



# Cultural Awareness Trainings

November 2014

Police Conduct Oversight Commission

**This is a working draft.  
It has not yet been adopted by the Police Conduct Oversight  
Commission.**

**It is recommended that the document be read in an electronic format with internet access. The electronic document contains live links to information discussed, including videos, transcripts, and PDFs whenever possible.**

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***“93% of police work is one-on-one communication and the ability to communicate with all of the citizens in our communities is critical to successful policing.”<sup>1</sup>***

## Introduction

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The Police Conduct Oversight Commission assures that police services are delivered in a lawful and nondiscriminatory manner and provides the public with meaningful participatory oversight of police policy and procedure. Commission members have a variety of responsibilities including shaping police policy, auditing cases, and engaging the community in discussions of police procedure. The Commission strives to be the citizen advisory group the community relies upon to openly discuss policy and procedures of the Minneapolis Police Department, to voice concerns regarding law enforcement/civilian interactions, and the organization that advances credible and meaningful feedback, without obligation to political influences, for the betterment of the City of Minneapolis. For more information about the work of the Commission, meeting times and locations, and meeting minutes, please visit the Commission website at <http://www.ci.minneapolis.mn.us/civilrights/conductcomm/index.htm>.

Additionally, in the Police Conduct Oversight Ordinance, the Commission has direction to "facilitate, along with the police department, appropriate cultural awareness training for sworn officers as determined by the commission."<sup>2</sup> The Commission may also "review police department policies and training procedures and make recommendations for change."<sup>3</sup> To facilitate this process, the Commission created this study by motion on January 14, 2014, at the regular Commission meeting. The motion requests the Office of Police Conduct Review to:

1. Compile cultural awareness/sensitivity training provided to police departments throughout the country with a focus on (but not limited to) police departments that work with similar populations as those in Minneapolis;
2. to outline the different models of cultural awareness and sensitivity training provided to law enforcement, including the Minneapolis Police Department;
3. to identify any best-practices regarding cultural awareness/sensitivity training; and
4. to deliver a report to the Commission discussing the results of the research.

This report shall address each of the objectives in the motion.

## Methodology

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The study was conducted in several steps. First, the Office submitted data requests to a cross section of law enforcement agencies across the United States. The Office requested all public information regarding cultural awareness trainings used by the various agencies. To supplement this information, the Office also researched publicly available law enforcement cultural awareness trainings. The outside agencies were:

- Saint Paul Police Department, Minnesota
- Milwaukee Police Department, Wisconsin
- Oakland Police Department, California
- Bakersfield Police Department, California
- The Department of Homeland Security, Office for Civil Rights and Civil Liberties
- Miami Police Department, Florida
- Seattle Police Department, Washington
- Santa Ana Police Department, California

To supplement this research, the Office reviewed academic articles concerning adult and officer education styles. The Office also attended the National Association of Civilian Oversight of Law Enforcement annual conference in September of 2014, and specific to this report, workshops on the role of civilian oversight in officer training

Second, the Commission requested and received several presentations by the Minneapolis Police Department on current MPD training initiatives and past cultural awareness trainings. Along with the presentations, the Commission also requested MPD training materials to analyze gaps and areas for improvement and innovation. These presentations occurred during the March, April, June, and August meetings of 2014.

Third, the Office worked with Commissioners to develop potential cultural awareness training frameworks. Frameworks can transform existing training along with the trainings collected in this report into a coordinated plan designed to address information gaps and provide Minneapolis police officers the tools for effective, non-biased, and constitutional policing.

## Results

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### Summary

First, an article by practitioners discusses lessons learned from a lengthy career in the training of officers in cultural awareness issues. It provides practical advice for those looking to start such a program. Next, an article by an author relying on different personality/learning-style typologies provides recommendations for cultural awareness trainings. Next, a summary of a NACOLE conference session discusses the role of civilian oversight in police training. Following this, find summaries and material provided by each of the cities and federal government. When possible, each section will provide direct links to the material. If reading this document in print, find the same material in the appendix to the report.

## Cultural Sensitivity Rediscovered: Developing Training Strategies for Police Officers<sup>4</sup>

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To purchase a copy of the article, visit <http://bit.ly/1zk6Y3n>  
Because the article is copyrighted, it cannot be included as an appendix.

This article first provides a history of police-minority relations. It also covers the development of cultural sensitivity training using two models created in the wake of critical incidents, a statewide model implemented by South Carolina and a local model implemented in Milwaukee. It extrapolates from these models an outline of critical issues involved in cultural awareness/human relations training for police. It concludes with lesson plan suggestions addressing a variety of audiences and subjects.

The South Carolina model developed as a result of the shooting of a young, African-American man.<sup>5</sup> Residents viewed the shooting “not as an isolated incident, but as indicative of widespread problems throughout the state in police relations with African-Americans.”<sup>6</sup> This led to a push by community groups to evaluate and implement police training in “human relations, racism, crisis intervention, and use of force.”<sup>7</sup> In South Carolina, the South Carolina Criminal Justice Academy (SCCJA) is the only authorized law enforcement training facility in the state maintains the authority to impose training requirements upon officers throughout the state.<sup>8</sup> Hence, the responsibility to revise and create cultural awareness training rested with the SCCJA, not a local police department.

The department, when confronted by community groups, established a permanent committee “composed of community representatives and experienced minority police executives to develop, implement, guide, and evaluate Human Relations Training at the basic, in-service, and supervisory levels.”<sup>9</sup> The mission created by the committee seeks to develop and evaluate a “Human Rights curriculum that will enable South Carolina Law Enforcement to perform its duties so that, each citizen is accorded his or her civil and human rights in accordance with the law.”<sup>10</sup> This composition and mission closely resembles those of the PCOC.

Alternatively, police training in Wisconsin is almost entirely decentralized. The Wisconsin Department of Justice Division of Law Enforcement Services sets content for basic recruit training, provides some statewide training, and coordinates training programs.<sup>11</sup> They act largely in an advisory capacity and oversee annual training requirements.<sup>12</sup> In Wisconsin, particularly Milwaukee, the demand for increased cultural awareness training arose as a response to the Jeffrey Dahmer murder case, namely that officers released a 14 year old Laotian boy back into Dahmer’s custody after Dahmer told them it was a “lovers quarrel.”<sup>13</sup>

Police also allegedly disregarded reports by three African American women who attempted to intervene, causing notable tension between the Milwaukee police and Asian, African-American, Hispanic, and GLBTQ communities.<sup>14</sup>

In response, Milwaukee's mayor created a Blue Ribbon Commission on Police-Community Relations to examine police "service to the public, particularly in the areas of responsiveness and sensitivity to diversity within the community and to make recommendations for improved police-community relations."<sup>15</sup> The Commission concluded that cultural awareness training fostered "good relationships and effective policing."<sup>16</sup> The Milwaukee Police Department requested and adopted proposals for cultural awareness training.

The authors, by reviewing the work of these two bodies and through extensive involvement in cultural diversity awareness training, created the following key strategies to ensure effective:

1. Know the audience.<sup>17</sup>
  - a. Approaching sensitive topics with an understanding of the practical difficulties faced by officers will establish credibility. Officers will dismiss trainers as irrelevant when the material is approached from a purely academic standpoint.
2. Create a positive learning environment.<sup>18</sup>
  - a. Assist participants in feeling included and not under attack. Hence, avoiding community activists as trainers may be preferable so officers do not feel intimidated. Additionally, the class should include officers as the sole participants so they feel "safe and unthreatened" by other participants to facilitate participation.
3. Establish the practical relevance of the training.<sup>19</sup>
  - a. Officers will feel engaged when the material has practical implications for daily activities and concerns. Personal experiences and everyday examples of concepts make it tangible. Key issues are officer safety, issues of liability, and law enforcement effectiveness.
4. Include lectures and group work.<sup>20</sup>
  - a. Utilizing multiple methods of instruction such as group discussion, practical skills development, and role playing help prevent the training from becoming too academic or lecture-oriented. This allows the trainees to develop personal solutions to issues and to interact with the ideas presented.
5. Know and express the limits of the training.<sup>21</sup>
  - a. The training requires an exchange of ideas, careful thought, and personal self-reflection. The training cannot provide specific guidelines or universal formulae that will apply to every situation.
6. Emphasize human relations skills.<sup>22</sup>
  - a. The material is not completely new to the officers as they all possess some ability to interact with others. The goal is "to help police officers perform their job in a way

that is less likely to alienate any member of society, not just members of particular groups,” and “fine tune the human relations skills they already possess.”

7. Use trainers committed to the training<sup>23</sup>
  - a. The trainer must fully embrace the subject matter and that the course is truly worthwhile. Trainers who see the course as a response to a complaint or public relations incident may feel that they are blamed for problems in the police-minority context.
8. Recognize the importance of terminology<sup>24</sup>
  - a. Key buzz words are sensitivity and culture. The authors posit that “sensitivity is inherently accusatory because the assumption [by officers] is that [they] are insensitive.” The authors also state that officers view training on issues of “culture” as designed “to give special treatment to minority cultures” while officers “maintain that their job is to enforce the law uniformly, without regard to race, class, or gender.” The authors state that the training should be presented as a “universal issue that can help the officers deal with all segments of the population more effectively.” The authors suggest that “human relations training” be used to describe the training and material.

The authors also provide five key areas to cover during the training or series of trainings to ensure that the material is absorbed:

1. Demonstrate the relevancy of the training.<sup>25</sup>
  - a. The benefit of the program must be clear to officers to prevent dismissal as irrelevant. As such, the authors recommend that the instructor first create and present objectives that officers can appreciate. For example, the course objectives could be to increase the officers’ understanding of history and special concerns of various segments of the police and community, to refine human relations skills, to reduce the number of citizen complaints, to reduce the number and severity of lawsuits, and/or to reduce injuries among officers.
  - b. The authors recommend that embedded in the training is a clear message that it will improve effectiveness and safety, reduce liability, focus on actual police work, improve performance evaluations, increase promotional possibilities, reduce stress, and increase historical knowledge of the contribution of minority groups.
2. Recognizing Personal Prejudices.<sup>26</sup>
  - a. The authors posit that this may be the most difficult part of the training, as it requires officers to recognize and accept personal prejudices while reflecting on how they impact performance. The concept of bias or prejudice should be presented in a very neutral fashion. To do so, the authors suggest that the presenter disclose past personal prejudices and demonstrate a willingness to reflect.

- b. The authors provide a list of connected concepts that might allow officers to be willing to recognize personal tendencies: assumptions and prejudices are a necessary part of society; certain prejudices promote officer safety and law enforcement; officers' biases reflect that of our society; prejudices may differ from behaviors or action; identification of these biases help officers prevent prejudicial behavior; prejudiced behavior negatively impacts police. This flow helps officers move from "exploring productive prejudices, to neutral ones, and finally to examining the destructive ones that negatively affect officer behavior."
3. Police-minority Relations.<sup>27</sup>
- a. The authors recommend that this section be taught in a lecture format, with a focus on the historical relationship between police and minority communities to take pressure off the individual officers attending. Statistics related to the criminal justice system and minority groups can allow the presenter to communicate neutrally. The presenter can transition from statistical material into a discussion on how this may impact the public's potential "fears, emotions, stereotypes, and prejudices" when dealing with the police.
4. Specific skills training.<sup>28</sup>
- a. The authors describe this section as training to "reduce tension and conflict in interactions with community members" and improve "communication between the police and the community." This aspect of the training lends itself to role play and interactive demonstrations. Role play allows officers to voice the concerns of community members, potentially leading to a greater understanding of concerns. The authors suggest that the training focus on subtle forms of prejudice and bias, such as factors affecting arrest decisions and the characteristics of a group, culture, or neighborhood. The authors stress that trainers should allow participants to come to recognize their own decision-making to avoid a defensive attitude and rejection.
5. Management issues.<sup>29</sup>
- a. This training block is specific to police executives and supervisors. The authors suggest that executives need to receive cultural awareness training for three key reasons: (1) to demonstrate to the rank-and-file and to the public, that the administration "does not perceive the line officer as the problem;" (2) to show support for the concepts addressed in the training through action; and (3) to build the materials covered in the training into strategy to enhance police-community relationships and law enforcement.

See Appendix 1

In the article, the author utilizes data on law enforcement Myers-Briggs test results to develop an understanding of police learning styles and effective content for a training course focused on cultural awareness. The author draws the conclusion that programs designed for the general public do not work particularly well in police audiences, largely due to the nature and learning styles of law enforcement profession.<sup>31</sup> Hence, there is a need to develop unique training for officers.

First, the author divides learners into two types based on the Myers-Briggs system and the Law Enforcement Type Sorter, “sensing” types and “intuitive” types.<sup>32</sup> Results of these tests suggest that approximately 85% of police fall into the sensing type.<sup>33</sup> Sensing type officers “prefer perception directly observed and interpreted through the five senses.”<sup>34</sup> They “are fact and detail-oriented with a great capacity for seeing the world as it really is.”<sup>35</sup> Sensors “like concrete things they can see, touch, and handle with practical experience.”<sup>36</sup> Finally, they “learn best when given a clear, objective rationale and like giving and receiving critical analysis.”<sup>37</sup>

The author places the remaining 15% of officers into the intuitive category. The author states that intuitive types “prefer to use subjective logic when making decision” and often “go beyond the basic information and look for meanings and potentials.”<sup>38</sup> The author states that they are “conversational, people-oriented officers who prefer to communicate and deal with people in more considerate, tactful, sociable, caring and diplomatic terms.”<sup>39</sup>

Hence, the curriculum should largely appeal to the “pragmatic, thinking types” or sensing types. “To have the most impact, cultural awareness courses must be logically structured, reality based, and relevant to the job of policing.”<sup>40</sup> They must understand why it is important to their profession and image.

The author believes that the most effective trainers are members of their own departments, as outside trainers with no law enforcement background do not appear credible to sensing types.<sup>41</sup> When members of the department are professionally trained to conduct trainings, “the importance to the department is emphasized and apparent.”<sup>42</sup> The author posits that instructors should be “credible, respected officers who have experience working the street.”<sup>43</sup> The author notes that the most difficult aspect of designing and conducting cultural awareness programs is for the trainers to “step outside themselves and their own values, prejudices, wants and needs” to get the message across “without blaming or scolding the attendees.”<sup>44</sup>

As such, the author suggests that instructors work more as facilitators than teachers. The goal is to help officers understand the pragmatic aspects of the training and how it will affect their profession. The material should be contextually relevant and directed towards the function of the various officer duties. The author recommends that 30-35 attendees meet in a group discussion format.<sup>45</sup> Auditorium or “seats forward” classes “set the instructor(s) up as experts and great targets for various barbs and rhetorical questions that disrupt.”<sup>46</sup>

The author divides content into two models, the “Race Relations Models” and “Cultural Awareness Models.”<sup>47</sup> Race relation models are “focused primarily on increasing people’s awareness of their own racism and understanding of the structural dynamics of racism.”<sup>48</sup> Cultural Awareness models focus on “how the world is changing and what those changes mean to the profession.”<sup>49</sup> They involve a wide variety of presentation styles as sense learners prefer practical experiences over abstract lecture methods.<sup>50</sup> As such, the author concludes that the Cultural Awareness Model is more effective than the Race Relations Model in reaching officers.<sup>51</sup>

## Oversight's Role in Police Training<sup>52</sup>

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For the official course description, see Appendix 2

Michael Gennaco, Chief Attorney of the Office of Independent Review in Commerce, CA and Samara Marion, Attorney and Policy Analyst from the Office of Citizen Complaints in San Francisco, CA provided participants with a discussion about the role of civilian oversight in police training, topics or areas of expertise civilian oversight agencies offer, and resources and strategies for developing police training. The second and third sections were most relevant to this study.

The presenters discussed the unique opportunity to be the bridge between law enforcement and the community. They stressed the intrinsic link between training and policy. By linking clear training to policy recommendations, civilian oversight agencies ensure that they have an opportunity to speak a common language with officers. The link between policy and training also helps translate policy to street interactions. Policy also leverages the complaint process as an outcome if training is not followed.

As an example, Samara Marion described the efforts of civilian oversight and the San Francisco Police Department to develop policy on Limited English Proficiency (LEP) and training on the practical effects of such policy. The original general LEP order and the 2014 modification can be found in Appendix 3. The department developed a training video in conjunction with the civilian review agency for both officers and the public to ensure the message was heard. To view the video, visit <http://youtu.be/i8qY1zi0tzc>.

The concepts discussed in the two prior articles are evident. First, a message from the chief demonstrates executive buy-in to the new policies and training. The video focuses on a practical situation officers reported facing in the field, elder abuse where the elder speaks limited or no English. The video uses actual officers to demonstrate the situation and techniques, providing legitimacy. The flow is logical and demonstrates the law enforcement value in following policy by showing an outcome that could only be achieved by following policy. The policy itself is repeatedly depicted within and tied to various situations.

A similar video was described and a portion was shown that will detail procedures for arresting adults in front of their children or young relatives. The goal of upcoming policy on the issue was to lessen the dramatic effect of witnessing a loved one arrested on children. It will contain similar methods as the LEP video.

Presenters stressed that the training idea must be sound and provided the example of training to use warning shots. Gennaco noted that when formulating training, an agency must think

about the reaction of the department, oversight agency, and public. If training recommendations are rejected or impractical, policy is unlikely to follow and the agency's credibility will be tarnished.

Finally, the presenters discussed the benefit of working with the community and police department to develop training. Both sides bring information to the table that the other might not be able to do. Police are aware of common issues faced by line officers, and the community is aware of where conflict may be occurring due to cultural awareness.

At the same conference, OPCR staff also attended a workshop entitled, *Cultural Competencies: Working with LGBTQ Victims of Police Misconduct*.<sup>53</sup> While the workshop was focused on improving civilian agencies' interaction with LGBTQ individuals, the presenter did demonstrate an effective method for providing cultural competency trainings. One of the key pieces distributed during the session was a glossary of terms. This style of material could easily be incorporated into any Commission training. It is available upon request.

## Saint Paul Police Department's Cultural Awareness Training

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OPCR representatives visited the Saint Paul Police Department Training Unit on April 9, 2014, to view materials used in a one day in service training for officers. All officers received the training. Training came in response to a series of incidents where Saint Paul Police Officers used social media in a way that was offensive to members of minority communities. As such, all officers were trained on cultural awareness and social media issues. Materials used in the presentation belonged to presenters, and as such, could not be provided in this report. Contact the Saint Paul Police Department Training Unit for more information.

A wide variety of topics were presented during the one day training. Most topics were presented using an outside lecturer paired with a Saint Paul police officer from the specific minority community. Presentations included:

- African American Community: Tanya Gladney
- Hmong Community: Bee Vue, Yee Leng
- NAACP: Nekima Levy-Pounds, Joel Franklin
- Minnesota Latino Peace Officers Association: Gilbert Delao
- Karen Community: Presenter not listed
- LGBTQ Community: Rebecca Waggoner
- Somali Culture: Warsame Shirwa

Additional presentations covered bias and hate crime reporting, social media awareness, and mutual respect between law officers and minority communities. Each section contained both information about the different communities and a discussion of potential law enforcement interactions with that community. Presenters provided “dos and don’ts” lists to give practical, simple advice to officers in attendance. For example, presenters instructed participants on how social variations in hand-shaking and eye contact differ amongst communities. Evaluations were completed by all participants. Feedback was largely positive. At the time of the visit, the Saint Paul Police Department was not conducting follow-up studies to assess the effectiveness of the training but expressed interest in the subject.

OPCR representatives noted several take-aways from this training. Dos-and-Don’ts lists could easily be translated into posters or short refreshers. Second, the Saint Paul Police Department determined that it was feasible and important to provide a full day of in-service training to all officers. Considering the proximity of Saint Paul, this is compelling evidence that MPD could implement the same. Finally, the Saint Paul Police Department was able to find officer presenters from the various minority communities willing to take an active part in the training. While the composition of the MPD and Saint Paul Police Department is not being assessed, it is likely that MPD could do the same.

The Milwaukee Police Department provided a large body of materials collectively titled, “Fair and Impartial Policing.” They were developed under a cooperative agreement with the University of South Florida, Circle Solutions, and the U.S. Department of Justice, Office of Community Oriented Policing Services. This included both course materials and an instructor’s guide to help trainers understand adult learning styles, instruction methods and techniques, and facilitation of discussion/interactive participation. The materials emphasize that a science-based approach to teaching impartial policing is key. The courses focus not so much on understanding distinct cultures but instead implicit bias. They divide officers into cohorts (academy/patrol officer, and first-line supervisor) and provide training approaches for each.

It should be noted that many of these training modules may bear similarity to the ongoing MPD Fair and Impartial Policing training. However, the instruction styles, role play techniques, and case scenarios are likely relevant to many different types of cultural awareness trainings and their ideas may be incorporated into those developed by the PCOC.

**Instructor’s Guide**

See Appendix 4

This manual may serve as a cornerstone for development of PCOC cultural awareness trainings. It explains the important link between implicit bias and policing while providing detailed instructions for presenters. A comprehensive discussion of adult learning theory is included with sample modules for understanding human bias; the impact of biased policing on community members and the department; and skills for fair, impartial, effective policing. Commissioners are encouraged to read the 25 page manual in its entirety.

**Lesson Modules**

See Appendix 5

The manual with example lessons includes individual role play exercises and case scenarios, a suggested topical bibliography, and actual classes with slides and discussion points. Summaries of selected sections from the modules will be provided as representative samples.

*Role Play: The Domestic Violence Call*

See Appendix 6

Participants are asked to be responders to an ambiguous domestic violence call. When they enter the scene, they find a woman on the ground, hurt and crying, with a man and a woman standing over her trying to comfort her. The responding officers are not instructed as to who

hurt the woman on the ground, only that the offender is still on the scene. The victim does not provide answers when questioned by the officers. At its conclusion, it becomes clear that the woman standing over the victim is the offender. The exercise may demonstrate the expectation that the male standing over the victim is the abuser.

The materials provide discussion questions for multiple outcomes. If the officers initially assumed the male was the abuser, whether there were consequences associated with this assumption, and what skills would have prevented these consequences. If the responding officers did not assume the male was the abuser, the discussion could revolve around what risks are associated with assumptions and what skills helped the officers make the correct identification.

*Role Play: Pantomime*

See Appendix 7

Participants view a series of living tableaux that can be depicted in a way to create various conflicting interpretations. The example provided shows an unconscious white male on the ground with several non-white men surrounding him. The non-white males could be attacking or assisting the man on the ground.

Without talking to the individuals, trainees are asked to describe what is occurring in the scene. The materials assert that many different interpretations should be solicited from the participants. This will help demonstrate the potential impact of hidden bias.

The presenters should then have the actors rewind the scene and demonstrate the events leading up to what the trainees observed. The example provided is that all the individuals are walking together when the white male has a heart attack and falls to the ground. The non-white men attempt to assist him. The actors should end in the position originally observed by the trainees.

*Scenario: Routine Patrol*

See Appendix 8

Participants are provided the following scenario. Two officers are on a routine patrol. A Native American man walks in front of their car in a downtown area holding a knife and a long piece of wood. The officers exit their vehicle and order the man to stop; he does not. He continues to walk towards a park where the officers can see children playing. The instructor then asks for various explanations on why the man might act this way. They are asked to describe how they would handle the situation based on these explanations.

## DRAFT

The note to instructors for this scenario is that this incident actually occurred in Seattle, Washington. The officers shot the man who turned out to be a woodcarver. Investigation concluded that the shooting was not justified, and the officer who shot resigned. This case was the impetus for the federal investigation of use of force within the Seattle Police Department.

