constant, taking it out of the equation. This was done by coding the race with

⁵ This does not take into account the initial cause of an initial traffic stop in the case where there is insufficient driver status (e.g., no proof of insurance, license, suspended, etc.).

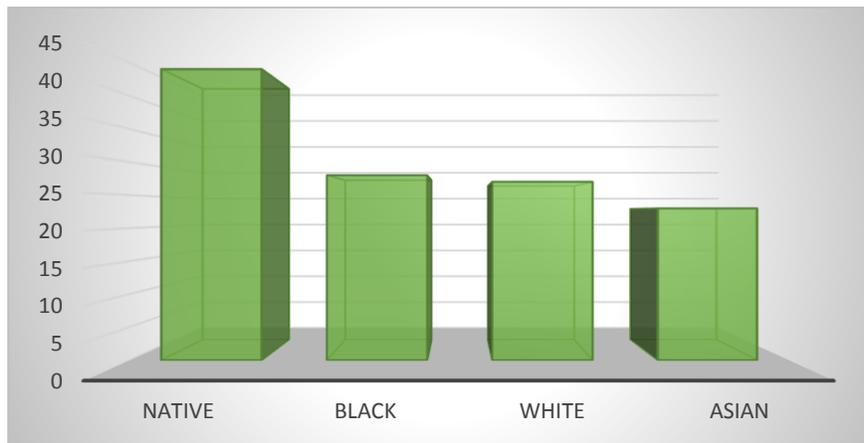
the highest individual citation rate ‘4,’ followed by a ‘3’ for next highest citation rate, ‘2’ for the next highest and ‘1’ for the lowest (see Table 2.3 below).

Table 2.3: Citation Percentages by Race

Offense Type	Native Score	Percent of Native Citations	Asian Score	Percent of Asian Citations	Black Score	Percent of Black Citations	White Score	Percent of White Citations
Without Proof of Insurance	3	97.9%	4	100%	1	95.1%	2	96.4%
Speeding	4	47%	1	39.3%	3	44.9%	2	44.2%
Expired Plates	4	64.5%	1	50%	3	62.2%	2	55.6%
Driving Without License	3	97.5%	4	100%	4	100%	2	93.8%
Stop Sign Violation	4	35.2%	2	30%	3	33.3%	1	27.9%
Improper Head or Tail Light	4	2.1%	1	0	1	0	3	0.9%
Driving Under Suspension or Revocation	4	100%	1	0	3	98.6%	3	98.6%
Improper Turn	4	43.8%	2	40%	1	23.1%	3	41.5%
Failure to Obey Traffic Signal	4	49.4%	1	0	3	50%	2	45.6%
Failure to Yield to Pedestrian or Construction Worker	3	88.6%	4	100%	1	80%	2	80.2%
Careless Driving	3	88%	1	50%	4	100%	2	70.1%
Failure to Display License Plates	4	24%	1	0	1	0	3	7.2%
Total Score	44		23		28		27	

The results of this analysis showed a trend toward higher citation rates for Native Drivers. The analysis of citation rates in these 12 offense areas identified a considerable gap between Native drivers, with a total citations percentage score of 44, and Black and White driver citation rates of 28 and 27 respectively. Asian drivers had the lowest score; the score of 23 for Asian drivers was within the range of Black and White drivers, but slightly lower than both. A graphic of this finding is shown below (see Figure 2.2).

Figure 2.2: Rate of Citation Scores



The evaluation of RCPD citations data also allowed us to examine the claim by some in the Native community that an excessive amount of traffic stops occur for Native drivers with license plates from Indian Country.⁶ To examine this concern we considered each of the 6,359 citations written during the timeframe evaluated here. First, we sampled those cases where the license plate of the vehicle cited was from Bennett, Jackson, Shannon or Todd counties. Because these counties in southwest South Dakota are widely considered Indian Country areas that border Rapid City, the analysis of citations from these counties might give us insight into the noted concern that cars with these plates are stopped based on their association with Indian Country. We found that 178 of the 6,359 citations were from one of these four counties. This amounts to 2.8 percent of total citations.

Next, we increased the scope of our Indian Country sample to include all the counties involved in our earlier calculation of the transient Native Population expected to be in Rapid City on any given day. In addition to the four counties noted above, this added Dewey, Ziebach, Mellette and Tripp Counties. Recall this population estimate amounted to 7.8 percent of the population of Rapid City, but it only focused on the Native population from these counties. Here, we are examining all citations for vehicles from these nine counties, rather than for Native drivers alone. As such, it was expected that the total percentage of citations for vehicles from these Indian Country counties would be near to the estimated 7.8 percent transient Native population in Rapid City. We found, however, that 254 of the 6359 citations analyzed were from one of the nine counties identified as being from Indian Country. This equals 3.9 percent of total citations.

A summation of the analysis of RCPD traffic stops and citations data presented above includes three general observations. First, the overrepresentation of Native traffic stops in Rapid City is slight and can be considered within an acceptable range of the estimated Native population percentage. Second, a bias exists in the citations to warnings ratio that suggests Native drivers are more likely to receive citations than other drivers in Rapid City. Although the overall bias is a function of the types of offenses Native drivers are cited for most frequently, the research here shows the bias is present in most traffic offense types. Third, the proportion of citations written for those driving vehicles from Indian Country

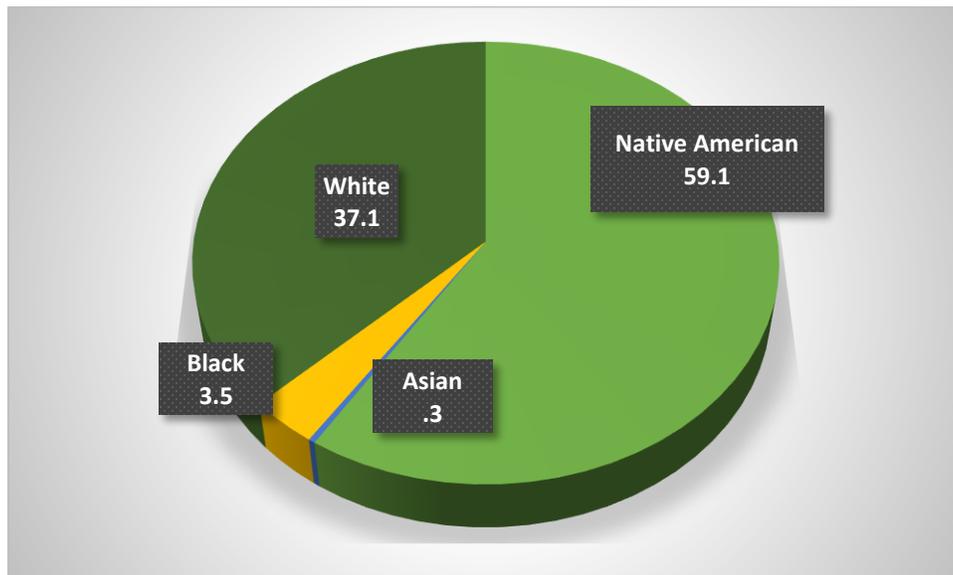
⁶ The term Indian Country used here relates to 18 U.S. Code § 1151 - Indian country defined.

does not support the claim that drivers in these vehicles are stopped at an excessive rate. Again, the citations written were below the expected range given Native population estimates.

2.2 Arrests

The analysis of RCPD arrest data showed that 59.1 percent of those arrested between October, 2013 and January of 2015 were Native American. Figure 2.3 below shows the breakdown of arrests by race, where the race of an individual was actually known. Of all RCPD arrest records during this time period, only 2.4 percent of cases had an unknown race.

Figure 2.3: Percent of Arrests by Race



Clearly, there is an overrepresentation of Native arrests given our population estimates. The largest group of offenses that Natives are arrested for are process-related. The data showed that 31.3 percent of all RCPD arrests of Native Americans were for ‘failure to appear’ (11.6%), ‘probation or parole’ violations (6.8%), an active ‘warrant’ (5.5%), ‘resisting, obstructing or false reporting’ (4.2%) and arrests related to ‘assisting other agencies’ (2.0%). Together, process-related arrests accounted for 5 of the 12 most frequent causes for Native arrests (see Table 2.4 below). For comparison, White offenders had 22.9 percent process-related arrests, Blacks had 16.1 and Asians 5.6 percent process-related arrests. It is important to note, that arrests in these areas are less discretionary than other arrest types. In process-related arrests, an offender has typically been identified for arrest and the job of RCPD officers is to apprehend the individual. This differs in many ways from other crime types that require greater investigations and more subjective determinations of the crime and suspects. Consistent with the goal of reducing conflict (and arrests) for Native Community members, greater compliance with criminal justice policy and requirements by Native offenders/suspects would bring down Native arrests, making population percentages closer to RCPD arrest percentages.

Table 2.4: Most Frequent Arrest Types by Race

Top 12 Arrest Types
for Native Americans

Arrest Type	Percent of total arrests
Alcohol Violation (not 24/7 Program Violation)	13.8
Drug	13.3
Failure to... (Appear, Pay Fine, etc.)	11.6
Traffic	11.3
Probation or Parole Violation	6.8
Theft	6.8
Warrant	5.5
DUI	4.7
Tampering, Resisting, Obstructing, False Report	4.2
Domestic Violence	3.9
Assist Other Agency	3.3
Simple Assault	2.0
Percent of most frequent arrests out of total arrests	87.2

Top 12 Arrest Types
for Whites

Arrest Type	Percent of total arrests
Drug	23.3
Traffic	14.3
DUI	10.2
Theft	7.7
Failure to... (Appear, Pay Fine, etc.)	7.1
Probation or Parole Violation	7.1
Alcohol Violation (not 24/7 Program Violation)	6.0
Domestic Violence	3.4
Warrant	3.4
Assist Other Agency	3.0
Tampering, Resisting, Obstructing, False Report	2.2
Stalking	1.5
Percent of most frequent arrests out of total arrests	89.3

Looking closely at the distribution of these 12 most frequent arrest types, we see there is a similar slate of crimes among Native Americans and Whites. The only crimes that were different among the most frequent arrests for Native and Whites were ‘stalking’ and ‘simple assault.’ Staking was more of a problem for White offenders and simple assault was more of a problem for Native offenders. Otherwise, the slate of most frequent crimes was identical between the two races.

Still, there were some notable differences in offense trends for both races. White offenders had higher arrest percentages in ‘drug crime’ and ‘DUI’ areas, as well as a higher percentage of arrests resulting from traffic stops. Although DUI is less of a problem for Native than White offenders, general alcohol violations more than doubled the arrest percentage for Native Americans. Finally, as noted above, process-related offenses were greater problems for the Native Community.

To evaluate all arrests, rather than just the most frequent 12 types, we created seven broad categories to evaluate (see Table 2.5 below). Again, we found the greatest differences in the offense trends between Whites and Native Americans in the area of process-related arrests. The second most disparate category was drugs and alcohol, where Whites had more arrests. The White offense trends here are biased by drug crimes, which measured 23.3 percent of White arrests and 13.3 percent of Native arrests. This 10 percent difference in drug crimes contributed heavily to the 7.6 percent difference between the races in the general category of drugs and alcohol, insofar as Natives had slightly more alcohol offenses than Whites (2% more), but notably less drug offenses (10% less). Finally, the

only other arrest type category that showed substantial differences among these two racial groups was the arrest group related to traffic offenses. Here, Whites were more likely to be arrested at a traffic stops than Native Americans. It is believed that this is influenced by the number of DUI arrests for White drivers, though it is unclear whether there is a double counting of DUI and Traffic offenses in this dataset. As reported in Table 2.4 above, DUI arrests for Whites more than doubled the percentage of Native drivers. Whites arrests in this area amounted to 10.2 percent of total arrests for Whites, compared with 4.7 percent of total Native arrests.

The remaining categories Family/Child, Disorderly Conduct, Property and Violent crimes areas were similar between Whites and Native Americans. There were minor trends noted in the area of disorderly conduct, where Natives had 1.2 percent more arrests than Whites, and a 1.0 percent higher arrest rate in the category of violent crimes. These differences, along with the 0.6 percent greater property crime arrest rate for Whites and 0.7 percent greater arrest for family and child offenses were relatively minor differences between the racial groups compared here.

Table 2.5: Broad Offense Categories by Race

Offense Type	Native Percentage of Total Arrests	White Percentage of Total Arrests	Difference Between Races
Process-Related	31.3%	22.9%	8.4%
Violent	9.5%	8.5%	1.0%
Drug and Alcohol	32%	39.6%	7.6%
Property	10.5%	11.1%	0.6%
Family / Child	2.9%	2.2%	0.7%
Disorderly Conduct	2.6%	1.4%	1.2%
Traffic	11.2%	14.3%	3.1%
Total	100%	100%	

The analysis of arrests also identified gender disparities between the racial groups studied here. We found the highest rate of arrest for women was among Native American women and the lowest rate was for Asian women (See Table 2.6 below).

