The Martin Institute: Prints is a peer reviewed undergraduate journal that aims to support and promote the scholarship of Stonehill students in the fields of sociology and criminology.

Featured:

Senior Dan Gardiner gives us a glimpse of his service work which afforded him the opportunity to spend a semester in Coachella Valley.

Associate Professor of Sociology Christopher Wetzel explains why Stonehill students care about Food Justice. Sophomores Nisha Khubchandani and Matt Pini offer their respective opinions on Food Justice at Stonehill.

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*A note from the Editors: The authors follow the citation guidelines of their respective disciplines. As a result, sociology papers use ASA format while criminology papers use APA format.
The act of stalking has existed for the majority of history; however, it was not until the last century that the concept of stalking became a criminal act. It can be difficult to come up with a concrete definition of stalking due to the fact that stalking can encompass several different behaviors and actions. The National Criminal Justice Association’s definition of stalking per the Model Stalking Code is quite detailed; however, it can be broken down into three basic elements. The first is that someone who could be labeled as a stalker must exhibit a “pattern of conduct directed at a specific person” (Davis, Lurigio, & Herman, 2007, p. 78). Second, this conduct must be “intended to place that person in fear for his or her safety,” and third, it must “actually place that person in fear for his or her safety” (Davis, et al, p. 78). This code can be very helpful in giving justice officials a general overview of what constitutes the crime of stalking. However, even with this code, the definitions among the different states can vary substantially with regard to what standards need to be met to instill fear in someone, as well as what courses of action are available to victims. This paper seeks to address the various factors associated with stalking on college campuses as well as demonstrate what needs to be addressed in order to alleviate this growing problem.

Much of the literature on stalking has focused on the habits and behaviors exhibited by the perpetrators rather than on the situation from the victim’s perspective. The viewpoint of the victim, however, is very important to the research of stalking. In recent years, more studies concerning stalking victims have been
conducted and have provided the criminal justice field with significant research. Many studies have found that victims of stalking tend to be young adults roughly between the ages of 18 and 29 with some variation (Davis, et al, p. 83). With the passage of the Violence Against Women Act (VAWA) in 1994, it became clear to policymakers and criminal justice officials that the population of college women is especially susceptible to being victims of stalking and related crimes (Samuels, 2000). Given that the population at college institutions is primarily young adults, it follows that there are many opportunities to stalk or to be stalked.

Gender and the Perception of Stalking

Much of the research conducted to date has found that differences do exist in how males and females interpret and perceive stalking behaviors. As with many aspects of life, these differences can be traced back to early socialization that both boys and girls undergo at a young age. Gendered socialization has resulted in men and women developing different ethical and moral points of view which, in turn, have shaped their perceptions on many different social issues (Lambert, Geistman, Cluse-Tolar, & Jiang, 2013). As with most crimes, people tend to perceive women as being the primary victims of stalking. Research supports this generalization, as women are over two times more likely than men to be stalked (Lambert, et al, 2013). Due to the fact that women tend to find themselves the victims of stalking more often than men, it seems likely that they would have different perceptions of stalking compared to their male counterparts. On the other hand, because it has traditionally been the role of the man to pursue a woman, men often times see more of a "blurry line" between stalking and courtship. However, this is not to say that men do not experience stalking as victims. Research has demonstrated that both genders are affected by stalking (Amar, 2007; McNamara & Marsil, 2012).

Due to the fact that studies have overwhelmingly shown that women are more likely to be stalked than men it is important to look at how this particular group views this crime. More specifically, college women, who make up a large portion of stalking victims, need to be taken into consideration. The Sexual Victimization of College Women phone survey, conducted between 1996 and 1997, called 4,446 college women and of that sample 14% reported that they had been stalked since the academic year had begun at their school (Amar, 2007). Surveys have asked female college students what sorts of behaviors they would perceive as stalking, such as someone trying to communicate with you against your will, someone following you or spying on you, someone standing outside your home, school, or place of work, someone making unsolicited
Phone calls, or someone showing up to places you are without an invitation. Many of these types of behaviors were viewed by women to be of a stalking nature. Specifically, women were about three times more likely to identify as stalked if an offender made unsolicited phone calls to them repeatedly. Also, if a pursuer stood outside one’s home, school, or workplace, college women were over two and a half times more likely to self-identify as stalked. Overall, between 13 and 31% of college-aged women are affected by stalking (Amar, 2007). This can also be shown with an incidence rate of roughly 156.5 per 1,000 female college students coming in contact with some form of stalking throughout their academic careers at their institutions (Amar, 2007; Buhi, et al, 2008). Due to the fact that much of the research has reported confusion among people concerning the topic of stalking, these numbers could be even higher (Reyns, et al, 2013).

Effects of Stalking on Victims

Perhaps what could be viewed as one of the more important aspects of stalking is the effect that these persistent and aggressive behaviors have on the victims. The majority of definitions for stalking, as mentioned previously, contain three components, the second and third of which deal directly with the element of fear. In order for the crime of stalking to have been committed, it must be clear that the victim was fearful for his or her safety as a result of being stalked. This “fear factor” makes stalking a fairly unique crime, for it requires the victims to demonstrate that they indeed felt a certain emotion, whereas victims of other crimes do not have to show this. Since fear is such a complex and highly subjective emotion, research has been done in the context of stalking attempting to figure out if situational and victim characteristics have any sort of effect on the fear experienced by a stalking victim (Reyns, et al, 2013). It has been found that both of these factors contribute significantly to the level of fear felt by the victim, both at the beginning of the stalking and as the stalking progresses.

Characteristics of the victims, such as race, age, and marital status have been found to influence the amount of fear within a victim. Specifically, single women were more likely to say that they were afraid of a stalker as opposed to women who were married or widowed. Also, certain properties of the different stalking scenarios seemed to have some influence on the fear level, such as, the frequency of the stalking behaviors, the type of stalking behaviors being employed, as well as the relationship established between the victim and the stalker. Also, the seriousness of the stalking appeared to be a strong indicator for fear as the stalking progressed (Reyns, et al, 2013).

Given that fear is a central component of stalking,
it follows that many of the effects endured by victims are correlated with the amount of fear they felt throughout the encounter. The majority of researchers on this topic have agreed that people suffering from stalking victimization can undergo severe psychological, physical, social, economic, and academic consequences. Being repeatedly followed, threatened, or harassed by someone can seriously debilitate a person’s mental state. Psychologically it has been reported that victims of stalking commonly suffer from nervousness, anger, substance abuse, depression, anxiety, stress, helplessness, and some symptoms of PTSD (Amar, 2007; Kraaij, Arensman, Garnesfski, & Kremers, 2007; Reyns, et al, 2013). The victim may also experience a range of physical symptoms resulting from the stress of being stalked, such as somatization, chronic sleep and appetite disturbances, excessive weakness or tiredness, and persistent headaches and nausea. Unfortunately, many times stalking can escalate to physical harm towards the victim, thus wreaking more havoc on his or her body (Amar, 2007; Amar & Alexy, 2010; Buhi, et al, 2008).

Social and economic consequences usually come in conjunction with other more prominent effects. Many victims due to their fear suffer socially because they make drastic changes to their lives which can result in victims staying inside instead of going outside where there is a chance they could run into their stalker. Victims also tend to spend more money as a result of these major life changes because they are trying to avoid their stalker at all costs. Since stalking is a situation that is difficult to control, emotional as well as other problems are likely to surface (Kraaij, et al, 2007). Perhaps the effects most applicable to college victims of stalking are the academic ones. Students go to college in order to receive an education, where it is well-known that stress can result in negative outcomes academically. It has been reported that stalking episodes in college typically last around two years, or half of one’s college career (McNamara, et al, 2012). Dealing with the stress of a stalker for this long while trying to maintain good grades cannot be an easy task. As a result, many stalking victims may not attend class, may not enroll in courses for the upcoming semester, or may transfer to an entirely new school, further prolonging the time it will take them to earn their degree. The worst case is that a victim may choose to drop out of school altogether which could have ripple effects on the rest of his or her life (Buhi, et al, 2008; McNamara, et al, 2012).

Coping with Stalking

It is one thing to be stalked by someone, but it is an entirely different thing to deal with the subsequent effects of that person’s actions. As with many stresses in life proper coping skills are very important to have. For this reason, researchers believed that...
looking to coping methods among stalking victims could provide insight into the stalker-victim dynamic. Research in other areas of study have found that coping strategies like self-blame, catastrophizing, and rumination are positively related to maladjustment (Kraaij, et al, 2007). Therefore, it was predicted that similar results would emerge when examining stalking, with victims utilizing these same coping methods suffering from higher rates of depression, anxiety, and PTSD (Kraaij, et al, 2007). This has been found to be true for most cases. These various cognitive coping strategies seem to increase a victim’s depression, anxiety, and PTSD, thus prompting researchers to suggest that these methods may not be suitable ways to deal with stalking.

Since college students are still relatively young individuals, it seems likely that some of them may not have fully developed the necessary coping skills for the different stresses of life. With the addition of stalking, many college students do not know how to properly handle the situation in order to best keep themselves safe and healthy. It has been uncovered that the most common coping strategies employed by college-aged victims of stalking are ignoring the problem, minimizing the problem, distancing, detaching or depersonalizing, using verbal escape techniques, trying to end the relationship, controlling the encounters, and restricting the stalker’s access (Amar, et al, 2010). These coping strategies can be put into the categories of either “moving inward” or “moving outward” (Amar, et al, 2010, p.9). The former category involves the victim retreating to him or herself in order to deal with the problem, whereas the latter makes use of the guidance of other people around the victim. Among college students, specifically, three strategies have surfaced. Passive coping, expressive support-seeking coping, and active coping are all commonly used to deal with stalking on college campuses. Similar to the cognitive coping strategies listed above, passive coping methods have been shown to result in higher levels of PTSD among victims (Amar, et al, 2010).