*Scenario: Man on the Porch*

See Appendix 9

This is a multi-stage evolving scenario for participants. Trainees are provided the setup; an African-American man is standing on the porch of a home at night looking up and down the block. The officers on patrol witness this but are not responding to a call. They are driving an unmarked vehicle policing hotspot areas. With this information, participants are asked to offer various explanations for the behavior and their reaction to the event.

Next the trainer adds that the officers exit their vehicle, show their badges, and ask for a word. The man on the porch does not respond but moves further onto the porch. Participants are again asked for explanations and responses.

The last stage of the scenario involves the man on the porch reaching into his pocket and moving closer towards the house. Officers threaten to shoot him if he does not comply. He continues to reach into his pocket. Participants are again asked for explanations and responses.

This scenario was based on real events that ended in the shooting of the man. The included instructor notes provide legitimate but less obvious explanations for the civilian's behavior. The notes suggest that the facilitator should steer discussion to how participants would have reacted had they known these explanations.

## Oakland, Bakersfield, and California Peace Officers Standards and Trainings

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The OPCR requested information from Oakland and Bakersfield California. Oakland provided a section of the Basic Course Workbook Series, Learning Domain 42, Cultural Diversity/Discrimination, last revised July 20, 2012. The manual itself is copyrighted, and can be obtained by contacting California Peace Officer Standards and Training document store: [https://docstore.fedex.com/post\\_ca](https://docstore.fedex.com/post_ca). Bakersfield Police Department responded that their officers must attend the same training. Bakersfield also stated that California police officers **must** attend a 5 hour racial profiling update course but did not provide details. It was likely a reference to California Penal Code § 13519.4 that mandates officer training on racial profiling issues and a refresher course every five years thereafter.

Because the workbook is copyrighted, it cannot be included as an appendix and will be summarized. To fully incorporate the ideas contained within, Commissioners may view the material by contacting the Office of Police Conduct Review.

The workbook is designed as a self-study document to supplement and prepare for classroom training. The training module is split into five chapters: (1) Recognizing Diversity; (2) Prejudice, Discrimination, and Racial Profiling; (3) Effective Law Enforcement Contacts; (4) Hate Crimes; and (5) Sexual Harassment. Each chapter contains a summary of learning objectives, detailed readings with key highlights, a glossary of terms, and learning exercises (activity questions) at the end of the chapter.

Chapter 1, “Recognizing Diversity,” discusses the meaning of cultural diversity, differences between culture and ethnicity, and the importance of understanding and respecting diversity. It places these in a historical context. A sample activity asks participants to, “Describe your most recent experience where you were with a group and in a situation where you, as an individual, felt *different*.”<sup>55</sup> [emphasis in original]

Chapter 2, “Prejudice, Discrimination, and Racial Profiling,” places these subjects in a legal context, covering California Penal code § 13519.4, the 4<sup>th</sup> and 14<sup>th</sup> Amendments, and case law. As such, it provides a tangible and practical component. It also discusses implicit bias (sometimes referred to as “subconscious prejudice” in these materials), similar to the training provided by the Milwaukee Police Department. The materials provide a clear distinction between criminal profiling and racial profiling, describing the impact of the latter. An example question provides a brief description of a young Hispanic male suspect, aged 18-25. The exercise asks the participant to discuss whether s/he would stop an individual who appears to be Hispanic and approximately 20 years of age in an area close to the incident and additional factors that would support stopping this individual.

Chapter 3, “Effective Law Enforcement Contacts,” seeks to provide effective communication strategies for “contacts with members of a cross-cultural community.”<sup>56</sup> It notes that positive communication improves investigations, enhances cooperation, increases confidence and professionalism, increases safety, and promotes a positive image of law enforcement in diverse communities.<sup>57</sup> Tips are provided for gestures, facial expressions, body positioning, eye contact, and tone.<sup>58</sup> A sample exercise asks the participant to list advice s/he would give to a coworker who confided that they are gay and “don’t feel comfortable attending” a department party with his/her partner.<sup>59</sup>

Chapter 4, “Hate Crimes,” describes indicators that a hate crime has occurred, the legal justification for classifying a crime as a hate crime under federal law and civil code, and the impact of hate crimes. It also provides instructions for the unique aspects of investigating a hate crime and the four common categories of offenders.<sup>60</sup> Exercises at the end of the chapter test whether participants can accurately classify hate crimes and the effect of these crimes on the community.

Chapter 5, “Sexual Harassment,” discusses legal definitions of sexual harassment, remedies, and behaviors that constitute sexual harassment. It discusses remedies specific to California, likely not relevant to Minneapolis. The MPD covers sexual harassment, reporting, and respect in the workplace issues in the Minneapolis Police Department Policy and Procedure Manual § 2-110 and 2-111. Additionally, Minneapolis police officers (and all city employees) are required by city policy to undergo ethics and respect in the workplace training.

## United States Department of Homeland Security Trainings

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The Department of Homeland Security, Office for Civil Rights and Civil Liberties provides a wealth of training online for law enforcement. While much of the material is prerecorded, it can create a framework for potential standalone courses offered by the Commission. Much of this training can be accessed through the Civil Rights and Civil Liberties Institute, found at <http://www.dhs.gov/civil-rights-and-civil-liberties-institute>.

A selection of the materials will be provided in the following subsections.

### **Bureau of Justice Assistance Diversity Series Videos**

Find the series at <https://www.bja.gov/Publications/diversity/nonflash.html>

The Bureau of Justice Assistance produced a series of videos of law enforcement covering a wide swath of diverse communities. Additionally, there are several videos discussing the importance of diverse communities and methods for establishing trust. The videos appear to be focused on communities in Chicago, but the information is relevant outside of that region. The videos are divided into cultures and religions. Each video runs approximately 8-12 minutes and is offered in both QuickTime and Windows Media formats. Transcripts are available for each video.

For example, the religions section includes, *Diversity Is Our Strength*, *Islam*, and *Buddhism*; the transcripts can be found in Appendix 9. The cultures section includes videos entitled *Building Trust*, *East Asian Community*, *Transgender*, and *Central and South American Communities*. Transcripts for these videos can be found in Appendix 10.

While the videos provide only basic information about the religions and communities, the focus is on law enforcement interaction. They provide practical information; the East Asian video discusses the brutality of law enforcement under the Khmer Rouge<sup>61</sup> and why that might negatively affect willingness to contact or cooperate with law enforcement. Commissioners may extract useful information from these videos to supplement presentations or use the videos in conjunction with training.

## **Guidance Regarding the Use of Race for Law Enforcement Officers**

Interactive training can be found at

<http://www.dhs.gov/xlibrary/assets/training/xus/crcl/racelawofficers/index.htm>

The Guidance Regarding the Use of Race for Law Enforcement Officers training utilizes an interactive presentation to provide the participant control over pace, access to supplementary materials, and questions to answer. The goal of the course is to allow officers to define racial profiling, discuss its negative results, understand the two categories of racial profiling directives, and provide examples of each category.

The training covers DHS guidance adopted in June of 2003, and may be outdated. Concepts, however, are still relevant, and the training represents an interesting example of an interactive, web-based training. Because the OPCR and PCOC likely do not have the resources to produce one, outside assistance would be necessary.

### **I Speak Guide**

See Appendix 11

While not a training per se, this piece of literature could be incorporated into Limited English Proficiency training or training covering diverse communities. It is a pamphlet that discusses the importance of providing language support to victims, suspects, and members of the community during law enforcement actions. It contains translations of the phrase “I speak [the respective language]” in approximately 75 languages (including many spoken in Minneapolis) and identifies in English the language selected. An officer could hand an individual the pamphlet, allow them to find the language they speak, and call for interpretation services based on the selection with less confusion.

### **The First 3-5 Seconds**

See Appendix 12 for Transcripts

This two part video explores in detail law enforcement interaction with the Arab and Muslim communities. The first section describes the diverse plethora of Arab communities in the United States, dispelling stereotypes and providing basic tips that could reduce tension and promote cooperation and understanding during law enforcement contact. It is presented in a neutral fashion from the perspective of both officers and Arab American individuals. The second section mirrors the first but discusses specifically the Muslim community.

**Common Muslim American Head Coverings and Common Sikh American Head Coverings  
Training/Posters**

Posters can be found in Appendix 12

Find the Training Videos at

<http://www.dhs.gov/xlibrary/assets/training/xus/crcl/headcoverings/index.htm>

This series includes both very brief web-based videos and posters that provide a visual reminder of the information covered in the videos. The videos take less than five minutes to complete but cover important information that could significantly improve awareness of differences between Muslim and Sikh individuals as well as best practices for searching them.

The Commission could easily develop materials such as these to supplement trainings. Videos and posters could be posted in a way that would provide community access, and officers would get the benefit of a brief, effective training with constant reinforcement.

## Unresponsive Departments

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The Office of Police Conduct Review was unsuccessful in obtaining information from multiple departments. The Miami, Seattle, and Santa Ana police departments did not provide material. If these departments provide training materials after the publication of this report, it will be amended to include them.

Staff submitted a standard request to the Seattle Police Department in February of 2014 and were referred to the Public Records Request Unit. The Unit told OPCR staff that the request needed to be vetted. OPCR staff also contacted the Race and Social Justice Initiative Coordinator for the City of Seattle. Staff left several messages and attempted to send emails but received no reply. Some information is publically available on the Seattle Police Department Website, but there is no detail on cultural awareness trainings.

Similarly, after a February 2014 request to the Santa Ana Police Department, OPCR staff was referred to the Public Information Officer. The PIO referred OPCR staff to the training center. Staff made multiple calls and sent emails requesting updates. No response was provided.

The first request to the Miami Police Department was sent in February of 2014. Staff had several conversations with the Miami Police Department training unit, the last occurring in September when the OPCR specifically requested diversity/cultural awareness training material described on the Miami PD website. The site lists the Miami Police Department as presenters of a “2013 Community Awareness Class” to 360 employees of the “US State Attorney’s Office.” It also lists that the Director of the training unit presented discrimination training at the request of the US Embassy of Brasilia, Brazil. The Miami Police Department responded that the legal advisor would review the request and issue a determination. The request is still open.

## Training Frameworks

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The Commission may present cultural awareness trainings in a variety of different ways. This section will present four potential methods: prerecorded presentations and workbooks, POST (Peace Officer Standards and Training)-certified continuing education courses, mandatory in-service standalone courses, and targeted continuous courses.

First, a note on POST credits. Minneapolis requires its officers maintain POST certification.<sup>62</sup> Officers are required to complete 48 hours of POST-approved training within a three-year licensing period to maintain this certification.<sup>63</sup> MPD is not required to provide POST-approved training for its officers through mandatory annual In-Service training; officers may seek it elsewhere to maintain their licenses.<sup>64</sup>

Courses must meet POST standards to be approved as a continuing education course.<sup>65</sup> First, the courses must be sponsored and conducted by specific individuals or agencies. Sponsors may be “a school, agency, individual, or organization that has received authority from the board to provide board-approved courses for continuing education credit.”<sup>66</sup> Instructors must have “relevant and professionally recognized training and experience in the subject area, such as “POST-recognized instructor training or specialized academic preparation to teach the subject area.”<sup>67</sup> However, guest lecturers (those who have not completed POST-recognized instructor training) may conduct a continuing education course so long as they are supervised by an individual who has completed POST-recognized instructor training.<sup>68</sup> The Commission could reach out to the MPD Training Unit to observe the course as they have completed this training.

The course itself will not be approved unless it “is law enforcement related, is based on the knowledge, skills, and abilities needed to be a peace officer, and meets a law enforcement educational need.”<sup>69</sup> The course must have an overall learning goal and specific performance objectives.<sup>70</sup> A structured outline that shows a breakdown of the time spent on each subject must be provided for courses more than 2 hours.<sup>71</sup> Find a sample form to be submitted with the POST-certification application in Appendix 13

## Prerecorded Presentations & Workbooks

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Pros	Cons
Reaches a wide audience, including the public	No group interaction or Q&A
Allows officers to view on their schedule	Difficult to measure engagement
Minimal use of resources after video is produced	Potentially high upfront costs to produce

Like the video described in the NACOLE training section, the Commission could produce a prerecorded training video to describe new policy, deliver relevant cultural awareness information, and to reach officers not covered by training. These items would allow an officer to work at her/his own pace, and this minimizes the need for resources after the video is released. The video could be paired with a workbook to create a practical element to the training. The video could cover one general type of situation with the workbook providing many more scenarios and explanations. The workbook also would require attention to the video to complete.

Additionally, the video can be released to the public so that they have firsthand knowledge of the training officers receive. This boosts transparency, demonstrates policy, and may increase participation in Commission activities. The video could be produced in conjunction with community groups, giving them a stake in its dissemination amongst their constituents.

Drawbacks limit this as an effective method to deliver actual training. As noted in *Cultural Awareness Training for Police in the United States*, a small group session of approximately 30-35 participants with interactive, practical exercises is the recommended method. A video is easy to ignore, it does not allow for a dialog, and the officers do not get the benefit of a shared experience. In addition, production of a video may require upfront costs in excess of other training methods. A partnership with the Minneapolis Communication Department could yield the equipment necessary to create the video. Officers and Commissioners would need to volunteer for video roles, and a script would need to be written. This would require a fair amount of effort for something with tenuous returns. Supplementing the video with a workbook may create a need to focus on the video, but it would have little effect if no one monitored whether officers accurately completed it.

As such, these methods of presentation may be more effective as a supplement to other methods of presentation or a refresher course that follows in-person training. It can reinforce the material covered in the class, reach any officers that were not able to attend the training, and act as a guide in future events. Supplementary material that officers can carry with them, such as the *I Speak* pamphlet (Appendix 11), could have a lasting impact if it traveled with officers.

## POST-Certified Continuing Education Courses

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Pros	Cons
Less resources required to implement	No guarantee relevant officers attend
Incentive for officers to willingly attend	Limited accountability
Fast implementation	Significant competition

One of the least complicated methods for delivering cultural awareness trainings would be a series of POST-certified continuing education courses. Each course would be a standalone class with voluntary participation. The classes would need to be POST-certified to generate interest; many of the trainings outlined could be presented in short, distinct units while meeting necessary certification standards. Commissioners with relevant qualifications and interests could take responsibility for specific subjects, and individual courses covering a broad spectrum of topics could be offered on a monthly, quarterly, or annual basis. The courses could vary in lengths but must be 50 minutes per post credit. Hence, the burden of creation and presentation of each course could be spread across the Commission.

POST continuing education credits provide the incentive to attend and participate in the trainings. Additionally, the courses could be offered at no cost for Minneapolis officers; many competing courses have a fee. Because they could be offered in shorter blocks, they could minimize strain on an officer's schedule, another incentive to attend. Class size could be limited to support individual participation in the lesson.

Finally, continuing education courses would not necessarily need to be linked to a new policy, procedure, or requirement instituted by the MPD. POST continuing education requirements already exist. The Commission could begin offering courses without extensive MPD involvement. Because the courses would satisfy statewide requirements when certified, the courses could be opened to outside agencies, spreading the impact of the Commission's message.

This method of instruction has several drawbacks. First, officers would self-select courses they wish to attend. Officers could choose to not attend any of the courses offered by the Commission, and a training subject could completely miss its most critical audience. This dilutes the effectiveness of key courses; it would be difficult to hold officers accountable for the material specifically covered in training as not all officers would be required to attend.

Next, trainings would compete with a variety of other POST certified courses for audience members. In October 2014, there were 13 approved courses in the metro region listed on the POST website.<sup>72</sup> These courses offered over 200 potential education credits. Officers do not lack opportunities to earn education credits.

Lastly, unlike California Penal Code § 13519.4, Minnesota POST does not require cultural awareness training as part of continuing education. Credits must cover MPD use of force policies each year, and 8 hours of continuing education must be devoted to vehicle operations and police pursuits every 5 years, but no cultural awareness training requirements exist.<sup>73</sup> Hence, there would be no guarantee that any Minneapolis officers will attend the trainings. This drawback, however, could be mitigated by a MPD requirement that officers receive a certain portion of POST credits in cultural awareness trainings, but that would negate one of the advantages of this method.

## In-Service Standalone Courses

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Pros	Cons
Department-wide Instruction	Significant resources required
Can be linked to new policy	Less flexibility
Accountability can be expected	Long startup time

Similar to the Saint Paul cultural awareness training, the Commission could propose a mandatory in-service training for all MPD officers. Officers would be divided into groups, and the same course would repeat to ensure that all groups attended. The length of the course could vary depending on the number of subjects the Commission selects.

The first clear benefit to this method is that all MPD officers would receive a standard set of training. By ensuring all officers attend, they could be held accountable for lessons presented. Policies developed by the Commission and adopted by MPD could be tied to the training, ensuring that officers are held accountable to them. To increase MPD buy-in, the course could be POST-certified.

However, several obstacles hinder this method of delivery. First, a mandatory in-service training for all officers would require significant investment by MPD. Facilities would need to be procured, officers' schedules would need to be altered to allow middle and dogwatch officers to attend a daytime training, and overtime pay may result. The need for significant buy-in increases when coupled with a policy change or addition. As such, it could take considerable time before the first class could occur.

To provide a standard class for all officers, the class would likely need to be offered to large groups to guarantee that approximately 600 officers could attend. If the classes were smaller in size (~30), this would require 20-24 repetitions to allow all officers received the training. Depending on the presenters selected for each subject, this may not be possible. Hence, the class sizes may need to increase, but large group lessons decrease class participation, a critical component of practical training as stated in *Cultural Awareness Training for Police in the United States*.

Next, mandatory training for officers means less flexibility in course design and improvement. All subjects to be taught would need to be developed and finalized before any training would occur. Modification of the program could only occur after all officers were trained or there would not be a uniform standard taught. Without uniformity, the benefit of accountability through new policy weakens. Further, course modifications and improvements could only be presented when the opportunity for another mandatory in-service training was again available.

## Targeted Continuous Courses

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Pros	Cons
Targeted trainings reach proper audience	Challenge to create
Spreads workload	Intended impact relies on trainees
Can be coupled with policy, accountability	Message may take longer to disseminate

This method of delivery is the most nuanced and focused. It involves grouping officers into different cohorts, such as rank, shift, precinct/division, or duration of service. Trainings would be selected and developed to specifically address the needs of each cohort. Trainings do not need to occur all at once; Commissioners could prioritize trainings to maximize short term impact while devoting time to larger, more complicated trainings. When implemented correctly, officers would receive relevant, targeted training.

Because officers are grouped into cohorts, this method also allows for a train-the-trainer approach. Classes could be offered to supervisors who would then be expected to disseminate the training amongst subordinates. This lessens the burden on the Commission to host large numbers of identical training. Additionally, this method of training could be coupled with a policy change and an expectation that supervisors ensure the policy is clearly understood.

Targeted courses also require less coordination amongst presenters. Similar to the continuing education approach, different Commissioners could take responsibility for each unit and subject without the need for a common presentation and completion date. Depending on the composition of cohorts, it also places less strain on MPD to have large groups of officers simultaneously present for training. For the same reason, classes could be shorter in length and smaller in size without sacrificing material.

With smaller, more focused cohorts, ongoing education efforts are more feasible. Groups can be sent follow-up information that supplements the classroom material. With a large-scale training covering many subjects, providing ongoing materials could be overly burdensome.

Obstacles exist due to the precise nature of this method. First, cohorts must be selected in such a way that a commonality links the participants. It may not be as simple as rank, shift, or duration of service. Input and assistance from the MPD will be necessary to define these groups to ensure relevant training reaches its audience.

Second, the train-the-trainer strategy may take longer to impact the entire department, and the impact is less certain. It relies on the message to filter through the department, and there is no guarantee that this will occur in a set time period. Like cohort selection, topic selection is

critical; the training provided to supervisors must be significant to inspire the supervisors to pass it along with enthusiasm.

Finally, while the training provided to the trainers could include suggestions/instructions on how to conduct sessions with subordinates, success is contingent on their ability to do so. Supervisors may be managers, but this does not make them qualified trainers. This ties back into cohort selection; more thoughtful groups could mitigate this risk.

## Recommendations

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*This section shall be discussed and drafted by the Commission with any necessary assistance from the Office. It can be referred to a committee to draft. It may include any recommendations relevant to this report, such as the adoption of a strategic plan to implement cultural awareness trainings using the frameworks and subjects covered in previous sections. Alternatively, the Commission could also issue policy recommendations regarding training requirements for cultural awareness, implicit bias, or a related subject.*

*Once recommendations are incorporated into the draft, the report as a whole can be adopted by the Commission by majority vote. Below is an outline of potential recommendations; the specific language need only to be filled in by the Commission.*

1. Training plan:
  - a. Subjects to be covered.
  - b. Method of delivering training.
  - c. Timelines for completion of initial phases.
2. Policy recommendations
  - a. That MPD officers complete a portion of POST required continuing education credits in the following fields:
    - i. Cultural Awareness,
    - ii. Elimination of Bias, or
    - iii. Racial Profiling.
  - b. That MPD adopt a reoccurring in-service training in partnership with the Commission for all officers to occur one every three years covering the following subjects:
    - i. Cultural Awareness (including specific cultural groups),
    - ii. Elimination of Bias, or
    - iii. Racial Profiling.

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<sup>9</sup> Barlow. at 105

<sup>10</sup> Barlow. at 105

<sup>11</sup> See <http://www.doj.state.wi.us/dles/training-and-standards-bureau>

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## Appendices

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1 **CULTURAL AWARENESS TRAINING FOR POLICE IN THE UNITED STATES**

2 **OVERSIGHT’S ROLE IN POLICE TRAINING DESCRIPTION**

3 **ORIGINAL SAN FRANCISCO LEP ORDER, 2014 UPDATE TO SAN FRANCISCO LEP ORDER**

4 **MILWAUKEE POLICE DEPARTMENT FAIR AND IMPARTIAL POLICING TRAININGS INSTRUCTOR’S GUIDE**

5 **MILWAUKEE POLICE DEPARTMENT FAIR AND IMPARTIAL POLICING TRAININGS LESSON MODULES**

6 **ROLE PLAY, THE DOMESTIC VIOLENCE CALL**

7 **ROLE PLAY, PANTOMIME**

8 **SCENARIO, MAN ON THE PORCH**

9 **TRANSCRIPTS FOR BJA DIVERSITY SERIES VIDEOS: ISLAM, BUDDHISM, AND SIKH.**

10 **TRANSCRIPTS FOR BJA DIVERSITY SERIES VIDEOS: BUILDING TRUST, EAST ASIAN COMMUNITY,  
TRANSGENDER, AND CENTRAL AND SOUTH AMERICAN COMMUNITIES**

11 **I SPEAK GUIDE**

12 **COMMON MUSLIM AMERICAN HEAD COVERINGS AND COMMON SIKH AMERICAN HEAD COVERINGS  
POSTERS**

13 **SAMPLE POST CERTIFICATION FORMS**

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Cultural Awareness Training for Police in the United States

**CULTURAL AWARENESS TRAINING  
FOR POLICE IN THE UNITED STATES**

**A look at Effective Methodologies**

by

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**RUNNING HEAD: Cultural Awareness Training for Police in the United States**

## Cultural Awareness Training for Police in the United States

### Abstract:

This article explores the history of race relations and cultural awareness training in the United States and the importance of emphasizing cognitive and learning styles of police in an attempt to ensure the course content is effective. Research indicates that the vast majority of police are objective, thinking types based on the results of two cognitive function instruments, the Law Enforcement Type Sorter and the Myers-Briggs Type Indicator, both based on the personality type theories of C.G. Jung. The article emphasizes the importance of effective training content and design methodology based on the favored cognitive learning styles of police as well as class structure, appropriate selection of instructors, and to ensure the most effective programs possible in this ever challenging facet of community policing. It concludes with a brief synopsis of the content of Race Relations Based programs, deemed as less effective than Cultural Awareness Models of training.