Table 2.6: Arrest by Gender

	Female	Male	Total
Native American	4602	7675	12,277
	37.5%	62.5%	
Asian	9	61	70
	12.9%	87.1%	
Black	135	658	793
	17.0%	83.0%	
White	2809	7204	10,013
	28.1%	71.9%	
Total	7555	15598	23,153
	32.6%	67.4%	

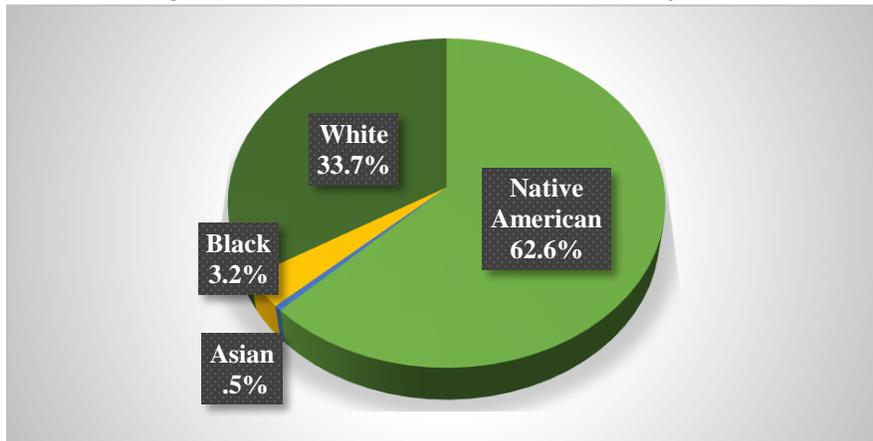
A comparison of the types of crimes Native and White women were arrested for showed the types of crimes for Native and White women were remarkably similar. The very similar distribution of female arrests suggests that differences in the trends noted above for all Native and White arrests were largely influenced by differences in the crimes committed by male offenders. The fourteen most frequent crimes Native and White women were arrested for were identical. Moreover, beyond the crime category match for the most frequent fourteen arrest types, the frequency ranges for these arrests were also quite similar. In sum, although there was a higher arrest rate for Native Women, the slate of crimes resulting in arrest for both groups of women was very similar.

2.3. Use of Force

The analysis of RCPD data showed that 62.6 percent of cases involving the use of force by RCPD officers were for Native Americans. Figure 2.4 below shows the breakdown of use of force cases by race, where the race of an individual was actually known. Of all RCPD use of force records during this time period, only 3.3 percent had an unknown race. The number of use of force cases, however, were substantially lower than traffic stop and arrest cases. There were only 31 use of force cases involving Blacks and 5 involving Asians. As such, we were not able to reliably study use of force cases involving these two race demographics and they are not included in the analyses involving race that follow Figure 2.4.⁷

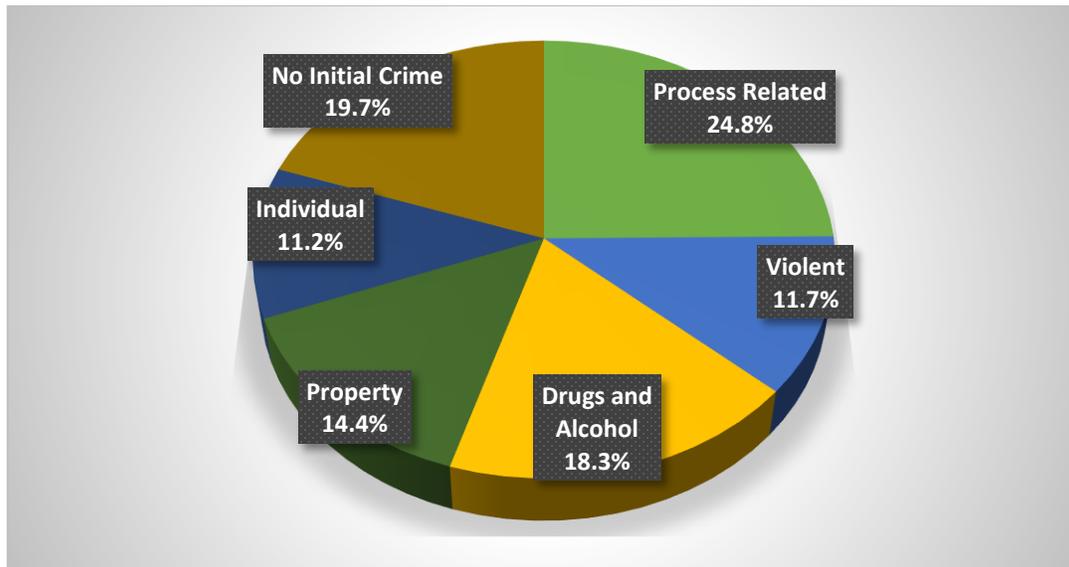
⁷ Ideally, when we layer racial groups by gender or crime type there would be at least 30 cases per stratified layer. Here, breaking up 31 use of force cases for Blacks and 5 use of force cases for Asians produced well below the expected 30 cases for layered analysis. This requires the use of force analysis to drop off Blacks and Asians for insufficient cases.

Figure 2.4: Percent of Use of Force Cases by Race



When we broke down use of force cases by the traffic stop and arrest offense types, we observed that process related offenses were most frequently associated with use of force. Process related use of force cases were followed by violent, drug and alcohol, traffic, property and individual offenses (see Figure 2.5 below).⁸

Figure 2.5: Use of Force Offense Types



In terms of specific offenses, the most frequent individual offense resulting in a use of force was simple assault, which involved 31 cases or 4.6 percent of total use of force cases. Mental hold and disorderly

⁸ The Zeurcher electronic database was used to examine the specific offense types for use of force cases. The Zeurcher database contained reliable offense data for use of force cases, but not reliable officer and suspect conduct data. For the analysis of data associated with officer and suspect actions, we utilized data taken from paper records filed by RCPD officers for each use of force cases they were involved with.

conduct were the next most frequent incident types. There were no differences in the percentage of use of force in assault or mental hold cases involving Native and White subjects. The cross tabulation of these two incident types with race had remarkably similar findings. Disorderly conduct cases involving use of force, however, was significantly different for Whites and Natives. Here, Natives were approximately 33 percent more likely to be associated with a use of force incident involving disorderly conduct.

When we grouped all cases by general crime type, we found differences between White and Native subjects involved in use of force cases (see Table 2.7 below). To begin, the greatest difference was observed where the use of force subject had no primary crime associated with the incident. Here, 23.1 percent of Whites were associated with an individual or an incident where they were not, themselves, a suspect or perpetrator. Native Americans experienced 16 percent of their use of force cases where no crime was involved for that individual. The 7.1 percent difference here suggests that Whites associated with criminal behavior were more frequently involved in a use of force case than Natives associated with no primary crime. The second largest difference in the racial distribution of use of force cases was found in the area of process related crimes. Process related crimes showed a 6.1 percent higher incidence rate of use of force cases for Native Americans. The next largest difference between the races was found in the area of violent crimes, which had 2.6 percent higher rate for Native Americans. The rate for the remaining offense types were similar for these two racial groups (i.e., difference of 2% or lower).

Table 2.7: Use of Force Offense Types by Race

	Native American	White
Process-Related	169 27.7%	71 21.6%
Violent	77 12.6%	33 10%
Drug and Alcohol	109 17.8%	65 19.8%
Property	90 14.7%	44 13.4%
Individual	68 11.1%	40 12.2%
No Crime (related involvement only)	98 16%	76 23.1%
Total	611 65%	329 35%

An interesting finding from the use of force analysis relates to the breakdown of gender and race together. The research showed that Native women had a higher percentage of cases involving use of force than any other gender/race demographic. This is, however, measured as a percentage. When we look at the actual number of cases, rather than the overall percentage of cases, we found that men were most frequently involved in use of force cases. In sum, Native Americans had the largest involvement in

use of force cases, with 65 percent of total cases. Whites made up the remaining 35 percent. Of these cases, however, Native women were overrepresented with 67.2 percent of cases involving women and White women were underrepresented with 32.8 percent of cases involving women. For men, Native Americans were slightly below the 65 percent total at 64.4 percent of cases.

Our analysis next considered actions of suspects associated with use of force cases. Here, data on ‘highest suspect action’ and ‘highest officer action’ were used to examine disparities in the treatment of Native and White suspects. Table 2.8 and 2.9 below present the types of officer and suspect actions in the RCPD data.

Table 2.8: Description of Suspect Actions

Suspect Actions	Description
Deadly Force	Suspect uses/intends to use deadly force
Active Aggression	Suspect uses force to injury/hurt officer
Physical Readiness	Suspect takes on stance in preparation to injure/hurt officer
Defensive Resistance	Suspect refuses to cooperate during arrest proceedings
Verbal Non-Compliance	Suspect vocally refuses to comply with officer orders
Displayed Weapon/High Risk	Displayed Weapon indicates the suspect informs officers of carrying a weapon / High Risk indicates the officer recognizes potentially dangerous situation
High Risk Call	Dispatch informs officer of a potentially risky situation
Non-Verbal/Passive Resistance	Suspect passive refuses to be arrested, e.g. poses a passive difficulty for officer

Table 2.9: Description of Officer Actions⁹

Officer Actions	Description
Deadly Force	Officer intentionally employs force to kill suspect due to dangerous circumstance/acute threat
Deadly Force Display	Officer displays lethal force; for example, pistol, rifle, and etc.
Intermediate	Officer uses baton, spray, K9, Taser to subdue suspect
Hard Empty Hand	Officer employs non-lethal physical force to subdue suspect; for example, punches, kicks, and etc.
Soft Empty	Officer uses wrist hold or pressure points to subdue a suspect.

The suspect action that occurred most frequently in use of force cases was defensive resistance: for Native men it was 45.7 percent, for White men it was 40.3 percent, for Native women it was 35.6 percent, and for White Women was 30.3 percent. Defensive resistance was the most frequent suspect action for all four of these groups (White and Native men and women). A second commonality among

⁹ We would like to thank Lt. John Olson for his explanations for the officer actions.

suspect actions for each group was the second highest ranked offense. The second most frequent suspect action resulting in use of force was the display of a weapon or a high risk situation. The group with the highest percentage here was White Men at 30 percent. The second highest group were Native American Women at 29.6 percent, then White Women at 28.8 percent, and Native American Men at 22.3 percent. Together, defensive resistance and displayed weapon/high risk constituted a majority of suspect actions for each group, making up more than 60 percent of total suspect actions.

Interestingly, when we considered the suspect action of active aggression, White women were most likely to be involved. The same was true for verbal non-compliance/passive resistance. White women had the next highest involvement in both. Another outstanding fact is that Native women had the highest percentage of involvement with high risk calls.

These findings, and others related to them, are presented below in Table 2.10.

Table 2.10: Suspect Actions by Race and Gender¹⁰

Suspect Action	Native Men	White Men	Native Women	White Women
Deadly Force	0.2% / 1	0.4% / 1	--	--
Active Aggression	10.5% / 10.5	7.6% / 20	12.6% / 17	22.7% / 15
Physical Readiness	0.8% / 4	0.8% / 2	--	--
Defensive Resistance	45.7% / 217	40.3% / 106	35.6% / 48	30.3% / 20
Verbal Non-Compliance	5.1% / 24	4.6% / 12	3.3% / 3	1.5% / 1
Displayed Weapon/High Risk	22.3% / 106	30.0 / 79	29.6% / 40	28.8% / 19
High Risk Call	4.8% / 23	5.7% / 15	14.8% / 20	4.5% / 3
Non-Verbal/Passive Resistance	10.5% / 50	10.6% / 28	5.2% / 7	12.1% / 8
Total	100 % / 475	100% / 263	100% / 135	100% / 66

Table 2.11 below includes 940 instances of officer use/display of force. The largest use of force was the deadly force display, which was used in 48.4 percent of the time. The hard empty hand follows at 34.6 percent of all instances involving force. Together these two options make up 83 percent of all uses of force. This means that out of 100 instances, officers used these two types of force in 83 cases. The question regarding the use of these two types is whether or not they appear to be justified for a particular crime. We will attempt to answer this question at a later point in the report. The soft empty option was the third most used type of force by officers; it was used in 14.7 percent of cases. The soft empty option is followed by the intermediate option at 2.1 percent and deadly force at 0.2 percent.

¹⁰ For each column the percentage (%) is provided, as well as the frequency, i.e. the number of occurrences of a particular suspect action // a “--” indicates no value was present/no case recorded

For Native American men and White men the most common officer response was the deadly force display at 48.4 percent and 53.6 percent of the time. Deadly force display was shown more 5 percent more often to White men than to Native men. The second most common officer use of force was a hard empty hand, though here Native men were 6.1 percent more likely to be involved in a hard empty case. The remaining officer use of force actions were similar in that Native men were slightly more likely to be involved than White men, which is expected given the larger percentage of White men involved in deadly force display cases.

Native American women experienced deadly force display in 54.8 percent of their use of force cases. This was, notably, the highest percentage of the four groups. Officers used a deadly force display in 45.5 percent of cases involving White women, which was 9.3 percent lower. As observed above, the second highest use of force in female cases was a hard empty hand at 24.5 percent for Native American women and 27.3 percent for White Women. Soft empty constitutes the third highest use of force against Native American women and White women at 20.0 percent and 27.3 percent respectively for each group (see Table 2.11 below).