Many different strategies are employed by victims. However, researchers have discovered that the most common response to stalking is ignoring, minimizing, or denying the problem which may include avoiding or hanging up phone calls. Denial, although a very common response to stress, can be extremely dangerous to victims of stalking. Once the problem cannot be ignored, however, victims usually turn to avoidance or escape methods, such as distancing, detaching, trying to cut off the stalker by ending the relationship, as well as attempting to control and restrict the encounters with the perpetrator (Amar, et al, 2010). Changing one’s schedule can also be seen as an attempt at avoidance. While many of these
methods reflect the victim’s desire to regain control and dodge confrontation, it has come to light that much of the general population, never mind the college population, is somewhat confused as to what constitutes stalking as well as how to properly deal and cope with it. It has been suggested that this confusion has possibly resulted in victims using strategies that actually make the situation worse instead of better (Amar, et al, 2010).

Understanding Stalking can Help College Communities

A handful of studies have looked at how a better understanding of stalking could lead to safer college campuses around the country. Stalking has grown to be a major social and public health issue in many colleges nationwide, placing college students into the high-risk category of being victimized (Buhi, et al, 2008; McNamara, et al, 2012). In recent years, stalking has transitioned into a large social issue as well as a severe public health concern within the college population (Amar, et al, 2010). There are several reasons why college campuses seem to be breeding grounds for stalkers. First, many individuals around this age may still not totally understand how to handle complex social relationships and situations, which often times means they have difficulty recognizing that their actions are consistent with stalking. Also, people who do turn out to be true stalkers may have developmental deficits when it comes to social interaction and basic relationship skills. Second, the framework of college life can sometimes make it easier for stalking to arise. The majority of people in college are dating and trying to find someone they share a connection with, therefore the line between courtship and stalking is often times blurred (Buhi, et al, 2008).

The prevalence of stalking at college and the manner in which it is dealt with seem to suggest that many people view this type of behavior as “normative in our society” (McNamara, et al, 2012, p. 169). If this proves to be the case, it further reiterates the idea that a great amount of confusion exists within communities concerning stalking. If this confusion is not addressed, it is likely that incidents of stalking will continue to increase, especially among college students. Researchers have voiced their concerns that this has significant implications for college health offices as well as mental health experts. It has been suggested that college administrators should give some funding to support more research in this area in order to shed more light on the situation. Also, education of students, faculty, and college staff about the dangers of stalking is being viewed as an important step to take. In addition to informing people, administrators are being advised to implement training sessions and programs for their campus security and any disciplinary boards at their schools (Buhi, et al, 2008;

**Conclusion**

In sum, it is vital that stalking is treated as a significant social problem and that it receives the necessary attention it so warrants. The victims of stalking face very real safety risks, both physically and mentally. These consequences intensify for college-aged individuals who are still maturing. Therefore, criminal justice officials, college administrators, and faculty need to commit themselves to the prevention and intervention of stalking. A good place to start is to simply increase awareness of the serious nature of stalking and the negative impacts it can have on victims’ lives. With the emergence of new technology and the overwhelming influence of the media, it should not be too difficult to target young individuals and teach them about the various factors of stalking. Both technology and the media can be used as tools to educate the community ("Stalking research workshop," 2010).

The act of stalking terrorizes its victims. They are forced to live their lives while constantly in fear for their safety. Although not all stalking cases reach the point of physical violence, each incidence of stalking that occurs should be taken seriously. The amount of psychological, emotional, social, economic, academic, and physical harm that these actions can have on the victims is a very severe issue. The fact that young people go to college in order to further their education and better their futures is even more of a reason to attempt to defend against this problem on college campuses. In order to figure out the best way to eliminate this issue, more research in the area of stalking victimization on college campuses, and in general, is necessary.
References


Crime Prevention in Brockton: A Focus on Police Intervention

By: Emily Padilla

Introduction

In criminology, there are several competing theories that suggest various crime prevention techniques to be effective. Empirical evidence has shown certain methods to be more effective than others. Hot spot policing, problem-oriented policing, and predictive policing are effective police interventions that have been associated with a reduction in crime statistics. In Brockton, police officers utilize many crime prevention techniques, including some evidence-based techniques. This paper aims to outline empirically supported research on crime prevention and apply it to the city of Brockton.

The City of Brockton

Brockton is a moderate size city located on the southeast corner of Massachusetts. According to “Brockton Genealogy” (2007), Brockton received official independent recognition on May 5, 1874. Originally, the area was mostly comprised of independent farm owners and was a very rustic estate. Rapidly, the area began to change from a rural neighborhood to an active city. As the civil war approached and industry began to boom, Brockton became the largest city to mass-produce shoes. This industrial expansion made Brockton a factory city and created many new job opportunities (“Brockton Genealogy,” 2007). At this time, the population dramatically increased due to the elevated need for workers. The city then started to develop into the lively city it is today.

Currently, there are approximately 94,000 individuals

About the Author

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residing in Brockton. The United States Census (2013) shows that of those individuals living in Brockton, 47% are white Americans and about 31% are African Americans. Cape Verdeans make up a large portion of the population in Brockton. Outside the island of Cape Verde, Brockton has the largest Cape Verdean population in the world. Brockton also has a high rate of unemployment. Currently, 14.1% of the city’s population is unemployed, a much higher rate than the Massachusetts average of 8.5% (Quickfacts.census.gov, 2013).

Similar to its high unemployment rates, crime statistics are generally much higher than national averages. According to the local paper, Neighborhood Scout, Brockton citizens have a 1 in 21 chance of becoming a victim. Specifically, the local paper noted:

We found that the violent crime rate is one of the highest in the nation, across communities of all sizes (both large and small). Violent offenses tracked included forcible rape, murder and non-negligent manslaughter, armed robbery, and aggravated assault, including assault with a deadly weapon. Your chance of becoming a victim of one of these crimes in Brockton is one in 81. Neighborhood Scout's analysis also reveals that Brockton’s rate for property crime is 34 per one thousand population. This makes Brockton a place where there is an above average chance of becoming a victim of a property crime (Neighborhood Scouts, n.d.).

<table>
<thead>
<tr>
<th>City</th>
<th>Population</th>
<th>Violent Crime</th>
<th>Murder and Nonnegligent Manslaughter</th>
<th>Forcible Rape</th>
<th>Robbery</th>
<th>Aggravated Assault</th>
<th>Property Crime</th>
<th>Burglary</th>
<th>Larceny-Theft</th>
<th>Motor Vehicle Theft</th>
<th>Arson</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brockton</td>
<td>95,156</td>
<td>1,088</td>
<td>6</td>
<td>48</td>
<td>225</td>
<td>809</td>
<td>3,071</td>
<td>815</td>
<td>2,046</td>
<td>210</td>
<td>33</td>
</tr>
</tbody>
</table>

*Table 1: Crimes Reported to Brockton Police in 2012. Table Excerpted from 2012 FBI "Crime Statistics in America" Report*

Each year, the FBI publishes a report on “Crime in the United States,” as part of the department’s “Uniform Crime Report” program (FBI, 2012). In the report, the FBI divides crimes into two categories: violent crime and property crime. Violent crime consists of murder and non-negligent manslaughter, forcible rape, robbery, and aggravated assault while property crime involves burglary, larceny-theft, motor vehicle theft, and arson (FBI, 2012). In Table One, crime statistics for Brockton, published in the 2012 edition of “Crime Statistics in America,” are displayed. Based on this data, Brockton experiences more property crime than violent crime. Larceny-theft appears to be the most frequent property crime as 2,046 crimes have been reported to police. Within the violent crime category, police seem to receive more aggravated assault reports than the other three violent crimes. While this table only provides a glimpse into Brockton crime, and does not show change over time, the FBI reports Brockton crime statistics have steadily increased over the past 10 years (FBI, 2012). Moreover, Brockton has been listed as one of America’s Top 100 most dangerous city, providing further
evidence that crime is a frequent and serious social problem in the city (NeighborhoodScouts, n.d.). The following analysis will give insight to crime prevention methods that police can utilize to decrease crime statistics within their neighborhoods.

**Literature Review**

Criminologists often study different methods and approaches to crime prevention. Classical theorists suggest that deterrence and punishment are ways in which the government can reduce crime. These criminologists propose that all human beings conduct a cost-benefit analysis, therefore the costs of committing a crime should be increased. This means that if the cost outweighs the benefit in any given situation, then theoretically no rational individual will commit any crime. Like classical theorists, George Kelling and James Wilson (1982) present deterrence as a method of crime prevention in their Broken Windows theory. These researchers suggest that focusing on the causes of crime is irrelevant, but rather there should be a focus on increasing costs of crime and deterring possible offenders. Police interventions can be effective at reducing crime rates and decreasing recidivism.

Before considering various police initiatives and their effectiveness, it is important to understand Broken Windows theory. Theorists George Kelling and James Wilson (1982) present this theory as a means of decreasing crime. They suggest that communities with high rates of crime are similar to homes with untreated broken windows (Kelling & Wilson, 1982). For instance, if a home with one broken window is left untouched, other neighborhood residents may begin to assume that the homeowners no longer care about their property or its damage. On many occasions, Kelling and Wilson found that soon after the first broken window, there would be numerous other broken windows. They extend this foundation onto the community. These theorists propose that neighborhoods, which fall into a citywide decline, would experience higher rates of crime. In part, this can be rationalized by the community’s careless attitude toward their city and the untreated windows in their homes (Kelling & Wilson, 1982). The chaos creates a lack of control and a need for proper law enforcement. To (re)gain control, Kelling and Wilson recommend that police take initiative to remove the “wicked” and disruptive from the streets.