### Keywords:

Cultural Awareness  
Cultural Awareness Training  
Law Enforcement Type Sorter®  
Myers-Briggs Type Indicator®  
Police Personality  
Police Cognitive Styles  
Race Relations Training

The challenge for law enforcement and cultural awareness, more unique than in any other profession because of the power held by police, creates a special need for understanding a pluralistic, multicultural society. The very success of the many facets of community based policing is dependent on this understanding (Hendricks and Byers, 2000). The concern for understanding the importance of culture and the role that police play is not new. In fact negative attitudes by police officers regarding race and culture was noted by police researchers in the early 1900's (Simon, 1929, Jordan, 1972, Walker, 1980, Suthen, 1987). Cultural awareness training and attempts to educate police officers to be more sensitive to different ethnic groups, races, and lifestyles, began to proliferate in the mid 1960's and early 1970's during and after the strong emphasis on civil rights, particularly for those rights long denied African-American citizens. The usual setting for this training was a panel presentation by trainer(s), the vast majority being racial or ethnic minorities. The courses were typically marked by a strident and emotional challenge to participants which could, and often did, result in deep anger and resentment on the part of the participants (Work, 1989). This interest in cultural awareness and sensitivity training intensified after the Rodney King incident in Los Angeles in the early 1990's.

Because of the nature of power law enforcement officers possess, it becomes critical they understand the changing community and the racial and ethnic challenges that abound. However, many new officers' perceptions of police work are often influenced by the myriad of police shows on television and motion pictures with a strong enforcement theme which tends to glorify action-oriented policing and "an us against them" mentality (Hennessy, 1998). In this media environment, little importance to interpersonal communication and cultural awareness is emphasized. Coupled with this action-oriented view of policing, police training academies struggle with countless important and critical performance objectives competing with each other for the limited time officers train to become minimally competent. Subjects oriented to maintaining officer safety, firearms, arrest tactics, and other tactical issues usually win out over "softer" subjects such as cultural awareness and communication issues.

It has been more than ten years since the police incident involving Rodney King in Los Angeles, which stimulated a renewed interest in cultural awareness training. Even though the King incident involved issues much more complex than racial issues, the demand and interest in cultural diversity training has grown exponentially.

### **A Brief History of Cultural Diversity Training for Police in the U.S.**

#### **(The 1960s - 1970s)**

The concern and need for cultural awareness and race relations training was not new for

Cultural Awareness Training for Police in the United States  
police. In the late 1800s, the public often perceived the police as corrupt,

inefficient, and insensitive to issues involving race and culture. Early writing reflected the attitudes of some Irish police officers in New York that the immigrant population was composed of “the mentally and morally unfit of Europe” (Jordan, 1972). Special training in race relations was unthinkable, especially in an era where police received little or no training at all. Cultural diversity training for police really began during the 1960s as a response to actions of police during the Civil Rights Movement in the South and the continuing importance of understanding minority rights throughout the United States. The training was initially structured to “sensitize” the police to minority concerns. Of course at that time, few if any, police were members of minorities and often lack of understanding prevailed. Police agencies didn’t even begin to hire women as police officers in significant numbers until the early 1980s.

#### **(1970s - 1980s)**

During this era, most courses were still designed by training course designers in private industry or academia. They were usually taught under a “crisis” mode and taught almost exclusively by minority trainers. A problem would arise involving real or perceived injustices towards members of minority community by police. Trainers would gear up to begin the sensitivity process again. Rarely did a police agency take a proactive stance towards racial sensitivity training. They really didn’t know how to. Most courses were still not relevant to the job of policing, and rarely valued or understood by the police officers being trained.

#### **(1990s - Present)**

After the Rodney King incident, again, departments geared up for more training to sensitize police; however, an interesting change began to take place. Those experienced in police training started to look at the courses being taught from a police training perspective. They began to challenge course methodology that had been previously accepted as being effective. Those involved in law enforcement training began to adjust the “politically correct” content and methodology to reflect issues related to the very complex and challenging job of policing. Research on the effectiveness of curriculum and design began.

#### **Learning styles of police**

Programs that are designed for the general public or for private industry don’t seem to work very well with police audiences. This is due, in part, to the nature of the police work

Cultural Awareness Training for Police in the United States involved. It also involves the nature of police and the police culture. Extensive research has been conducted into the police culture and the myriad of factors that influence the

culture. One important area of research deals with understanding the cognitive styles of the police officers to design programs that are more effective with that audience. The design of the multicultural curriculum begins with an analysis of the nature and learning styles of the law enforcement profession being impacted. It is based on predominant cognitive functions as theorized by Carl Jung (1974). Jung believed people differ and act according to basic psychological functions. He described functions as a form of psychic activity that remains the same in principle under varying conditions (Jung, 1974, pp.436-467). Jung understood two functions of Sensing and Intuition as perceiving functions. The Sensing type prefers perception directly observed and interpreted through the five senses. The Intuitive type prefers to go beyond the basic information and look for meanings and potentials. The decision making dichotomy reflects two different ways of judging. The Thinking type prefers to decide through impersonal or logical analysis in contrast to Feeling types who prefer to consider affiliation, warmth, and a connection to individuals, not things (Thompson and Borrello, 1986). An individual's preference in using these functions can be measured by The Myers Briggs Type Indicator® and the Law Enforcement Type Sorter® both indicating that approximately 85% of police are "T's", or Objective, Thinking Types. Approximately 300 studies of the Myers-Briggs Type Indicator are cited by Buros (1965, 1978) and over 1,500 studies are included in the latest edition of the Myers-Briggs Manual (Myers and McCaulley, 1985). Its indices of reliability and validity have been extensively investigated and have been judged acceptable (Murray, 1990). The Law Enforcement Type Sorter has been normed against the Myers-Briggs Type Indicator with positive results and is presently being tested for reliability and validity independently.

Research into cognitive styles of law enforcement officers, according to Jungian typology, began in the mid 1970's with Wayne B. Hanewitz from Michigan State University (1978). His research indicated that the majority of police officers preferred to perceive information realistically and concretely as Sensors (S) and make decisions using the impersonal and objective analysis of the Thinking (T) function. Subsequent research by Henson, 1984, Cacioppe and Mock, 1985, Lynch, 1988, and Hennessy, 1991, reflected the same conclusion that a minimum of 65% of any given population of students from a law enforcement group are ST's. Recent (1997) research yet to be published by Hennessy reflects individuals with ST preferences being at least 70% in the law enforcement profession.

Police officers have often been described as concrete, decisive, direct, cold, condescending, matter-of-fact, impersonal, pragmatic, and logical. They are not likely to be convinced by anything but reasoning based on solid facts. They are seldom wrong with the facts as they see them, are sequential and enjoy working under an established, structured plan (Hennessy,

Cultural Awareness Training for Police in the United States 1998). In analyzing learning styles, ST's focus on the realities of a situation. They are fact and detail-oriented with a great capacity for seeing the world as it

really is. Sensors usually like concrete things they can see, touch, and handle with practical experience (Wilkins, 1996). Sensors learn best when given a clear, objective rationale and like giving and receiving critical analysis (Myers, 1980).

In any general police audience, the remaining 15% of police are "F's", or Feeling Types and prefer to use subjective logic when making decision. Feeling Types are usually more conversational, people-oriented officers who prefer to communicate and deal with people in more considerate, tactful, sociable, caring and diplomatic terms.<sup>2</sup>

Both types are very successful anywhere in general police activities, however, the Objective, Thinking Types typically choose areas dealing with their strengths such as S.W.A.T., Motors, Internal Affairs, Homicide, Planning and Research, and Drug Enforcement. Feeling Types may be found more in Media or Community Relations, School Resource, D.A.R.E. and G.R.E.A.T. Knowing this, the challenge is to design a curriculum that appeals to the vast majority, the Pragmatic, Thinking Types. To have the most impact, cultural awareness courses must be logically structured, reality based, and relevant to the job of policing. The officers must know why understanding the changing demographics of their cities is important to their professionalism and the image of the department. The Feeling Types will automatically attach to people issues to the discussions. One of the challenges in constructing courses for police, however, is that most designers of training curriculum in private industry happen to be Intuitive Feelers, just the opposite cognitive style as that of police. That is why it's important to understand when designing courses for police, that the favored cognitive learning style of police be a prime consideration in the process.

The term "cultural awareness" is used indicating the class is structured to give the attendees tools and insights (an awareness) on how to do their jobs better. The author prefers not to use the terms "Cultural Diversity."<sup>1</sup>

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<sup>1</sup> The course authors choose not to use the term "cultural diversity" due to a perceived negative connotation to the term and its use in past law enforcement training. This rationale is based on the history of many cultural diversity courses that proliferated in the mid 1960s' to early 1970s'. Many courses were structured in such a way to afford various minority representatives an opportunity to address rookie trainees or veteran in-service officers. The usual setting was in the form of a panel. These courses often became one way monologues or confrontational dialogues between both minority representatives and attendees in an attempt to induce learning, understanding, and a change of attitude. This was not necessarily the fault of the presenter(s) or attendees themselves, but the construct and methodology of the courses. Such a presentation panel on a subject as value laden as race relations in law enforcement often invoked anger and resentment. Without an opportunity to explore and discuss issues of differences in an adult learning environment including an intellectual exchange of thoughts and ideas, the goals of the courses were often not achieved. The authors felt the term "cultural awareness" was more appropriate and positive in that the course rationale and objective was that of "being aware of other cultural communication patterns will

**Selection of trainers and facilitators;**

We believe that the most effective cultural awareness trainers are members of their own departments. When outside consultants are used, especially those with no law enforcement background, the “buy-in” from the officers can be tenuous at best. The consultants leave and the officers have no continuous reminders for “buy-in”. Once they have their obligatory diversity training, they go back to business as usual. That’s not to say that outside consultants are not beneficial. They can help if they are members of or well versed and experienced in the law enforcement culture and understand the challenges of policing as a profession. Outside training consultants with law enforcement experience and understanding can best fit the role of training the trainers. When we professionally train members of our own departments to teach these critical issues, the importance to the department is emphasized and apparent, both in the delivery of the courses and in officers seeing those involved in the teaching in daily situations. Having departmental instructors tends to continually reinforce the community values for which the department stands.

In selecting trainers, if the department consists of primarily White, male officers, then White male instructors should be involved. We also believe that team teaching should be the norm, preferably with one identifiable minority and/or female officer and one Anglo officer. Team teaching with both Anglo and minority instructors will often serve to refocus participants’ attention on the critical issues of multicultural policing rather than personal agendas.

Instructors should be credible, respected officers who have experience working the street. Instructors should be asked to teach rather soliciting volunteers. One should not assume that all members of visible minorities can, want to, or are even capable of teaching classes in cultural awareness and racial sensitivity. An often-made mistake is to immediately turn to identifiable minority officers as instructors. In doing this, we may be setting them up to fail. The majority of officers are still Anglo and male and when they see a minority instructor who is going to teach a cultural awareness class, they may be very sensitized to hidden agendas even when there may not be any. Officers may use the situation as an opportunity to make a personal statement, placing the presenter on the defensive and attempting to defend the actions of others of his or her race or culture. Instructors must be credible and committed and respected members of the department.

They should be trained in basic principles of teaching and facilitating discussions as well

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help them perform better in their profession.

Cultural Awareness Training for Police in the United States as having street experience and credibility. Teaching cultural awareness can be referred to as “emotion negative” training (Work, 1989) and, as such, is often more demanding on the instructor than any other type of training. The need for competence

in facilitation methodology is perhaps even stronger in these courses than others. Instructors should have basic knowledge of presentation techniques, audience participation techniques, discussion techniques and simulation techniques. The best instructors are identified by others, not necessarily those who volunteer to teach the critical subject. The instructors should be department members either sworn or civilian, who have the respect and credibility of others. These individuals are the ones who will have the most impact as instructors. They should be asked to become involved.

The most challenging part of designing and teaching cultural awareness programs is for the trainers to be able to step outside themselves and their own values, prejudices, wants, and needs. It takes personal insight and emotional intelligence to be able to successfully get the message across without blaming or scolding the attendees. Too often trainers approach these issues with personal agendas, (often not realizing it) wanting an opportunity to aggressively insist on change or force adherence to the trainer's value systems. A trainer must be able to objectively look at the audience and meet their needs, not their personal needs. Trainers should take on the role of a resource guides and facilitator, not assuming that of a subject matter expert.

### **Teaching Techniques - Group Structure and Classroom Structure**

As instructors we are serving as facilitators more than teachers. Our goal is to help officers to pragmatically think about the changes in their community and how they will affect their jobs and the law enforcement profession. The 2000 U.S. census figures reveal there have been some profound changes in the demographics of the country. The continued influx of immigrants fundamentally changes the way we do business and with these changes, we stress attendees re-examine their stereotypes and understand why they may occur. The material presented should be contextually relevant. If training is being provided to officers serving in a patrol function, then activities and instruction should be directed toward the functions of a patrol officer. This allows the audience to make instant connections between his/her work and the material being presented.

The most effective number of students in a class appears to be 30 to 35 attendees. Classrooms should be arranged to enable group discussions. Auditorium or “seats forward” classes set the instructor(s) up as “experts” and great targets for various barbs and rhetorical questions that disrupt. Tables in the room should be set up to accommodate four or five attendees per table. Less than four attendees at each table and more than five allow some participants to drop out of discussions. Group process will happen when

Cultural Awareness Training for Police in the United States people are involved in their own training. The many years of experience and intellect at each table becomes a strong learning tool if facilitated correctly. Officers have a lot of insightful observations and ideas when it involves their jobs. The responsibility to learn the most that they can about changing community

situations becomes theirs. Allowing folks to speak up and discuss issues that affect them and their jobs on the street is critical to these issues. Instructors would do well to trust in the intellect of the groups. They will rise to the occasion with good, solid, discussions and possible solutions.

### **Curriculum Content and Structure**

Recently, law enforcement educators and researchers began to divide sensitivity training for the police into two distinct types: Race-Relations training or sensitivity training and Cultural Awareness models of training. Research has shown that Race Relations models have focused primarily on increasing people's awareness of their own racism and understanding of the structural dynamics of racism, while Cultural Awareness models or intercultural training has tended to emphasize cross cultural understanding and self-awareness (Ungerleider et al, 1995)

#### **Race Relations Models**

Some race-relations model based training courses have several characteristics unique to this style of training:

- Typically having racial and/or ethnic minority trainers.
- Stressing the need to sensitize White, males to minority issues.
- Focusing on past problems and guilt.
- Focusing on "White or dominant privilege"
- Including exercises that can be somewhat demeaning to participants as well as having little real life value.
- Denying that cultural or racial characteristics can be defined.
- Holding up the U.S. value system as flawed.
- Divorcing course content from real lives and activities of police officers on the street.

Race-Relations based courses seem to be less effective than Cultural Awareness models.

#### **Cultural Awareness Models**

Programs deemed to be more effective were those that stressed the changing

Cultural Awareness Training for Police in the United States demographics of our communities and the changes involving the policing profession. Typically, the courses are job related in content and emphasize the placing of the context of the job in the curriculum. Typically, characteristics of these programs are:

- Emphasis on Cultural Awareness rather than “Diversity”.
- Inclusive intercultural approaches, bringing many cultures (including the Euroamerican cultures) to the issues.
- The content of the curriculum and the exercises used were work related with much discussion of current, relevant issues on policing a diverse community.
- Emphasis on the benefits of understanding minority issues and practical skills.
- On-going programs which reflected the values of the department.
- Allowing time for changes to take effect rather than expecting “one-time miracles”.

The content of cultural awareness courses involves demographics and psychographics: how the world is changing and what those changes mean to the profession. Issues involving the aging population, particularly for those sun belt communities facing a large influx of retirees, are discussed. Additionally, content involves dealing with personal value systems and how humans deal with change is part of the curriculum. Also included are discussions on historical perspectives and how people may react to previous experiences with police. It is important to remember that the Civil Rights movements in the 1960s were only a short forty years past and many people, particularly African Americans, still remember the actions by police during the demonstrations in the South. A part of the cultural awareness curriculum involves communication in a cultural context and cultural applications with police. Group discussions, role-plays, pencil tests, videos, lecture, overheads, and PowerPoint presentations are used as media. Multimedia resources are used as those students preferring Sensing learn better through practical experiences while Intuitives learn better through abstract lecture methods (Lawrence, 1982; Myers, 1980). The lecture method is used throughout as it serves to pass on volumes of information and facts, but it is made more effective by using a multitude of media (Wilkins, 1996).

It is also important to understand the power that police represent in their community and how people of other cultures may view that power. The system of justice in the United States is based on English Common Law with individual rights and responsibilities being critical to its success. The vast majority of immigrants are coming from countries whose justice systems do not resemble ours at all. Unlike the U.S., in many countries, society as a whole or the government is the beneficiary of the law, not the individuals in that society. Understanding the context of communication and the role that it plays in human interaction as well as value systems of different cultures will enable law officers to be more effective

Cultural Awareness Training for Police in the United States and more efficient when dealing with the public.

We want to help officers put their jobs back into an understandable perspective. When we work in a disadvantaged part of town on third shift with the same one or two percent of the population of any culture or race that cause society and our communities the most problems, it is relatively easy to be negatively affected.

## **Conclusion**

Communication is a critical part of policing. Research in the United States has shown that 93 percent of police work is one-on-one communication and the ability to communicate with all of the citizens in our communities is critical to successful policing. The more effective courses are those that include discussions of various cultures within communities and how they can best be served. The changing diversity of our communities will challenge us all towards more effective policing. The discussion and implementation of these and other well thought out and pragmatic approaches to teaching will enable trainers to more effectively approach cultural awareness and cultural communications training in the law enforcement profession.

## **Appendices:**

The Law Enforcement Type Sorter® is published by Leadership Inc., of Scottsdale, 7418 E. Helm Drive, Scottsdale, Arizona, U.S. 85260. [sorter@leadershipinc.com](mailto:sorter@leadershipinc.com).

The Myers Briggs Type Instrument® is published by Consulting Psychologists Press, Inc., 3803 E. Bayshore Road, Palo Alto, California U.S. 94303 [www.cpp-db.com](http://www.cpp-db.com).

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**3:30 p.m. – 5:00 p.m.**

**Session V (Concurrent Session)**

***Oversight's Role in Police Training***

Police oversight agencies can play an important role in recommending changes to police training. Often serving as a bridge between the public and law enforcement, police oversight agencies are uniquely positioned to understand the complexity of individual police misconduct complaints and areas of potential training and policy reform. While many civilian oversight agencies recommend changes to police procedures and training, less frequently do civilian oversight agencies partner with law enforcement agencies to design and provide this training. During this workshop, the two panelists will discuss their experiences in designing police training. They will use video excerpts to illustrate police training they have developed and police encounters that provided the impetus for training.

The goal of the workshop is to provide a lively forum where the audience and presenters can exchange ideas about 1) the risks and advantages of involving civilian oversight agencies in police training; 2) topics or areas of expertise civilian oversight agencies can offer; and 3) resources and strategies for designing and developing police training.

Speakers:

- Michael Gennaco, Chief Attorney, Office of Independent Review, Commerce, CA
- Samara Marion, Attorney & Policy Analyst, Office of Citizen Complaints, San Francisco, CA



## Language Access Services for Limited English Proficient (LEP) Persons

The purpose of this order is to establish language access procedures, consistent with federal, state and local law, for San Francisco Police Department (SFPD) members to follow when encountering a limited English proficient (LEP) person. This order also defines the importance of effective and accurate communication between SFPD members and the community they serve. Language barriers can impede such effective and accurate communication in a variety of ways. Language barriers can sometimes inhibit or even prohibit individuals with limited English proficiency from accessing and/or understanding important rights, obligations, and services, or from communicating accurately and efficiently in different situations. Hampered communication with limited English proficient victims, witnesses, suspects, and community members can jeopardize safety and create evidentiary and investigative challenges.

### I. POLICY

It shall be the policy of the San Francisco Police Department to take every reasonable step to ensure timely and accurate communication and access to all individuals regardless of national origin or primary language. When performing law enforcement functions, members shall provide free language assistance to LEP individuals whom they encounter or whenever an LEP person requests language assistance services. The San Francisco Police Department recognizes the importance of effective and accurate communication between its members and the diverse community it serves. It is the policy of this department to inform members of the public that language assistance services are available free of charge to LEP persons and that the Department will provide these services to them as part of the department's community policing and enforcement efforts.

### II. DEFINITIONS

- A. **PRIMARY LANGUAGE:** The language in which an individual is most effectively able to communicate.
- B. **LIMITED ENGLISH PROFICIENCY (LEP) PERSON:** Individuals whose primary language is not English and who have a limited ability to read, write, speak, or understand English.
- C. **INTERPRETATION:** The act of listening to a communication in one language (source language) and orally converting it to another language (target language) while retaining the same meaning.
- D. **TRANSLATION:** The replacement of written text from one language (source language) into an equivalent written text into another language (target language).
- E. **QUALIFIED BILINGUAL MEMBER:** For purposes of this order, SFPD members who identify themselves as "bilingual" must demonstrate, through a formal procedure which has been established by the Department of Human Resources (DHR), competency to communicate in the source language by demonstrating the ability to listen to a communication in one language (source language) and orally convert it to another language (target language) while retaining the same meaning. The Department will provide all members with training in interpreting techniques, roles, and ethics so that they may understand and follow confidentiality and impartiality rules for interpreters as defined by DHR.

- F. **QUALIFIED CIVILIAN INTERPRETER:** A Qualified Civilian Interpreter is an individual who has been certified by the City or other designated qualifying agency. A Qualified Civilian Interpreter may be an employee of another city department or an outside agency contracted to provide language interpretation services to the Department. The Department will contract with outside agencies to provide in person as well as telephonic interpretation services.
- G. **EXIGENT CIRCUMSTANCES:** Exigent circumstances are defined as situations that require deviation from procedures, such as a threat to life, safety, or property, a fleeing suspect, or the potential loss or destruction of evidence. (e.g., physical loss of property, witness or victim.)

### **III. PROCEDURES**

SFPD members are to follow these procedures in all encounters absent exigent circumstances; however, exigent circumstances may require some deviation. In such situations, SFPD members shall use the most reliable, temporary interpreter available. Once the exigency has passed, members are expected to revert to the procedures set forth in this general order.

A. **GENERAL.** The following procedures shall apply to members who encounter LEP individuals while performing law enforcement functions.

B. **IDENTIFICATION OF PRIMARY LANGUAGE.**

1. All SFPD members will be provided a language identification card to aid in the identification of the primary language spoken by the LEP individual.
2. SFPD members should display the language identification card to the LEP person so the person can identify the language they speak prior to calling a qualified bilingual member, contract, or professional interpretation service. The member should then request the appropriate interpreter.
3. If the LEP person does not appear able to read or understand the language identification card, the member should call Department of Emergency Management (DEM/ECD) or the professional interpretation service and advise the service of the situation. With assistance from the language service member, members should attempt to ascertain the LEP individual's language in order to obtain a suitable interpreter.

C. **USE THE SERVICES OF BILINGUAL MEMBERS**

1. Staff Services shall maintain a listing of all SFPD Qualified Bilingual Members. This list will be provided to and kept at the Operations Center.
2. In the event that SFPD Bilingual Members are unavailable, SFPD members may also utilize a Qualified Civilian Interpreter. Contract and professional interpretation associations, or other professional interpreter services include interpretation services offering in-person interpretation, as well as those offering telephonic interpretation. SFPD

officers shall be provided with the appropriate contact information and any department account code information to access such services.

D. ORDER OF PREFERENCE. Members shall provide oral interpretation services to LEP persons they encounter in the following order of preference unless deviations are required to respond to exigent circumstances.