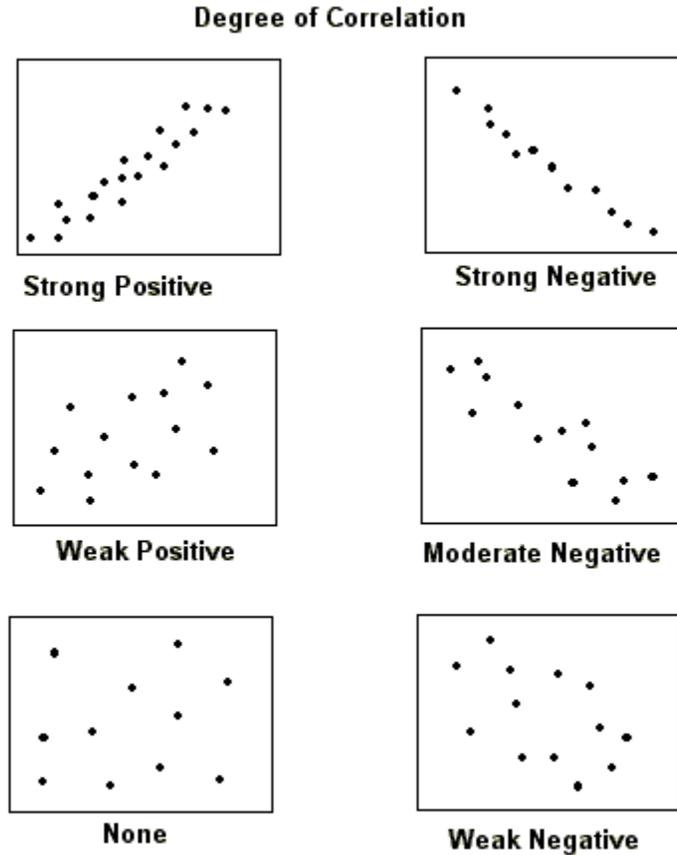
Table 2.11: Officer Actions by Race and Gender¹¹

Officer Action	All Cases	Native Men	White Men	Native Women	White Women
Deadly Force	0.2%	0.2% / 1	0.4% / 1	-- / --	-- / --
Deadly Force Display	48.4%	44.2% / 210	53.6% / 141	54.8% / 74	45.5% / 30
Intermediate	2.1%	2.9% / 14	1.9% / 5	0.7% / 1	-- / --
Hard Empty Hand	34.6%	39.2% / 186	33.1% / 87	24.4% / 33	27.3% / 18
Soft Empty	14.7%	13.5% / 64	11.0% / 29	20.0% / 27	27.3% / 18
Total	100% / 940	100% / 475	100% / 263	100% / 135	~100% ¹² / 66

Studying the correlation between officer and suspect actions, we found the two were only moderately correlated. Our expectation was that officer actions would be positively correlated to suspect action. In other words, we expected that as suspect action became more severe, officer action would become more severe. A positive correlation between the two would appear as a simple linear relationship, where increases in one factor relate closely with increases in the other as is shown in the basic scatterplot sample below.

¹¹ For each column the percentage (%) is provided, as well as the frequency, i.e. the number of occurrences of a particular suspect action // a “—” indicates no value was present/no case recorded

¹² The reason for “~” is due to the rounding function of Excel, the total percentage given for White Women would exceed 100% by 0.1%.



We found, however, that officer actions and suspect actions were negatively correlated, and only moderately correlated. A negative result indicates that use of force officer response was lower the more severe the suspect action was. For all cases the Pearson correlation was $-.467$, indicating a moderate negative relationship between the use of force and the severity of suspect actions. In order to see whether this was true for every segment of our sample, Pearson correlations were conducted for each sub-group. Once again, the results do not align with the expectation of the research question. For all Native Cases the correlation was at $-.420$, for all White Cases the correlation was at $-.521$. Once again, we decided to drill down deeper into the data, so see whether or not this was true for each sub-group contained within the sample; therefore Pearson correlations were conducted for cases involving Native Males, White Males, Native Females, and White Females. The results were negative correlations throughout the sample, although they differed in their severity. For Native Males the correlation was $-.369$, for White Males it was $-.477$, for Native Females it was $-.369$, and for White Females it was $-.637$. One fact ought to be noted: the outcomes of the Pearson correlation were more negative for Native Females and White Females. This indicates that the lesser the suspect action of these two groups are, the more severe the reaction of the officer.

Table 2.12: Correlation of Officer and Suspect Actions

All Cases	Native Cases	White Cases	Native Male Cases	White Male Cases	Native Female Cases	White Female Cases
-.467	-.420	-.521	-.369	-.477	-.580	-.637

The negative correlation compelled an investigation of cross tab percentages to identify the nature of the negative correlation. Initial expectations, based on concerns articulated by the Native Community prior to and during this research, were that use of force correlation trends would be most severe for Native Men. What we found in the crosstab percentage trends is that the severity of officer actions did not increase in relation to increased severity of suspect actions. We found that the highest instances of increased officer use of force (i.e., display of deadly force) relate most to suspect actions of verbal noncompliance and defensive resistance.

An interesting illustration of this observed trend is that for Native American suspects exhibiting active aggression, physical readiness or deadly force, only 13.9 percent were met with a deadly force display by an RCPD officer. Conversely, 49.1 percent of Native suspects engaged in nonverbal or passive resistance were met with a deadly force display by an RCPD officer. A similar trend was observed for White suspects, though the relationship was a more pronounced.

While all of the use of force cases held negative correlations that contradicted initial researcher expectations, there was a trend within these findings that suggested that women are treated different to men. Moreover, Native women and Native Men had comparably harder experiences than White women and White men in use of force cases. Again, Table 2.12 above shows a larger negative correlation for White cases than Native cases, meaning that although all the outcomes contrasted with initial research expectations the cases involving Natives were closer to expectations than cases involving Whites. This trend extends to both races and genders, with Native men experiencing the officer use of force responses closest to initial expectations and White women experiencing use of force furthest to initial expectations. Clearly the trend in the RCPD use of force cases is sensitive to changes in race and gender.

2.4. Victims

Unlike previous areas of analysis where the percentage of cases with unknown race was not significant, the number of victim instances in the RCPD data without a known race was significant. When we include all cases, including the 32.3 percent where race data was missing, Native Americans victims are only 22 percent of total victims (see Figure 2.6 below). When we limit the analysis of victim data to those cases where the race of the victim was known, the percentage of Native Americans increases to 32.3 percent of victim records (see Figure 2.7 below).

Figure 2.6: All RCPD Victims Cases

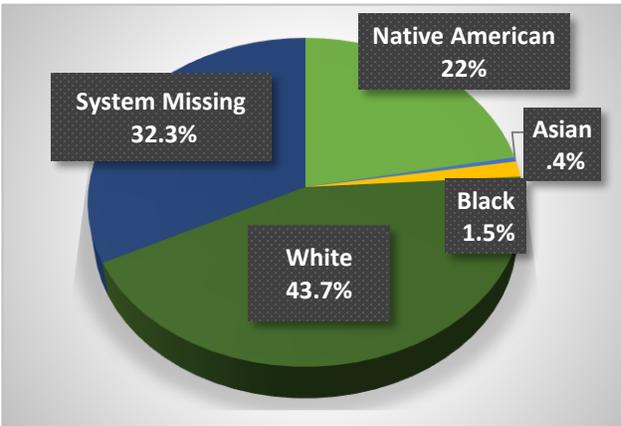
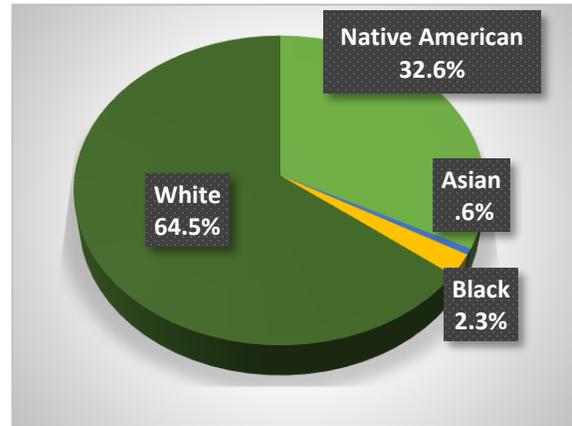


Figure 2.7: Victims by Known Race



The analysis of victim records for Native Americans, where race was known, showed that a 66.8 percent majority of Native victims were women. The leading cause of victimization for Native American women, according to the RCPD data, was domestic violence. In total, 31 percent of Native American women were victims of domestic violence. White women were most frequently a victim of theft, with a percentage of 20.6.

When grouped into victimization categories, the majority of crime victimization area for Native American females was violent crime. At 71.4 percent of the most frequent crime victimization of Native American females this means just over 7 out of 10 has been a victim of a violent crime; the main violent crimes were domestic violence, stalking, simple assault, rape/nonconsensual sex, sex crimes, and aggravated assault. The second most frequent category of crime victimization for Native women was property crime at 28.2 percent. This category included offenses of theft, property crimes in general and burglary. Lastly, Family/Personal crime victimization was the last category at a rate of 5.9 percent. The major category for victimization of White women were property crimes (52.2%), followed by violent crimes (33.8%) and family and personal crimes (7.8%). Lastly, White females were the only group subject to crime victimization through drugs and alcohol at .9 percent.

A trend can be seen when these two groups are compared. Native American females are almost twice as likely to become a victim of a violent crime compared to White females (58.5% for Native women and 32.2% for White women). On the other hand, White females are twice as likely to fall victim to a property crime (51.7%) compared to Native American females (26%).

The main type of crime victimization of Native American males, according to the RCPD data, was also domestic violence. The other main crimes Native men were victim of were simple assault (16.8%), theft (14.1%), aggravated assault (9.6%), and burglary (8.5%). The main type of crime victimization of White males was theft at 25.4 percent. The crimes that follow for White men were burglary (19.8%), simple assault (10.1%), property crimes (8.7%), and traffic crimes (7.3%).

Table 2.13: Most Frequent Crimes Against Victims for Men

Top 12 Victim Types
for Native Men

Crime	Percent
Domestic Violence	17.1%
Simple Assault	16.8%
Theft	14.1%
Aggravated Assault	9.6%
Burglary	8.5%
Property Crimes	4.6%
Child Related	4.1%
Abuse or Neglect of a Minor	3.8%
Traffic	3.7%
Robbery	2.7%
Stalking	2.0%
Runaway	1.8%
Percent of most frequent crime victimization	88.8%

Top 12 Victim Types
for White Men

Crime	Percent
Theft	25.4%
Burglary	19.8%
Simple Assault	10.1%
Property Crimes	8.7%
Traffic	7.3%
Domestic Violence	6.5%
Identity Theft	4.6%
Aggravated Assault	2.4%
Bad Check, Fraud, Forgery	2.3%
Stalking	1.7%
Abuse or Neglect of a Minor	0.9%
Robbery	0.7%
Percent of most frequent crime victimization	90.4%

Similar to Native women, Native men were more likely to be a victim of a violent crime than White men. Native men had 50.6 percent violent crime victimization, compared with 21.4 percent violent victimization for White men. The inverse was true for property crimes for Native and White men. Here, Native men had 30 percent property crime victimization and White men had 60.8 percent. In the area of family and individual crime, Native men experienced 13.7 percent in this area and White men had 8 percent.

As noted at the outset of the discussion of victims, there is a concern for the number of victim records with no race associated with them. Upon further analysis it was discovered that a majority of these cases also had no gender data. Among the 32.2 percent of victim cases where race was unknown, 72.6 percent also had no information about the gender of the victim. Of those cases where the gender of a victim was known, 15 percent were women and 12.4 percent were men.

The type of crimes at issue where race and gender was unknown in the RCPD data were largely in the area of non-violent crimes (see Table 2.14 below).

Table 2.14: Most Frequent Victim Records with Unknown Race and Gender

Crime	Percent
Theft	54.5
Tampering, Resisting, Obstructing, False Reporting	13.3
Property	8.6
Bad Check, Fraud, Forgery	5.5
Burglary	5.5
Traffic	3.0
Trespassing, Unlawful Occupancy	1.5
Information Only	1.4
Threaten Law Enforcement	.8
Identity Theft	.6
Robbery	.6
Simple Assault	.4
Percent of most frequent unknowns out of total victim records	72.5

Beyond the top 12 victim offense types without race or gender data, most of the remaining cases had a very low frequency. You can see from Table 2.10 above that after ‘information only’ there was less than 1 percent of cases in each of the following categories. These remaining categories may be a function of data entry or the low frequency of crimes types where the race or gender of the victim was not material to the case. The suggestion that data entry error may be present results from an expectations that crimes like ‘aggravated assault’ and ‘abuse or neglect of a minor’ would have complete victim data. More, some of the remaining crime categories with unknown victim data for race and gender seem to not be victim-based crimes. For instance, it is unclear why ‘warrant,’ ‘assisting other agency’ or ‘disorderly conduct’ are associated with victim records (see Table 2.15 below).

Table 2.15: Least Frequent Victim Records with Unknown Race and Gender

Crime	Percent	Crime	Percent	Crime	Percent
Sex Crimes	.3	Abuse or Neglect of a Minor	.1	Warrant	.1
Stalking	.2	Drug	.1	Assist Other Agency	.1
Child Problem	.2	Failure to... (Appear, Pay Fine, etc.)	.1	Disorderly Conduct	.1
Runaway	.2	DUI	.1	Weapon	.03
Alcohol Violation (not 24/7 Program)	.2	Disorderly Conduct	.1	Aggravated Assault	.03
Domestic Violence	.1	Probation or Parole Violation	.1	Littering	.03

3. Community Surveys

The research included two separate face-to-face surveys conducted in late 2014 and early 2015. The first survey was administered to the Native Community throughout the entire city. Survey interviews were taken in commercial and residential areas of the city, and was limited to those respondents who self-identified as (1) being a member of the Native Community and (2) being a resident of Rapid City. The second survey was administered to on-duty Rapid City Police Officers. Both surveys were taken in-person over a three-day period and were designed to capture opinions of Native Community and Officer Community opinions.

The Native Community survey produced 310 responses. The RCPD officer survey produced 72 responses. Both surveys were conducted in the same manner by the same team of research associates. The surveys included a number of paired questions presented to both respondent groups. Additionally, both surveys had a series of questions specific to each population studied. Moreover, both surveys included open-ended questions focused on respondent comments on the nature and future of the relationship between the Native Community in Rapid City (Native Community) and the Rapid City Police Department (RCPD).