Kelling and Wilson argue that wicked people such as rowdy teens, vagrants, loiterers, and vandals are the root problems in areas of high crime because they cause disorder (Kelling & Wilson, 1982). Their solution is to remove all individuals who cause such disorder and focus on neighborhood policing. By decreasing the tolerance for people who disrupt society, they assume that the cost of being disorderly is increased and people will maintain order and live by societal norms. Police are expected to enforce this policy and hold a zero tolerance for disruption (Kelling & Wilson, 1982). However, increasing arrests and making law enforcement strict does not have much evidence that demonstrates its efficacy (Telep & Weisburd, 2012, 344).
Increasing arrests and strict policing are crime prevention techniques offered in Broken Windows. The theory suggests that if disorderly people are taken off the street, no crime and disorder will occur. Cody Telep and David Weisburd (2012) have found that increasing arrest have not prevented crime effectively. There has been no evidence that shows “aggressive” policing to reduce crime rates. Cullen and Agnew (2011) also suggest several problems to Kelling and Wilson’s theory. Broken Windows relies too heavily on police discretion since the officers decide who is considered wicked and disruptive. Police are labeling individuals as bothersome and attaching a negative stigma to them (Cullen & Agnew, 2011, 438). Moreover, increasing arrests and removing individuals from the street can overpopulate prisons and give innocent people criminal records. Finally, this theory focuses particularly on small-scale offenses citywide. Police are not attacking the problem, but focusing on petty offenses. Random patrols force police to set a community standard of what is “disorder”, not the law. With this methodology, police discretion is far too subjective. Police must use other tactics to ensure there is a limited discretion that relies primarily on the law and to ensure crime rates and recidivism are decreasing.

There are many efficacious strategies of crime prevention that police can employ. There is empirical support that provides evidence for the efficacy of certain tactics and the inefficiency of others. Such strategies studied include hot spot patrols, randomized patrols, problem-oriented policing, predictive policing, foot patrol, and increased arrests to strengthen law enforcement. David Weisburd and John Eck (2004) have found that hot spot policing, problem-oriented policing, and predictive policing are the most effective at reducing crime rates in both the long and short term, yet it is important to note that other methods are not completely ineffective but have merely received insufficient empirical support. Broken Windows theory and other police practices are examined in terms of crime rate reductions.

Hot spot policing is one effective tool that has decrease crime within targeted locations. These tactics focus their initiatives on specific areas of high crime. Most commonly, foot patrol techniques were utilized as the main source of patrol in large cities. If officers randomly patrol the entirety of a large city, their actions will be futile. The effect of randomized patrol is far less successful than hot spot policing (Telep & Weisburd, 2012, 334). The same idea should be applied to the use of car patrols. This implementation serves to maintain order within a community and decrease the high rates of crime in particular areas. Police officer presence will increase the chance of offenders being caught therefore creating a deterrent effect. Studies conducted reveal that hot spot patrols do reduce crime and do not simply displace it to other areas (Telep & Weisburd, 2012, 333). In these patrols it is essential that officers focus their attention not only on the hot spots themselves, but also the problems associated with each hot spot.

When executing police initiatives in hot spots, police are recommended to use a problem-oriented
policing style. All measures of police intervention do not fall under a “one-size-fits-all” model. This means that training requirements and techniques must be appropriate to the hot spot in question (Weisburd & Eck, 2004, 46). One study suggests using the SARA method when employing this policing style. This method includes: *scanning* and identifying problems within a specified population, *analysis* of problems and possible techniques, *response* with new and/or best police intervention, and an *assessment* of the effects for future interventions. (Telep & Weisburd, 2012, 336-337). The SARA model eliminates the difficulty with “one-size-fits-all” models. With this model, law enforcement can specialize their tactics to each hot spot being patrolled. Different typologies of crime should receive different tactics of police initiative. A police officer should not tackle different problems with the same amount of intensity, aggression, or attitude. For example, in one moment an officer can be raiding a house for drugs and weapons. After the dispute is over, the same officer gets a call that a car has hit a young child. Two very distinct calls operated by the same police officer. Crime prevention techniques work the same. Although different units, such as a gang task force or a narcotics unit, may be focused on hot spot patrolling, their unique trainings require different styles of intervention and prevention. Researchers have found that applying specific crime techniques learned in highly specialized trainings can reduce crime rates when paired with other methods such as hot spot patrols. (Weisburd & Eck, 2004, 46).

Finally predictive policing is an analytical police tool that can prevent crime before it occurs. Using this method, police analyze criminal patterns and hot spot locations to anticipate potential crimes (Golden, 2013). This method allows police to approach crime proactively and create situations that deter would-be criminals from committing crimes (National Institute of Justice, 2013). Leslie Golden (2013) suggests that using predictive policing along with hot spot and problem-oriented policing can enhance police efforts to reduce crime and recidivism. Ultimately, the police’s ability to gain crucial information from predictive policing and combine it with other policing strategies leads to a stronger and safer community.

**Results - Brockton Photo Research**

Brockton Police Department is located in the heart of Brockton. It is situated across from the Brockton commuter rail that runs in and out of Boston (Figure 1.0). Housed in the police department are hundreds of officers whose main goals are law enforcement and crime prevention. The picture evidence presented illustrates many different situations in which Brockton police intervened and employed crime prevention techniques.

As I rode along with an on-duty lieutenant, I was able to study Brockton’s police practice first-hand. My observational research began on September 13, 2013; a day Brockton police issued part three of a citywide operation named “Operation Brockton Neighborhood Surge” (Figure 2.0). The goals of the program were clear: reduce crime rates and detain individuals for illegal activities. To accomplish their mission, Brockton Police officers and detectives saturated the city with (Figure 2.1) approximately 70 officers who patrolled the city for a
full 24 hours, and roughly 50 police cars that lined the main parking lot as the officers patrol the streets (Figure 6.0). The main premise behind the plan was if police presence were known, then crime for that day would be significantly reduced. As the day went on, different police teams and units were expected to patrol the streets as well as execute numerous warrants against various individuals.

To ensure that all operations are running smoothly, incident command provides assistance to all officers. Command posts are precisely located for officer’s convenience, specifically in the main lot. The post serves as a meeting ground and a central location for officers to reconvene, discuss the upcoming warrants, and reestablish the plan for the day. It doubles as an emergency station for officer safety. For “Operation Surge,” the post also provided food and water so officers could perform more efficiently (figure 4.1). With the help of incident command, police could employ crime prevention techniques swiftly and efficiently.

**Problem-oriented Policing**

Brockton police use problem-oriented policing to combat many crimes around the city. In the police department, there are several different units. Some of these units include: narcotics, gangs, detectives, day patrol, and night patrol officers. As a result of their highly specialized training, these different task forces bring a unique perspective to the assessment of a particular problem, tailoring their approach to the situation at hand. For example, officers do not question every suspect the same way and they do not arrest every person they stop, it often depends on the situation. Even on days like Operation City Surge, police do not execute every warrant in the same manner. With problem-oriented policing, Brockton Police, and its various task forces, can effectively employ predictive policing tactics.

**Predictive Policing**

By analyzing crime within the city, police can reduce crime and anticipate its occurrence. Brockton detectives have used predictive policing to help undercover officers set up deals with various suspects, such as drug dealers or prostitutes. As the deals are finalized and the undercover officers drive away, other detectives approach the suspect and ask for information about a fabricated complaint. The detectives would then record personal information (identifying and contact information) about the suspect in their field notes (figure 3.0). The police would bring this information to a judge, or magistrate, who would sign an arrest warrant. Then, the police would search for the suspect, arrest him or her, and confine the person to the police station. The ability to gain access and gather information about these potential suspects is crucial to ensuring that officers can prevent future crimes.

During my research, an undercover detective solicited a transgender prostitute, “Kendra,” to gain information for her arrest. By making a “deal” with Kendra, the police were able to obtain probable cause, the
standard for an arrest warrant. Using this information, Brockton police produced a warrant for “Kendra’s” arrest (figure 7.0). Following the arrest, “Kendra” was booked and required to fill out paperwork at the police station (figure 5.0). Since “Kendra” would be considered a “disruptive individual” under Broken Windows theory because of his role as a prostitute, arresting him removes him from society and reduces crime. Thus, this operation, conducted with the predictive policing technique could be considered a success under this theory.

Hot-Spot Patrolling

Brockton police focus on several problem areas in the city. When doing rounds, they focus their patrols around the center of the city, rarely making rounds to the outskirts of town. When patrolling the neighborhood, it was evident that detectives focus on areas such as North Main Street, Walnut Street, and Turner Street. These areas are associated with gun violence and have been areas of routine arrests. During the days of research, police officers utilized specific procedures within these hot-spot location; such tactics include surveillance methods and/or routine car stops.

Each day, if a warrant was not present, officers would patrol the city and monitor suspicious individuals. Like Broken Windows suggest, officers were looking for “disorderly” individuals. They made several stops for various reasons, just to ensure city safety. In figure 9, two detectives perform a surveillance of 5 teenage boys sitting on a stoop. To make sure the boys did not cause any commotion and that they had permission to be on the property, police carefully watch the scene. Along with surveillance, officers made regular street stops and car stops. One young woman, Erica was stopped for simply walking up and down the same street. Upon interview, they found that she had a prior arrest for sexual solicitation. Another instance was during a routine car stop. After learning the driver was on parole for murder, the police searched his vehicle. In the passenger’s makeup bag, the officers found several bags of a white powdery substance, later identified as heroin. They also found several molly pills, pure MDMA. Finally, police made a routine stop after they searched a homeless man’s vehicle. At that time, police were patrolling various hot-spot locations as they arrived at the scene, an empty lot just beyond a small over pass. The man’s suspicious behavior led to the officers to monitor his conduct and search his belongings. This interaction was an effort to maintain order within the city.