1. Direct Communication by Qualified Bilingual Member: The preferred method of providing services to LEP persons is through the use of a Qualified Bilingual Member.
2. Use of Qualified Civilian Interpreter: When Qualified Bilingual Members are unavailable, members shall use a Qualified Civilian Interpreter or a professional interpreter to provide in person interpretation services.
3. Telephone Interpreter: When qualified interpreters are not available to provide service in person, SFPD members may utilize DEM/ECD or use the language card to access the professional language service provider or Qualified Civilian Interpreter to provide interpretation services by telephone.
4. Officers should take reasonable steps to insure that the qualified interpreter does not know any of the parties.

E. RESTRICTIONS.

1. SFPD members should not use family members, neighbors, friends, volunteers, bystanders or children to interpret for a LEP person unless exigent circumstances exist and a more reliable interpreter is not available, especially for communications involving witnesses, victim and potential suspects, or in investigations, collection of evidence, negotiations or other sensitive situations.
2. If an exigent circumstance requires a member to use family members, neighbors, friends, volunteers, bystanders or children for initial language assistance, the member shall seek the assistance of a Qualified Bilingual Member, Qualified Civilian Interpreter, or other professional interpreter to confirm or supplement the initial translation or interpretation as soon as practical.

F. GENERAL INTERVIEWS: When conducting general interviews, members should seek the assistance of a Qualified Bilingual Member, Qualified Civilian Interpreter, or other professional interpreter, or the language line whenever the member encounters an LEP person who requests an interpreter or is unable to communicate with or is experiencing difficulty communicating with the member.

G. FORMAL INTERVIEW: The accuracy of victim and witness statements is a priority in criminal investigations. Thus, to ensure effective communication and accuracy, either a Qualified Bilingual Member or Qualified Civilian Interpreter shall be used when taking formal statements or conducting any formal interview of a LEP witness and/or victim. Written forms shall be provided to the witness and/or victim in his or her primary language when available. In the case of forms that have not been translated into the LEP person's primary language and

in the case of illiteracy, forms shall be read to the witness and/or victim in his or her primary language by a Qualified Bilingual Member, or Qualified Civilian Interpreter.

## H. INTERROGATIONS

1. The Miranda admonition, and all other written forms shall be provided to the suspect in his or her primary language when available. In the case of forms that have not been translated into the LEP person's primary language and in the case of illiteracy, forms shall be read to the suspect, by the Qualified Bilingual Member or Qualified Civilian Interpreter, in his or her primary language.

## I. PROCEDURES FOR SPECIFIC SCENARIOS

### 1. Custodial Interrogations and Crime Victim Interviews:

- a. Formal crime victim interviews and custodial interrogations of suspects potentially involve statements with evidentiary value, upon which an individual may be impeached in court. As such, accuracy is a priority. Moreover, a failure to protect the rights of LEP individuals during arrests and custodial interrogations presents risks to the integrity of the process. SFPD members must recognize that miscommunication during custodial interrogations may have a substantial impact on the evidence presented in any related criminal prosecution. A Qualified Bilingual Member or Qualified Civilian Interpreter shall be used for any custodial interrogation or taking of a formal statement where the suspect or witness' legal rights could be adversely impacted. The preferred method for interviewing a LEP individual is direct communication. When a Qualified Bilingual Member is not available to directly communicate with a LEP individual a Qualified Civilian Interpreter shall be provided. The following procedures shall be utilized in custodial interrogations:

- 1) Contact a Qualified Bilingual Member or Qualified Civilian Interpreter to appear in person, unless the LEP person consents to the use of an interpreter via telephone or other exigent circumstance(s) exist. SFPD members shall have access to contract interpreters and/or a directory of professional interpreter associations and services. All LEP custodial interrogations shall be taped unless exigent circumstance(s) exist.
- 2) Advice of Miranda admonition and all other written forms and notices shall be provided to both the suspect and witness in his or her primary language when available. In the case of forms that have not been translated into the LEP person's primary language and in the case of illiteracy, forms shall be read to the individual, by the Qualified Bilingual Member or Qualified Civilian Interpreter, in his or her primary language.

### 2. Field Contacts, Enforcement, and Investigations:

- a. Field contacts with LEP persons could generally include such contacts as traffic stops, pedestrian stops, serving warrants and restraining orders, crowd/traffic control and other routine field contacts.

3. Notification of Interpretation Services to LEP Individuals: At the main public entry or lobby of each SFPD Facility, as defined in Administrative Code Section 91.2 (e), signs shall be posted stating that interpreters are available free of charge to LEP individuals.
- J. INCIDENT REPORTS. Whenever an incident report is prepared regarding an incident involving an LEP person, the incident report shall identify the primary language spoken by the LEP individual, the person who provided the interpretation, and the manner in which interpretation services were provided.
- K. TRANSLATED DOCUMENTS. SFPD shall maintain written forms and guidelines for assistance to LEP individuals.
1. Transcribing Tapes and Other Evidence Into English: The Department shall translate tapes, documents, evidence, or documents submitted by LEP individual(s) into English when such evidence is necessary to continue the investigation and/or prosecution of a criminal case or a Departmental administrative investigation.
- L. AIRPORT BUREAU. Airport Bureau members, and other members of the San Francisco Police Department providing services at the Airport, will adhere to department policies. Airport Bureau members and other members of the San Francisco Police Department providing services at the Airport will contact Airport Communications when language assistance is required at the San Francisco International Airport.
- M. COORDINATION WITH DEPARTMENT OF EMERGENCY MANAGEMENT. On a monthly basis the Department shall provide the Department of Emergency Management (DEM/ECD) with a copy of the Department's Bilingual Personnel List.
- N. TRAINING.
1. In an effort to ensure all SFPD members are properly trained in these guidelines, the SFPD will provide periodic training in member awareness of the LEP policies, how to access both in-person and telephone interpreters, and how to work with interpreters. The Department shall conduct such trainings for new recruits, at in-service training and at Roll Call for SFPD members at least every two (2) years. Initial training shall be conducted within 180 days of the Police Commission's adoption of this General Order.
- O. RECORDING AND TRACKING OF LANGUAGE ACCESS EFFORTS: The Deputy Chief of the Administration Bureau will be responsible for, and will direct as necessary, divisions within the Bureau to address translation and interpreter services, develop training, respond to language access concerns/suggestions by staff and the public, review Department progress and coordinate budgetary, procurement and contracting matters related to language access.
1. Language Access Liaison Officer
    - a. The Department shall designate a Language Access Liaison officer. This officer shall prepare quarterly (or more frequently as needed), a written report on LEP matters, through the chain of command, to the Chief of Police.

- b. The Language Access Liaison officer's duties include but are not limited to:
  1. Monitoring compliance with the General Order;
  2. Coordinating language access training at the Academy;
  3. Coordinating interpreter training for qualified bilingual members and employees;
  4. Coordinating telephonic and third party interpreter services as required by this order;
  5. Working with the Department of Emergency Management to establish a system that immediately identifies LEP calls and promptly dispatches language assistance, preferably with a bilingual officer speaking the needed language;
  6. Coordinating as needed meetings with the Office of Citizen Complaints and community groups to discuss and resolve language access complaints;
  7. Overseeing the LEP data collection as detailed below; (this will require implementation of RMS); and
  8. Preparing a biannual report for the Police Commission addressing the Department's language access efforts.
2. Each year, the Department shall collect the information required by San Francisco Administrative Code sec. 91.9(b)(1-14). In addition, the Department shall collect LEP data as to all calls for service, contacts and investigations that require an incident report.
3. In a yearly report to the Police Commission, the Department shall provide data concerning 1) the number of calls for service, contacts and investigations involving LEP persons where an incident report was required; 2) the manner in which interpretation services were provided; 3) any complaints concerning language access which have been forwarded by the Office of Citizens Complaints; and 4) the Department's resolution to any language access complaints. This report shall be a public document that is posted on the Police Department and Police Commission's website and provided to the Office of Citizen Complaints in advance of its presentation to the Police Commission.

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Reference:

DGO 2.04, Citizen Complaints Against Officer



## **Providing Language Access Services for Limited English Proficient (LEP) Individuals**

The San Francisco Police Department recognizes the importance of effective and accurate communication between its members and the diverse community it serves. This bulletin identifies situations when language assistance to limited English proficient (LEP) persons is required. It also outlines how to use Language Line Services when a qualified bilingual officer or qualified civilian interpreter is not available. Nothing in this policy prohibits members from using their communication skills or other available resources to gather information necessary to protect public safety, establish control of a scene, identify the nature of an issue brought to their attention, or provide basic information to the public.

Department General Order 5.20 "Language Access Services for Limited English Proficient Persons," requires members to provide free language assistance to LEP individuals they encounter or when an LEP person requests language assistance. LEP persons do not speak English as their primary language and have a limited ability to read, write, speak or understand English.

Language barriers between LEP persons and law enforcement can jeopardize safety, thwart investigations, and prevent LEP individuals from understanding important rights and obligations. A member's failure to provide language access can jeopardize the accuracy of a LEP person's statement and its admissibility in court.

### **COMMON INDICATORS THAT LANGUAGE ASSISTANCE IS NECESSARY:**

- The individual asks for an interpreter or translator.
- The individual switches from English into another language or mixes English with another language while speaking.
- The individual uses words that suggest a request for language assistance (i.e. "You speak Spanish?" or "Cantonese officer?").
- The call taker at dispatch used Language Line Services (or bilingual staff) to obtain information from the 911 caller.
- The individual speaks in incomplete or fragmented sentences and additionally uses English words incorrectly, relies upon incorrect verb tenses or speaks in the present tense even when needing to describe past or future events.
- The individual's response to open-ended questions indicates no understanding or a limited ability to understand the question or to communicate in English (i.e. the individual answers "yes or no" to questions that require an explanation.)
- The individual's facial or body gestures indicate the individual is having difficulty understanding or communicating in English.
- The individual responds physically to simple verbal commands (i.e. hand me your driver's license); however any of the aforementioned common indicators are also present.

## **ADDITIONAL FACTORS THAT MAY HINDER EFFECTIVE COMMUNICATION WITH AN LEP PERSON:**

- An LEP person may read, write, speak, or understand some English, but not proficiently.
- An LEP person may speak and understand English sufficient for a casual conversation but needs language assistance when speaking with an officer.
- Unfamiliar or stressful situations can affect language ability in individuals who are otherwise proficient in English.
- LEP persons may state or act as if they understand more English than they actually do. Cultural beliefs, deference, politeness, or unfamiliarity with SFPD's language access policy may prevent an LEP person from requesting language assistance.
- Someone may appear to speak one language, but may actually speak another. For example, Spanish may not be the primary language for some people from Central and South America. Someone appearing African-American may be from Africa, the Caribbean, Europe, or elsewhere and not speak English well.

## **IF A QUALIFIED BILINGUAL OFFICER OR CIVILIAN INTERPRETER IS NOT AVAILABLE, IMMEDIATELY CALL THE LANGUAGE LINE**

Pursuant to DGO 5.20, unless exigent circumstances exist, members shall provide language services to LEP persons in the following order of preference:

1. Qualified Bilingual Member
2. Qualified Civilian Interpreter
3. Telephone Interpreter

If a Qualified Bilingual Member or a Qualified Civilian Interpreter is **not available** or cannot respond to your location in a **reasonable amount of time**, **immediately call 1-800-880-1994** for a Language Line interpreter. This is a new dedicated phone number for SFPD members. Give the Language Line representative the following information:

1. Our Client ID which is **501644**
2. The language needed for interpretation.
3. Your Personal User ID which is your star number.
4. CAD Number
5. District Name or Unit Name

## **DOMESTIC VIOLENCE, SEXUAL ASSAULT & CHILD ABUSE**

- Perpetrators may attempt to control LEP victims or the information provided to the police by taking advantage of their victim's inability to speak English. Using an interpreter ensures that statements from LEP victims, witnesses and suspects are accurate and detailed.
- Members are reminded that except in exigent circumstances, family members, neighbors, friends, volunteers, bystanders and/or children are NOT to be used as interpreters.
- Civilian members shall use the Language Line to advise LEP victims/witnesses if there will be any delay in a sworn member responding to take an incident report.

## **EXIGENT CIRCUMSTANCES**

Exigent circumstances are situations that require deviation from procedures, such as threats to life, safety, or property, a fleeing suspect, or the potential loss or destruction of evidence.

- During exigent circumstances, members shall use the most reliable, temporary interpreter available.
- DGO 5.20 requires that once the exigency has passed, members are expected to confirm or supplement the initial interpretation with a qualified bilingual member, qualified civilian interpreter or language line interpreter.

## **INCIDENT REPORT**

- Include (1) the primary language spoken by any LEP victim, witness or suspect, (2) the manner in which interpretation services were provided, and (3) the name of the person who interpreted.
- Document any deviation from DGO 5.20 standard procedures.

## **DIGITALLY RECORD LEP STATEMENTS**

Pursuant to DGO 5.20, unless exigent circumstances exist:

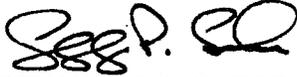
- Members are required to digitally record all custodial interrogations of LEP suspects.
- LEP witness interviews should be recorded during criminal investigations.
- LEP victim interviews should be recorded during criminal investigations.

## **DEAF OR HARD OF HEARING PERSONS**

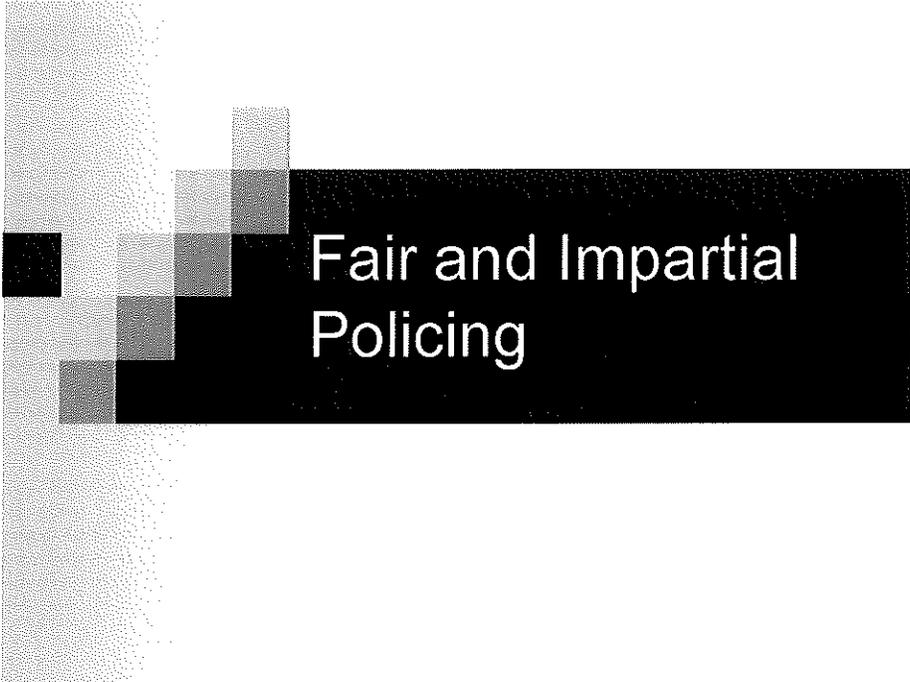
Sign interpreters are available through International Effectiveness Center (IEC) at 800-292-9246. Members needing assistance should refer to SFPD's Pocket Guide, "Communication with Deaf and Hard of Hearing People" and Department Bulletin 12-236 which outlines how to request a sign language interpreter.

## **SAN FRANCISCO INTERNATIONAL AIRPORT**

Members will contact Airport Communications when language assistance is required at the San Francisco International Airport.

  
GREGORY P. SUHR  
Chief of Police





# Fair and Impartial Policing

## The Instructor's Guide

**Submitted To:**

U.S. Department of Justice, Office of Community Oriented Policing Services  
145 N Street NE  
Washington DC 20530

**Submitted By:**

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and

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## Introduction

Fair and impartial behavior is the hallmark of policing in a democratic society. Without the demonstration of fundamental fairness and transparent impartiality, police risk not only the trust and confidence of the communities they serve, but also the loss of the values that underlie a democracy. The protection of freedoms—privacy, speech and assembly, religious practice, and self-governance, declared as “inalienable rights” by the Founding Fathers, places a great burden on the police. As Goldstein (1977) explains, “under a system of government in which so high a value is placed on individual freedom, an extraordinarily heavy responsibility falls on those who, for the limited purpose of helping to maintain that society, are authorized to interfere in the lives of citizens and use force.”

Fairness and impartiality:

- ✦ In action, equate to effective policing.
- ✦ Allow officers to establish and nurture the trust of victims and witnesses who provide essential evidence in crime-solving.
- ✦ Empower police to allow the “facts” to lead to the identification and arrest of the offender.
- ✦ Must guide police action as it is a core aspect of professional policing.

Most agencies across the country assume they are providing effective training to promote fair and impartial policing based on their use of traditional diversity training (i.e., conveying to officers how to effectively interact with people of varying races, ethnicities, traditions) and professional traffic stop training. While these topics are necessary, they are not sufficient. Education and training efforts need to address:

- ✦ The importance of fair and impartial policing
- ✦ How unconscious or implicit biases can impact on perceptions and actions
- ✦ The strategies and skills necessary to act *without allowing* implicit biases to influence behavior.

Such training is one important component of a comprehensive agency program to promote fair and impartial policing. A comprehensive program also includes assessments and reform in other areas, such as policy, recruitment and hiring, supervision and accountability, leadership, and outreach to diverse communities (Fridell, 2008).

## The Fair and Impartial Policing Training Project

Under a cooperative agreement with the U.S. Department of Justice, Office of Community Oriented Policing Services (COPS), the University of South Florida (USF) and Circle Solutions, Inc. (Circle) have developed three seminal curricula, for law enforcement officers and educators, based on the science of human bias. The ***Fair and Impartial Policing Training Project*** consists of three training programs developed with COPS support; the programs are for:

- ✦ Recruit Academy/Patrol Officers
- ✦ First-Line Supervisors
- ✦ Law Enforcement Trainers<sup>1</sup>

These three training programs fill a significant gap in resources for agencies that are attempting to address the national problem of biased policing (including, but not limited to, *racially* biased policing). These curricula are based on the social psychological research on human biases, from which we can conclude that even the best law enforcement officers may manifest bias because they are *human*, and even the best agencies will have biased policing because they *hire humans* to do the work.

While some of the bias in policing is caused by intentional discrimination against people of color and other groups, the research points to another mechanism producing biased behavior. Social psychologists have shown that “implicit” or “unconscious” bias can impact what people perceive and do, even in people who consciously hold non-prejudiced attitudes.

The project greatly benefited from the expertise of a distinguished national Curriculum Design Team (CDT), comprised of social psychologists, experts in the area of racially based policing, police executives, first-line supervisors, officers, and community stakeholders. The CDT provided advice for the conceptual framework of the Recruit Academy/Patrol Officers’ and the First-Line Supervisors’ curricula and reviewed drafts of the two curricula.

All three training programs have been pilot tested with the target audiences (recruits/patrol officers, first line supervisors, and law enforcement trainers) in multiple and diverse training environments, including large municipal and state criminal justice training academies. The evaluations were very positive and provided constructive input for improvement. All three curricula were revised during the pilot period, incorporating the feedback of training participants,

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<sup>1</sup> The Training-of-Trainers sessions teaches trainers to implement the recruit academy/patrol officers’ and supervisors’ curricula in their own agencies/academies. A fourth curriculum, not produced under this COPS cooperative agreement, has been designed for command-level staff or command-level staff and community stakeholders. See [www.fairandimpartialpolicing.com](http://www.fairandimpartialpolicing.com).

experienced law enforcement trainers/curriculum designers who observed the trainings, and the training team that implemented the curricula.

## **Purpose of the Instructor's Guide**

The purpose of this guide is to serve as a resource for instructors who are implementing the *Fair and Impartial Policing* curricula. The Instructor's Guide provides foundational information on:

- ✚ The implications of implicit bias on police behavior and an overview of the current research addressing implicit bias
- ✚ Adult learning theory and the basic principles of transformational learning—an experiential adult learning theory that emphasizes creating and using opportunities for self reflection as the means to influence both knowledge and behavior change
- ✚ Creating safe and effective learning environments to address sensitive issues
- ✚ Methods/strategies instructors can use to address each topic/issue within the curricula, including a review of facilitation skills and principles

The Instructor's Guide also provides an overview of the curricula and specific advice and resources to assist instructors as they plan and implement these training programs.

## **Who should use this Guide?**

This guide will assist:

- ✚ Law enforcement trainers and academy instructors as they implement these newly-developed curricula.
- ✚ Law enforcement academy/training directors as they revise existing recruit academy or in-service curricula and education/training strategies to address biased policing
- ✚ Law enforcement curriculum developers as they infuse the principles of fair and impartial policing throughout recruit academy or in-service training.<sup>2</sup>

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<sup>2</sup> While these training programs were developed and pilot tested as “stand-alone” courses, the curriculum design team recognizes that the *infusion* of the fair and impartial policing concepts throughout the training that law enforcement personnel experience during their careers is optimal. The Fair and Impartial Policing training team recognizes that the process of infusing these

## **Understanding Implicit Bias**

Over the past decade, police executives and practitioners, researchers, and community leaders and stakeholders have engaged in a national discussion about policing and bias; biases based on race and ethnicity have received the most attention. Much of the national discussion on racially biased policing has pointed to racist officers as the cause. While we do not downplay the importance and challenge of addressing this source of racially biased policing, we believe that the attention to this source of bias has been at the expense of acknowledging other sources of police racial bias and sometimes detrimental to reform efforts.

Resident stakeholder accusations of “widespread racism” among police have inevitably led to defensive responses on the part of police. Department leaders who have listened to the discussion and been told that “racial profiling” results from widespread racism on the part of police are disinclined to acknowledge a problem and therefore disinclined to initiate reforms. Line officers who have heard the “racist police” characterization of the problem deny its existence and their involvement in racially biased policing.

The vast majority of police personnel are well-meaning individuals who are dedicated to serving all citizens with fairness and dignity. Despite good intentions, however, their behaviors may still manifest biased policing or give rise to the perceptions of it. It is likely that many of these officers, like humans in every profession, are not fully cognizant of the extent to which race/ethnicity (and other factors, such as gender, sexual preference, socio-economic status, religion) impact their decision making or fully cognizant of the behaviors that may give rise to citizen perceptions of bias.

### **All People, Even Well-Intentioned People, Have Biases**

Human beings have biases. Supporting the view—that even well-meaning people might be biased—is a growing research literature on “unconscious” or “implicit” bias. Social psychologists point to the “implicit system” of our brain that is designed to be “reactive rather than reasoned.” This area of the brain was designed for, and indeed specializes in, quick generalizations, not subtle distinctions. It produces mental shortcuts that can be very valuable for facilitating human thinking and producing human reactions. Researchers have found that these associations or mental “shortcuts” include “automatic associations between social groups and concepts” and one of these is the automatic or implicit association between minorities and crime. Considerable research has identified

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concepts throughout existing training programs is challenging and requires the commitment of academy directors and curriculum designers.

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this implicit bias linking minorities and crime even in people who test as “non prejudiced” and are otherwise “consciously tolerant.”

This association, as research over six decades has shown, impacts on both perceptions and behavior.<sup>3</sup> The research also indicates that people who are aware of their implicit biases can reduce or eliminate their impact on behavior (Dovidio, et al., 2000). Additionally, results from a recently published study indicated that police training can reduce the impact of unconscious bias on behavior (Correll et al., 2007).