3.1 Findings in Paired Question Responses

In this section we share the results from a series of paired questions asked to both Native Community and RCPD survey respondents. The first group of paired questions were Likert Scale measures on a five point scale, where “5” represented strong agreement with statements made by the interviewer and “1” represented strong disagreement. Thus, a mean difference of 1.0 in Native Community and RCPD responses reflects a 20 percent difference in respondent group opinions.

Pair One: The extent to which RCPD and Native Community can depend on each other.¹³

Both respondent groups had moderate opinions in response to this question. The Native Community mean response was 3.135, while the RCPD mean response was only slightly higher at 3.198. The mean difference of .063 constituted a 1.2 percent difference between respondent groups, with RCPD demonstrating a slightly more positive view on this issue of depending on each other. Additionally, RCPD had slightly less spread in the distribution of responses, as measured by the standard deviation for both respondent groups, suggesting a bit more consensus among RCPD respondents. The most frequent response for RCPD was “agree,” while the most frequent response for the Native Community was “neither agree nor disagree.” In sum, Native and RCPD respondents had similarly moderate views about the extent they could depend on each other.

Pair Two: The extent to which RCPD and Native Community feel that “The Rapid City Police Department is interested in protecting and serving Native Americans.”

The Native Community mean response was 2.887, while the mean for the RCPD responses was 4.893 (a nearly perfect “5.0”). The difference in means of 1.975 constituted a substantial 39.5 percent difference between respondent groups, with significantly more RCPD respondents suggesting that RCPD is

¹³ Question asked Native Community respondents was “I can depend on the Rapid City police department for protection.” Question asked RCPD respondents was “I can depend on the Native community to assist RCPD in the investigation of crimes committed in Rapid City.”

interested in protecting and serving Native Americans than did Native Community respondents. RCPD responses had less spread in distribution of responses, suggesting there is greater consensus amongst RCPD respondents on this question. The most frequent response for RCPD was “strongly agree,” while the most frequent response for the Native Community was “neither agree nor disagree.”

Pair Three: The extent to which RCPD and the Native Community are comfortable communicating with each other.¹⁴

Here, the mean for the Native Community responses was 3.216 and 4.712 for RCPD. The mean difference of 1.496 represents a substantial 29.9 percent gap between the two communities. The higher mean for RCPD responses suggests RCPD officers are more comfortable talking with Native Community members about public safety than the Native Community respondents are about communicating with RCPD officers about their concerns. Further, the difference in standard deviation between the groups once again showed that there is less spread in the distribution in responses amongst RCPD respondents. Still, the overall opinions here were generally positive, in so far as both respondent groups were above the middle point of 3.0. The most frequent response for RCPD was “strongly agree”, whereas the most frequent response amongst Native Community respondents was “agree.”

Pair Four: The extent to which RCPD and Native Community are “aware of efforts the RCPD has taken to overcome tensions with the Native American Community.”

There is a significant difference in the level of awareness between RCPD and NC respondents with regard to awareness of Rapid City Police Department’s efforts to overcome tensions with the Native Community. The mean for Native Community responses, 2.526, in contrast to the mean of RCPD responses of 4.650. The difference in standard deviations suggests there is once again greater consensus in RCPD responses. The most frequent response amongst RCPD was “strongly agree” whereas the most frequent response amongst Native Community was “neither agree nor disagree.” The result here is that the Native Community was less aware of these efforts than are RCPD Officers.

Pair Five: The extent to which RCPD and Native Community believe “Native Americans in Rapid City are racially profiled by law enforcement.”

The issue of racial profiling demonstrates a strong and significant disparity in viewpoints between RCPD and NC respondents. The mean for Native Community responses here was 4.101, whereas the mean for RCPD responses was 1.287. The difference in respondent group opinion was 56.2 percent, demonstrating a stark contrast in responses between the two groups. Here, the most frequent response for RCPD was “strongly disagree” whereas the most frequent response for Native Community was “strongly agree.” RCPD respondents again had less spread in opinions than the Native Community.

Pair Six: The extent to which RCPD and Native Community have felt discriminated by the other because of race.¹⁵

The responses here suggest that there is a perception of shared discrimination for both respondent groups. The mean for the Native Community responses was 3.550 and the mean of RCPD responses was slightly higher at 3.92. The difference of .432, or 8.6 percent, suggests that there is only a slight

¹⁴ Question asked Native Community respondents was “I am comfortable reporting crimes or criminal activity to the Rapid City Police Department.” Question asked RCPD respondents was “I am comfortable talking with Native community members about public safety concerns.”

¹⁵ Question asked Native Community respondents was “Individually, I have felt discriminated against by an RCPD officer.” Question asked RCPD respondents was “Individually, I have felt discriminated against by Native community members because of my race.”

difference with regard to the perceptions of discrimination both groups hold. The most frequent response for RCPD was “agree” and the most frequent response for NC was “strongly agree.” It was clear from this analysis that both groups are concerned with the discrimination they experience on the basis of their race.

Pair Seven: The extent to which RCPD and Native Community believe “it is possible for RCPD to have a more positive reputation within the Native American Community in Rapid City.”

The responses here suggest a mutually optimistic outlook. Native Community responses had a mean of 4.124 and the RCPD mean was 3.945. Both groups hold a positive opinion on the potential for RCPD to have a more positive reputation within the Native American community in Rapid City, though the Native Community responses were slightly more positive. The mean difference was only .1788, representing a 3.5 percent mean difference between groups in this area. The difference in standard deviations statistic suggests that there was only slightly less spread in the distribution of responses amongst RCPD respondents when compared to the Native Community. The most frequent response for RCPD was “agree” and the most frequent response for Native Community was “strongly disagree.”

Pair Eight: The extent to which RCPD and Native Community believe “more RCPD officers are needed at Native American community events to protect public safety.”

There is a moderate affirmative response in both groups for this question. The mean for the Native Community responses is 3.573 and the mean for RCPD is 3.123. The difference between means of .4497, or 8.9 percent, shows that both groups believed more RCPD officers are needed at Native American community events to protect public safety. The distribution of RCPD responses was less spread than the distribution of responses amongst Native Community respondents. The most frequent response for RCPD was “agree” and the most frequent response for Native Community was “strongly agree.”

Pair Nine: The extent to which RCPD and Native Community believe “RCPD officers would be welcome at Native American community events.”

The mean for the Native Community respondents is 3.713, and the mean for RCPD respondents is 2.993. A difference in means of .7198, or 14.3 percent, suggests there is a modest divergence in opinion concerning whether or not RCPD officers would be welcome at Native American community events, with Native Community respondents holding a more positive opinion of officer welcomeness. The most frequent response for RCPD was “neither agree nor disagree” and the most frequent response for NC was “strongly agree.” Once again, the spread of Native Community responses was greater than RCPD officers.

The next three pairs all focused on respondent satisfaction rather than level of agreement. Satisfaction was measured on a 10 point scale, so a mean difference of 1.0 amounts to only 10 percent difference between group opinions (not 20% as above).

Pair Ten: The degree RCPD and Native Community were satisfied with the ability of Rapid City Police Officers to protect public safety at Native American Community events, including Pow Wows, athletic events and youth programs.

The results to this first satisfaction question are mixed. The mean in the Native Community response group of 4.889 and the mean from the RCPD respondents of 8.715, a difference of 3.8268 or 38.3 percent, suggest that there is a disparity in levels of satisfaction with regard to RCPD’s ability to protect public safety at Native American Community events. The difference in standard deviation suggest more similar, or less spread, in the distribution of responses within the RCPD, as compared to the NC,

respondents. The most frequent response from RCPD is “10” out of “10” whereas the most frequent response from the NC respondents was “1” out of “10.”

Pair Eleven: The degree RCPD and Native Community were satisfied with Rapid City Police Officers’ effort to provide positive role models for Native Youth.

This second satisfaction survey question again shows a significant difference between response groups. The mean for the Native Community respondents is 3.904 and for the RCPD respondents is 7.246. The difference in means of 3.3426, or 33.4 percent, suggests that there is a significantly less satisfaction amongst the Native Community respondents concerning RCPD’s effort to provide positive role models for Native Youth. The difference in standard deviation statistic again suggests that there is less spread in the distribution of responses from the RCPD survey group when compared to the Native Community respondents. The most frequent response for RCPD is “8” out of “10” whereas the most frequent response for NC is “1” out of “10.”

In a slightly different question, given to only RCPD Officers, RCPD officer satisfaction with the number of fellow officers participating as coaches, mentors and role models for Native youth was 3.428. This relatively low mean satisfaction suggests, as compared with RCPD Officers high level of satisfaction with efforts to provide positive role models may be explained by the lack of coordinated program opportunities for RCPD Officers to work with Native youth. Perhaps the more positive opinion of RCPD effort vs. actual numbers of programs relates to officer perceptions of the interest in or willingness to serve as role models. If this is the case, the lower satisfaction of Native community respondents may well be a function of being aware of well-publicized and well-attended community youth events (e.g., police athletic leagues, formal mentoring programs).

Pair Twelve: The degree RCPD and Native Community were satisfied with the Native American community’s ability to work with Native youth to reduce their risk of getting in trouble with the police.

The results from this question suggest that neither groups is satisfied with current efforts. The mean from the NC respondents is 5.792 out of 10 and the mean from the RCPD respondents is 4.178 out of 10. The difference in mean of 16.1 percent suggests that while there is only moderate difference of opinion here, it is important to note that neither mean value represents a positive opinion on this issue. Again, the standard deviation statistics showed there was less spread in the distribution of responses within the RCPD.

In these 12 pairs of questions there are areas of consensus and conflict. Consensual areas, where both RCPD and Native Community respondents held similar opinions, were found in questions that focus on:

1. Depending on each other.
2. A more positive reputation of RCPD in the Native Community.
3. Feeling racially discriminated.

Conflicted responses, where the greatest difference between the Native Community and RCPD were observed, were observed in answers to questions of:

1. Racial profiling of Native Community by law enforcement.
2. Being aware of RCPD efforts to overcome tensions.
3. RCPD interest in protecting and serving Native Americans.

Table 3.1 below presents each of these questions in the order of greatest agreement to the least agreement among the two respondent groups. In aggregate, the research did not expect to see the high degree of agreement that was observed in these paired questions. From the outset of this research it was expected that less consensus and more conflict would be observed than what actually was observed. In particular, it was not expected that RCPD officers would hold very similar opinions about being discriminated against on the basis of their race.

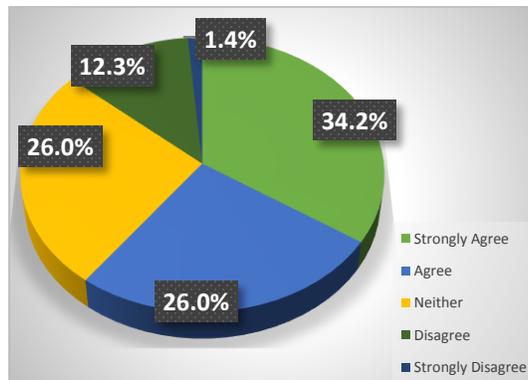
Table 3.1: Paired Questions by Agreement Level

Question Pair	Share Opinion Rank	Mean Difference
RCPD and Native Community can depend on each other.	1	0.06
RCPD to have a more positive reputation within the Native Community.	2	0.18
RCPD and Native Community felt discriminated by the other because of race.	3	0.37
More RCPD officers needed at Native American community events.	4	0.45
RCPD officers welcome at Native American community events.	5	0.72
RCPD and Native Community satisfied with Native Community's work with Native Youth.	6	0.81
RCPD and Native Community are comfortable communicating with each other.	7	1.50
RCPD and Native Community satisfied with RCPD efforts to provide positive role models for Native Youth.	8	1.67
RCPD and Native Community satisfied with RCPD ability to protect public safety at Native American community events.	9	1.91
RCPD is interested in protecting and serving Native Americans.	10	2.01
RCPD and Native Community aware of RCPD efforts to overcome tensions.	11	2.12
RCPD and Native Community believe Native Americans racially profiled by law enforcement.	12	2.81

3.2 Unique Question Responses

Beyond the 12 paired questions discussed above, both surveys had questions given to just one respondent group. Several of those questions are discussed in the following section. To begin, RCPD Officers we asked for their level of agreement with the statement **“I believe having open discussion about race relations could reduce tensions between RCPD and the native community.”** A majority of RCPD Officers believed an open dialogue concerning race relations would be beneficial to the relationship between RCPD and the Native Community. The most frequent response, “strongly agree”, was 34.2 percent while the least frequent response, “strongly disagree”, was only 1.4 percent of the responses.