Whether it is a routine car stop or a car search of a homeless man, police are trying to use techniques that reduce crime rates. In order to successfully eliminate dangerous people off the streets, as Broken Windows theory suggests, Brockton police focus their initiative around hot spot locations. These hot spots provided the foundation for each patrol and each stop made. As Brockton police look to rid the streets of disorder, they detain many individuals who are causing chaos.
Conclusion-A Comparison of Brockton Police and Empirically Supported Police Strategies

On the day of Operation Neighborhood Surge, Brockton police systematically aimed to reduce crime across the city. The department’s plan to make arrests directly reflects Kelling and Wilson’s (1982) proposed solutions for eliminating crime in Broken Windows theory, such as the elimination of deviant people from the street. However, the Brockton police’s approach also demonstrated the problems with these solutions. Although the police arrested 25 people, halfway through the day, they ran out of cells for the women being booked. Research shows that increasing arrest or “aggressive” policing has not prevented crime effectively and is linked to overpopulation in prisons (Telep & Weisburd, 2012). Moreover, it remains to be seen if these increased arrests across Brockton have actually, and significantly, reduced crime. Finally, while Brockton police clearly believed that stopping individuals, such as Kendra and Erica who look “disruptive” or “disorderly,” would benefit the city, how they decided who was considered “disorderly” is potentially problematic. In these moments, Brockton police use their discretion, but doing so can also create a loss of trust in law enforcement among city residents. As police begin to stop individuals who look suspicious, residents may feel the police are no longer trying to keep the peace, but are “out to get” people. Although many elements of Broken Windows theory are applicable to the Brockton Police Department, more research is needed to see if the department’s approach to crime prevention is effective.
Appendix

Figure 1.0 - Brockton Police Station located next to Brockton commuter rail into Boston.

Figure 2.0 - Brockton Police issue "Operation Neighborhood Surge"

Figure 2.1 - Brockton Police lay out goals and plans for executing city surge

Figure 3.0 - Field Reports used during and after police interrogations
Figure 4.0- Incident Command provides food and water for officers involved in Brockton operations.

Figure 4.1- Incident Command helps Brockton police run functions and operations efficiently.

Figure 5.0- Detectives search for and execute several warrants for prostitutes, drug dealers, and other people associated with crimes in Brockton.

Figure 6.0- Approximately 50 Brockton police cars line the lot as officers and detectives execute citywide operations.
Figure 7.0- Lieutenant executes warrant and arrests known pre-op transgender prostitute “Kendra”

Figure 7.1- Lieutenant talks to young woman whom had previously been arrested for sexual solicitation, no arrest made

Figure 8.0- Booking station for individuals arrested after warrant was executed

Figure 8.1- Several detainees waiting to be booked at the Brockton Police Station
Figure 9.0 - Officers watch 5 kids as they hang around steps of a known hot spot

Figure 10.0 - Homeless man stopped and frisked as police make sure his area is safe

Figure 10.1 - Officers question homeless man who lives in his car to make sure he remains orderly and respects business lot he currently resides in
Figure 11.0 - $5,700 found in a birthday card- suspected drug money - confiscated by police

Figure 11.1 - Police search through vehicle after finding drugs - find tools, miscellaneous, and $5,700

Figure 12.0 - Woman arrested after police find drugs and $5,700 stashed in her friend's car

Figure 13.0 - Molly found in the car of a young male
Figure 14.1- Heroin packed in small bags confiscated from 26-year-old woman, charged with possession with intent to distribute

Figure 14.2- Heroin stashed in makeup bag pocket, found after car was stopped and searched
References


When talking about the challenges in addressing large-scale social issues, many of us have heard the parable of the babies in the river. The story opens as the inhabitants of a small town located on the banks of a river notice a baby floating down the river. The villagers quickly rescue the baby and bring the child to safety. The next day, villagers see two babies floating down the river and once again, they rescue and bring the children to safety. Over the following days and weeks, the number of babies continues to increase and soon every person in the village is playing a role in the rescue operation for this seemingly unending stream of helpless children floating down the river. At this point, a few villagers stand up and say it is time to travel upstream to find where the children are coming from in an attempt to cut off the problem at the source. Other villagers argue that if even a few people leave, many children will go without rescue. The parable forces us to address the question of what should be done next. Do we send a group upstream to the source of the problem and put at risk the lives of hundreds of children? Or, do we continue our rescue efforts to the best of our ability downstream?

Having heard this scenario many times during my college career, it was always presented in the exact same way. The professor took on the role of the omniscient narrator and we, the soon-to-be well-educated college students, were cast as the villagers faced with this very difficult decision. In the comfort of our classrooms, it can be remarkably simple to determine what we believe to be the proper course of action. But what happens when we, the soon-to-be well-educated and remarkably privileged college...
students, are asked to confront the same scenario off campus? What follows is an account of my own struggle to address this question as an undergraduate at Stonehill College. While this piece of writing started as a personal reflection on undergraduate service work and social justice through the lens of sociological questioning, the story quickly became a call to action, a plea for change.

I began engaging in various service projects in high school, participating in two Habitat for Humanity builds through my local Catholic parish youth group. Upon enrolling at Stonehill, I knew from day one that the HOPE alternative spring break program was something in which I wanted to be involved. After traveling to Tennessee during my freshman year, I, like many members of my group, was outraged by the poverty that we encountered in this Appalachian community. Through weeks of preparation preceding our trip, we had a general understanding of the social issues facing a community like Cosby, Tennessee. We understood the basic principles of the poverty that was so deeply ingrained in these regions where power companies would generate tremendous profits on the backs of laborers in the coal industry who were forced to accept lousy wages, environmental hazards, and numerous risks threatening their health. While this certainly understates the complexity of the issues, perhaps this illustrates in manner in which we were forced to take a very “surface” approach to social responsibility until we arrived on the work site, met some of the people, and saw for ourselves the many intricacies at play.

After a week of work, we were painfully aware of the fact that our efforts had done little to mitigate the structural issues at hand, but the exposure we gained and the relationships we built humanized these issues and forced us to answer the question of what would we do next? This question hearkens back to the scenario of the babies in the river. When we returned to our campus, however, the rules suddenly changed and we were allowed an option not previously available in our classroom simulation: Would we continue to do what we could to help the “villagers” with whom we had just worked side by side? Would turn our attention “upstream” and commit ourselves to developing an understanding of the source of the issues at hand eventually translating that knowledge into action? Or, would we leave the “village”, travel back to Stonehill, and abandon the scenario altogether?

While I truly believe this experience inspired me, along with many other people in my group to take action along the lines of the first two options, looking back three years later, I can see that in my own experience, I wound up choosing the option of abandoning the scenario altogether for a variety of
reasons. It was certainly not intentional. It was not done out of a lack of empathy or compassion, and it did not come about without at least a modest attempt at one of the first two choices for action. And while I take full responsibility for making the unfortunate decision to abandon the cause of the people I met in Cosby, Tennessee, I also feel that structural elements of our system at Stonehill make it unnecessarily difficult for students to truly follow and engage in those passions that may take them off the beaten path.

Stonehill does a great job of allowing students to gain exposure to the systemic injustice that plagues communities just beyond the boundaries of our campus, across the country or on the other side of the world. Our students can volunteer locally through Into the Streets, travel for a week with our HOPE service immersion program, and spend a semester in Washington D.C., Los Angeles, New York or any number of foreign cities as a student or intern. We can even enhance our classroom experience through integrated service with professors who take on the challenge of community-based learning. And beyond graduation, we even allow our students the chance to participate in extension programs that provide a year of continued service in various corners of the world while maintaining the connection to Stonehill. But what happens when you do something in college that ignites a fire within you that cannot be satisfied by any of the avenues at your disposal? Our institutional mission statement speaks very highly of our graduates, but what happens if you find a “village” during your four years that inspires you to “[lead] with courage toward the creation of a more just and compassionate world” before you have been handed your diploma?

I found myself in this exact position following my second HOPE trip which took me to the Coachella Valley in California. Just like my return from Cosby, Tennessee, I was not ready to abandon the “village” that I encountered, but I knew that this route was almost inevitable given the available options. What follows is the account of my struggle to fend off this inevitability and my greatest argument for the adoption of one fundamental change to our structure which would ensure students who encounter this situation in the future need not accept the abandonment of their “village” as inevitable.

Much like my first HOPE experience, our education began several months before we would even set foot on the worksite in California. We learned about the dominance of industrial agriculture in the Coachella Valley and how migrant farmworkers who labored in the fields faced tremendous hardships concerning issues of health, housing, and immigration. We watched documentaries and read articles...
about these challenges and learned that we would be working with the Coachella Valley Housing Coalition (CVHC), a nonprofit organization dedicated to providing affordable housing to farmworkers and other low income families in the region. In many ways, this mirrored my experience in Tennessee: we spent a week doing construction, met many members of the community, and gained first-hand experience that would forever shape our views on the issues we confronted. But there was one striking difference between my time in California when compared to Tennessee. The difference came during a brief lecture from Karen Borja, a community organizer for Inland Congregations United for Change (ICUC). We were allowed to sit in on an organizing meeting among community leaders in one of the trailer parks that suffice as housing for many valley residents. The individuals at the meeting spoke about the needs of their community and several people shared their plea for clean drinking water and electricity in their homes and the homes of their neighbors and friends. After these stories were shared, Karen turned her attention to our group in the back of the room saying, “You guys in the back from Stonehill College, after hearing all of this, does it piss you off? Because it should. Now, what are YOU going to do about it?” And suddenly I felt a shift within me. I could not abandon this cause, this “village”. When I returned to Stonehill, I was committed to the idea that there was more that I needed to do to help these advocacy groups in the fight against the injustices facing farmworkers and their families. There was more I needed to do in terms of furthering my own understanding the roots of the problem. Like many HOPE groups, we planned fundraisers for the organizations we encountered but this felt too distant, too disconnected to me. Karen’s words ignited a passion that
demanded I step up and do something bigger. It could not wait until after graduation. It could not be squeezed into a summer project between semesters. It needed to be separate, albeit parallel, to the track I was on as an undergraduate at Stonehill. It would not take the place of my education, but rather enhance and broaden my experience overall. I needed to take a leave of absence and pursue this passion while the flame burned white hot.