Implicit bias might lead the line officer to automatically perceive crime in the making when she observes two young Hispanic males driving in an all-Caucasian neighborhood. It may manifest among agency command staff who decide (without crime-relevant evidence) that the forthcoming gathering of African-American college students bodes trouble, whereas the forthcoming gathering of white undergraduates does not. Moving beyond racial/ethnic biases, implicit bias might lead an officer to be consistently “over vigilant” with males and low income individuals and “under-vigilant” with female subjects and/or people of means, because he associates crime and violence with only men and low income individuals.

A broader conceptualization of biased policing—one that acknowledges the existence of human biases—is not only more accurate in terms of conveying how biased behavior is produced, but also can reduce police defensiveness. Line personnel and supervisors can accept the fact that they have human biases. Police leaders can come together with their stakeholders for purposes of prevention and remediation around the facts that:

- ✚ Even the best police officers, because they *are* human, might engage in biased policing, and
- ✚ Even the best police agencies, because they *hire* humans, will have biased decisions made by their personnel.

While training cannot easily undo the implicit associations that took a lifetime to develop, the social psychologists have shown that, with information and motivation, people can implement controlled (unbiased) behavioral responses that override automatic (bias-promoting) associations. The implication is that law enforcement departments need to provide training that makes personnel aware of their unconscious biases so that they are able and motivated to activate controlled responses to counteract them.

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<sup>3</sup>Allport, 1954; Correll, et al., 2002;; Duncan, 1976; Fiske, 2010; Sagar and Schofeld, 1980

## **“You’ve Got To Be Carefully Taught”**

To paraphrase Oscar Hammerstein II, “you’ve got to be taught to be unafraid of people whose eyes are oddly made, or people whose skin is a different shade...you’ve got to be carefully taught.”<sup>4</sup>

Training programs addressing biased policing are inherently sensitive and can be enormously polarizing endeavors. By their very nature, these issues are difficult for most individuals to discuss and they require the highest skill level for facilitation and instruction. Trainees, who are required to attend “cultural diversity” or “racial profiling” training, may do one or more of the following:

- ↓ Question the value or necessity of the training
- ↓ See the training as accusatory
- ↓ Be defensive and reluctant to actively participate in the training
- ↓ Assume that the training will only restate already established knowledge about the needs and traditions of various racial and ethnic communities.

The ***Fair and Impartial Policing*** curricula reflect a new, science-based approach to understanding human bias. The curricula address, not just racial/ethnic bias, but biases based on other factors, such as gender, sexual orientation, religion, socio-economic status and so forth. These newly-developed curricula are founded on the following fundamental principles:

- ↓ All people, even well-intentioned people, have biases
- ↓ Having biases is normal to human functioning
- ↓ Biases are often implicit or unconscious, thus influencing choices and actions without conscious thinking or decision-making
- ↓ Officers can learn skills to not allow their normal biases to control their behavior, to increase their own safety, and to continually ensure effective and just police practice
- ↓ Supervisors can learn skills to identify biased behavior in their direct reports and take corrective actions when they detect biased policing
- ↓ Fair and impartial policing is the hallmark of policing in a democratic society. It is essential to establishing and maintaining the trust and respect of community members and promotes the legitimacy of police in society.

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<sup>4</sup> South Pacific (1949). “You’ve Got to Be Carefully Taught,” Music by Richard Rodgers; Lyrics by Oscar Hammerstein II.

## Curriculum Design and Presentation

The *Fair and Impartial Policing* curricula were developed and are presented as **audience-specific** curricula. Both the recruit academy/patrol officers' and the first-line supervisors' curricula consist of three modules:

- ✦ Module 1: Understanding Human Bias
- ✦ Module 2: The Impact of Biased Policing on Community Members and the Department
- ✦ Module 3: Skills for Fair, Impartial, and Effective Policing

The first two modules of these curricula are very similar in the recruit/patrol and first-line supervisor versions—merely customized in language and exercises for the target populations. The third module of each curriculum teaches the specific skills needed by that audience.

The Recruit Academy/Patrol Officers' curriculum consists of:

- ✦ ***Module One: Understanding Human Bias***  
This module introduces the purpose and goals of the training, engages recruits in a discussion about how fair and impartial policing produces effective policing, describes the current research addressing unconscious or implicit bias, and allows recruits to experience/recognize implicit biases through a series of interactive discussions, role plays, and case studies. The module describes the research on how individuals can address and/or counteract their implicit biases; this sets the stage for the skills introduced in Module 3.
- ✦ ***Module Two: The Impact of Biased Policing on Community Members and the Department***  
This module explores the impact of bias on individuals, the community and the department. This module uses testimonials and case scenarios to evoke an understanding of the personal and organizational impact of biased policing.
- ✦ ***Module 3: Skills for Fair, Impartial and Effective Policing***  
This module introduces the recruit to tactical and analytical skills to support fair and impartial policing. The module employs both role-play and small group exercises to develop specific skills. Many of the case scenarios are based on real-life incidents and engage recruits in reflecting on how their own biases may influence their "actions" during the case scenario.

The First-Line Supervisors' curriculum consists of:

- ✦ ***Module 1: Understanding Human Bias***  
This module introduces first-line supervisors to the purpose and goals of the training and engages trainees in a discussion of the role of first-line supervisors as mentors, role models, authorities on departmental policy and procedures, and disciplinarians. It describes the current research addressing implicit bias and how individuals can reduce and/or counteract their human biases.
- ✦ ***Module 2: The Impact of Biased Policing on Community Members and the Department***  
This module explores the impact of bias on individuals, the community and the department. This module uses testimonials and case scenarios to evoke an understanding of the personal and organizational impact of biased policing.
- ✦ ***Module 3: Supervising for Fair, Impartial, and Effective Policing***  
This module discusses the role of first-line supervisors in guiding their officers to practice fair, impartial and effective policing. The module uses a problem-based approach allowing instructors and participants to critically examine a series of real-life case scenarios and develop strategies that supervisors can implement to: (1) inform and mentor their officers in the principles of fair and impartial policing, (2) identify biased policing in their subordinates, (3) take corrective actions when they detect biased policing, and, (4) assess their own behaviors and decisions in terms of their potential for bias

### **Curriculum Format**

Both curricula are presented in a standard training format. Each module begins with an overview of:

- ✦ The summary and rationale for the module content
- ✦ Time required/suggested
- ✦ Measurable performance objectives
- ✦ Audio-visual equipment needed
- ✦ Training materials needed
- ✦ Training room setup
- ✦ Comments to the instructor that include reminders

Below is a sample overview page.

## Fair and Impartial Policing

### Module 2: The Impact of Biased Policing on Community Members and the Department

**Instructor:** Name of Instructor/Trainer

**Time:** 30 minutes

**Summary and Rationale:**

The purpose of this module is to discuss how biased policing affects the department and the community. It provides an opportunity for recruits to hear, first-hand, from individuals—including sworn officers—who have been the subject of bias, including biased policing. This module also discusses the nexus between fair and impartial policing and the legitimacy of police in a society.

**Performance Objectives:**

At the completion of this module, trainees will be able to:

- Reflect upon and articulate the impact biased policing has on community members.
- Reflect upon and articulate the impact of biased policing on their law enforcement organizations.
- Reflect upon and articulate the impact that biased policing may have on the willingness of community members to cooperate with law enforcement officers.
- Understand how fair and impartial policing is fundamental to the legitimacy of police in society.

**Equipment:**

- Laptop with internal DVD drive
- Projector and screen

**Materials/Resources:**

- Testimonials from agency personnel or community members who have been subjects of police bias
- California POST video, "Racial Profiling: Issues and Impact." (This training video is only available to California law enforcement agencies and academies.)
- Participants' Manuals
- Trainers' Guide

**Room Setup:** The optimal setup is a "U" shaped configuration or a large semi-circle configuration to allow training participants to see each other throughout the training session. However, if the recruit class is large, a standard classroom configuration may be used.

**Comments:** The most powerful training tool of this module is the testimonial(s) from citizens, officers (including individuals from the class), and leadership from the law enforcement agency/academy who perceive they have been subjected to police bias. Instructors could also arrange for individuals to speak about other bias experiences that did not involve police, for instance, experiences involving bias manifested by retail establishment, landlords, etc. This personal commentary can have a lasting impact on trainees. It is important that instructors carefully consider and select the speakers they will engage for this session. If a class member is selected, s/he should be one who has garnered the respect of his/her fellow classmates.

Police professionals, from the law enforcement agency, can be particularly powerful and effective voices. Instructors are encouraged to identify speakers who can speak, not only to racial/ethnic bias, but to other potential biases, such as those based on gender, age, socio-economic status, religious affiliation and/or sexual orientation.

There are several alternatives to presenting “live” testimonials in class. The instructors could show videos of testimonials. Video resources include a training video produced by the California Police Officers’ Standards and Training (POST). Per the California POST, this video is only available for use by law enforcement agencies and academies in the State of California. Alternatively, instructors may wish to create their own training video by filming [with the written consent of the individual(s) being filmed] the testimonials provided at a training session that can be shown in later training sessions. Alternatively, instructors may go to: [www.fairandimpartialpolicing.com](http://www.fairandimpartialpolicing.com) for sample video testimonials.

Another alternative to “live” testimonials, is the presentation and discussion of testimonials contained in written works. We reference such resources in the curriculum.

Lesson plans, for each module, are divided into two columns. The left column provides the teaching content; the right column cues the instructor with the appropriate training tools—slides, case studies, and activities.

A Trainers’ Resource document includes case studies, instructions for interactive activities, and a topical bibliography. Power Point slides are included in a separate electronic file.

### **Presentation of the Curricula**

The presentation of these curricula is intended to be highly interactive, requiring recruits and supervisors to actively engage in self-reflective and skill-building exercises. Based on the principles of transformational learning, the *Fair and Impartial Policing Training Program* will challenge participants to approach the training with an open mind; be prepared to engage in a range of activities, exercises, and problem-solving scenarios designed to encourage reflective thinking; and to engage in vibrant, albeit, difficult discussions.

Similarly, the curricula challenge instructors to think creatively about using a range of training tools, resources, and techniques that will be most effective in fully engaging their trainees. Instructors are encouraged to continually seek new tools, resources, and strategies to create an engaging, thought-provoking yet safe learning environment. However, in order for these curricula to effectively produce the intended learning objectives, we **strongly advise** instructors to:

- ✦ Consistently deliver the recommended script delineated in the left-hand columns of the lesson plans. This is critical to protect instructors from liability and to ensure the highest quality of training.
- ✦ Not deviate from the written lesson plans, particularly the language that describes the research on implicit bias. This is critical to the accurate presentation of the scientific findings and their implications for law enforcement officers and their agencies. New research studies addressing implicit bias will most likely continue to contribute to our understanding of human bias. Instructors may incorporate any new studies, appropriate for the curricula’s learning objectives, into their lesson plans. See

[www.fairandimpartialpolicing.com](http://www.fairandimpartialpolicing.com) for information about on-going research addressing implicit bias and policing.

- ✦ Be careful not to imply more/broader implications from the research findings than are discussed in the curricula.
- ✦ Be careful when debriefing case scenarios to ensure that the focus remains on the teaching points. Trainees may attempt to move the discussions to police tactics or the legal issues underlying the case scenarios; if allowed, this will negate the central purpose of the exercises—to examine how human biases can impact perceptions and behavior.

### **The Fair Use Provision: Brief Summary of Requirements**

The *Fair and Impartial Policing Training* curricula use a number of video resources to emphasize learning objectives. Both commercial films and videos available on YouTube are used in the training. Consequently, it is essential that instructors understand the “fair use provisions” of copyright law. Below is a brief summary of the requirements for compliance with the fair use provisions of Section 107 of the Copyright Act of 1976.

#### **Fair and Impartial Policing Program The Fair Use Provision: Brief Summary of Requirements<sup>5</sup>**

The purpose of the Fair Use exemption is to allow students, scholars/teachers, and critics to reference a copyrighted work in their own scholarship, teaching, and critiques without fear of litigation. The Fair Use exception permits the use of portions of copyrighted works without the copyright owner's permission, but only under very limited circumstances. (The Fair Use Provision is addressed in Section 107 of the Copyright Act of 1976; Fair Use should be examined on a case by case basis.)

With regard to the media/video clips utilized in the *Fair and Impartial Policing Training Program*, there are certain requirements by which trainers must abide in order to stay within the Fair Use exemption and avoid copyright infringement. These are as follows:

1. Regarding the use of movie clips (e.g., “Money Train,” “Crash):  
Instructors must use legally obtained DVDs, such as that purchased from a legitimate retailer by the trainer or the trainer's agency. (It doesn't matter who purchased or rented the film, so long as it was legally obtained.)
  - a. The “fair use” exemption is granted for face-to-face teaching activities only. (This means that the trainer/instructor must be present with the trainees.)
  - b. During this face-to-face training, the Trainers must use the legally obtained DVD—cuing it to the appropriate scene(s) for viewing during the training session.

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<sup>5</sup> In addition to fully complying with the above recommendations, instructors are advised to consult with their legal counsel to ensure that they are conducting training in full compliance with the provisions of the Copyright Act of 1976.

- c. Any attempt to embed clips from these two movies within the power point presentation or any creation of illicit copies or compilation DVD copies will violate copyright.
- d. Any attempt to embed clips from these two movies onto an agency website or web-based course will be a violation of copyright.
- e. **Bottom Line:** This means that no license from the copyright holder is required when a teacher/instructor at a public school or nonprofit educational institution uses a lawfully purchased or rented copy of a movie in classroom instruction.

2. Regarding use of clips on the Internet (e.g., pictures of homeless, Susan Boyle): Instructors must have an Internet connection in the classroom. S/he must input the URLs into a web browser (e.g., Internet Explorer, Firefox) to show the appropriate YouTube videos (e.g., Susan Boyle and Gary Jules' pictures of the homeless).

- a. As above, the "fair use" exemption is granted for "face-to-face" teaching activities only. (Again, this means that the trainer/instructor must be present with the trainees.)
- b. Any attempt to embed these YouTube videos into the power point presentation without prior permission from the copyright holder will violate copyright.
- c. Any attempt to embed these YouTube videos into an agency website or web-based course will be a violation of copyright.
- d. **Bottom Line:** YouTube videos are not free of copyright restrictions, but viewing these videos by inputting the appropriate URLs into a web browser, via a local Internet connection, for "face-to-face" teaching use will not violate copyright.

## Instructor Requirements

The successful implementation of these curricula requires highly respected, experienced and skilled instructors who:

- ↓ Accept that racially biased policing exists and that fair and impartial policing equals effective policing
- ↓ Feel competent and confident in their ability to facilitate sensitive discussions, being able to draw on a variety of strategies and methods for ensuring a reflective and respectful learning environment
- ↓ Have a solid understanding of how adults learn and adult learning theory, including the problem-based learning approach<sup>6</sup> and the principles/goals of transformational learning

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<sup>6</sup> See the following section on adult learning for a brief overview of the problem-based learning approach.

- ✚ Are able to create an inclusive and safe environment in which sensitive discussions and exchanges can take place
- ✚ Are willing to explore creative and, perhaps, non-traditional tools and resources to actively engage recruits and supervisors in their own learning and self-reflection.

## Adult Learning Theory

This section of the manual serves as a brief summary of adult learning theory. While academy instructors may be well-versed in these theories, this section provides an opportunity to reinforce existing knowledge and expand the understanding of the principles of transformational learning and its relevance to the *Fair and Impartial Policing* curriculum design.

### Best Practices in Professional Development

Many of the adult learning theories have their origins in the professional development literature aimed at improving the ability of teachers and educators in colleges and universities to effectively translate their knowledge to their students. Speck's (1996) synthesis of best practices in professional development and sustained learning is very relevant to the design and implementation of this curriculum. In particular, Speck notes the following:

- ✚ Adults will commit to learning when the goals and objectives are considered realistic and important to them. Application in the real world is important and relevant to the adult learner's personal and professional needs.
- ✚ Adults want to be the origin of their own learning and will resist learning activities they believe are an attack on their competence.
- ✚ Adult learners need to see that the training topics and their day-to-day activities are related and relevant.
- ✚ Adult learners need direct, concrete experiences in which they apply the learning in real work.
- ✚ Adult learning is "ego involved." Professional development must be structured to provide support from peers and to reduce the fear of judgment during learning.
- ✚ Adults need to receive feedback on how they are doing and the results of their efforts. Opportunities must be built into professional development activities that allow the learner to practice the learning and receive structured, helpful feedback.
- ✚ Adults need to participate in small-group activities during the learning to move them beyond understanding to application and synthesis. Small-group activities provide an opportunity to share, reflect, and generalize their learning experiences.

- ↓ Adult learners come to learning with a wide range of previous experiences, knowledge, self-direction, interests, and competencies. This diversity must be accommodated in planning the training program and activities.

### **Transformational Learning in Adult Education**

These curricula are challenging for both the trainees and their instructors. In order to be effective, the curricula require participants to engage in honest reflection, synthesis, and discussion of sensitive and potentially polarizing issues. As such, it is helpful for instructors to consider the principles of transformational learning as they prepare to implement the *Fair and Impartial Policing* curricula.

Transformational learning is a process that facilitates reflection through group discussion, with the goal of independent thinking (Mezirow, 2000). The process begins with a particular dilemma (e.g., biased policing), which sets the process of transformative learning in motion (Merriam, 2004). This process can begin at the start of a training session by providing scenarios that the officer/learner faces on a daily basis (e.g., a traffic stop involving a driver who is a racial/ethnic minority). By providing learners with examples of both inappropriate and appropriate responses in a given scenario, training participants will be able to engage in self-examination and reflection about how they may behave versus how they should behave. The self-reflection process "is often accompanied by feelings/responses of fear, anger, guilt or shame" (Merriam, 2004). Allowing ample time and opportunity for discussion of these feelings/responses and resolution for managing the identified responses is important.

Merriam (2004) further breaks down self-reflection into four categories:

- ↓ **Critical reflection** is an essential piece of transformational learning, however, "having an experience is not enough to effect a transformation"; self-reflection must also take place (p. 62).
- ↓ **Content reflection** occurs when a person is engaged in thinking about an actual experience involving biased policing.
- ↓ **Process reflection** is when a person is engaged in thinking about how to handle a particular situation/scenario where there is a risk of biased policing.
- ↓ **Premise reflection** involves the examination of "long-held, socially constructed assumptions, beliefs, and values" about experiences involving bias or biased policing itself.

Each of these four types of reflection should be incorporated into training curricula—through problem-solving exercises, role-playing and group discussions

that allow for reflection and rational discourse. Rational discourse allows a learner's new knowledge and understandings to be discussed in a group setting. This is particularly effective when each participant sets aside preconceptions and personal concerns in order to formulate and evaluate their own thoughts (Merriam, 2004). Incorporating modeling and role-playing into group discussions and rational discourse also helps officers and supervisors make connections with their previous life experiences (Merriam, 2005) and reinforces the content of the training. This increases the likelihood that the new knowledge and skills will transfer to authentic work settings (Rautalinko & Lisper, 2004). Rautalinko and Lisper (2004) found this to be true in a relatively short, 16-hour training on communication skills, which brought about behavioral change.

### **Problem-Based Learning**

Problem-based learning is used by law enforcement and other professional trainers to engage adult learners. Problem-based learning (PBL) is focused, experiential learning that asks training participants to resolve real world problems. Through authentic case studies (based on actual experiences), the PBL technique supports active learning. Trainees act as problem-solvers, dissecting approaches and solutions to a presented set of circumstances; instructors serve as coaches and colleagues in problem-solving, creating a learning environment that supports open questioning and inquiry.

These Fair and Impartial Policing curricula apply a number of PBL techniques, including "buzz groups" (in which trainees work with partners to address a particular issue or problem), in class exercises, and the use of the "ill-structured problem." The ill-structured problem, unlike a typical case scenario that contains a clear set of expected outcomes, has four central elements:

- ✚ It should present a "real-life" situation. This allows the problem to be relevant and allows the trainee to understand how the theoretical concepts of the training are reflected in practical, real-life applications.
- ✚ It should have a number of possible solutions. This is particularly important in law enforcement training. Situations/issues faced by law enforcement officers are often complex; solutions are not always obvious, and multiple skills and strategies may be necessary to address the problem. Thus, the ill-structured problem presents many learning opportunities within the context of the exercise.
- ✚ It should ask the question—"who owns the problem?" The more stakeholders who are involved in the problem, the more trainees need to develop skills and strategies to engage the stakeholders in finding solutions to the problem
- ✚ It should ask—"who is affected by the problem?" Trainers should attempt to craft the ill-structured problem to reach as wide a target/application as possible. This will allow trainees to explore a wider search for solutions to the problem.

When preparing to use PBL techniques, instructors may wish to use the following checklist to ensure that they have appropriate and sufficient learning resources and have created a learning environment that will be conducive to effective problem-solving.

### Problem-Based Learning Checklist

Have I:

- ✓ Carefully selected relevant and compelling case scenarios that will further the training sessions' goals and meet the learning needs of trainees?
- ✓ Developed the case scenarios to include both the human dimensions and the social context of the problem?
- ✓ Selected or created other resources that are necessary for trainees to effectively address the case scenario problem?
- ✓ Gathered information about prior experiences of trainees and their learning expectations which may affect their learning?
- ✓ Adequately explained the role of the trainees as well as the instructor in PBL?
- ✓ Described how the group will make decisions during the problem-solving process?
- ✓ Helped trainees present their ideas and concerns in way that will foster learning for the entire group?
- ✓ Helped trainees elicit and identify significant facts and generate ideas and solutions?
- ✓ Encouraged trainees to share what they already know?
- ✓ Invited reflection on what has been learned?
- ✓ Helped trainees apply what they have learned to their jobs?
- ✓ Created a learning environment where trainees feel they can take risks?
- ✓ Helped trainees to bring closure to the case scenarios in a timely fashion?

### Understanding Learning Styles

Theories addressing learning styles or “profiles” provide valuable insight into how individuals are motivated to learn and provide a context for the design of instructional methods and techniques. In particular, Kolb (1984) describes four learning styles: diverging, assimilating, converging, and accommodating. Descriptions of these styles are as follows:

- ✦ **Diverging (feeling and watching).** These people are able to look at things from different perspectives. They are sensitive. They prefer to watch rather than do, tending to gather information and using imagination to solve problems. They are best at viewing concrete situations from several different viewpoints. Kolb called this style “diverging” because these people perform better in situations that

require idea-generation, for example, brainstorming. People with a diverging learning style have broad cultural interests and like to gather information. They are interested in people, tend to be imaginative and emotional, and tend to be strong in the arts. People with the diverging style prefer to work in groups, to listen with an open mind and to receive personal feedback.

- ✦ **Assimilating (watching and thinking).** The assimilating learning preference is for a concise, logical approach. Ideas and concepts are more important than people. These people require a good clear explanation rather than practical opportunity. They excel at understanding wide-ranging information and organizing it in a clear logical format. People with an assimilating learning style are less focused on people and more interested in ideas and abstract concepts. People with this style are more attracted to logically sound theories than approaches based on practical value. In formal learning situations, people with this style prefer readings, lectures, exploring analytical models, and having time to think things through.
- ✦ **Converging (doing and thinking).** People with a converging learning style can solve problems and will use their learning to find solutions to practical issues. They prefer technical tasks and are less concerned with people and interpersonal aspects. People with a converging learning style are best at finding practical uses for ideas and theories. They can solve problems and make decisions by finding solutions to questions and problems. People with a converging learning style are more attracted to technical tasks and problems than social or interpersonal issues. People with a converging style like to experiment with new ideas, to simulate, and to work with practical applications.
- ✦ **Accommodating (doing and feeling).** The accommodating learning style is “hands-on” and relies on intuition rather than logic. These people use other people’s analysis and prefer to take a practical, experiential approach. They are attracted to new challenges and experiences and to carrying out plans. They commonly act on “gut” instinct rather than logical analysis. People with an accommodating learning style will tend to rely on others for information, rather than carry out their own analysis. This learning style is prevalent and useful in roles requiring action and initiative. People with an accommodating learning style prefer to work in teams to complete tasks. They set targets and actively work in the field trying different ways to achieve an objective.