Figure 3.1: Officer Agreement that open discussion about race relations could reduce tensions between RCPD and the native community

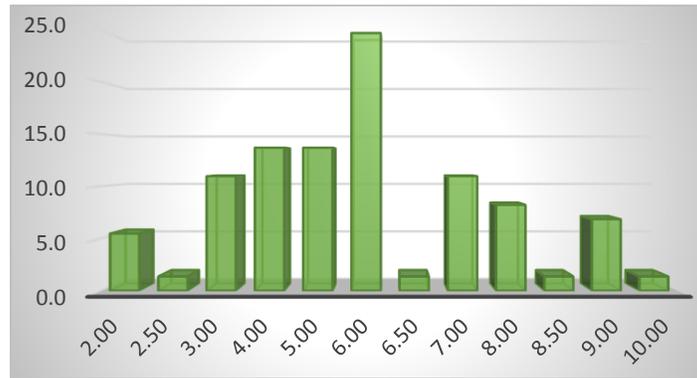


Another question asked only to RCPD respondents focused on Officer satisfaction with the overall relationship between RCPD and the Native Community. This satisfaction question, like those discussed above, were measured on a 10-point scale where 10 was the highest level of satisfaction and 1 was the lowest. In terms of overall satisfaction with the relationship, mean Officer satisfaction was 5.5685 with a 1.987 standard deviation, suggesting two things:

1. Only a moderate degree of overall satisfaction with the relationship.
2. A relatively wide spread of opinions among RCPD officers, as compared with their responses to paired questions where officer opinions tended to be quite similar. We see from Figure XX below that opinions were expressed across the entire range of possible responses.

Clearly, this is an important area to research more closely to examine what lies under these disparate opinions by RCPD officers.

Figure 3.2: Officer Satisfaction with Relationship between RCPD and Native Community



Our survey of Native Community respondents included questions about Native preferences for bringing complaints directly to RCPD or to a community organization outside of RCPD. The first question asked for agreement with the statement **“I am comfortable going to RCPD with complaints about RCPD officer actions that I feel are inappropriate or discriminatory.”** The second asked for agreement with **“I am comfortable going to a community organization outside of RCPD to report complaints about RCPD officer actions that I feel are inappropriate or discriminatory.”** The results showed a preference among Native Community respondents to discuss concerns with an outside organization. The mean value for comfort with an outside organization was 3.638 and 2.803 for reporting complaints directly to RCPD. This translates into a 16 percent higher mean for reporting to outside organizations. Modal values, measuring the most frequent responses, are perhaps even more telling. The modal values were “5” (strongly agree) for reporting to an outside organization and “1” (Strongly disagree) for reporting directly to RCPD.

Figure 3.3: Bring complaints to RCPD

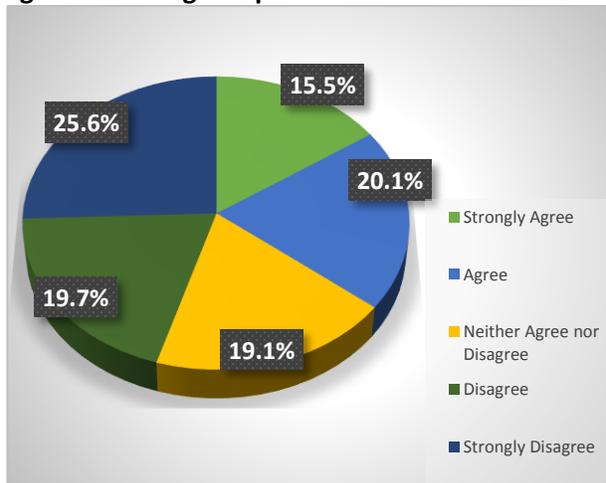
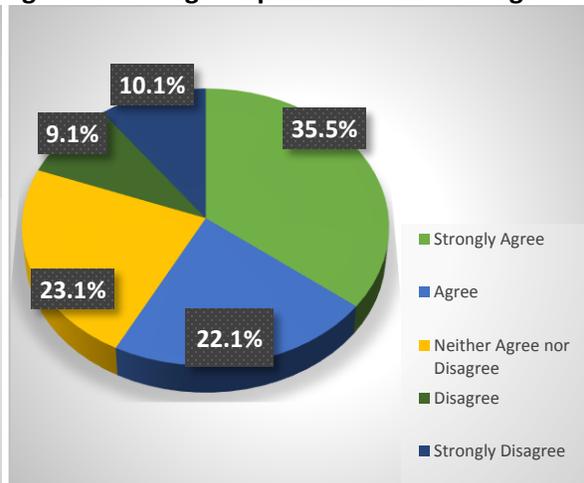


Figure 3.4: Bring complaints to Outside Organization



Native Respondents were also asked a series of “Yes” or “No” questions where the respondents from the Native American Community recounted his or her previous experience with the Rapid City Police Department.

Table 3.2. Individual Responses

Question	Yes (%)	No (%)
Have you ever been arrested by RCPD?	59.7	40.3
Have you ever feared for your life due to the RCPD?	23.4	76.6
Have you ever been insulted or harassed by an RCPD officer?	48.4	51.6
Have you ever been helped by the RCPD?	46.7	53.3

A majority of respondents (59.7%) answered in the affirmative to the question **“Have you ever been arrested by RCPD.”** When asked, **“have you ever feared for your life due to the RCPD”** just over 23 percent of respondents indicated that they had. Still, the majority of respondents, approximately 67 percent, indicated that they had no such fears. In response to the question **“Have you ever been insulted or harassed by an RCPD officer,”** approximately 48 percent of the respondents indicated that they had been insulted or harassed by an RCPD officer. When asked, **“Have you ever been helped by the RCPD”** approximately 47 percent of respondents reported that they have been helped by RCPD in the past compared to the 53 percent who indicated that they have not.

It is interesting that the last two of these questions shared some degree of overlap, insofar as approximately 1.5 percent of Native respondents had both been insulted and helped by RCPD officers. While this is not a large gap, it suggests more of what we have seen in previous questions where Native Community respondents have a variety of experiences and opinions. The generally higher standard deviations for Native responses show this statically (e.g., higher standard deviations represent greater variation in Native responses).

In comments responding to the final questions of this survey, an open-ended question soliciting additional insights and ideas, also showed considerable variation in Native opinions and interests. This variation was also noted by RCPD officers in response to the open-ended question. Here, officers frequently commented that the Native Community is not homogeneous. Many officers believed there was something of two Native Communities, as is common (they reported) for all racial groups. The two groups constituted (1) a majority positive cohort who interact well with RCPD, who are respected members of the community and, (2) a minority criminal element that has repeated negative interactions with RCPD. The perceptions, attitudes, opinions and beliefs of both Native Community and RCPD respondents to these surveys support the conclusion that diversity is an issue for both RCPD and the Native Community. The concept of diversity was best discussed in the open-ended question responses reported on in the next section.

3.3 Open-Ended Question Responses

In this section we share the results from an analysis of a single open-ended question at the end of the RCPD and Native Community surveys. The question simply asked for additional ideas, suggestions or comments regarding the future relationship between RCPD and the Native Community in Rapid City.

The analysis of responses was focused on identifying paradigmatic (or exemplary) cases that reflect the core attitudes, opinions or beliefs found in each of seven different types of comments. There were six substantive comment types identified, and a seventh category for “remaining topics” (i.e., infrequent comments that did not fit with other comment types). The six comment types identified are shown in Table 3.3, along with each type’s percentage of total comments to give a sense of how many respondents shared interests in these areas.

Table 3.3: Comment Type Frequency

Comment Type	Number of Comments	Percent of Total
Consensus Building and Collaboration Efforts	103	43.7%
Balancing Protection and Compliance	6	2.6%
RCPD Diversity	18	7.7%
Native Community Diversity	18	7.7%
Negative Perceptions of "Other"	47	20.0%
Policing Policy and Administration	18	7.7%
Remaining Topics	25	10.6%
Total	235	100%

Exemplary cases in the area of ‘**Consensus Building and Collaboration**’ included the comments like:

- “Have a meeting with RCPD”
- “Be more understanding”
- “We don’t need more officers, but need more support/cooperation from the Native Community. Only going to be as effective as our community partners allow.

Comments in this area demonstrate that both Native Americans and RCPD want to see more interactions that are “positive.” According to comments, this can come from community activities, youth activities, including athletic programs, and more general interactions between the Native Community and RCPD officers. One of the typical suggestions that came from both RCPD and the Native Community is to sit down and have meetings to foster open dialogue. Both groups wish to be heard and to be able to reasonably talk about present issues. Lastly the use of the concept “understanding,” or some variation of it, was common. Both sides want their point of view to be understood by the other. Respondents suggested this can come in the form of an enhanced ride along program, from open dialogue and from greater cooperation in meeting both groups’ needs.

Some outlying comments focused on suggestions for how young people can be affected by police interaction. There are also comments like #921 that state there cannot be good relationship building but without the proper leaders in place to speak on behalf of both communities. The range of these comments was not extensive, but they did offer many suggestions on how positive interactions and community building should occur.

Comments in the area **'Balancing Protection and Compliance'** were reflected by this comment #542, stating that "they (RCPD) need to put more efforts into helping and not harassing and profiling." Although there are only 6 responses in this category, this comment sums up overall feelings in this area. The Native Community shared concerns for an underlying problem of RCPD being more concerned with arrests or suspicion versus protecting the Native Community. The Native Community has an interest in being given the benefit of the doubt when it comes to compliance.

Comments in the area of **'RCPD Diversity'** are largely related to the hiring of more Native officers. A total of 15 out of 17 comments include a request for more Native officers. This reflects a belief that having more Native officers on the Department will have facilitate better relations with the Native Community. The remaining 2 comments expressed a desire for increased education and training for RCPD officers to increase awareness overall of Native Community issues.

Comments in the area of **'Native Community Diversity'** are reflected by comment #915, stating that "(s)ome of the challenge of this survey is that there are 2 separate Native communities. 95 percent of the Native Community has positive feelings about RCPD and the relationship between RCPD and the Native Community. 5 percent are radicals who are not representing the 95 percent, but this is the most vocal group that we deal with and who comment about the relationship. We feel we are doing a good job but some hate us because we are wearing badge and have to deal with the 5 percent." The majority of these comments are officer responses. They all have the same idea, which is that there are two distinct elements of the Native Community that should not be discussed as one single group. The minority is the vocal and sometimes radical portion of the Native Community that "give the majority a bad name." Officers mainly deal with the minority which is hostile and uncooperative. An opinion stated by officer respondents is that this minority can actively work against RCPD and can be racist in their own right. It is believed by many RCPD respondents that while this minority group claims to speak on behalf of the entire Native Community, they do not represent entire community's beliefs or experiences.

The area of **'Negative Perceptions of Other'** has two distinct types of comments. The first is exemplified by the desire to see less discrimination on the basis of race for the Native Community and the second is a feeling of discrimination based on the position of RCPD officers. Of the 46 comments in this area, 29 came from Native respondents (63%) and 17 from RCPD respondents (37%). The primary feeling among all respondents is that they are being discriminated against.

Comments from Native respondents reflect a belief that RCPD does not operate in a just manner. The comments also reflect the want to be left alone, both in terms of being pulled over in vehicle stops and in terms of arrest an intervention for crimes that do not need to result in RCPD action.

RCPD officer responses are represented by the view that "I understand the perception that RCPD is racist, but in my long service (to RCPD) does not support this concern. When I'm out taking radar I can't see the driver -- it's a fact of the radar reading, yet when I talk with drivers they believe they were 'only stopped because of my race.' I carry no bias but I hear it over and over." Another officer stated that the

“best question is whether NC has discriminated against RCPD. As you respond to calls you get challenge of Race blaming -- ‘I’m being arrested because I’m native’ or ‘you’re arresting me because you're white.’”

It is clear that concerns from both respondent groups in this area are focused on mistreatment based on existing prejudice or bias. Both groups focus on the issue of discrimination, but not on the capacity of the other group. Here, perceptions dominate the discussion rather than ability or inability.

Similar to other areas, comments focused on ‘Police Policy and Administration’ reflect a diversity of opinions. From the Native Community, comments in this area often focus on the need for additional training and understanding. Comment #362 asked for officers who can speak Lakota to help serve community elders. Other comments focused on the desire to see stronger responses for RCPD officers who use deadly force (Comment #508).

Comments in this area also reflected a rather sophisticated understanding of the problems faced by RCPD officers in providing adequate service to the Native Community. Comment #949 stated “No wonder they don't trust us our practice of removing a kid with DSS violations. Family law breeds distrust and dislike. No reason to take a young child away from grandmother when a son/daughter is bad parent because the grandmother didn't turn in their son/daughter.” This comment speaks to a much larger problem facing the Native Community and RCPD, relating to the overall protection and well-being of Native children.

4. Inventory and Analysis of RCPD Minority Policing Programs

4.1 RCPD Community Oriented Policing

In the early 90's, RCPS was a traditional police department. According to the research literature, a traditional police department is too often reactive rather than proactive; information about communities served is limited; planning focus is narrow and short-term; recruitment appreciates the spirit of adventure rather than the spirit of service (Brown, 1989). After the renewed emphasis throughout the nation of community policing RCPD transitioned to having a 'cop of the block' approach, after which RCPD adopted a sector policing strategy and a community policing departmental philosophy. In short, unlike traditional policing approaches, the community oriented approach focuses on the development of relationships between the local police department and residents.

During the 2005-2007 timeframe, RCPD was motivated officers to voluntarily take on a specific neighborhood. At the inception of this effort, the newer generations of officers were eager to volunteer for sectors though the older generation of officers were somewhat less eager to volunteer.

As the decade of the 2000s ended, approximately 5-7 years ago, RCPD fully transitioned to a sector-policing concept. This changed our community-policing program to the philosophy of the department because everything that we do from this point is centered on sector policing. RCPD moved from a volunteering approach to community policing to a fully integrated scheduling and basic police strategy on deployment. Every officer is involved, starting with the senior officers, the most experienced officers are going to be assigned first to specific geographic areas. We are divided into three sectors, and we have three sector lieutenants who are command level positions, each of them is responsible for a certain geographic area. Under our lieutenants are nine officers that are specifically assigned to those areas and they get together on a regular basis to discuss strategies and to problem solve. Under this new approach most of our time is spent focused on social work in the communities that most need our services. In addition to that, we have the traditional responses to calls for service.