Upon my return to campus, I began crafting a plan that would allow me to return to the Coachella Valley for a summer and semester long project of my own creation. While I was not sure what type of help I could offer in my return to the valley, I knew that my passion for social justice and the connection I felt to this community would undoubtedly yield something worthwhile. These were organized, intelligent and passionate men and women operating within a large network of advocates working to advance justice both

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on the ground and at the source of the issues. I wanted to be part of this network and I was not going to let anything or anyone keep me from realizing this goal. From my perspective, the discovery of this passion is one of the greatest gifts my liberal arts education has given me. Unfortunately, I did not find a supportive structure that would allow me to take the next logical step and realize the full potential of this passion. I needed to go back to the valley; I needed time away from the classroom to explore what had just been uncovered within me. I could not wait until I graduated because I wanted this to be part of my educational experience, and I did not feel as if a summer excursion would be sufficient. I felt compelled to take a leave of absence.

This is the point at which we must transition from what Stonehill is doing very well to the path which remains riddled with impediments. Stonehill does not currently offer a leave of absence as an option for students unless they are struggling with health concerns, so I was quickly informed that the only way to return to the Coachella Valley and make this project a reality would be to withdraw from the college and reenroll the following semester— a move which would disrupt my housing security and scholarship eligibility. The very structure made it feel like these negative consequences were an unjust punishment. I had uncovered this passion, developed a feasible plan to return to the place of my inspiration and commit myself to serving this reputable organization while still managing to graduate within four years, but in return I would come back to campus without the merit scholarships I had previously earned and a place to live? It was not long before I learned that my greatest weapon in the fight to right this wrong was my story. So I started talking to anyone who would listen about my experience on HOPE California and about the plan I had to make a return to the valley. One of my strongest supporters in transforming my dream into a reality was Provost and Vice President for Academic Affairs, Dr. Katie Conboy. With Dr. Conboy’s influence as well as the backing of several individuals both on campus and back in the valley, I was able to circumvent the letter of the law thus providing my project with the green light I so desperately needed. While it is remarkably simple to say that an exception was made, I assure you there was nothing simple about this process involving the offices of the registrar, academic services, financial services, and residence life. Nevertheless, I would soon be driving across the country, taking up residency with a community of priests in the valley, and working full time as an intern at the housing coalition for five months in the summer and fall of 2013. During my free time, I made a commitment to engaging with the community through advocacy projects hosted by Karen Borja’s organization, ICUC, and conducting personal research on the farmworker
population in this region. By speaking about what this experience taught me I hope to prove, in a broader sense, the value of incorporating the leave of absence into Stonehill’s structure as the next logical step for students who find their passion in the realm just beyond the beaten path.

My internship at CVHC began soon after my arrival and for the first three months of my stay I worked in the department of community services. Over the course of their 30 year history, the coalition has constructed 32 multi-family apartment complexes. Within many of these complexes, CVHC offers a wide array of services to meet residents’ needs, including summer science and tennis camps, leadership training and after school programs for youth as well as English as a second language classes and computer or financial literacy courses for adults. My role as an intern was to assist the director of this department with the day to day operation of these programs. This included anything from designing fliers to advertise our programs to chaperoning busloads of kids to and from the tennis facility. I learned the challenges that come with finding metrics for evaluation to demonstrate the impact of our programs but I also worked to develop solutions through expanded data collection and evaluation. One of our most significant projects in this department over the summer was to conduct 200 surveys within three apartment complexes on behalf of NeighborWorks, an organization of which CVHC is a chartered member. These surveys were designed to allow residents the opportunity to share their honest opinion about the community in which they lived. The questions covered a vast array of topics from the safety of the public schools to the likelihood a neighbor might be willing to lend a helping hand in an emergency. We talked about their satisfaction with the complex overall and the perception of their capacity to be an agent of positive change in the community. While the process was very time consuming and our benchmark of 200 seemed like an impossible goal, at the end of the summer, I came to appreciate the value of this undertaking. With the data we collected, our residents were able to voice the strengths and weaknesses of their community and when the results are compiled, our organization will have a better idea of what we are doing well and what needs to be done to improve the lives of those individuals and families who call our apartment complexes home. To celebrate the end of the summer and to thank all those families who participated in our survey, CVHC organized a movie in the park event in early September. We brought together families from all the participating apartment complexes and provided food, music, and contests for the kids. When the sun went down, we passed out popcorn, inflated our
giant projector screen, and enjoyed *Wreck-it Ralph*; it was the perfect way to express our gratitude and bring this community together on one of the last nights of summer vacation. And it was at this event that I came to realize the value of this survey project for me personally. For two nights a week spanning the entire summer I was out in the community knocking on doors and engaging with these men and women. They welcomed me, a stranger, into their homes and opened up about their personal experience living in this community. And in those many moments when I was serving as an agent of the housing coalition, I felt as if I belonged. The community of which they spoke was no longer separate from my own and sitting, laughing and enjoying the movie in the park solidified how this place had become my home.

When the summer came to a close, so did my time as an intern in the community services department. I was transferred to the multi-family department to continue my internship in the role of interim administrative assistant. The multi-family department is responsible for the development of our apartment complexes from the ground up, quite literally. Land must be acquired, tax credits and other funding secured, contractors hired, and construction overseen. My role was to assist the director and project managers in any way that I could. I tracked invoices for projects in the predevelopment stage, I requested environmental archaeological reports on future sites, and I compiled and submitted loan applications with the hopes of funding these multi-million dollar undertakings. I learned an incredible amount about the inner workings of the affordable housing sector in this position, and I was able to engage in complex projects that challenged me in ways I never thought I would be challenged.

This internship was certainly the most dynamic and fascinating experience of my college career. The opportunity to hold a full-time internship for five full months at an incredibly dynamic nonprofit agency as an undergraduate is exactly the type of unique experience I was hoping an education at a small liberal arts college would provide. The Center for Nonprofit Management at Stonehill offers a program called the Developing Fundraising Leadership Institute (DFLI) and during the spring of 2013 I had the chance to take part in this training. My internship at CVHC was the perfect extension of the DFLI experience and I truly believe that the combination of my classroom training and my five months experience in the field have taken this passion and shaped it into my future career path. Up until I departed for California I had always said I wanted to be a high school history teacher, but through my involvement at Stonehill and my time with CVHC, I now believe I am being called to the
world of nonprofit development and I could not be more thrilled about this new trajectory. What I loved most about this internship is that during my five month stay, I developed an even greater appreciation for the work that is being done by this organization and a better understanding of the mission that drives this work. CVHC does not simply provide a decent place for low income families to live, rather they provide a safe and supportive community in which these families can thrive. Solving the structural injustices that plague our society is no simple task, but I am ready and eager to commit myself to a mission-driven organization like CVHC that is working to advance the cause of justice for the people who need it most.

Outside of my work at CVHC, I also found time to reconnect with Karen Borja, the community organizer with ICUC. Karen invited me to get involved with many ICUC organized events including a citizenship workshop, a Deferred Action for Childhood Arrivals (DACA) clinic, a mass with the bishop to pray for immigration reform, and a public forum with the Riverside County Sherriff, Stan Sniff. These experiences complemented the work I was doing at CVHC perfectly. My internship provided first-hand experience working within this broader advocacy effort for better housing conditions for farmworkers and the wider low-income population in the valley. Working with ICUC, I gained additional first-hand experience in the well-organized advocacy campaigns for immigration reform. These events have truly molded and deepened my understanding of the issues and I am so grateful to have had the chance to engage in this type of grassroots organizing. I know these are the types of campaigns that are going to push our nation forward towards a more just and compassionate approach to those individuals who are coming to our country from Mexico with or without documentation.

My experience away from Stonehill also provided me the opportunity to do research on farmworkers in the United States that I will incorporate into my senior history thesis. When I was not at work or attending an event for ICUC, I spent many hours in local libraries, archives, or museums. I made my way through countless historical newspapers while searching for articles and perspectives on the very first Mexican nationals that came to work the fields in the United States. I even had the chance to interview the Executive Director of CVHC, John Mealey, and City Manager for the city of Indio, Dan Martinez, to learn more about the status and experience of modern day farmworkers. I am eager to conduct further research on this topic in an attempt to understand a few of the factors that have played integral roles in changing the status of the migrant farmworker over time.

My work at CVHC, my...
community involvement with ICUC and my research on farmworkers came together to create an experience for which I will always be grateful. If I have made it seem as if I accomplished any of this on my own, let me make a critical clarification. It would have been impossible for me to develop this experience on my own and there were many people who went out of their way to help me clear the numerous hurdles that came with my decision to enter this unchartered territory. First, I must recognize my family who have supported me every step of the way. I thank my friends, for never allowing me to give up on the dream no matter how difficult the approval process became. I would be entirely remiss if I did not give special mention to Dr. Katie Conboy, former Provost and Vice President for Academic Affairs at Stonehill for being my greatest ally and mentor through the whole process. And to the many other faculty members and administrators at Stonehill who have helped me transform my dream into a reality: Professors Chris Wetzel, Ed McCarron, James Wadsworth, and Scott Cohen along with Provost and Vice President for Academic Affairs, Joe Favazza, Dean of Academic Achievement, Craig Almeida, and Assistant Vice President and Director of Student Financial Services, Eileen O’Leary. I must also express my gratitude to Joe Miller, former Campus Minister for the HOPE Program and Fr. George Piggford, former Director of the Honors Program, for their work in helping me secure grants that alleviated the burden of travel expenses. Finally, to the individuals in the valley who have made this possible: Mike Walsh for coordinating my internship and accommodations, Fr. Guy Wilson for opening his home to me, and Karen Borja for helping me make the most of my stay in the valley.