As with any behavioral model, this is a guide to learning styles, rather than a predictive model of learning. However, most adult learners clearly exhibit strong preferences for a given learning style. The ability to use or “switch between”

different styles is not one that instructors should assume comes easily or naturally to many people.

The activities, exercises, and instructional methods described within the *Fair and Impartial Policing* curricula have been designed to respond to the various learning style preferences of recruits and supervisors. As instructors get to know their audiences, activities and exercises can be modified in order to respond to the preferences that your group indicates.

## **Instructional Methods and Techniques**

The following sections provide an overview of instructional methods and techniques to further adult learning (Hewitt, 1995).

### **Employing Motivational Techniques**

The learning climate that is established at the beginning of the training can be one of the most effective tools for motivating adult learners. A climate that both motivates participants to learn and fosters active involvement is characterized by the following qualities:

- ↓ Openness
- ↓ Mutual trust
- ↓ Mutual respect
- ↓ Mutual concern
- ↓ Support/challenge/excitement

Instructors have a particular challenge when trainees are **required** to attend the *Fair and Impartial Policing* training. As one highly experienced "racial profiling" instructor has noted, "facing an audience that is somewhere between defensive and hostile can be a formidable challenge!" Resentment and defensiveness on the part of trainees can undermine a productive learning environment. Thus, creative motivational techniques are essential to ensure that trainees are not just ready, but are eager to learn. The following have been adapted from numerous adult learning experts:

- ↓ **Action:** Clearly identify the professional needs and benefits that the training will satisfy. **Motivator:** What is in it for the trainee? What are the professional benefits that ensue from this training?
- ↓ **Action:** Organize the learning around life situations, not subjects. **Motivator:** Adults are attracted to information if learning is life-centered. How will this training on fair and impartial policing help officers and supervisors become more effective in their profession?

- ↓ **Action:** Encourage mutual inquiry. Encourage questions, participatory activities and dialogues, and facilitate choices. **Motivator:** Adult learners are self-directed learners and building analytical skills continually fosters self-reflection and learning.
- ↓ **Action:** Acknowledge the wealth of experience the recruits and supervisors already bring to their jobs and to this training. **Motivator:** Adults learn by experience and are encouraged by the analysis and inclusion of their experience in their learning.
- ↓ **Action:** Recognize, encourage and approve of trainees' contributions. **Motivator:** Adult learners bring their own knowledge and experience to all training and acknowledging valuable experience is key to integrating the new knowledge and skills into the existing knowledge and skills.
- ↓ **Action:** Facilitate networking by trainees. Design activities that increase socialization by participants. **Motivator:** Continuing the discussion about fair and impartial policing outside the "classroom setting" is critical to ongoing learning and understanding varying perspectives of the issues.
- ↓ **Action:** Help recruits get a sense of the "big" picture. **Motivator:** How does fair and impartial policing benefit the individual officer, the department, and the community the police serve?
- ↓ **Action:** Exhibit enthusiasm and acknowledge the importance and value of this training. **Motivator:** Adults need to see and hear that the training is one that is respected and valued by others in their profession and in the community-at-large.

### Engaging Trainees in Goal Setting

Goal setting refers to open dialogue in the beginning of the training session to negotiate such things as ground rules, expectations of each other and desired outcomes of the training. Adult learners are not only aware of what their learning needs are, but come to training expecting that these needs can and will be met. Engaging in goal setting allows instructors to emphasize to trainees that they are responsible for their own learning; that they are accountable to their peers for facilitating the learning process; and that they, along with the instructor, bring important knowledge, skills and experiences which will benefit all training participants.

## Creating Inclusive Training Environments

Establishing an inclusive and effective climate in the training room to promote and encourage discussion and sharing begins long before the opportunity for those discussions even arises. It starts at the beginning of the training day and, according to Adams, et al. (1997), includes addressing the following issues: safety, comfort, tone, and space.

- ✦ **Safety.** Establishing a safe environment in which trainees can discuss ideas, share feelings and experiences, and challenge themselves and each other to reevaluate opinions and beliefs is critical in creating a positive climate in the training room. When thinking about creating a safe environment, it is first important to recognize that safety is relative to someone's perception and involves respect for different cultural styles of expression and communication. It is important not to confuse safety with comfort however, since discomfort is an important indicator of someone's "learning edge." As Adams and Griffin note, trainees and trainers have comfort zones, learning edges and triggers, which affect how individuals react to information, activities, as well as other person's perspectives.
- ✦ **Comfort.** Tending to issues of comfort in the training is often referred to as "housekeeping." This is a very simple task that should not be dismissed; tending to comfort further emphasizes to trainees the instructor's desire to create the most positive learning environment for them.
- ✦ **Tone.** Creating a training environment that is both serious and light works well. Incorporating activities that include humor and playfulness is valuable. Plan events that anticipate when participants need a break or change of focus.
- ✦ **Space.** There are many aspects of the physical environment that affect learning (e.g. lighting, room temperature, acoustics, distracting noises). The room set-up is important for creating an environment that is inclusive and promotes discussion. When training in rooms with movable chairs and tables, utilizing configurations such as circles, semi-circles, conference style and angling, encourages participants to talk with each other. These types of arrangements also invite all participants to be active in the class.

Individuals are in their comfort zones when discussing topics or participating in activities with which they are familiar or have a substantial amount of knowledge. When inside a comfort zone, trainees are not challenged and may not be learning anything new.

When a discussion or activity is focused on new information or skills, or when a trainee's own understanding/information is being challenged, trainees begin to move out of their comfort or "on to its edge." If moved too far outside that comfort zone, consciously or unconsciously, trainees may withdraw or resist the new information. When on the edge of their comfort zone or on a "learning edge," trainees are more likely to expand understanding, take in a new perspective, and stretch their awareness. Being on the learning edge can be signaled by feelings of annoyance, anger, anxiety, surprise, confusion or defensiveness. These reactions are all signs that the trainee's perspective is being challenged. For an instructor, the key is to recognize when trainees are on a learning edge and then to encourage them to recognize this, acknowledge the discomfort that is being experienced, and use that discomfort to learn new concepts. The instructor creates a "safe" training environment, which is not synonymous with creating a "comfortable" environment in which persons may not be motivated to learn.

Instructors implementing the *Fair and Impartial Policing* curricula might explain the concepts of "comfort zones" and "learning edge" at the beginning of the training session, thus creating a training environment in which recruits know that one of the goals of the training is to encourage learning by going beyond their expected comfort zone.

Some "ground rules" for discussion and participation may be helpful. These include:

- ↓ Set your own boundaries for sharing
- ↓ Speak from experience and avoid generalizing
- ↓ Respect confidentiality
- ↓ Keep personal information shared in the group "in the group"
- ↓ Share the "air time"
- ↓ Listen respectfully to different perspectives
- ↓ Use "I" statements

### **Training Philosophy and Structure**

Some law enforcement training academies intentionally create recruit training environments to reflect the quasi-military structure of traditional policing. While the "stress academy" approach is effective in producing the necessary discipline and respect for rank and command essential to policing, some aspects of the "stress academy" philosophy and structure can create obstacles to the effective implementation of the *Fair and Impartial Policing (FIP)* curricula. For example, a regimented training environment can stifle open discussion and reflection, particularly about bias issues. Academies with such regimentation might consider "relaxing" some of the military-style protocol during the FIP courses to highlight the fact that "this course is different" and to encourage openness and honest reflection. Similarly, openness and honest reflection may be thwarted if

this training is observed by academy/agency staff, especially superiors of the trainees. If there are important reasons to have observers attend the training, instructors should try to keep the number of observers to a minimum and ask observers to be as unobtrusive as possible.

## The Instructor as Facilitator

### Facilitation Tasks of the Trainer

The trainer must assume different facilitation tasks depending on the needs of the trainees and the purpose of the discussion. Strong facilitation skills are critical for the successful implementation of the *Fair and Impartial Policing* curricula. Of particular relevance to the role of facilitation are the following that are described by Adams, et al. (1997):

- ✦ **Giving Information.** This involves providing factual information in the form of statistics or descriptions of current events in order to address misconceptions or to fill a gap in information to support a particular position.
- ✦ **Conceptualizing.** Sometimes feelings overwhelm and cause trainees to shut down or a discussion to lose its focus. Conceptualizing involves the introduction of a conceptual model in order to help participants understand their feelings in a broader theoretical context.
- ✦ **Reflecting.** Reflection can be an excellent tool for helping participants understand the impact of a statement and to identify the underlying assumptions. It involves a simple strategy of repeating what someone says.
- ✦ **Using Silence.** Differentiating between silence that indicates, "I am thinking about what you said," and silence that indicates, "I'm bored by what you said." One way to use silence as a training technique is to ask trainees to write down their thoughts on a particularly controversial topic and immediately turn to the person next to them to share their thoughts.
- ✦ **Monitoring/Redistributing.** Monitoring the discussion process is one way in which the instructor assesses which trainees are involved in discussions, which are not, and what, if anything, should be done to change the process. "Redistributing" methods are strategies that a trainer uses to draw more people into the discussion.

- ✦ **Questioning.** Questioning is used to challenge assumptions, solicit factual information and/or redirect discussions. It is a strategy that can encourage trainees to examine their own assumptions in a non-threatening way.
- ✦ **Challenging.** A difficult role to assume is that of “challenging.” Trainees should be directly challenged when something they said personally or professionally attacks another participant or when something that is said is clearly inaccurate.
- ✦ **Accepting the Expression of Feelings.** While all persons respond differently, at times discussions around controversial issues can cause participants to express feelings of anger, confusion or frustration. This can cause discomfort for the person expressing these feelings, the other participants and even the trainer. As the facilitator, instructors must be able to accept and respond to the expression of honest feelings as they occur during the training.
- ✦ **Addressing Conflict.** Whenever topics are discussed that involve personal beliefs and opinions, conflict can arise. As the facilitator, it is important to allow trainees to challenge ideas and behaviors, without personally attacking individuals or groups. The goal is to encourage the expression of conflicting ideas. One of the best ways to ensure a “productive” conflict is to lay a foundation in the beginning of the training for the expression of ideas and beliefs in a non-threatening manner.

## Summary

The *Fair and Impartial Policing* curricula are intentionally designed to be challenging for both trainees and their instructors. However, the challenge is calibrated by the opportunity, for both trainees and their instructors, to better understand their human implicit biases and to empower them to act fairly, impartially, and thus effectively and justly—in the finest traditions of police in a democratic society.

## FAIR AND IMPARTIAL POLICING TRAINING: INSTRUCTOR'S GUIDE

### TOPICAL BIBLIOGRAPHY

The **Fair and Impartial Policing (FIP) Training Program** is based on the extensive body of social-psychological research addressing human bias. Thus, the two training curricula (for Recruit Academy/Patrol Officers and First-Line Supervisors) reference a number of research studies addressing the science of human bias.

The **FIP Training Program** uses adult learning principles, including transformational learning and problem-based learning methods to fully engage trainees in their own learning.

This topical bibliography provides trainers with the citations to adult learning literature and the science of human bias research referenced in the **Instructor's Guide**. Topical bibliographies for the recruit academy/patrol officers' and supervisors' curricula are included in the document associated with each curriculum called "Trainers' Resources." An annotated bibliography of key research articles/books may also be found at [www.fairandimpartialpolicing.com](http://www.fairandimpartialpolicing.com).

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# **Recruit/Patrol Officer Curriculum**

## **Module 1: Understanding Human Bias**

**Instructor:** Name of Instructor/Trainer

**Time:** 2.5 Hours

### **Summary and Rationale:**

The purpose of this module is to lay the foundations of this curriculum. It introduces line officers to the training program's fundamental principles:

- ↓ All people, even well-intentioned people, have biases
- ↓ Having biases is normal to human functioning
- ↓ Biases are often unconscious or "implicit," thus influencing choices and actions without conscious thinking or decision-making
- ↓ Policing based on biases can be unsafe, ineffective and unjust.

The module introduces the concept of implicit bias and demonstrates how implicit biases can impact the perception and behavior of officers. The module, through a series of interactive exercises, allows officers to experience how implicit bias works and to discuss how implicit bias can impact on their own perceptions and actions.

### **Performance/Learning Objectives:**

At the completion of this module, officers will be able to:

- Understand biases are normal and that all people, even well-intentioned people, have biases
- Understand how unconscious or implicit bias works in the human mind
- Describe the impact of bias on officers' perceptions and behavior

### **Equipment:**

- Laptop with internal DVD drive
- Projector and screen
- 3 x 5 cards
- Gun for man/woman with a gun role play

**Materials:**

- Participants' Manuals
- Trainers' Resource Materials
- Susan Boyle video
- "Money Train" video
- "Mad World" video
- "Crash" video

**Role Players:** Two women of any race, two men of color. Two additional role players to portray police officers. These may be any combination of male/female and race/ethnicity.

**Room Setup:** The optimal setup is a "U" shaped configuration or a large semi-circle configuration to allow training participants to see each other throughout the training session. However, if the class is large, a standard classroom configuration may be used.

**Comments:** The information presented in this module will likely be new to the trainees and the instructor should take time to explain that this training session has been designed to incorporate the current research on implicit bias. This training is not the usual or expected cultural diversity or racially-biased policing training that they may expect. In addition, this training is highly interactive—using perhaps unexpected training methods and tools. Participants should be told to leave their pre-conceived notions at the door, relax and be prepared for active participation.



### The Premise and “Roadmap” to the Training Session

This training program is most likely unlike any other training you have received on the topic of biased policing.

We begin with the premise—based on scientific research—that all people, even well-intentioned people, have biases. That is, our starting assumption is that you are well-intentioned people who want to be fair and impartial in your work as police officers.

We will discuss various biases, such as those based on race, gender, socio-economic status, and sexual orientation.

We will explore what social psychology has taught us about how human biases affect our perceptions and behavior and impedes the ability of officers to practice fair, impartial, and effective policing.

Understanding the science of implicit bias allows us to recognize our own *unconscious* biases and to take *conscious* actions to override our “natural” (sometimes biased) responses.

This training is fundamentally about helping you to be the fair, impartial and effective professionals you want to be.

*All slides for this training program should have the logo of the local law enforcement agency and/or the law enforcement training academy. Sample PowerPoint slides are included within this training curriculum. Instructors may modify these sample slides to meet their individual needs.*

*Ask participants to introduce themselves; ask them to tell the class something about themselves that others may not know (e.g., family, hobbies).*

*Introduce participants to the participants’ manual.*

Fair and impartial officers are more likely to:

- \* Be effective at solving crimes and handling disorder problems
- \* Stay safe and go home at the end of the shift.
- \* Enhance/promote trust on the part of the people they serve

The goal of this training is to ensure that you will police—not based on your human biases—but rather based on relevant facts and circumstances.

You need to review facts and evidence impartially and fairly in order to be effective at solving crimes, handling disorder problems, and assessing whether you and others are in danger.

We also know that fairness and impartiality allows officers to build and sustain public trust.

When you do your job well, the community sees the police as the legitimate authority. Thus fairness and impartiality not only produce effective police practices, but are essential for maintaining our legitimacy and living up to the values of the profession.

Thus, the goals of this training session are to have you:

- Recognize your own human/implicit biases
- Understand how implicit biases can affect your perceptions and behavior
- Understand how biased policing negatively impacts community members and the department
- Develop skills and tactics to reduce the influence of biases on police practice and allow you to be effective and safe police professionals.

***Display Slide #2: Fair and Impartial Police Officers are More Likely to...***

### **Fair and Impartial Police Officers are More Likely To...**

- Be effective at solving crimes and handling disorder problems
- Stay safe and go home at the end of the shift
- Enhance/promote trust on the part of the people they serve

***Display Slide #3: Goals of the Training***

### **Goals of the Training**

- Recognize your own human biases
- Understand how implicit biases can affect your perceptions and behavior
- Understand how biased policing impacts community members and the department
- Develop skills and tactics to reduce the influence of bias on police practice and allow you to be effective and safe police professionals

## **What to Expect from this Training Session**

Any discussion focusing on bias, race and policing is difficult, raising sensitive yet critically important issues that will affect our ability to be effective police professionals. This training program has been designed to examine these difficult issues from a new perspective—a perspective based on the science of human bias.

Through this training, we will explore our own conscious and unconscious biases, examine how those biases can impact our perceptions and behavior.

Today, as we explore the science of human bias and its implications for policing, we are going to ask you to:

- Leave your preconceived notions about “bias” training at the door—our approach is very different from traditional training in this arena.
- Think and reflect about what it means to be an effective police officer.
- Recognize the life experiences and expertise that you bring to this room. Sharing your knowledge and experiences will help all of us learn.
- Participate in the discussions, case studies and exercises. Your participation will enhance both your learning and that of your colleagues here today.

## ***Display Slides #4-#7: During this Training***

### **During this Training...**

Leave your preconceived notions about “bias” training at the door—our approach is different from traditional training....

### **During this Training...**

Think about what it means to be an effective officer.

### **During this Training...**

Share your expertise...you bring rich experiences and expertise to the discussions.

### **This Training.....**

Requires active participation in all of the discussions, case studies and exercises.

## Module 1, Lesson 2: Understanding Human Bias

CONTENT	INSTRUCTOR NOTES/REFERENCE
<p><b>The Basics of Human Bias</b></p> <p>Let's take a look at this video. As you watch this, think about the judges' and audience's reactions to Susan Boyle; think about your reaction when you first saw it. We are going to show the entire segment including the judges' comments at the end.</p> <p><b>Discussion/Debrief:</b></p> <ul style="list-style-type: none"> <li>➤ Why were people surprised when she began to sing? What was it about her that led us, the judges, and the audience to think that she was not going to be a good performer?</li> <li>➤ Was the immediate reaction of the audience and the judges' justified?</li> </ul>	<p><b>Display Slide #8: Understanding Human Bias</b></p>  <p><i>Instructor plays the video of Susan Boyle's first performance on "Britain's Got Talent." Find it at <a href="http://www.youtube.com">www.youtube.com</a>. (See the Fair Use Provision: Brief Summary of Recommendations in Trainer Resources and the Instructors' Guide). Show the video starting where she walks onto the stage and through the end to include the comments by the judges' panel. Follow with a discussion/debrief.</i></p> <p><b>Display Slide #9: Susan Boyle</b></p> <ul style="list-style-type: none"> <li>■ <b>Susan Boyle – Britain's Got Talent</b></li> </ul> 

What does Susan Boyle's video tell us about human bias? It demonstrates the fundamental concepts of human bias and some of the fundamental lessons of this training:

- Bias is a normal human attribute; everyone, even well-intentioned people, are biased
- Biases are often unconscious or "implicit"
- Implicit biases are sometimes incompatible with our conscious attitudes
- Implicit biases can influence our actions
- Understanding how implicit bias can affect perception and behavior is the first step toward developing our skills to "override" our implicit biases.

So let's take a deeper look at what we just experienced with Susan Boyle and what it says about the thinking process and implicit bias. In particular,

- Whom are we most likely to pre-judge?
- What determines the characteristics we attribute to them?
- Do we know when we are pre-judging people?

Humans tend to prejudge other people on sight. We attribute characteristics to them based on appearance and behavior.

We prejudged Susan Boyle on sight – made conclusions about her ability to sing based on her appearance/behaviors on stage.

### **Display Slide #10: Fundamental Concepts of Human Bias**

#### **Fundamental Concepts of Human Bias**

- Bias is a normal human attribute—even *well-intentioned* people have biases
- Biases are often unconscious or "implicit"
- Implicit biases are sometimes incompatible with our conscious attitudes
- Implicit biases can influence our actions
- Understanding how implicit bias can affect our perceptions and behavior is the first step to "override" implicit bias

### **Display Slide #11: Understanding Implicit Bias**

#### **Understanding Implicit Bias**

- Whom we are most likely to pre-judge?
- What determines the characteristics we assign to them?
- Whether we know when we are prejudging people?

Whom are we most likely to pre-judge in this manner? We are more likely to prejudge the people we don't know.

Because we don't know the person, because this person is what scientists call an "ambiguous stimuli"—we are inclined to "fill in" what we don't know about the person.

What determines the characteristics we assign to them? What do we use to "fill in" this person?

We fill in this person's blank slate with group stereotypes.

Stereotypes, while they have a negative connotation in our society, are not inherently bad; they are generalizations—often based at least in part on facts. Stereotyping is one of the many ways we organize all the information that we must process every day.

What stereotypes might people attribute to these people?

*Note to instructors: The first two bullets on the next slide will come up with separate clicks as the trainer asks/answers the questions.*

### **Display Slide #12: Understanding Implicit Bias—Answers**

#### **To Understand Implicit Bias—Answers**

- Whom do we pre judge?
  - We prejudge "ambiguous stimuli"
- What determines the characteristics we attribute to them?
  - Group stereotypes/biases

*Instructors will click through the pictures of individuals and ask the question at left.*

### **Display Slides #13-15: Pictures of individuals that may prompt stereotypes**





We will return to the important point about stereotypes being based, at least in part, on facts.

The downside of stereotyping is that it does not recognize individuality, and policing **MUST** recognize individuality in order to be effective, safe, and just.

Do we know when we are prejudging and stereotyping people? The short answer is "not always." Prejudging is one of the mental processes that **can and does** occur outside of our conscious awareness.

***Display Slide #16: To Understand Implicit Bias:***

**To Understand Implicit Bias:**

- Whom do we pre judge?
  - We prejudge "ambiguous stimuli"
- What determines the characteristics we attribute to them?
  - Group stereotypes/biases
- Do we know when we are doing this?
  - Not always.

### **Bases on Which People May be Stereotyped and Treated Differentially**

When talking about bias in policing, many refer only to biases or stereotypes based on race, ethnicity or nationality. But these are not the only bases on which people stereotype. They comprise just one subset.

What are *other* bases on which people are stereotyped that could lead to differential behavior on the part of police as well as others in our society?

There are bases—other than race/ethnicity—on which people are stereotyped that could lead to differential behavior on the part of society members, including police. You listed a number of these including:

- Income
- English language abilities
- Gender
- Age
- Religious affiliation
- Profession
- Sexual orientation, identity

Now we are going to conduct a role play exercise.

#### **Role Play: Woman/Man with a Gun**

[After role play and discussion]

This scenario, should make us consider:

- What types of judgments we make based on our immediate perceptions of people's physical characteristics and other factors.
- How, when we fill in the blank slate of an "ambiguous stimuli" with "stereotypes," we can make wrong decisions.

*Click once to produce the question at the top of the slide. Have students generate answers and then click again to produce the list on the slide.*

### **Display Slide #17: Bases on Which People May Be Stereotyped and Treated Differentially**

#### **Bases on Which People May Be Stereotyped and Treated Differentially**

- Income
- English language abilities
- Gender
- Age
- Religious affiliation
- Profession
- Sexual orientation, identity
- etc.

**Note to Instructors:** *This may be an appropriate time to take a 15 minute break to set up the role play.*

*Instructor implements "Woman/Man with a Gun" role play. Refer to instructions, including discussion questions and then, when completed, proceed at left.*

This role play exercise brings home the point that police behavior based on stereotypes can be detrimental—in this case, detrimental to officer safety.