More recently in the last few years we developed a street crimes unit designed to really get to the root of the problem of serious violent crimes. That is a specialized unit of the RCPD community policing strategy that is designed to go deep into root causes of conflict in the Rapid City community. As such, all areas of the department, like investigations, are focused on community policing. If there is a problem in a neighborhood, we look at where the crimes are geographically. The department then engages the sector lieutenant responsible for that area and they begin their work with specialized officers in that sector. This approach is designed to ensure that the officers are getting to know the community on a more personal basis, both criminal element and the non-criminal element.

The RCPD sector approach has been successful over time. An example of success is the community garden. The garden was created in one of the highest crime areas in the City and allowed RCPD officers and community members to come together to get to know each other. The result of the overall approach to community policing and the specific outreach programs like the community garden brought the crime rate down. This is strong instance of success in that the reduction of crime in the sector is directly It's still a pretty—it's still ongoing, its definitely a win in that area and it was based upon crime rates in a specific area and the officers in there working—getting to know people on a name basis—and making this thing work. And we don't even hear Lemon Avenue. That is not a high crime spot anymore.

Other examples of RCPD community policing success is the Lemon Street Garden led by Senior Officer Ron Trevio and the Weed and Seed Program led by Officer Tony Harrison. Both of these programs are nationally recognized community policing programs and serve as strong models going forward.

The East North Street Program was also recognized for its collaborative effort to bring business in and rebuild East North Street, which prior to this program was one of the more challenging neighborhoods that had negative impacts on the quality of life for community residents. The quality of life, employment and increased pride in the neighborhood are all positive results from this program. Sometimes, these improvements do not immediately correlate with reduce crime rates. Still, the success of programs like the Silver Street program show that collaboration between the community and RCPD show that the department is capable of working with community members to tackle the problems that are most pressing to the community. In the example of the Silver Street program, a community survey informed RCPD of the community's concerns for speeding more so than larger crime concerns of drug dealing and sex crimes, which were known to RCPD as trouble spots. The Silver Street program and its community input process directed RCPD to increase traffic patrols to meet the needs of community members to reduce speeding in their neighborhood.

Similar efforts to respond to community needs and increase the service contributions of RCPD is the School Liaison Program, Youth Outreach Program and Police Chaplain Program. Each of these were designed to improve understanding of community members, community leaders and RCPD officers. Of course, in the cases of School Liaison and Youth Outreach programs the goal was to create opportunities to have positive interaction with kids. These are designed to be starkly different from more negative interactions that occur when RCPD officers in are family homes making arrests or conducting investigations. The Youth Outreach and School Liaison programs work to build relationships with, particularly, native youth to show that there are RCPD officers who care deeply about their present well-being and their future development as upstanding citizens in the community.

While these programs do not produce results that can be immediately measured, in terms of reduced crime rates and the like, they are indispensable ways to build a community. They are viewed by RCPD as particularly vital to community members who experience higher rates of arrest and incarceration that often correlate with higher rates of unemployment and lower rates of housing sufficiency. We can refer to these programs as attempts to reduce conflict between RCPD and at-risk community members, who often come from the minority community in Rapid City.

The final approach to community oriented policing discussed here is the efforts of RCPD to recruit Native officers to join RCPD in its efforts to improve relations with the Native Community. According to the 2014 RCPD Recruitment Plan Annual Report, the result of 2014 efforts was the hiring of two Native American men. These were the only two Native Community members who passed both the written and physical examinations. To restate this, 100 percent of qualified Native applicants were hired.

Table 4.1: 2014 RCPD Applications

Applications	Applicants Tested	Failed Written	Failed PT	Failed Interview	Eligibility	Failed Background	Hired
White Male	38	14	5	9	13	6	7
White Female	5	3	0	2	0	0	0
Native Male	6	2	2	0	2	0	2
Native Females	0						0
Black Males	2	1	1				0
Black Female	1	1					0
Asian Male	0						0
Hispanic Male	2	2					0
Unknown Male	0						0
Total	54	23	8	11	15	6	9

Even with the hiring of two Native officers, the annual report noted that *“a lack of progress appears toward the objective of recruiting more Native American and female qualified candidates. The lack of progress is clearly not due to lack of effort, and it continues to be difficult to speculate on the overall social conditions related to the issue.”*

To support the recruitment of Native officers to join RCPD, Sargent Poches attended the 2014 Pine Ridge High School Career Day. Sargent Poches attended this event in 2013 and although it did not produce “immediate” candidates, the Sargent requested that additional officers travel with him to assist with recruiting.

The 2015 RCPD recruitment plan includes:¹⁶

- Attendance at Job and Career Fairs that are deemed beneficial to our department. The Training Administrator will then evaluate each Job /Career Fair to determine if we will attend these events in the future.
- The Training Administrator will keep accurate records to ensure we attend the events that will most likely produce employable candidates in the future.
- The Training Administrator and RCPD staff will contact and inform the youth in the area, between the ages of 18 to 21 years old, of our minimum qualifications. We will contact these young people at high schools, local colleges, and the Youth Outreach Academy. When applicable, the Training Administrator will also recruit for our Cadet Program. We will also focus our efforts on colleges that have criminal justice programs and advanced vocational programs. Through job fairs the Training Administrator will speak to selected local colleges to interact with students and inform them of our hiring

¹⁶ List source is “Equal Employment Opportunity Review/ 2014 Recruitment Plan Annual Review/ 2015 Recruitment Plan” submitted to Chief of Police Karl Jegeris on January 26, 2015 by Captain Don Hedrick.

process and answer questions pertaining to our department.

- The Training Administrator will maintain a presence at High School career offices by providing information and job descriptions for high school counselors. The Training Administrator will work with the Rapid City Police Department School Resource Officers to ensure that we are reaching out to the youth and potential future applicants to ensure they are aware of our minimum requirements.
- The Training Administrator will ensure the RCPD attends Job/ Career Fairs and Local Events to promote our department and our future hiring process. The Training Administrator will use displays, handouts, pamphlets and business cards to insure applicants have all information concerning our department and our hiring process. The Training Administrator or designee will be in uniform at these events to promote our department and to attract future applicants. When available, the Training Administrator will ask for assistance from women and minority officers to help promote diversity within our department. The Training Administrator will keep records of each job/career fair attended to determine which ones produced employable applicants.
- The Training Administrator will continue to implement an ongoing recruiting strategy designed to achieve the goal of insuring the 2015 Police Officer applicants reflect an appropriate number of candidates representative of all minority groups in our community. During the year, the Training Administrator will maintain contacts with minority and female applicants. All efforts will insure interested applicants receive encouragement throughout each phase of the hiring process via telephone call, emails and personal contacts.
- Advertising campaigns will include photos and videos of Female and Native American Officers to serve as role models for those of a similar background interested in police work.

4.2 RCPD Accreditation

RCPD is the only police department in the state of South Dakota to engage in accreditation with The Commission on Accreditation for Law Enforcement Agencies (CALEA). CALEA was created in 1979 as a credentialing authority through the joint efforts of law enforcement's major executive associations, including the International Association of Chiefs of Police (IACP), National Organization of Black Law Enforcement Executives (NOBLE), National Sheriffs' Association (NSA) and the Police Executive Research Forum (PERF). CALEA's goals are to strengthen crime prevention, formalize management procedures, establish fair and nondiscriminatory personnel practices, improve service delivery, and increase community and staff confidence in the agency.¹⁷

RCPD has had 17 CALEA accreditations since 1990. We focus on the particular element of CALEA review that focus on minority policing. Within the particular context of Rapid City, this is most largely a focus

¹⁷ <http://www.calea.org/content/commission>, last accessed on June 8, 2015.

on the relationship between the Native Community and RCPD. What follows here is a strengths and weaknesses assessment of what we learned from the most recent accreditation review in 2013.

STRENGTHS:

- RCPD continues to seek improvements in the relationship between the Native Community and police department.
- RCPD has a strong policy against 'bias-based' profiling.
- Since 2007, there have only been six complaints of bias based profiling. Only one complaint during the accreditation cycle in 2013. CALEA found no policy violations during this issue¹⁸.
- RCPD officers receive firearm and force training at least once annually, if not more often.
- RCPD officers are professional and follow a core set of values, according to incidents reported by the City of Rapid City Human Resources department. CALEA reports that officers of the RCPD do not just have a set of values 'painted on their wall'; RCPD officers live the values of the department in their work every day.
- According to the 2013 CALEA report "The Rapid City Police Department demographics very closely mirror the overall demographics of their service population. The current service population is 59,607. It is estimated at 84.3% Caucasian, 1% African-American, 2.8% Hispanic, 11.9% Other. The agency employs 103 (.6%) Caucasians, no African-American officers, 1 (.9%) Hispanic officer and 6 (5.5%) officers of other ethnicities. The agency employs 10 (9%) female officers" (CALEA, 2013 page 3)¹⁹.
- RCPD conducts performance reviews annually.
- Community involvement is important to RCPD. The department has several programs that are meant to build trust within the community, including and especially Native youth²⁰.
- RCPD passed accreditation. "CALEA agencies must be in compliance with at least 80% of applicable other than mandatory (0) standards. The agency is free to choose which standards it will meet based on their unique situation. The agency was in compliance with 93.4% of Applicable Other Than Mandatory (0) standards."

WEAKNESSES:

- Citizens feel there is a racist atmosphere between RCPD and NC in Rapid City. During a public information session held by CALEA on March 12, 2013, three members of the community spoke up. Carol Ann Rabbit spoke on the topic of Native American discrimination in Rapid City. "She felt that she was 'tired of our people having targets on their back'. Ms. Rabbit stated that the agency provided good service but that many Native Americans, including herself, did not have

¹⁸ "The allegation alleged that an individual was targeted due to motorcycle gang affiliation. Investigation of the incident found no policy violations and the officer was exonerated."

¹⁹ For a clearer breakdown of the service population and officer recruitment, please see Table 1 from the 2013 CALEA report (page 3, section 3).

²⁰ The CALEA report from 2013 cites the '...creation of the Lakota Homes Youth Program': a partnership between RCPD, Health Education and Promotion Counsel and the Girl Scouts.

money to pay fines and not enough community service alternatives were available” (CALEA, 2013 page 5).

- Residents from Lakota Homes in North Rapid City feel discriminated against by officers in RCPD. During the public information session in March 2013, Robin Page discussed how the RCPD and the Dakota Homes area have had a “long history of problems” (CALEA, 2013 page 5).
- While RCPD recruitment closely mirrors the population demographic ethnically with regard to Hispanic and African American populations, RCPD has only hired one Native American officer. Of the 36 applicants under the ‘other’ category²¹, only one applicant was hired²².

According to the 2013 CALEA assessment, RCPD receives exemplary marks from the community and upholds a high standard of service to the Rapid City community, though there is likely a gap in perceptions about the effectiveness of law enforcement in the Lakota Homes area. Overall, however, there are more positive than negative feedback coming from critiques of the department. The department received a 95.4 percent approval rate from CALEA, largely because of the small number of direct community complaints.

Still, RCPD and the Native Community remains at odds. The CALEA report cited one Native woman who felt Natives have “targets on their backs.” It is evident that both communities have respect for each other (as mentioned by Ms. Page in the public informational session), but there is still much tension in their relationship. While CALEA noted some successes, the department was encouraged to engage more ideas to bridge gaps in community relations.

Table 4.2: RCPD Community Policing Efforts

Program Name	Program Duration	Program Benefits
Sector Policing	1990s - present	Help main organizations in sector, from employers to housing managers.
College Park Block Club	5 years-present	Engagements and understanding, keep an eye on each other through knowledge of neighbors.
Youth Outreach Academy	N/A	Connecting with youth to generate comfort. Officers seen as human and accessible.
Lakota Homes Youth Project	2012-present	Community engagement and relationship building.
Citizens Police Academy	2000’s-present	Gives an inside look at what an officer does. Facilitates education and understanding.

²¹ The ‘other’ category includes Native Americans.

²² For a clearer breakdown of the service population and officer recruitment, please see Table 1 from the 2013 CALEA report (page 3, section 3).

Table 4.2: RCPD Community Policing Efforts (continued)

Program Name	Program Duration	Program Benefits
Easter Egg Hunt	April 2015 - present	Community engagement and relationship building in Native Community initiated program.
Paint the Town	20 years	Community engagement and relationship building.
Community Conversations and Cultural Conversations Subcommittee.	May 2015 - present	More personal relationships both ways, learn more about culture, share RCPD + white person's perspectives on cultural issues.
Native Healing (Native sobriety program)	2013-present	Specific to Native healing needs. Personal client relationships.
He Sapa Reconciliation and Racism Event	Feb. 2015	Understand concerns of Native Community.
Working Against Violence Incorporated (WAVI)	N/A	RCPD protect and serve Native Community victims of violence.
DUI Court	2012-present	Help reconcile lives and families of habitual offenders. Cultural healing. Connects parents and kids together. Get jobs and stabilize family relations.
Youth Soccer Program (PAL)	2015-present	Positive connections between North Rapid youth and officers facilitating and participating in league.
Rally/Protest Interface	N/A	Openness. Collaboration and relationship building. Responsive to Native community security and free speech interests.
Downtown Concert Series	N/A	Inclusion. Community engagement and relationship building.
Lakota Nation Invitational (LNI) Collaborative Policing Program	N/A	Collaboration. Joint planning with community leaders and side-by-side relations with Tribal Police.