Let me end by saying this: I am tremendously grateful to the Stonehill College community as a whole. The support I received has been unbelievable and I am so grateful to have had the chance to follow and further discover my passion in this untraditional way. It is my greatest hope that there will come a day when there will be nothing untraditional about this type of story being shared by students at Stonehill College. Incorporating the option of a leave of absence for all students with a passion and a plan would remove many of the barriers that I faced in creating and carrying out this project. I truly believe that with this clear-cut path, no student will ever feel forced to turn their back on a village they encounter. For the sake of clarity, I feel compelled to make a few distinctions. I am not arguing that every HOPE participant should take a leave of absence as I did. I am not arguing that the HOPE program is merely a means to an end rather than an invaluable end in itself. And I am certainly not arguing that the destinations of these HOPE trips are the only "villages" for our students to
discover. I simply believe every student should at least have the option of taking a semester away, without punishment, to explore the fire that is ignited within them, especially when that fire cannot be fueled by the avenues currently offered by our institution. Many passions and many “villages” may be discovered by students on campus and within the boundaries of our institutional limits, but for the few, no matter how small a minority that do not fall under this umbrella, I believe we need another option for deep, meaningful, and wholehearted engagement of the passions that make us come alive.
Why Does Stonehill College Need a Class on Food Justice?

By: Nisha Khubchandani

I walked into my Food Politics seminar that Monday afternoon, excited to participate in Community Build. Community Build is an activity in which students are divided into three groups and are asked to build their ideal community using given art supplies. Each group has vastly different amounts of resources and is treated with varying levels of respect by the designated police officer and mayor. Thus, Community Build ultimately serves as a visual means of displaying the cycle of poverty, racial and class discrimination, and wealth disparities among communities. As an ALANA-A Brothers and Sisters Leader and a H.O.P.E. participant, I had engaged in Community Build about three or four times in the past year and had facilitated it once. While I have participated in this activity many times, I have never seen a group decide to include a farm, materials recovery facility (MRF), or landfill in their own ideal community, except when I participated in the activity with my fellow Food Politics Learning Community (LC) members. Yet, all of us admitted that we never thought about any of these facilities before our LC. I believe that that is exactly why Stonehill College needs a class on Food Politics.

The LC taught all of us the “inside scoop” about the process of food and it is not a pretty view. We learned about food production and the use of genetically modified organisms (GMOs), monocultures, and industrialized farming. Through our environmental science class, we discovered that monocultures contribute to the decline of biodiversity as plant diversity directly correlates with insect diversity which helps support a complex food web. Biodiversity is essential to earth because different

About the Author

“My name is Nisha Khubchandani and I am a sophomore chemistry major. I am currently co-facilitating an Integrating Democratic Education at Stonehill (IDEAS) course titled “The Truth About Us”, which focuses on social identities and social justice issues. Moreover, I am a second year ALANA-A Brothers and Sisters (ABS) Leader. ABS is a group of social change agents on campus who serve as resources for bias incidents and activists who raise awareness of different social justice issues. I am a Peer-Led Team Learning (PLTL) Leader for General Chemistry I and Organic Chemistry I. Also, I participated in H.O.P.E. twice and have served in the Dominican Republic and the Bronx, New York. I perform Bollywood dances in DiverCity every year. I am also in the Moreau Honors program.”
organisms perform different roles in our ecosystems and support nutrient cycling, one of the three principles of sustainability (Miller and Spoolman 2012: 8). Since industrialized farms typically use monocultures, such farms actually contribute to the decline in biodiversity. Through Food, Inc., a documentary that portrays our food process from production to consumption, we learned that most large farms also use GMOs. However, as we learned in our environmental science class, the long term health effects of GMOs on humans are still not known (Miller and Spoolman 2012: 141). Moreover, Food, Inc. revealed that industrialized farms typically treat animals and employees inhumanely, leaving animals in small, overly populated coops and employees in unsanitary working conditions. Without a doubt, the issues with food production became much clearer as the semester progressed.

In our Political Sociology course, we learned about the issues regarding food waste and waste disposal. According to David Pellow’s book Garbage Wars, which focuses on past and present waste management practices in the United States, most incinerator and landfills are located in communities of color or communities that are poor, leaving those who live in such areas with pollution and toxics in the air (Pellow 2002: 2, 15). This indicates that there is an unequal distribution of incinerators and landfills which directly contributes to environmental injustice (Pellow 2002: 8).

It is clear that Environmental Science and Political Sociology taught us a lot about the production and management of food. We became more aware of issues ranging from the loss of biodiversity to the unequal treatment of certain races and classes because we engaged in these issues through these classes. However, we truly began to see the interrelation between these issues through our LC seminar. Through the seminar, we engaged in Community Build which allowed us to visualize the cycle of poverty. We also participated in a “carry-your-own-trash” exercise, during which we carried our trash with us for a couple of days in order to learn the harsh reality of constantly dealing with garbage in our daily lives. At the farm and through our LC presentations, we began to recognize about the importance of composting and read about the importance of nutrient cycling through our environmental science textbook (Miller and Spoolman 2012: 8). Thus, the LC seminar served as a means of helping us develop our sociological imaginations to understand our relation to the food industry through different activities (Mills 1959: 5).

Without this LC, we would not have the knowledge needed to create change because we would not even be aware of the issues. We would remain habituated into thinking industrialized farming and the distribution of various facilities were perfectly fine because we would see these processes as
normal (Auyero and Swistun 2009: 10). However, this LC helped us develop a “frame”, as Aldon Morris and Carol Mueller call it, of the structural issues around our food processes. According to Morris and Mueller, a frame is an overview of a social issue. It consists of a diagnosis, a prognosis, and a motivation. The diagnosis aspect of a frame describes the issue and attributes blame to a specific party so that action towards a solution may be taken. The prognosis consists of a plausible solution. The motivation aspect provides reasons as to why others should care about the issue and implement the prognosis (Morris and Mueller 1992: 136-140).

The diagnosis of our frame pertaining to food injustices in general includes inhumane treatment of animals at industrialized farms, use of GMOs, the loss of biodiversity, unequal distribution of waste, social race/class stratification, and so forth. It attributes blame to industrialized farms and large waste management companies, which typically value profit over human/animal health and rights. Such farms and companies must alter their values in order to create a more just food industry.

We began to develop the prognosis of our frame within our Political Sociology class. Through the book Flammable, in which authors Javier Auyero and Débora Swistun describe the environmental conditions of a shantytown in Argentina, we learned that collective action is needed when faced with collective/structural issues since the latter affects many groups of people simultaneously (Auyero and Swistun 2009: 138). We also discovered that disruptive tactics have proved to show more success in creating change than average tactics (McAdam 1983: 735-736). In turn, the prognosis aspect of our frame had to include disruptive tactics that are employed collectively by large groups of people. Thus, our prognosis entails large collective boycotts, sit-ins, and so forth, rather than relatively passive petitions or individual action, that promote humane, local, organic, and fair-trade foods, along with local farms. Such food is called real food and helps improve human health, working conditions, and animal treatment at farms. Local farms provide an opportunity for consumers to know how their food was produced and what it contains. Clearly, this LC taught us the issues pertaining to our food industry and how to implement possible solutions to these issues.

Lastly, the motivation aspect of our frame is broken down into two pieces: human health/survival and moral issues. The former focuses on the unknown human health effects of GMOs and the destruction of the environment, which places the human economy and population in jeopardy. The latter is more related to animal rights, the inhumane treatment of animals on large industrialized farms, the loss of biodiversity, and the pollution of the environment. It
also focuses on the intrinsic value of nature, rather than its instrumental value. Reinforcement of the intrinsic value of nature is used to promote overall respect of nature and the environment. By using a frame that emphasizes human health and moral issues pertaining to the environment, we can encourage people to care about food justice.

It is clear that the Food Politics LC helped us build a frame around the injustices present in our food system today. Such frames are needed to provide opportunities for social organization and the development of collective goals towards equality within society. When clear frames are provided, humans as a whole can become social activists and social change agents, promoting collective action to create a more just society. Stonehill College needs a Food Politics LC because this LC taught us that institutional change is indeed possible and most definitely worth striving for.
References


Why Does Stonehill College Need a Class on Food Politics?

By: Matt Pini

Why does Stonehill College need a class on Food Politics? To me, the answer to this question is not only important, but fairly simple. Stonehill needs a class on Food Politics because even though it is such a vital, key component of our society, many students know nothing about it. As humans we interact with food, and as a result, the food industry, every single day. Eating is one of our basic human functions, since it is one of the few things we can guarantee we will do each and every day. But despite how significant a role food plays in our everyday lives, most of us know nothing about it. We don't know where our food comes from, we don't know how it was made, and we don't know the greater impact the food we eat has on all of society. The process that goes into the food we eat every day is so intricate, and the impact that our food has is so great, we are truly depriving ourselves by not investigating further into the food process. As a college, one of our main goals is to foster learning and create more holistic human beings; however, without a Food Politics course, our students would be uninformed on one of the most important issues related to our society.

I can attest to my argument that without this Learning Community, I would be deprived of important and meaningful knowledge. Going into this semester, I honestly knew very little about the food industry and its larger impact. I knew that there were hundreds or thousands of foods that I liked, and I knew that I ate food every day, but I was relatively uninformed about where my food came from or how it affected others. To be honest, I think in a way I was blissfully ignorant about the whole process. The way I saw it, all...
that mattered was that I could get a cheeseburger or chicken sandwich from McDonalds for a dollar; I didn't want to know or need to know how that meal could be so cheap. I ate the way most of America ate, more focused on the best economic deal, regardless of the greater societal implications. I think this is a mindset that most college students have, especially since we live on a tight budget. What this Food Politics Learning Community taught me, however, is that ignoring the process of the food industry is just further hurting us as a culture, and perpetuates the practice of exploiting farmers and factory workers who are victims to the system.