### The “Blink” Response

Malcolm Gladwell in his bestselling book “Blink” is basically talking about implicit biases. He refers to our snap judgments about people and other things as “thinking without thinking.” In his book, he gives many examples of how the blink response—our “thinking without thinking”—can be helpful to humans, but it also can be fallible. Our “thinking without thinking” is not a reliable source of information to guide policing decisions.

Not frisking a female when we have information that she is armed, is an example of how relying on our blink responses can make us unsafe as police professionals.

A key lesson of this training is to recognize the “blink response” in us and replace it with objective judgments based on the particular facts we face.

### Display Slide #18: Key Point

#### Key Point of Role Play

Policing based on stereotypes is unsafe.

***Note to Instructors:** Instructors may need to review Malcolm Gladwell’s text prior to referencing it. Also, instructors might become familiar with other texts that describe the “thinking without thinking” concepts. See [www.fairandimpartialpolicing.com](http://www.fairandimpartialpolicing.com)*

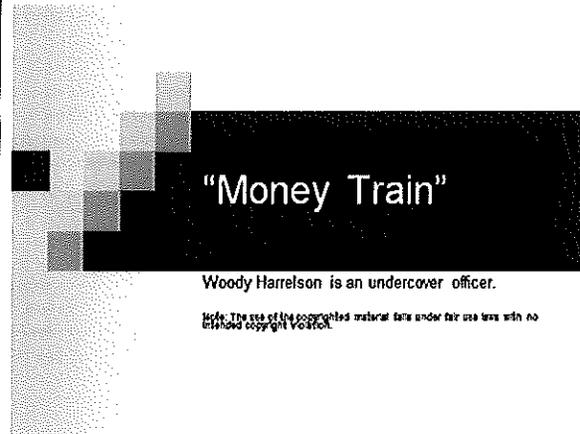
### Display Slide #19: Key Points of the “Blink” Response

#### Key Points of the “Blink” Response

- Recognize the “blink” response”
- Replace it with objective (bias free) judgments

Let's take a look at this scene from the film, "Money Train." You'll see Woody Harrelson who is playing an undercover officer.

### **Display Slide #20: Money Train**



**Note to Instructors:** *In compliance with copyright laws, the opening screen of this multimedia presentation must indicate that the use of the copyrighted material falls under fair use laws with no intended copyright violation. Proper credits and citations must always be included.*

*The Trainer Resources and the Instructors' Guide provide information on the fair use provision and information on the precautions instructors should take when using copyrighted video.*

*The instructor shows the clip from "Money Train" that portrays a scene on a subway where an officer witnesses a man being pick-pocketed by another man. (Scene Selection #14, "Dipped.") The officer intercedes and points out to the victim that he has just been victimized. During the conversation, the officer realizes that he has been victimized as well—by the elderly woman who bumped into him in the train. While he saw her, he did not think that she was devious; however, she employed the same method of pick-pocketing as the man.*

This scene demonstrates that when we don't know an individual, we assign a group characteristic to him/her. The officer did not know the elderly woman, so he assigned a group characteristic to her—"she is not a criminal, she is not a risk."

Do we know when this is happening? Often our biases are impacting us below consciousness. These are "unconscious" or "implicit" biases.

How can we deal with our biases? Recognizing our biases allows us to override them—to engage in unbiased behavior.

You will deal, day in and day out, with an array of crime and disorder problems and interact with a wide range of community members from many cultures and circumstances.

Let's take a look at all-too-familiar images that we find on the streets of our nation's cities.

As you watch the following video, write down the various thoughts that come to mind—or write down what you think would be the general public's responses to the set of images.

### **Display Slide #21: Stereotyping and Human Bias**

#### **Stereotyping and Human Bias**

- When we don't know an individual, we assign a group characteristic to them
- Often we do not know when we are impacted by biases (they can be unconscious or "implicit" biases)
- Recognizing our biases allows us to override them—to engage in unbiased behavior.

**Note to Instructors:** Instructors should pass out an index card to each of the trainees.

The video is posted on YouTube: *Mad World Video—Gary Jules Homeless People* (by Fender 1990).

[www.youtube.com/watch?v=CrPDVtxyiBk](http://www.youtube.com/watch?v=CrPDVtxyiBk)

Play approximately 60 seconds of photos without sound. Alternatively, instructors can create a video with still photos of homeless individuals. Play without sound.

### **Show Video in Slide #22: Mad World Video—Gary Jules**

#### **Mad World Video – Gary Jules**



At the conclusion of the video, instructor collects the cards.

<p>What you just experienced is like a study conducted by Princeton University Professor Susan Fiske.</p> <p>She used an MRI scanner to observe the brain activity in subjects when they saw pictures.</p> <p>She reports that, generally, when people see pictures of humans, a certain part of the brain lights up. She has shown many subjects varied pictures of human beings and almost always that certain part of the brain lights up in the picture. It is the “this is a human being” MRI picture. Clearly this is not consciously activated; it occurs automatically.</p>	<p><i>Read some of the responses on the index cards. Common/relevant descriptors: lazy, drunk, disgusting, mentally ill.</i></p> <p><i>Instructors should read the anonymous responses of the trainees without commenting since the responses, on their own, should be very powerful reflections of the biases existing across society.</i></p> <p><i>Instructors may wish to record the responses on newsprint or a white board so that trainees can both hear and see the responses</i></p> <p><i>The goal of this exercise is to elicit a discussion about biases <b>not based on race/ethnicity</b>. A video of homeless people is used here to highlight biases based on socio-economic status. Instructors are encouraged to identify and use other resources and examples that will engage trainees in candid discussions about potential bias based on economic status and engage trainees in a discussion of how society/officers may perceive and treat people of low socio-economic status (SES), even those who are not homeless. Discussion might also address biases associated with the disabled or mentally-ill.</i></p>
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There is one exception. When the pictures are of the homeless, this part of the brain does not light up. That is, the brain does not register that these are human beings; instead the brain sees these people as “non human.” The brain shows activity consistent with reactions of disgust and avoidance. This response occurs automatically.

**Discussion Questions:**

How do people in our society react to homeless people?

How might some officers—impacted by these same biases—treat the homeless person versus the person who is not homeless?

How might officers treat other individuals who are/appear poor versus individuals who are/appear wealthy?

This exercise also helps us to think about how we, as officers, and society, in general, may treat people of low socio-economic status; or more broadly, how our biases may impact our behaviors toward people who are not “like us.”

Our profession affords us the opportunity to deal with a wide range of groups of people. As police officers, we need to be aware how our unconscious biases can lead to unfair, unjust, and ineffective policing.

We will return to these points later in this training. However, the key point we want to make here is that policing based on stereotypes (biases) is UNJUST.

**Possible Answers:**

- Avoidance of the homeless person
- Not making eye contact or looking away from the homeless person

**Possible answers:**

- Treat them with less respect
- Deal with them harshly
- Assume they are criminals
- Find their concerns or complaints less credible or worthy of attention

**Display Slide #23: Key Point**



**Key Point:**

Policing based on stereotypes (biases) is unjust.

## The Race-Crime Association

We have discussed some of the basics of implicit bias. Humans fill in “ambiguous stimuli” with group stereotypes. Often we don’t know this is happening and yet it can impact on our perceptions and behavior.

We will turn now to a specific subset of implicit biases: the race-crime implicit bias. We will look at how we link people of color to crime.

There are a number of scientific studies that have explored these issues.

## The “Shove” Study

First, let’s take a look at a study in which the subjects watched a video of two people interacting. The discussion of the two individuals being observed in the video became heated and one of the two gave the other an “ambiguous shove.” By ambiguous, I mean that the shove wasn’t clearly aggressive and yet wasn’t clearly “playing around” either. The subjects were then asked to rate the observed individuals’ behaviors in terms of their level of aggressiveness and violence.

Some of the subjects saw an African American give the shove; others saw a Caucasian individual give the shove. Importantly, the Black and Caucasian actors had practiced many times to ensure that their shoves were identical. The researchers also made sure that other aspects of the individuals were the same, including dress, expression, and so forth.

**Note to Instructors:** Instructors may switch here. If a social psychologist or academic researcher is part of the training team, that person should teach the following sections addressing the scientific studies.

## Display Slide #24: The Race-Crime Association Studies



**Note to Instructors:** The “Study,” “Results,” and “Replicated” bullets will appear with separate clicks.

Click once to show the “Study” bullet.

## Display Slide #25: The “Shove” Study



### The “Shove” Study

- **Study:** How did people interpret the shove by African Americans versus the shove by Whites?
- **Result:** The “shove” was perceived as more threatening when performed by an African American (Duncan, 1976).
- **Replicated** and showed this was true for both White and non-White subjects (Sager and Schofield, 1980).

How do you think the subjects interpreted the shove by the African American versus the shove by the Caucasian?

The researchers found that the subjects were likely to label the shove as more aggressive, more violent, when it was performed by an African American than when the same act was performed by a Caucasian.

This was shown to be true for both White and Black subjects. We'll return to this point that even people who hold *conscious* non-prejudiced attitudes can be impacted by implicit biases.

This study provides support for what researchers call the Black-crime association.

The "Shove" study indicated that people are inclined to think African Americans are more aggressive.

### The Visual Perception Study

Another study, conducted by Jennifer Eberhardt of Stanford University and her colleagues, also tested the existence of the Black-crime association.

During the first phase of the study, the subjects sat passively in front of a computer screen. They were "primed" with Black male faces, White male faces or no faces. That is, one-third of the subjects saw flashing Black male faces, one-third saw flashing White male faces, and one-third—the control group—saw no faces (they saw only flashing lines).

*Click again to produce the "Results" bullet.*

*Click a third time to show the "Replicated" bullet.*

**Note to Instructor:** *If asked, the instructor would report that this study used college students as research subjects. This fact should not reduce the credibility of the findings, however, as (1) many other studies, including some that use police officers as research subjects, affirm the findings found here; and (2) recruits are similar to college students.*

### Display Slide #26: The Visual Perception Study



#### The Visual Perception Study

- Subjects were "primed" with Black male faces, White male faces, or no faces
- Completed object recognition task

(Eberhardt, Goff, Purdie, & Davies, 2004).

In the second phase, the subjects were again in front of computer screens. They were shown a series of blurry objects that would become more and more clear with each frame advance. This happened very quickly and they were instructed to hit a certain computer key as soon as they could discern what the object was. They would then be asked to name the object.

Half of the objects were related to crime.

**Note to Instructor:** Instructor clicks three times on the gun slide to show how the object becomes more and more clear. [These slides are used with the permission of Dr. Eberhardt.]

**Display Slide #27: Levels of degradation**



### Levels of Degradation



Frame 261

**Display Slides #28-29: Crime relevant objects**



### Crime Relevant Object



Other objects were crime neutral/irrelevant.

The researchers measured how quickly the subjects were able to discern the object.

They wanted to see if thinking about Black faces (from the first phase of the study) made the crime objects more "accessible" to subjects.

Their key hypothesis was that, if the Black-crime association/stereotype exists, then participants primed with Black male faces should be faster to identify crime-relevant objects than those primed with White male faces.

They further hypothesized that there should be no effect of the "priming" for how quickly the subjects could discern crime-irrelevant objects.

### Crime Relevant Object



*Display Slide #30: Crime neutral/irrelevant objects*

### Crime Neutral/Irrelevant Object



*Display Slide #31: Hypotheses*

### Hypotheses

If the Black-crime association impacts our visual perception, then:

- Participants primed with Black male faces should be faster to identify crime-relevant objects than those primed with White male faces.
- There should be no effect of prime for crime-irrelevant objects.

Let's look at the results.

At the bottom of this graph, we see our three groups—the groups that saw White faces, no faces and Black faces during the first part of the study.

At the left it says “frame number.” The bars that will appear will indicate how quickly the groups of objects were identified. A low bar indicates “faster” responses (detecting the object in an early frame) than a high bar.

First I'm going to show you how quickly subjects in the three groups saw the non-crime objects.

The hypothesis is that there will be no differences in how quickly subjects in the three groups see non-crime objects. There is no reason to believe that people who looked at, say, Black faces, will see an umbrella more quickly than someone who looked at White faces or no faces.

These results confirm the hypothesis. Even though those bars look a little different in terms of their heights, those differences are not statistically significant. These bars show “no difference” in how quickly the three groups saw non-crime objects.

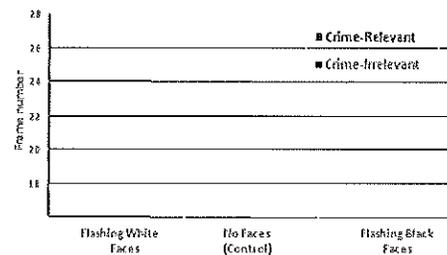
Next let's see what happened when the control group saw crime objects. Again, the hypothesis is that the speed at which they detect crime and non-crime objects should not be different because they did not see White or Black faces.

This confirms what we would expect. There is no reason to expect that people who looked at lines on a screen would

**Note to Instructors:** The slide will first appear as shown below; then instructors should click six times, as directed, to produce results.

### Display Slide #32: Study Results

Object Identification



Click three times to produce the three blue bars.

Click once to show the green crime-relevant “No Prime” group.

detect blurry pictures of crime and non-crime objects differently.

But, if there is a Black-crime implicit association, we would see it in the next two bars I will show.

Did the subjects who saw the Black faces in part 1 of the study see the crime objects more quickly than they saw non-crime objects and more quickly than the control group?

Yes, the subjects who saw the Black faces in part 1 of the study discerned the crime objects significantly more quickly than they did the non-crime objects and more quickly than the control group.

This shows: Exposure to Black male faces facilitated the identification of crime-relevant objects. This indicates a link in people's heads between Black faces and crime.

But importantly, we need to see if exposure to White faces impacted on how quickly subjects saw crime related objects. Again, the hypothesis is that seeing White faces will NOT facilitate recognition of crime objects.

This is striking and is consistent with the hypothesis. This very high bar—higher than all others—actually indicates that seeing White faces HINDERS the recognition of crime objects. This implies we do not connect White faces and crime.

*Click once to show the green crime-relevant bar for the "Black Prime" group.*

*Click one last time to show the green crime-relevant bar for the "White Prime" group.*

Object Identification



**The Findings:** Eberhardt and her colleagues found that:

- ▶ Exposure to Black male faces facilitated the identification of crime-relevant objects.
- ▶ Exposure to White male faces inhibited the identification of crime-relevant objects.

### **Be a Research Participant**

Now, let's look at a study that shows how an implicit race-crime bias can impact on behavior.

A look at the work of Josh Correll, a professor of Psychology at the University of Chicago, and his colleagues will demonstrate the dangers of allowing stereotypes/biases to influence your actions.

Josh Correll and his colleagues conducted a study to assess whether the race of the person made a difference—using images on a computer screen of people holding a gun or harmless object. The participants were told if they saw someone holding a gun to press a computer keyboard key labeled “shoot.” But if they saw a harmless object, they were to press a key labeled “don’t shoot.” They were directed to act as quickly as possible. Again, the people in the photos varied by race and whether they were holding a gun.

### **Display Slide #33: Visual Perception Study Conclusions**

#### **Visual Perception Study: Conclusions**

- Exposure to Black male faces facilitated the identification of crime-relevant objects.
- Exposure to White male faces inhibited the identification of crime-relevant objects.

*Note to Instructors: Instructors may wish to switch here.*

### **Display Slide #34: Be a Research Participant**

#### **Be a Research Participant!**

- We will see slides of backgrounds and then a person will appear—very quickly—with something in his hands.
- Shout “Threat” if you see a threat
- [Silent if no threat]

*Note to Instructors: Flash through the following slides very quickly. The trainees should have no more than a split-second to respond.*

*These slides are used with the permission of Dr. Josh Correll.*

We will attempt to give you a flavor of this study from the subject point of view. I'm going to show you images of people and if you see a person holding a gun, shout "THREAT." If you see a person holding a harmless object, say nothing. Like the research subjects, you must respond as quickly as possible.

Ready? Here we go.

Correll and his colleagues measured:

- **Speed:** How fast people made the decision to "shoot" or "not to shoot"
- **Errors:** Whether or not the "shoot, don't Shoot" decision was the right decision

### **Results and Implications for Law Enforcement**

The findings have critical implications for all of us in policing.

- Race did make a difference—affirming the implicit race-crime bias.
- In terms of speed: Participants shot a White armed man slower than a Black armed man. The implication: An officer may react too slowly and be at risk of injury or death.
- With respect to errors: Participants were more likely to "shoot" an unarmed Black man than an unarmed White man.

**Display Slides #35-54.**

**Display Slide #55: Correll Results: Race Made a Difference**

### **Correll Results: Race Made a Difference**

**Speed:** Participants shot a White armed man slower than a Black armed man.

**Errors:** Participants were more likely to shoot an *unarmed* Black man than an unarmed White man.

(Correll, 2002)

**Note to Instructors:** While the research subjects in this study were also college students, they are very similar in age and other demographics to young recruit officers.

It is important that we note that the crime association/stereotype has also been studied using people wearing Islamic headdress.

### **The Turban Effect Study**

For example, a study published in 2008 by Australian researchers replicated Correll's methods but included Muslim-looking people in the computerized exercise.

Volunteers played a computer game that showed apartment balconies on which different figures appeared, some holding guns, others not; some were wearing Muslim-style turbans and others were bare-headed.

The subjects were told to shoot at the people carrying guns and spare those who were unarmed.

The researchers found that subjects were more likely to "shoot" at Muslim-looking (with Islamic headdress) people.

They also found a gender effect: Subjects were more likely to shoot men than women (even when the men were harmless).

Thus, these findings indicate that the race-crime bias applies to other minority groups.

### **Implications: Implicit Bias Linked to Officer Safety and Effectiveness**

What these studies show is that implicit biases may lead officers to see danger when it is not there and injure or kill someone who is not actually a real threat; this is *over-vigilance*.

Conversely, officers may place themselves in danger by not reacting to a real threat; this is *under-vigilance*.

### **Display Slides #56: The Turban Effect Study**

#### **The Turban Effect Study**

- Research volunteers played a computer game that showed apartment balconies on which different figures appeared, some wearing Muslim-style turbans or hijabs and others bare-headed.
- They were told to shoot at the targets carrying guns and spare those who were unarmed.

### **Display Slide #57: Turban Effect Results**

#### **The Turban Effect Results**

- People were much more likely to shoot Muslim-looking characters even if they were carrying an "innocent item" instead of a weapon.
- They also found a gender effect: Subjects were more likely to shoot men than women even when the men were harmless.

(Unkelbach, Forgas & Denson, 2008)

We saw under-vigilance with the “woman/man with a gun” role play. We saw this in the “Money Train” scene, as well. Officers who are under-vigilant because they are policing based on group stereotypes can put themselves in danger or be ineffective in preventing/solving crime.

Because of implicit bias, officers:

- May increase scrutiny of people of color
- May interpret ambiguous behavior on the part of people of color as more threatening
- May respond to people of color more aggressively
- May under-respond to people who are not of color—for instance, Whites, Asians.
- And so forth

There is a second study by Josh Correll that used police as subjects in a series of shoot/don't shoot simulations. We will talk about that study a little later in this training session.

Let's continue our review of what we know about biases and stereotypes.

### **Biases and Stereotypes are Often Based, at Least in Part, on Fact**

Earlier today we talked about how stereotypes/biases are often based, at least in part on fact.

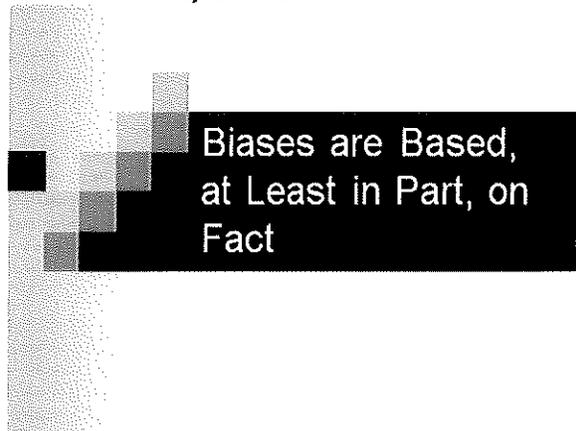
### **Display Slide #58: Implicit Bias Linked to Officer Safety and Effectiveness**

#### **Implicit Bias Linked to Officer Safety and Effectiveness; Officers may:**

- Increase their scrutiny of people of color
- Interpret ambiguous behavior on the part of people of color as more threatening
- Respond to people of color more aggressively, as criminals
- Under-respond to Whites, Asians, etc.
- etc.

*Note to Instructor: Instructors may wish to add an example or two from their own experience which further demonstrates the point that our implicit biases may lead to misjudgments.*

### **Display Slide #59: Biases are Based, at Least in Part, on Fact**



**Biases are Based,  
at Least in Part, on  
Fact**

*Note to Instructors: After stating that stereotypes/biases are often based in part on fact, the instructor might provide a humorous example from his/her own life. The instructor should be careful in selecting the example. The wrong selection will offend some in the room and/or otherwise present the instructor as a poor role model for the messages in this curriculum. The*

This is true for the race-crime stereotype.

Numerous studies have shown a strong link between economic status and street crime. That is, poor people are disproportionately involved in street crime; conversely, people with means/money are under-represented among people who commit street crime. (They are more likely to commit white collar crime, not street crimes.)

In our country, as well as many other countries, there is disproportionate representation of people of color among lower income individuals.

So the result of those two facts—(A) lower income people are disproportionately represented among people who commit street crimes; (B) people of color are disproportionately represented among lower income levels—produces this outcome:  $A+B=C$  confirmed by criminologists: "People of color are disproportionately represented among people who commit street crimes."

This is an example of our statement that stereotypes are based, in part, on fact.

*safest examples will use the instructor as the object of his/her own humor (e.g., you are a male who spent 45 minutes looking for a location because you would not ask for directions) or will link another individual to a positive group stereotype (e.g., the gay friend with fabulous taste in clothes and décor).*

**Note to instructors:** Many studies support the points made on this slide. The Topical Bibliography lists a number of references for these points.

*Instructors should click three times to separately display the three bullets.*

### **Display Slide #60: Economic Status, Race and Crime**

#### **Economic Status, Race and Crime**

- A = Lower income people are disproportionately represented among people who commit street crimes
- B = People of color are disproportionately represented in lower income levels
- $A+B=C$  People of color are disproportionately represented among people who commit street crimes

But, as we'll continue to show in this training, that stereotypes are based in part on fact does not justify you making policing decisions based on those stereotypes. Such decisions can be unsafe, ineffective or unjust.

Let's take a look at this clip from the film "Crash."

**Discussion/Debrief:**

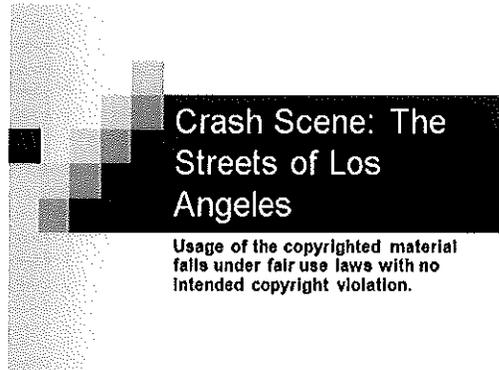
In this scene, the character, played by Sandra Bullock, fears that two Black men are criminals and this turns out to be accurate. Her stereotype became true.

Of course, that happens sometimes. Yet there are also situations where a fear—or lack of fear—based on biases is inaccurate. You may assume a woman does not have a gun, when she does.

Your implicit biases might be right sometimes, but they can also be wrong. Because they are not reliable, you should not police based on your biases.

Policing based on biases is unsafe, ineffective, and unjust.