4.3 RCPD Community Programs Inventory

Table 4.2 above highlights RCPD community oriented policing programs. Here, we attempt to share the duration of ongoing programs and the benefits they provide.

When viewed in more detail, these programs create considerable networking opportunities for RCPD officers and Native Community members. Some are city-wide programs, while others focus more narrowly on the Native Community and, in particular, North Rapid City.

RCPD officers representing the department participate in a few Native-initiated programs. These include the Easter Egg Hunt in North College Park. Neighbor Works is also involved in this new program. Community Conversations and the Cultural Conversation Subcommittee are two reconciliation programs that Officers Hanson and Olson participated in after learning about at open invite to community at-large. Similarly, the He Sapa Reconciliation and Racism run by Pastor Salway was well attended by RCPD officers. About nine officers participated in this event to listen to and learn from Native concerns.

Efforts like the Native Sobriety Program, North Rapid City Civic Association, Paint the Town, Working Against Violence Incorporated and DUI Court all have RCPD volunteers to support Native Community members. The same can be stated for RCPD's engagement in the LNI Basketball Tournament, though this event and providing service to rally and protest events are staffed by paid officers rather than volunteer officers. For both rallies/protests and the LNI Tournament, officers attempt to be present but not on "patrol". Officers at these events typically try to down-play adversarial relations and avoid police pressure. The success of these interactions is that roles and expectations are negotiated in advance of the events to that they have the greatest chance for success. In the case of the LNI Tournament, RCPD officers are heavily involved in a week of 16 hour per day events partnered with Tribal law enforcement. Tribal and RCPD officers walk side by side, which has produced very peaceful tournaments over the years because of the effort to work together.

The Neighbor Works facilitated College Park Block Club (CPBC) has produced similarly strong results. The CPBC current focus has been on outreach and securing financial assistance for homeownership for at-risk families, as well as the Lemon Avenue Garden that provides 25 garden plot rental boxes for fruits, vegetables and flowers. The program also produced funding and labor for the construction of new playground equipment.

Not all community policing programs have been successful, however. There are a few that have experienced challenges of low Native turnout and in some cases changes in the officer work details. The Y Basketball program that ran from 2000-2005 and the Lakota Home Youth Project started by Officer Visan are examples of well-intentioned programs that have not been able to sustain momentum as recreation programs, though both are excellent candidates for renewed investment. In this vein, a newly developed Youth Soccer Program facilitated by Officers Potts and Doyle experienced engagement of over 100 mostly Native kids from Knollwood and General Beedle Elementary Schools in 2014-15.

City-wide programs that RCPD is very interested in Native participate include The Citizens Police Academy, Youth Outreach program and Downtown Concert Series. For kids of all races, the downtown concert series has created positive outcomes according to RCPD officers through what has come to be known as the "Third event." While the main concert series is largely focused on two concert venues the

Third Event has taken on a life of its own for area youth, including mostly positive interactions between kids and RCPD officers. There are some tensions, however, between the Third Event and some in the at-large community who prefer to not have so many kids downtown. The concern from opponents has come from business owners concerned for vandalism, leaving RCPD officers somewhat caught in the middle. In terms of increasing Native Community engagement in positive social interactions, programs like these facilitate access and relationship building.

4.4 RCPD Community Policing Gaps Analysis

The literature overwhelming presents three substantive concepts considered essential to community oriented policing. These include (1) community engagement, (2) problem-solving, and (3) organizational change (Fields 2007, Fisher-Stewart 2007, US Department of Justice 2012, Bureau of Justice Assistance 1994, COPS Unknown). Beyond these substantive concepts, procedural elements like performance evaluation and building partnerships are also considered essential (Fields, 2007). Performance evaluation and partnerships in social and administrative networks support the three core substantive areas, creating greater focus and deliberation on the programs likely to work best in specific minority policing contexts.

The Rapid City Police Department has done good work in two of the three substantive areas, community engagement and organizational change, but has fallen short on engaging Native Community members in joint problem solving. This is, of course, a two-way street that requires both parties to pursue opportunities to collaborate on trust building, public safety, service, and reconciliation efforts.

The inventory of community policing programs above demonstrate that considerable efforts have been made by RCPD to engage Native Community members in city-wide and more narrowly concentrated program efforts. Formal and informal opportunities exist for RCPD and the Native Community to work on building the understanding necessary to overcome long-standing perceptions of conflict in Rapid City. Some of these programs (noted above) may need renewed investment and/or expansion. Still, several work quite well in their current form.

In terms of organizational change, RCPD has appropriately made the transition from a traditional policing philosophy to a community oriented policing philosophy. The transition to a modern community service philosophy is evidenced by early initiation of sector policing in the 1990s, more recent enhancements to minority officer recruitment, training and departmental transparency through the use of several social media environments.

Also, positive performance of the department has been seen in the area of performance evaluation (analysis, measurement and evaluation), beginning with its solicitation to the South Dakota Department of Tribal Relations to help initiate the current research. This effort, underway here, was itself a follow-up to an internally developed disparities report that received some procedural push-back from those believing RCPD was not the appropriate entity to conduct an audit of the public safety data maintained by RCPD. The result has become a multi-year effort to highlight potential problem areas and seek external input on potential/desired remedies.

The largest gap, however, between existing RCPD programs and national best practice literature on community oriented policing is in the area of problem solving. Observations of RCPD officers, departmental leadership and Rapid City Native Community members over the past year point to ongoing conflicts in how to define, resolve and/or manage problems that arise in minority policing of the Native Community. This includes how to effectively serve the Native Community, in addition to how to effectively protect Native public safety. The gaps in this area suggest that crisis intervention and strategic planning could be improved through formal partnerships with Native Community leaders and organizations. Existing informal partnerships may work reasonably well for RCPD to overcome problems when they arise, but are not sufficient on their own to sustain progress in the areas of trust building and mutual respect. In the recommendation section below, the research supports the creation of a formal Native Advisory Council to bridge this gap.

In sum, three of the five core areas of community policing strategies are well represented at RCPD. The department is doing well in the areas of community engagement, organizational change, and analysis, measurement and evaluation. Although enhancements could strengthen these areas going forward, the more pressing concerns for community policing in Rapid City exist in the remaining two areas -- problem solving and partnership building. As such, the following discussion of recommendations concentrates most heavily on these two community policing service areas.

5. Recommendations

Based on the current analysis of RCPD data, Native Community survey input, RCPD Officer survey input and the community policing gaps analysis we make the following recommendations. While the recommendations are primarily designed to fill gaps in the community policing areas of problem solving and partnership development they are expected to provide secondary benefits to the overall mission of the department to “provide community-enhancing services, foster a positive relationship with the community, and develop our agency and officers with an emphasis on professionalism, integrity, and service.”

5.1 Enhance Collaborative Problem Solving Through the Creation of a Native Advisory Council

RCPD should strengthen existing programs and communication efforts to build greater trust between the department and Native Community. Currently this is done informally through several programs that create opportunities for police officers and community members to come together, and work towards breaking down stereotypes (e.g., Community Conversations, Citizen Police Academy and Police Athletic Leagues), and even more informally through personal relationships between sector officers and the specific neighborhoods they patrol.

In addition to existing programs, RCPD should develop an inclusive advisory council to provide support, input, cultural understanding and achievable recommendations to advance beyond current working relationships between the department and Native Community. Based upon current and historical events, as well as specific insights gained through the current research, it is essential to overcome inconsistencies that remain in the beliefs, attitudes and (sometimes) behaviors of RCPD officers and Native Community members. The inconsistencies were observed in select areas our survey research of officers and community. They were present in the CALEA accreditation report and they are evidenced in public discourse through face-to-face interactions, patrol incidents, and secondary reports by the Rapid City media on minority policing.

These inconsistencies, or gaps, can best be addressed through a formalized role for the Native Community within RCPD. The goals of the proposed Native Advisory Council (NAC) should be to further communication and trust building efforts. It is expected that the pursuit of both goals will enhance overall community relations and improve the working conditions of RCPD officers at all levels of the organization (e.g., patrol and leadership).

The NAC will deliver far stronger means to achieve **two-way dialogue** regarding RCPD operations and perceptions of the rationale behind operational actions. It will build **stronger relationships** internally among participating RCPD officers, Native Community and at-large community leaders. The NAC will also increase **mutual education** needed to (1) improve officer knowledge of cultural norms and practices that may impact police and citizen interactions, and (2) enhance the understanding of Native Community members regarding the role of police and the challenges the department faces. Each of these elements (communication, stronger relationships and mutual education) are essential to building the capacity of RCPD to serve community needs and to productively solve problems as they arise.

The structure of the NAC should resemble existing demographic advisory models in place throughout the nation. One model in particular, the Seattle Police Department (SPD) Community Outreach

Program, provides over a decade of institutional learning and administrative structure.²³ According to SPD correspondence, their advisory councils have played a key role with regard to enhancing the capacity of departmental policy. The example is the African American Advisory Council's development of the department's crisis intervention team and its less lethal weapons policy (Seattle_1, 2005).

Within the SPD model there is a preference for including demographic community leaders, demographic community members, community organization leaders and law enforcement personnel. Descriptions of each are included below from the SPD Technical Assistance Guide (Seattle_2, 2005).

1. Demographic Community Leaders

A demographic community leader is a person with a leadership role in his/her community. The persons possess the following qualities:

1. Has an appreciation and awareness of the pulse of the community.
2. Knows the issues and concerns of the community as a whole.
3. Communicates the issues to both law enforcement and community members.
4. Willing to be a proactive part of the solution.

The role of demographic community leader includes:

1. Brings credibility to the advisory council program at the community level.
2. Shares a wealth of community knowledge and experience.
3. Spreads the word out about the existence of the advisory council.
4. Remains involved in the advisory council for at least a year.

2. Demographic Community Members

A Demographic Community Member is a person who is interested in the specific community, and how that community interacts with law enforcement regardless of race, color, national origin, religion, gender, sexual orientation, familial status or handicap. The person also possesses the following qualities:

1. Genuine interest in the given community.
2. Willingness to participate in Law Enforcement issues.
3. Willingness to improve community relations with the police department

Role of Demographic Community Members:

1. Maintain the foundation of the program.
2. Bring the issues and concerns to the attention of law enforcement.
3. Set the tone of the advisory council.
4. Sustain the advisory council.

3. Community Organizations

A Community Organization is a public or private organization that has a direct interest in the given community. The organizations also possess the following qualities:

²³ Several organizational documents from the Seattle Police Department (SPD) are included in the appendices of this report. Appendix A shares the SPD's Technical Assistance Guide. Appendix B shares an SPD minority community engagement concept paper. Appendix C shares position descriptions for community outreach positions (officers and staff members).

1. Have established communication links with the given community.
2. Provide direct services to a given community.
3. Concerned about building positive relationships between a given community and the law enforcement agency.
4. Desire to build trust and strengthen communication between the community and law enforcement.

Role of Community Organizations:

1. Provide problem solving resources.
2. Bring knowledge and expertise to the council.
3. Influential in the community.
4. Notify community about the advisory council.
5. Increase the advisory council's credibility in the community.

4. Internal Law Enforcement Personnel

An Internal Law Enforcement Personnel member is one who is an employee of your department and is either sworn or civilian. The person also possesses the following qualities:

1. Interest in the community being served.
2. Good listener.
3. Motivated.
4. Professional.
5. Dedicated to improving the relationship between law enforcement and minority community.
6. Self-starter who can work with little supervision.
7. Able to work with other law enforcement units to resolve community problems and concerns.
8. Compassionate.

Role of internal law enforcement personnel:

1. Create a solid infrastructure to sustain program goals.
2. Participate in work groups of the council.
3. Provide outreach to organizations and community groups through non-enforcement activities and advisory council meetings.
4. Create a historical record of the advisory council by way of meeting minutes and program databases.

The SPD advisory council model includes a suspension of normal chain of command, allowing officers participating on the advisory board to communicate directly with a command staff liaison. Suspending the normal chain of command is viewed as essential to allow participating officers to communicate rapidly with command staff to discuss and resolve issues of concern to the advisory councils and communities. As such, it is necessary to go outside the chain of command with regard to advisory council matters.

Additional implementation approaches are available from SPD's Technical Assistance Guide, which is attached to this report as Appendix A. In short, implementation strategies for internal and external communication, program sustainability, obstacles and solutions are provided. Finally, SPD offered specific recommendations to other law enforcement agencies considering implementation of demographic advisory councils. These recommendations include:

1. Focus on building trust with identified communities.

2. Focus on enhancing and strengthening communication efforts with identified communities.
3. Focus on increasing the accessibility of Law Enforcement to identified communities.
4. Be open and responsive to community issues as they are presented
5. Be prepared to communicate the law enforcement perspective in a way that is not defensive.
6. Focus on continued progress in building relationships while realizing that the process takes time and will include many apparent setbacks. This is part of the process.

5.2 Develop a 5 Year Community Policing Plan

Once the NAC is in place it will be necessary for it to engage in a strategic planning process to develop a 5 year plan. Within this initial strategic planning effort, it will be necessary for the NAC to review the effectiveness of ongoing programs to determine how they can be situated within the overall strategies of the council. This is necessary to avoid duplication of efforts and to establish the NAC as the internal mechanism used to drive community oriented policing services and volunteer efforts.

5.3 Develop a Certificate for Officers in Native Policing

Continue to develop cultural awareness training with appropriate stakeholders groups (as identified by Native Advisory Council) and give certified officers a clearly identifiable Native policing patch for their uniforms.