I needed the lessons this Learning Community taught me the same way I feel all students at Stonehill College do. For many of us here, who come from backgrounds of means and privilege, the real process that goes into manufacturing our food is neither seen nor heard. We view food as a right or an expectation, not a privilege that necessitates the hard work of many individuals less fortunate than we are. We are doing ourselves a disservice by living so blissfully ignorant of the heritage of the food that we eat. There is far more to the food industry than most Stonehill students know, but this intelligence is a life lesson that we need. I needed to learn through Environmental Science how much of an issue hunger and food insecurity is around the world. It never occurred to me that we grow enough food to feed everyone on the planet, and yet millions continue to go hungry every year. I needed to learn through Political Sociology that the waste we produce is actually a bigger problem than I had ever imagined. I grew up in a society that passes waste on to others to deal with, and then just forgets about it. I was unaware of the horrible conditions waste management employees worked under, or the environmental issues these facilities caused in low-income, minority neighborhoods. Lastly, I needed to learn through Food Politics what it was like to truly jump into the process and see how food goes from production, to consumption, to disposal. Working on the farm, visiting a Waste Management plant, and getting a tour through Sodexo's kitchen at Stonehill all taught me not only how complex the entire food industry is, but how hard-working and difficult the lives of those who work in it are. I needed this course, and Stonehill needs this course, because it truly gives the students who take it the proper understanding and appreciation of the food industry that such an important sector of society deserves. We need food to live, so we deserve to be educated about the food process.
Why We Care: Human Rights as Motivation Among Stonehill Students

By: Christopher Wetzel

“So here is what I am going to tell you: Find something you love, something that matters—a place, a group of people, a club, a cause—and let it be the force that keeps you going when everything else is total crap. I’m going to tell you that you are not alone. I want you to know that you have power—the power to change yourself, your community, and the world. So think about your privilege and your identity and how that defines who you are. Think about what it is that you want for yourself and for this world. Ask tough questions. Cultivate your relationships. Push the envelope. Work harder than you had ever thought possible. Let yourself be uncomfortable. Take risks. Take action. Be brave. Be really, really brave” (Lafleur 2012).

I am profoundly grateful to Bridget Meigs, manager of the Farm at Stonehill and my collaborator in the Food Politics Learning community. Thanks to the editors of Prints who provided questions that strengthened and clarified my argument. Finally, I appreciate the work done by all of the students in Food Politics as they labor to make campus, and the world, a more just place.

Photo by Abby Arcadipane, class of 2012
Sarah Lafleur, a 2012 graduate of Stonehill College, reflects critically on what it meant for her to be a student activist in an essay published in The Summit. Specifically, she argues for looking beyond overly simplistic narratives about the undergraduate experience such as “fun” and the “best four years” to instead embrace complexity, ambiguity, and difficulty that suffuse this time. Lafleur eloquently normalizes challenge, calling upon her peers to take collective action and use their power to transform themselves, the Stonehill community, and the world.

For the last two academic years, I have taught Political Sociology as part of a learning community called “Food Politics.” Learning communities are a sophomore year requirement where students typically take three connected classes, two taught by professors in their respective disciplines and the third an integrative, interdisciplinary seminar. Bridget Meigs and I design the Food Politics seminar to challenge students to think about Stonehill’s food system as an integral whole. We want them to understand the structures of power and complex ecological and social systems that organize how food is produced, purchased, and put into menus as well as what happens when waste goes “away” in the form of composting, recycling, or landfilling. Our goal is to get students asking critical questions about our campus’ food politic and, if we find elements wanting, to see how they can organize and advocate to make change.

I assign Sarah Lafleur’s essay in the section on social movements in Political Sociology because it is a powerful testimony. It works as a brilliant text for us to discuss the concept of framing, which David Snow and Robert Benford (1992: 137) define as “an interpretive schemata that simplifies and condenses the ‘world out there’ by selectively punctuating and encoding objects, situations, events, experiences, and sequences of actions within one’s present or past environment.” That is, frames are cultural tools that help us see, understand, and define elements of the world around as relatively (un)important.

Perhaps more importantly, Lafleur’s essay also illustrates a motivational call to action from one (recently graduated) student to another. Snow and Benford (1992: 137-141) argue that frames work by diagnosing problems as requiring change, proposing a prognosis for action through specific strategies and targets, and motivating potential participants or supporters to take action. It is this motivational moment that I find are uniquely important for our classroom discussions. Campus survey data suggests the myriad challenges around motivating students to actively participate in civic or democratic life. This is certainly the case among entering first-year students, as illustrated in data from Stonehill College’s most recent participation in the Higher Education Research Institute’s Cooperative Institutional Research Program’s “The Freshman Survey” in the Fall of 2011. In terms of civic engagement, Stonehill students were significantly less likely than peers at other Catholic selective colleges to have frequently or occasionally: publicly communicated their opinion about a cause (34% at Stonehill versus 42% at peer institutions), discussed politics (24% versus 37%), or demonstrated for a cause (22% versus 30%) (Stonehill 2012a: 45). Interestingly, this sense of preparation to
engage in civic life moves relatively little across students’ four years on campus. According to the College’s Senior Exit Survey, only 20 percent of graduates in the classes of 2011, 2012, and 2013 said that Stonehill had a very high impact on their developing the skills to engage in civic life. Preparation for participation in civic life was consistently the lowest reported impact of the 18 or 19 measures from the Senior Exit Survey (Stonehill 2011: 22, 2012b: 22, 2013: 21).

Our discussion of social movements in Political Sociology arrives toward the semester’s end, at a point where we have typically spent nearly three months talking about the meanings of environmental justice and forging a sociological understanding of how race, class, and gender are reflected in patterns of environmental inequality. When students read Lafleur’s essay, they have had many hands-on experiences with Stonehill’s food system and are rightly starting to reflect upon what they can do next. I give them an intentionally open and flexible assignment— I simply ask them to write a paragraph telling their peers on campus why people should care about food justice. I do this because I know the civic engagement “gap” described above does not reflect a lack of passion or interest. Rather, as with other studies of inaction, it reflects structures of power, cultural rules and perceptions, and peoples’ questions about whether or not they can actually make change (Auyero and Swistun 2009). Moreover, given the lack of explicit direction about what to write, I am constantly interested in the patterns that emerge in students’ responses. Their answers suggest what motivates Stonehill students to care about issues of food, environmental, and social justice.

I qualitatively coded the forty essays I received in the last two years, each of which ranged from a few sentences to about a page in length. While students framed the issue in many ways, such as changing campus culture, health issues, incremental steps to solve big problems, here I focus on the most common metaphor of meaning: describing food justice as a human rights issue. Indeed, this was the framing device employed by slightly more than 60 percent of the students.

Expressions of human rights often took the form of students making claims about the critical importance of recognizing the dignity of all people and that, at its most basic level, access to good, healthy, affordable food is a core human right. Students write:

“We must take a stand and fight for food that is nutritious as well as socially, economically, and environmentally sound. By choosing these foods, we are seeking change for a world that is healthier, happier, and just. With every bite, you can make a difference. The choice is yours.”

“A threat to one’s food security anywhere is a threat to food security everywhere, if one person is vulnerable to lack of access to food we all are. Food is a human necessity, and each individual must ensure that his or her neighbor has the food to maintain life. Society must work to look not only at the very scientific and economic nature of food commodities. Instead, [people] must be
able to identify food as an agent of social change. ... Our neighbors around the world, even in places in surrounding communities such as Brockton, lack access to healthy, safe and affordable food. Students cannot sit idly by while individuals suffer from hunger.”

In both examples, students reflect on the ideas and experiences of solidarity that are central to Stonehill’s mission statement specifically, and to Catholic Social Teaching related to solidarity as well as rights and responsibilities more generally (Curran 2002). Access to food is about health and justice, about security and nourishment. Through participating in this learning community, students have come to see food as a tool to tell a story about transformation and justice that transcends (although certainly includes) economic well-being. Students powerfully evoked the connections that unite people, writing of “seeking change for a world” that includes people on campus, neighbors in Brockton, and fellow humans regardless of where they reside. In this way, human rights serves as a master frame to underscore the dignity of all people, everywhere.

A slightly different iteration of the human rights narrative focuses on the particular power and privilege Stonehill students possess. Here students acknowledge the intercalibration of systems of advantage and disadvantage. Rather than being content with inequalities, students here are calling for using what they learn, live, and experience at the college as tools to make the world more just. Students write:

“Food justice is something that I greatly care about because food is essential to human health and survival, and is thus a natural right of all people. For this reason, you should be care about food justice as well, because you never know when you might lose access to healthy food. For Stonehill students, the issue of food justice is right outside our door. ... All people are entitled to access to nutritious affordable food and healthy lives, and for this reason we should all care about food justice.”

“From the moment we are accepted ... to Stonehill, it is clear that we are a community, or a family in a way, which means that since some members in our community/family do not have the ability to afford or access healthy food, then we should care. My peers should care about food justice issues because there are many people in the world that are not fortunate enough actually have food justice. For someone to really understand and want to help about food justice issues, they need to see it to believe it. How would you feel if you did not have food justice? Everyone needs to care and start standing up and voicing their concerns.”