While the goal of certification for RCPD officers is to improve officer training and education regarding cultural norms that may impact police citizen interactions, it may be possible (and productive) to use peer-to-peer trainings to advance this goal. It is recommended that an initial training for the peer trainers be developed with the assistance of Native policing experts, justice and compassion experts and operational experts. A secondary result of this initial training should be the development of training materials (print and video) that can be used by peer trainers in their efforts to build capacity for community policing among RCPD officers.

The completion of officer certificate training should include flexibility to allow officers to continue to remain on patrol/duty while engaged in the training curriculum. Trainings should allow for face-to-face training opportunities and independent training efforts through video, webinar and reading materials. The importance of flexibility cannot be overstated in developing an accessible and sustainable training program.

5.4 Develop Partnerships with Mutual Benefits

At the 2014 meeting of the South Dakota State Advisory Committee to the US Commission on Civil Rights several programs run by community organizations were discussed. A consistent theme of these discussions was that resources to aid the Native Community in areas of education, housing and employment were stretched thin. Given the presence of existing programs in these areas, the need for additional human and financial capital and the RCPD interest in addressing underlying causes of conflict with law enforcement, it seems prudent for RCPD to attempt to contribute for both substantive and engagement benefits.

One such program is the Rapid City School District's truancy program. Although the final decisions of where to invest resources should rest with the NAC, participation in existing community programs should be given full consideration. A partnership between RCPD, social service organizations and the school district to monitor and response to truancy in public schools with large Native enrollment could

be extremely beneficial to community members and RCPD relationships with individuals and the community more generally. There are several similar programs run in partnership between public and private organizations. The NAC should seek input on the existence of these program and assess whether and how RCPD can assist for mutual benefit.

An important consideration that should be taking into account is the importance of formalizing community collaboration through the creation of explicit Memoranda of Understandings (MOU). These formal agreements put in writing what is expected of all parties, which comes only from open dialogue and negotiation on shared interests. Further, MOUs support the long-term sustainability of programs that succeed when they have commitments of participating organizations and individuals. This is no truer of the organizations involved, with their respective bylaws and boards of directors, than it is for the collaborations these groups form to advance common goals.

5.5 Develop Proactive Depolicing Strategies

The research literature on depolicing typically defines the concept in very negative terms. Descriptions of depolicing often associate it with defensive stances to external criticism; as a way to avoid further conflict and criticism. Recently, de-policing became part of the conversation about minority policing, as a negative police response to racial criticism. The theory is that if police officers ignore crimes committed by the racial groups they have been accused of profiling and/or targeting, there will end criticisms. Here, depolicing becomes something of an avoidance strategy, when consider in the most negative light.

The current research, however, suggests that depolicing might actually be used in a proactive manner to acknowledge and respond to criticisms of racial groups, most notably the Native American Community in Rapid City. Here, depolicing may be a productive strategy to improve rather avoid police department and community relations.

For instance, a strategic initiative to use alternatives to arrest for specified crimes may result in significant improvements in public relations. If depolicing were proactively used to reduce arrest and incarceration for lower-level offenses, like underage drinking and/or adult marijuana possession in the criminal context, and/or driving without proof of a license in the traffic context, it may produce notable gains in race relations in the city. These gains in trust and understanding may have secondary impacts on Native Community members' willingness to comply with procedural demands and/or officer requests the continue to present problems in the areas of arrest and use of force cases. The unfortunate fact is that we do not have evidence of the potential benefits of proactive depolicing strategies because the literature typically treats depolicing as a negative labor relations and conflict concept. To the extent we are aware of the depolicing literature at the time this research is published, there have been no case studies of this proactive use of depolicing as a community oriented policing strategy.

An initial program could focus on the use of Native mentors to take responsibility for mentoring native youth found to be drinking alcohol as an alternative to arrests for youthful consumption. A mentoring or restorative approach could be an initial project of the Native Advisory Council if there was interest in using proactive depolicing to build trust in the community, and if they felt it would come along with additional public safety benefits in the long-term. The effort would be to not get low-level offenders, particularly low-level youthful offenders, in "trouble" with parents or police, but socialize them through mentoring and connectedness in the Native Community.

This could be seen as a move to the middle for RCPD, with the request that greater compliance with and trust in Process Related incidents (traffic stops, arrests and use of force data all point to process related conflicts). In the study period analyzed here, there were 815 cases involving the underage purchase, possession or consumption of alcoholic beverages. Of these 815 cases, 68 percent of them involved

Native American youth. That is approximately 550 cases of underage alcohol violations for Native youth, involving approximately 275 individual Native kids. It is expected that a majority of these 275 children are involved in other offenses related to, or extended from their alcohol use. If RCPD could reach out to help some of these kids through alternative means (softer means) it may have the long-term positive benefits mentioned above. Moreover, it is expected that the effort alone could have far reaching positive impacts among Native Community leaders who will no doubt see the aspirational motivation of this proactive approach. In the event this reduced enforcement approach reaches its desired outcomes of reduced conflict, reduced crime and reduced alcohol use it will have been a “win” for RCPD. If it is only successful in the procedural value of attempting an innovative minority policing strategy it will be a “win” for the department as well.

It may not be that depolicing native youth alcohol violations is the best option of all possible alternatives. Other more beneficial and less costly options may be identified by the NAC or RCPD leadership team. Still, a depolicing or enforcement reduction approach will represent a move to the middle for RCPD in the larger negotiation on racial reconciliation. It is hoped that taking the initiative in developing a proactive depolicing strategy would be the basis for the Native Community to move to the middle in, for instance, endorsing greater compliance with process related incidents that were observed to be a large problem for Native Americans in traffic stop, arrest and use of force cases.

5.6 Build a More Diverse Officer Corps

At this point in time the Rapid City Police Department needs to increase the number of sworn officers protecting and serving the community. Officer responses to survey questions frequently mentioned the difficult decisions the department must make to insure effective coverage of community events and everyday police work. Native community survey responses demonstrate a need for greater police presence to serve Native interests and internal research done by the department makes a strong case for adding additional three officers over the next year.

In order to effectively respond to demonstrated need, as well as the considerable and increasing investment of resources required for effective community policing programs, this research recommends the creation of a Native Task Force. This task force should, to the extent possible, be staffed by Native American officers who report to a command staff liaison. The capacity of the task force to work outside of the normal chain of command is essential to allow participating officers immediate access to broader departmental inputs in the administration of their work and in response to critical incidents that demand immediate responses. In this way, the department would be making a three-fold commitment to (1) expanding departmental resources to meet community needs (2) increasing the number of Native officers and (3) making a formal organizational commitment to providing the highest levels of input and oversight.

To overcome previous noted challenges in the recruitment of Native American officers, the creation of a Native Task Force demands the participation of the community partnerships and institutions discussed earlier in this recommendation section. Viewed holistically, RCPD cannot meet the expectations of the Native Community for more Native officers unless it makes the investment in the formal partnership commitments noted in this research. It is unreasonable to expect RCPD to make progress in this area on its own. Though RCPD has demonstrated its commitment to Native recruiting efforts, it has traditionally done so internally and without substantial support from the Native Community. Going forward, our recommendation is that the Native Community must, on its own, address the underlying substantive and psychological barriers to creating stronger interest public service in this capacity. To make progress, Native Community leaders must engage in explicit dialogue about the value of service to the Police

Department, make clear the potential costs and benefits of service, and join together with RCPD in a collaborative recruitment effort.

We imagine this work will begin with the creation of an RCPD Native Advisory Council. Commitment to an advisory council, along with innovative strategies like proactive depolicing and a certificate in Native policing, should produce greater success in Native officer recruitment and in the achieving the long-term goals of both RCPD and the Native Community. Again, this will only be possible with increased investment from the Native Community to see that capable and committed individuals are identified and come forward to serve.

5.7 Develop a Community Policing Program Performance Evaluation Approach, Administered Yearly

One of the research goals for this project was to “develop a baseline of RCPD minority policing outcomes to evaluate programs and strategies developed to overcome observed and perceived disparities in the policing of Native Community members.” Though many of the outcomes observed through this research may have been known to RCPD leadership, a major benefit of this project has been the creation of such a baseline. In terms of the interest of this project goal, it is necessary to use the baselines established here to inform future efforts to support the RCPD community policing philosophy.

Yearly reports of process or decline in the areas studied here are essential to the work of the NAC and leadership team. Longitudinal analysis of baseline performance will increase the department’s capacity to strategically invest in programs and policies that serve community needs, including the needs of RCPD officers to be regarded with greater respect, civility and trust by Native Community members.

A new or revised evaluation program should also address shortcomings in the current data collected by RCPD. The current research identified some problems with existing data collection strategies that can be remedied with little or no negative impact on the department. Victimization data is particularly flawed in the area of tracking the race of victims. While identifying the race of victims requires significant cultural sensitivity, it is important that changes are made to reduce the rate of missing race values of crime victims (currently 32% of total victimization cases). Similar improvements are needed for data management in use of force cases and traffic stops where a warning is issued. Information gaps in these areas sometimes made the current analysis less precise than it could have been with more complete race and incident data.

In closing, the current research does not recommend a specific design for a new or revised RCPD performance evaluation program. Our recommendation includes consultation with the NAC and RCPD leadership team before the adoption of specific evaluation and data enhancement plans. At minimum, however, the approach should seek to fix known problems and to replicate the analysis of the policing and survey data evaluated here. Assessing traffic stop, arrest and use of force cases, along with trends in victimization and officer/community perceptions is an important foundation for ongoing evaluation.

5.8 Make Race a Required Field in Victimization Reports

Of all the policing data maintained by the Rapid City Police Department, only victims race is unreliable. Contemporary research standards expect no more than 5 percent error in any given data set measure. Each of the other policing outcome measures are statistically reliable. That is, traffic stop, arrest and use of force cases all have less than 5 percent of the cases where the race of an individual involved is not known. The rate of RCPD cases where the race of a victim was not known was 32.3 percent. It is important for RCPD to formally require officer identification of the race of all victims to remove this large degree of uncertainty.

6. Discussion and Conclusions

The research here covered a broad range of police and community inputs. The fifteen month study of RCPD data from the beginning of October, 2013 through the end of December, 2014 confirmed several expectations of the RCPD leadership team and Native Community regarding disparities in Rapid City criminal justice. The research also contradicted some long-standing expectations. While it may not be surprising that Native Americans are overrepresented in arrest data, the observations that Natives are neither overrepresented in traffic stops nor subjected to more severe use of force in incidents involving RCPD officers came as a revelation to Native and White contributors to this research.

Similarly, the research confirmed expectations that Native Community members would feel they had been racially profiled in traffic stops and that Native Community members are largely unaware of efforts by RCPD to serve Native interests. We also learned, however, that the Native community is supportive of more off-duty RCPD officers participating in Native Community events and that Rapid City Natives support greater police presence to protect public safety.

Another observation that was not expected is that both RCPD officers and Native Community members hold very similar opinions on the ability to depend on each other in law enforcement matters. Although it was expected that the two groups would have similar opinions here, it was expected that opinions on both sides would be largely negative. Prior discussions of the relationship between RCPD and the Native community in public discourse, media accounts and scholarly opinion suggested that the two groups would be largely dissatisfied with each other. The fact that the current research observed similarly positive assessments of the ability for these groups to depend on each other is perhaps one of the most interesting finding of this project. It is a sound basis for moving forward, even if those advancing extreme opinions would not have expected this to be the case.

To make sense of these unexpected findings in the RCPD data and survey data collected for this research, it is important to keep in mind that the study here focused on rank-and-file inputs. The surveys done for this research sought out a representative sample of Natives in residential, professional and public contexts, as well as police officers in their routine working environments. The research did not seek out elite opinion through focus group or meta-analysis methodologies. The same was true of our analysis of policing data. The current research looked at all cases in the RCPD records. It did not study extreme cases on either side of the distribution, nor did it include input from RCPD leadership on what to study or how to understand findings. In all, the research design was successful in allowing the policing data, Native Community members and RCPD officers to maintain their own voice without being filtered or guarded to satisfy a previously established agenda.

We found it deeply concerning that both groups held similarly negative opinions on feeling racially discriminated against by the other. While we expected this to be true of Native Community members, the researchers were taken aback by the level of frustration RCPD officers demonstrated in their thoughts of being the targets of racial hatred. Both groups seemed open to the need for dialogue and reconciliation to overcome negative experiences that have occurred over a long period of time. Some perceptual gains may come in the short term if RCPD is able to build a more diverse officer corps, but we believe the deep-rooted fears and frustrations on both sides can only be overcome through ongoing

reconciliation efforts like we learned about through the Cultural Conversations, College Park Block Club and LNI Collaborative Policing programs.

We were encouraged that consensus was found in the positive attitudes maintained both groups in terms of having a more positive relationship going forward. We were also encouraged with the level of openness and investment RCPD has in acting upon its commitment to improving race relations in Rapid City. What is needed in the nearest term to support these shared attitudes in the formalization of relations between the Native Community and RCPD in the Rapid City Criminal Justice System. The system referred to includes institutions like the Police Department, community organizations like Neighbor Works and He Sapa New Life Wesleyan Church (to name two), and the people who live, work and travel in Rapid City each day. These organizations and individuals should come together within the Police Department in what we referred to here as the Native Advisory Council. Moreover, they should come together to create Memoranda of Understandings to formalize collaboration efforts in the community outside of the Police Department.

The overall conclusion of this research, considering all the positive and negative findings observed, is that there is fertile ground to overcome historical conflict in Rapid City criminal justice. We are optimistic, based on what we found in this research, that stakeholders in the Rapid City Police Department and the Native Community can work together; are interested in doing better; have the resources and the will necessary to move forward.

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