While ideas of connection remain important here, I argue that these expressions are different by virtue of the fact that they highlight Stonehill students’ relative privilege. In the first case, the student implicitly
acknowledges the wealth of choices and opportunities we have on campus by suggesting the very fragility of these moments, noting that one never knows “when you might lose access to healthy food” either. In the second case, the student invokes oft repeated tropes about the closeness of our campus community, but then shifts scale, asking peers to critically reflect on how they “would feel if you did not have food justice?” In both cases, acknowledging the privilege of Stonehill students is not a tool to critique peers; rather, it is an exhortation to use these resources to act for the greater good.

Lafluer thinks back on her efforts, working with a group of dedicated students, staff, faculty, administrators, and alumni, to get the college to include sexual orientation in its non-discrimination statement. In a matter of months, the campaign went from simply publicly posing questions to having the Board of Trustees vote in support of the change. This shift was at least partially motivated by student activists’ compelling framing. They advocated for changing the policy precisely because it was consistent with our vision of community, our educational priorities, and our college’s Catholic identity. As I reflect on the students who have participated in the Food Politics learning community in recent years, I am inspired by their passion for food justice and willingness to use the frame of human rights to ask themselves, and the entire campus community, hard questions about what it means to think, act, and lead “with courage toward the creation of a more just and compassionate world” (Stonehill no date).

About the Author

Christopher Wetzel is an Associate Professor of Sociology. He received his PhD and MA in Sociology from the University of California, Berkeley and his BA in Sociology with honors from the University of Michigan. His current research projects include theorizing how race, class, and gender have shaped gaming legalization debates; exploring the work training and technical assistance do with tribal nations; and analyzing cultures of student engagement at colleges and universities. He is still trying to understand why change is hard.
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Interview with Professor Anamika Twyman-Ghoshal

By: Gabby Peruccio

Research Interests

How would you define contemporary maritime piracy?

At the most basic level, piracy is some form of theft (in the broadest sense of the word) at sea. The definition of maritime piracy has changed over time and depends on social context. In the past, we used to differentiate between pirates, buccaneers and privateers, when really they were all doing the same thing. The current legal definition of piracy is dated and inadequate. The United Nations Convention on the Law of the Sea (UNCLOS) limits acts of piracy to those for private ends (therefore, excludes political motivations), to incidents that occur outside the jurisdiction of any single State (it has to occur in international waters), and sets a requirement for a ship-to-ship conflict (therefore, acts that happen in port and in the vicinity of the port are excluded). Most piracies happen in local waters, close to ports. Therefore, in my research, I used a victim centered definition that was drafted by the International Maritime Bureau for statistical purposes: piracy is ‘any act of boarding or attempting to board any ship with the apparent intent or capability to use force in the furtherance of the act’ (IMB, 1992, p.2).

How did you become interested in maritime piracy and terrorism?

My interest in piracy began when I worked for the International Maritime Bureau in London. More broadly, I am interested in all types of transnational and international crimes, probably because I am a third culture kid (that is I was born in Germany, grew up in Austria, my mother was Polish, my father was Indian, my husband is British, we now live in the States ...). Also, I feel this is an area that needs development within criminology. We are a discipline which has many tools to help understand international and transnational deviance, and it is exciting to do research in this area.

Can you describe your experiences working for the International Maritime Bureau?

The International Maritime Bureau (IMB) is a specialized division of the International Chamber of Commerce (ICC). They are a non-profit making organization that acts as a focal point in the fight against all types of maritime crime and malpractice (http://www.icc-ccs.org/icc/imb). They are also one of the two major international organizations dealing with piracy. I started work at the IMB right after I finished my undergraduate degree in law in the UK. As an analyst, I performed due diligence checks for banks, trading...
companies, and other corporations on their trading contracts. I also investigated maritime piracy cases and large scale international trade fraud cases. During my time there, I was also able to do research and writing for their regular in house publications and presented to professionals and bankers on fraud. I really enjoyed working at the IMB as I got to use my languages and learnt about the world of shipping and international trade.

What research methods were employed in exploring and understanding contemporary maritime piracy for your doctoral research?

My dissertation was split into two parts, a quantitative and a qualitative piece. The quantitative piece looked at the nature and trends of maritime piracy from 2001 to 2010. To do that, I coded individual piracy cases into a dataset that could be analyzed using statistical methods. The result was one of the most comprehensive piracy datasets available, called the *Contemporary Maritime Piracy Database* (CMPD).

The second part was an in depth analysis of a country which has recently emerged as one of the main places from where piracy emerges – Somalia. There were three main questions. Why did piracy start in Somalia, a country which has no history of piracy? The first incident of piracy in Somalia was reported in 1991. Secondly, why was Somali piracy different from other forms of piracy? Most piracies are thefts, but Somali piracy is about seizures for ransoms. And finally, why did we see an explosion in the number of piracies coming from Somalia in the latter part of the 2000s?

What topics did you particularly focus on in examining contemporary piracy in the 21st century?

The first part, creating the CMPD, was focused on understanding the patterns of piracy in the 2000s which really provided the justification for doing the Somali case study – it showed where piracy happens, what piracy today looks like, whether it is violent, armed, how it differs in various areas of the world, etc. The CMPD led to the case study of Somalia. Somalia is an incredible country, which is written off as a failed state, and I really wanted to go behind the label and understand what happened there, the history, and how the context in Somalia led to piracy.

Can you briefly describe the case study done on maritime piracy in Somalia?

To do the case study, I used a theory called *global anomie theory* which was formulated by Nikos Passas (1999, 2000). The theory builds on Robert K. Merton’s anomie theory, incorporating globalization and neoliberalization to explain deviance. It is one of the few criminological theories that incorporate international relations and political sciences in understanding deviance. To this theory, I added ideas about governance, and it became a great analytic framework to help understand what happened in Somalia and how it led to maritime piracy.
**What conclusions were you able to draw from your doctoral research?**

The case study was a real eye opener for me. I was able to see the impact that the international community can have on a country, particularly how the international community is complicit in what happened in Somalia. I found out that the initial piracy attacks in the 1990s were a form of self-protection by Somali fishermen who saw illegal, unreported, and unregulated fishing occurring in their territorial waters as well as extensive toxic waste dumping. This was seen as necessary since the Somali government was toppled in 1991 after years of corruption — the government was simply unable and unwilling to adequately police their shores. This also helped explain why Somali piracy is different from the thefts we see elsewhere: the idea was that piracy is a form of taxation for the damage and exploitation caused by foreign fleets. Therefore, they would seize a ship and demand a ransom rather than stealing from the cargo or the belongings of the crew, which is what we see most often in other places. Over time, as Somalis dealt with the civil war and the regional changes, piracy developed from self-protection into a profitable business. The factors that led to the explosion in piracy in the late 2000s were a combination of internal governance failures and unwise international interventions.

**What were some of the challenges you faced while conducting your doctoral research? Limitations?**

One of the key problems I had with the case study was access. Since I do not speak Somali, I could only use sources in English, German, and French for my research. Also, I was not able (both my committee and my husband raised a strong objection to that idea) to travel to Somalia, so I had to rely on second hand interviews with pirates. I hope that one day I will be able to go there.

**Can you describe any current projects you may be working on?**

My interest continues to be in transnational and international crimes. I have introduced two new classes at Stonehill: **terrorism** and **globalization and transnational crime**. I also want to create a **State crime** (crimes committed by the State, which includes international crimes as well as other misdeeds by the State) class next year. In terms of research, I want to continue to develop anomie theory and the related concept of **dysnomie** (meaning ‘difficulty to govern’) and have also been working with a colleague on updating Messner and Rosenfeld’s institutional anomie theory. I have been working on papers on maritime piracy based on my dissertation (two of which have now been published) as well as looking at other forms of transnational crimes. I have just finished a chapter on dysnomie and piracy and am now in the process of writing another chapter on how states and multinational corporations create global dysnomie. In addition, this semester I have been working with a very talented Stonehill student on developing a database of legal cases on forced labor and human trafficking in the US to help better understand the nature of the problem.
Would you like to mention anything else about your research interests?

Some people are unsure what the difference is between transnational and international crime. Transnational crimes cross borders; they are criminal acts or transactions that span national borders, thus violating the laws of more than one country or cause harm which is similar to other kinds of criminalized acts. Examples include maritime piracy, environmental damage, human trafficking, smuggling, etc.

International crimes are the “gravest crimes that threaten the peace, security and well-being of the world and are of concern to the international community” (Rome Statute of the International Criminal Court, 2002). The core crimes are genocide, war crimes, crimes of aggression, and crimes against humanity. These do not need to cross borders and are founded on the idea that certain behaviors are so heinous that they need to be dealt with universally. It is based on the ideas of the Universal Declaration of Human Rights.

Experiences at Stonehill

What courses have you taught at Stonehill?

Critical Introduction to Criminal Justice, Criminology, Terrorism, Globalization and Transnational Crime.

What is your favorite course to teach? Why?

I love teaching all of them because they force me to think in different ways and on different levels — from theory to practice to policy. Also, the different classes remind me why I am a criminologist and how much I love this complex, multifaceted discipline. Each time I teach a class, I learn new things and students often introduce me to new ideas.

What has impressed you the most about Stonehill?

I think Stonehill is one of the most unique schools I have had the privilege to be a part of. Over the years, I have taught and studied at many higher education institutions, both in the U.S. and abroad. In my experience, I have not seen a place like Stonehill which is focused not only in excellence in teaching, but provides research experience for students and faculty that is easily comparable to what you find in large research-oriented institutions but in a smaller and more collegial environment. In addition, the social justice focus here means students are taught in a holistic manner, allowing the development of the whole person. As a mother of two, I believe that is essential to undergraduate education.
What advice would you give to Stonehill students who are just beginning their first research project?

Research is time consuming and requires a lot of stamina. You will face many challenges, criticisms, and it is likely that you will need to go back and re-do things. The key to dealing with this is to love what you do, chose a topic that you are passionate about. If you are passionate about your research, [then] the challenges will be something you will overcome.