**Display Slide #61: Crash Scene—The Streets of Los Angeles**



**Note to Instructors:** Show the scene in crash where Sandra Bullock and her husband are robbed by the two Black males. (In the scene labeled "Blind Fear" at about 7:49.) This scene can help facilitate a discussion on both the bias evident in the Sandra Bullock character (who assumes that the young men are dangerous) and the fact that "stereotypes or biases are often based, at least in part, on facts."

**Display Slide #62: Key Point**



**Key Point**

Policing based on biases is unsafe, ineffective, and unjust

**Note to Instructors:** Instructors might switch here.

### **Implicit Bias Manifests in Non-Prejudiced People**

So what else do we know about biases and stereotypes? As we shared earlier in this session: Implicit bias manifests itself even in non-prejudiced people. It manifests in people who **consciously** hold non-prejudiced ideals and attitudes.

One example of this finding is that many people who are themselves racial/ethnic minorities have a race-crime implicit bias. We have examined a number of studies that have demonstrated the race-crime or race-danger nexus; the research shows that this race-danger nexus exists even in people who are themselves racial/ethnic minorities. Recall, that in the “Shove Study,” even racial/ethnic minorities perceived the African American shove to be more aggressive.

This is an important point because some people think that biased policing is “someone else’s issue.” They think that because they have progressive attitudes towards racial and other groups that their behavior must be bias free. Quite likely, they are wrong.

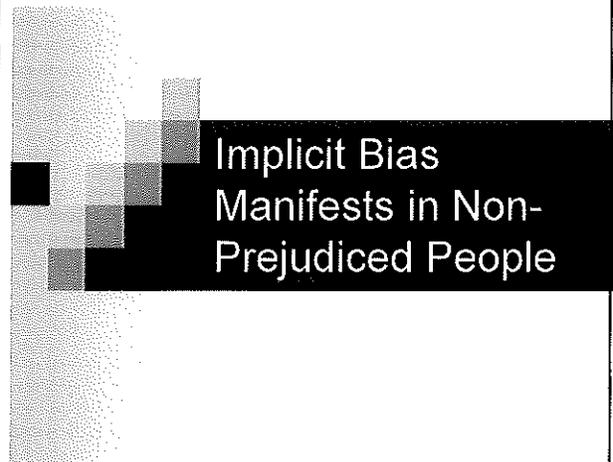
### **Addressing Implicit Bias**

So what do we do about our implicit biases? There are two “remedies” for our implicit bias affliction: (1) we can try to reduce our implicit biases, and (2) we can recognize our biases and thwart their impact on our behavior.

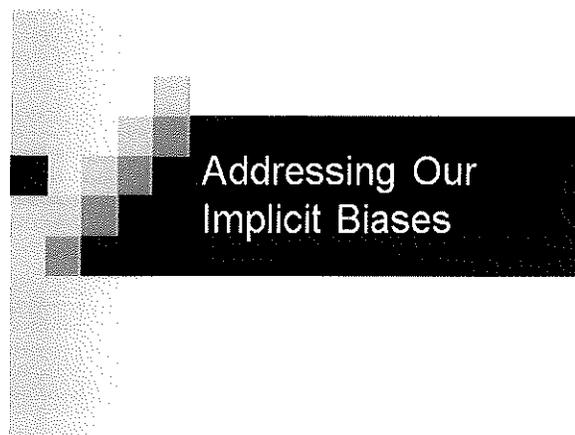
Let’s look at what the science tells us about the first – trying to reduce our implicit biases.

We will discuss two mechanisms that have been shown, again by research, to reduce our human biases. One is related to what

### ***Display Slide #63: Implicit Bias Manifests in Non-Prejudiced People***



### ***Display Slide #64: Addressing Implicit Bias***



has been referred to as the “contact theory” and another has to do with “unlinking” stereotypes.

We turn first to the “contact theory.”

### **Contact Theory**

According to the “contact theory,” positive contact between members of groups improves inter-group attitudes and reduces both explicit (conscious) and implicit (unconscious) biases.

Said more simply: Our biases toward a group are reduced when we have more positive contacts with that group. We begin to see members of that group as individuals.

If you remember, when we began this module, we talked about how we use stereotypes/biases to “fill in” people we do not know.

It is logical that the more we “know” people from different cultural, racial, socio-economic, religious, etc. backgrounds, the more we begin to see their individuality, which reduces our biases.

According to this theory:

Biases against Muslims are weaker in people who have positive interactions with Muslims.

Biases against Hispanics are weaker in people who have positive interactions with Hispanics.

Biases against gays and lesbians are weaker.....

Biases against poor people, homeless are weaker.....

### **Display Slide #65: Contact Theory: Reducing Implicit Bias**

#### **Contact Theory: Reducing Implicit Bias**

Positive contact between members of groups improves inter-group attitudes and reduces both explicit and implicit biases.

***Note to Instructors:** If you have a personal story which demonstrates the positive effect of the contact theory, you may wish to share it here.*

### **Contact Theory and Cops**

A study conducted by Peruche and Plant assessed the impact of positive personal contact on the implicit racial biases of police officers.

They measured implicit racial bias using computer “shoot, don’t shoot” simulations and also had the officers complete questionnaires about positive and negative interactions with racial/ethnic minorities.

They found that officers with higher levels of positive contacts with racial/ethnic minorities had less or weaker implicit racial/ethnic biases.

So, just as the science of bias has helped us understand how normal, human biases can impact our perceptions and behavior, science has also demonstrated how we can use very normal, human interactions to help reduce our implicit biases.

### **Unlinking Stereotypes**

A second way to reduce our implicit biases is to train our brains to unlink the stereotypes. This strategy is more difficult to do because it took a lifetime to develop our group stereotypes.

That said, we want to share here some “good news” research about how high quality police firearms training seems to do just this—unlink the stereotypes we associate with groups.

A person could “unlearn” a linkage between threat (crime) and people of color IF they were repeatedly exposed to stimuli where there was a random pairing of threat and race. That is, the person might see threat linked to White people as often as they see threat linked to a person of color.

### **Display Slide #66: Personal Contacts and Implicit Biases in Officers**

#### **Personal Contacts and Implicit Biases in Officers**

- Peruche and Plant (2006) Measured implicit bias on the part of officers
  - Shoot/don’t shoot simulator to measure implicit bias.
  - Police, too, manifest implicit racial bias
  - But implicit racial/ethnic bias is weaker in officers who report positive interpersonal contacts with racial/ethnic minorities

Similarly, with respect to gender stereotypes, a person can unlearn gender/threat pairings if they see women linked to threat as often as they see men linked to threat.

Some use-of-force scenario-based (role play) training methods (whether Simunitions or computer simulator) do just this. Over and over again, officers find themselves in scenarios where demographics do not predict threat.

Josh Correll's second study provides confirmation of this potential to "unlearn" the race-crime stereotype with good use-of-force training. In his second "shoot/don't shoot" study, Correll and his colleagues used both police and civilian research subjects. Again they measured the speed of the decision to shoot and the errors made.

One measure—speed—confirmed that unconscious racial bias exists in both police and civilians.

But, importantly, in terms of errors, police (even though biases slowed some of their responses) were likely to make the right decision to shoot or not shoot.

The researchers concluded that police do have implicit racial biases, but frequent, scenario-based use-of-force training that randomly pairs threat and demographics helps police "unlearn" stereotypes about "who commits crime" and who may pose a threat when it comes to the split second, use-of-force decisions, such as decisions to shoot.

### **Display Slide #67: Unlinking Stereotypes: Correll Study #2**

#### **Unlinking Stereotypes: Correll Study #2 (2007)**

- **Speed:** Both police and civilians exhibited robust racial bias
- **Errors:** Bias was less likely to manifest itself in the decisions by police
- **Bottom Line:** Police made the correct decisions.
- **Implication:** High quality, role play use-of-force training helps police "unlink" race & crime for split-second use-of-force decisions.

**Note to Instructors:** Do not generalize the results of Correll #2 beyond the use-of-force decisions encompassed by scenario-based use-of-force training. Implying that this finding generalizes to all police decisions is untrue and negates the key messages in this unit.

### Implementing “Controlled” Behavior

Again, we are discussing here what we are supposed to do about our human biases. Above, we talked about mechanisms for reducing implicit bias—referencing the contact theory and how police training seems to “unlink” stereotypes and groups for those key split-second use-of-force decisions.

One of the most important and effective ways we can respond to our human biases is to recognize them and decide NOT to let our behavior reflect those biases.

The scientists talk about implementing “controlled behaviors” instead of behaviors based on biases. They have shown that people who recognize their biases and are motivated to be unbiased, can effectively override their biases and implement fair and impartial behavior.

#### Summary

In summary, what have we learned?

Bias is a normal human attribute—even well-intentioned people have implicit biases.

Biases are often unconscious or “implicit.”

Implicit biases are sometimes different from our conscious non-prejudiced attitudes.

Implicit biases can influence our actions.

Understanding how implicit bias can affect our behavior is the first step to “override” implicit bias.

The next module will explore how biased policing impacts on community members and police departments.

### Display Slide #68: Implementing “Controlled” (unbiased) Behavior

#### Implementing “Controlled (unbiased) Behavior”

We can implement “controlled behaviors” that override our (natural) implicit biases.

### Display Slide #69: The Fundamental Concepts of Human Bias

#### Fundamental Concepts of Human Bias

- Bias is a normal human attribute—even *well-intentioned* people have biases
- Biases are often unconscious or “implicit”
- Implicit biases are sometimes incompatible with our conscious attitudes
- Implicit biases can influence our actions
- Understanding how implicit bias can affect our behavior is the first step to “override” implicit bias

**Note to Instructors:** *Instructors should take a short break here and switch.*

# Fair and Impartial Policing

## Module 2: The Impact of Biased Policing on Community Members and the Department

**Instructor:** Name of Instructor/Trainer

**Time:** 30 minutes

### Summary and Rationale:

The purpose of this module is to discuss how biased policing affects the department and the community. It provides an opportunity for recruits to hear, first-hand, from individuals—including sworn officers—who have been the subject of bias, including biased policing. This module also discusses the nexus between fair and impartial policing and the legitimacy of police in a society.

### Performance Objectives:

At the completion of this module, trainees will be able to:

- Reflect upon and articulate the impact biased policing has on community members.
- Reflect upon and articulate the impact of biased policing on their law enforcement organizations.
- Reflect upon and articulate the impact that biased policing may have on the willingness of community members to cooperate with law enforcement officers.
- Understand how fair and impartial policing is fundamental to the legitimacy of police in society.

### Equipment:

- Laptop with internal DVD drive
- Projector and screen

### Materials/Resources:

- Testimonials from agency personnel or community members who have been subjects of police bias
- California POST video, "Racial Profiling: Issues and Impact." (This training video is only available to California law enforcement agencies and academies.)
- Participants' Manuals
- Trainers' Guide

**Room Setup:** The optimal setup is a “U” shaped configuration or a large semi-circle configuration to allow training participants to see each other throughout the training session. However, if the recruit class is large, a standard classroom configuration may be used.

**Comments:** The most powerful training tool of this module is the testimonial(s) from citizens, officers (including individuals from the class), and leadership from the law enforcement agency/academy who perceive they have been subjected to police bias. Instructors could also arrange for individuals to speak about other bias experiences that did not involve police, for instance, experiences involving bias manifested by retail establishment, landlords, etc. This personal commentary can have a lasting impact on trainees. It is important that instructors carefully consider and select the speakers they will engage for this session. If a class member is selected, s/he should be one who has garnered the respect of his/her fellow classmates.

Police professionals, from the law enforcement agency, can be particularly powerful and effective voices. Instructors are encouraged to identify speakers who can speak, not only to racial/ethnic bias, but to other potential biases, such as those based on gender, age, socio-economic status, religious affiliation and/or sexual orientation.

There are several alternatives to presenting “live” testimonials in class. The instructors could show videos of testimonials. Video resources include a training video produced by the California Police Officers’ Standards and Training (POST). Per the California POST, this video is only available for use by law enforcement agencies and academies in the State of California. Alternatively, instructors may wish to create their own training video by filming [with the written consent of the individual(s) being filmed] the testimonials provided at a training session that can be shown in later training sessions. Alternatively, instructors may go to: [www.fairandimpartialpolicing.com](http://www.fairandimpartialpolicing.com) for sample video testimonials.

Another alternative to “live” testimonials, is the presentation and discussion of testimonials contained in written works. We reference such resources in the curriculum.



## The Impact of Biased Policing on Community Members

Biased policing, whether subtle or overt, can have detrimental effects on community members.

We have asked \_\_\_\_\_ to share his/her experience with you.

Possible prompts/questions:

- Tell us about the bias situation you encountered.
- How many times have you experienced a situation which you perceived as biased?
- How did you feel immediately/during the interaction with the officer(s)?
- What were your feelings later, when you had a chance to think about the interactions in detail?
- Did you share your experience and feelings with others? Why or why not?
- Did the interaction change your perception of police officers? In what way?
- Articulate “the take-away” from your experience that would help trainees in their future interactions with the community.

**Note to Instructors:** When presenting “live” testimonials, both instructors might participate in leading the discussion. One instructor can lead; a second instructor may provide backup commentary when appropriate. Use the questions at left, as necessary, to make sure the speaker addresses key points.

*The purpose of this lesson is to put a “human face/emotion” on biased policing and to create a learning environment where trainees can safely and comfortably discuss their own experiences. The lesson intentionally begins with a look at others’ experiences with biased policing.*

*The most powerful approach is to identify one or several individuals from the community, the class or the police department who are willing to share their experiences that they believe reflect biased policing. Careful selection of speakers (those who are articulate and are credible) and preparation of speakers (to ensure they focus on the teaching points) is critical.*

*Instructors should try to identify guest speakers who broadly represent potential subjects of biased policing, including bias based on gender, sexual orientation and race to ensure that trainees understand that biased policing is not only about interactions with the racial/ethnic minority communities.*

*If instructors cannot identify a speaker to share their own testimonials, they may wish to create their own case scenarios describing biased interactions between police officers and community members. For example, instructors could describe a scene where the officer stops the African American bike rider who is “out of place” in a White neighborhood.*

### **“100 Ways to Look at a Black Man”**

In his book, “The Presumption of Guilt,” Harvard Law Professor Charles Ogletree recounts the stories of 100 African American men—both famous and everyday Americans—who reflect on their experiences with law enforcement officers. These testimonials provide us with the opportunity to reflect upon how biased policing impacts both the immediate relationship between the police officer and the individual with whom s/he is interacting and also the long term relationship between that community member and the police agency.

### **California POST Training Video: Bike Rider**

Take a look at this interaction between a community member and an officer.

Thinking about the video segment.....

- How is the bike rider feeling? How would you feel?
- What is the potential long-term impact of this interaction on the relationship between the bike rider and the officer(s) assigned to his neighborhood?

### **California POST Training Video: Off-Duty Officer**

As law enforcement officers, we are not immune from being subjects of bias as well as stereotypes. Let’s take a look at the experience of this California police officer when he was in plain clothes.

*In developing these case scenarios, instructors might refer to texts that contain case studies and testimonials of biased interactions between community members and police—one such text is referenced at left (Ogletree, 2010). Instructors can either read select narratives from the text and engage trainees in discussions about the scenario or instructors may wish to adapt various narratives and create a series of case studies to be used during small group exercises and discussion.*

*Instructors from California agencies and academies may use the California POST training video that includes effective case scenarios of biased policing. Instructors show the California POST: “Racial Profiling: Issues and Impact” training DVD segment, “Bike rider out of place.” Show the entire segment, including the subsequent segments in which the African American man discusses his experience with his wife. These are segments at 23:14 and 31:58 on the DVD.*

*Instructors lead a discussion of the responses to the video. Instructors can choose to use the discussion questions as an opportunity for self reflection (asking rhetorical questions) or for group discussion.*

*Instructors show California POST: “Racial Profiling: Issues and Impact” segment which depicts an off-duty police officer changing his tire. This segment is at about 44:15 on the DVD.*

*Instructors lead a discussion of the scenario, moving the discussion from responses to the video scenario to asking trainees to reflect and share any personal experiences they have had that they think reflect police bias.*

Discussion/ Debrief:

- This individual was relatively understanding although offended. How might another person—who is not himself an officer—feel about such an experience? How might it affect his overall attitude toward police?

**Fair and Impartial Policing Engenders Community Respect and Cooperation**

Now we look at how fair and impartial policing—“good policing”—can promote community trust in, respect for, and collaboration with police agencies.

How do you and your agency benefit when the community trusts and respects you?

*Instructors should note that trainees' sharing of their experiences must be truly voluntary. Instructors may choose to lead with their own experiences, if any.*

**Note to Instructors:** *Instructors may wish to switch here. Instructors may find it helpful to have a brief discussion about how perceptions can affect individual responses and how perceptions can define reality for police. For example, community members may have perceptions about police in general and that perception may affect their approach to or reservations about police officers.*

**Display Slide #72: Fair and Impartial Policing Engenders Community Respect and Cooperation**



**Possible Responses: When community members trust and respect the police:**

- they help the police by giving them information that is useful for investigations
- victims report crime and cooperate with the police and the courts
- they are more likely to obey laws
- they are more likely to believe you when you testify in court and they sit on the jury

Research has demonstrated that the police cannot be effective without the support and cooperation of the community.

When community residents believe they are being treated fairly and with respect, they are more likely to cooperate and comply with the police and police decisions.

### **Your Role in Engendering Police Legitimacy**

Your daily interactions with community members can influence whether the community supports the police department, even through difficult and controversial times.

Your actions determine whether the community sees police as a legitimate authority.

One aspect of this is ensuring that your actions are fair and impartial.

### **Display Slide #73: Research Demonstrates**

#### **Research Demonstrates**

- Police cannot be effective without support/cooperation of the community
- Community members who perceive the police as being fair see them as a legitimate authority

*Note to Instructor: Instructors may wish to describe their own experience when community members have supported and assisted the police because trust and respect had been established between the department and/or individual officers and community members.*

### **Display Slide #74: Your Role in Engendering Police Legitimacy**



**Your Role in  
Engendering Police  
Legitimacy**

Promoting the public view that police are legitimate is important. We know, from research findings that police legitimacy impacts the public's willingness to:

- Obey societal laws
- Cooperate with the police
- Assist with crime prevention efforts
- Assist with valuable information during criminal investigations
- Support criminal prosecutions

Hopefully, we have successfully made the case that promoting fairness and impartiality will result in community trust and cooperation, perceived police legitimacy on the part of community members, safe policing, effective policing, just policing, and the "good" policing that all officers strive to achieve.

In the next session, you will have the opportunity to apply your skills in several real-life, scenario-based exercises.

***Display Slide #75: Police Legitimacy Impacts the Public's Willingness To:***

### **Police Legitimacy Impacts the Public's Willingness To:**

- Obey societal laws
- Cooperate with the police
- Assist with crime prevention efforts
- Assist with valuable information during criminal investigations
- Support criminal prosecutions

***Display Slide #76: Fair and Impartial Policing Results In...***

### **Fair and Impartial Policing Results In....**

- Community trust and cooperation
- Perceived police legitimacy on the part of community members
- Safe policing
- Effective policing
- Just policing
- "Good" policing

***Note to Instructors: Instructors should take a break here and switch instructors for Module 3.***

# Fair and Impartial Policing

## Module 3: Skills for Producing Fair, Impartial and Effective Policing

**Instructor:** Name of Instructor/Trainer

**Time:** 2.5 Hours

**Summary and Rationale:**

The purpose of this module is to provide officers with practical skills for producing fair and impartial and effective policing. The module uses a problem-based approach allowing instructors and participants to critically examine a series of real-life case scenarios and develop the following skills:

- ↓ Recognize implicit biases and implement “controlled” (unbiased) responses
- ↓ Avoid “profiling by proxy”
- ↓ Analyze options with a “Fair and Impartial Policing” lens
- ↓ Reduce ambiguity, slow it down
- ↓ Reduce ambiguity, engage with community members.

### Performance Objectives:

At the completion of this module, officers will be able to:

- Demonstrate and discuss strategies that will help them be aware of personal biases
- Demonstrate and discuss strategies for ensuring that their behavior is bias free

### Equipment:

- Laptop
- Projector and screen

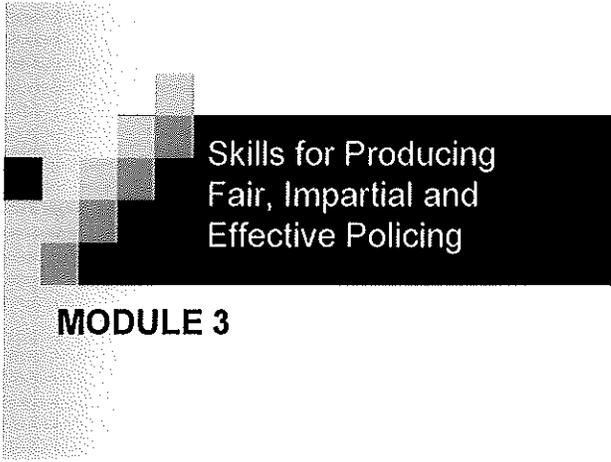
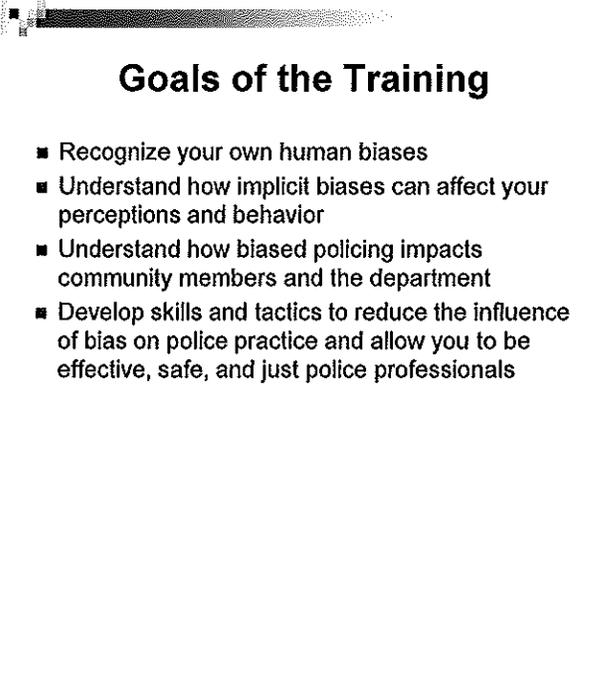
### Materials:

- Trainers’ Resource Materials
- Participants’ manuals
- On-line video of Birmingham officer

**Role Players:** Two women (any race/ethnicity), four to five non-White males and one White male.

**Room Setup:** The optimal setup is a “U” shaped configuration or a large semi-circle configuration to allow training participants to see each other throughout the training session. However, if the class is large, a standard classroom configuration may be used. The room should have room for role plays.

**Module 3**  
**Lesson: Skills for Producing Fair, Impartial, and Effective Policing**

CONTENT	INSTRUCTOR NOTES/REFERENCE
<p><b>Introduction</b></p> <p>In this unit, you will learn skills for producing fair, impartial and effective policing.</p> <p>To place this in context, recall that the goals of this training session are to have you:</p> <ul style="list-style-type: none"> <li>➤ Recognize your own human/implicit biases</li> <li>➤ Understand how implicit biases can affect your perceptions and behavior</li> <li>➤ Understand how biased policing negatively impacts community members and the department</li> <li>➤ Develop skills and tactics to reduce the influence of biases on police practice and allow you to be effective, safe, and just police professionals.</li> </ul>	<p><i>Display Slide #77: Skills for Producing Fair, Impartial, and Effective Policing</i></p>  <p style="text-align: center;"><b>MODULE 3</b></p> <p><i>Display Slide #78: Goals of the Training</i></p>  <p style="text-align: center;"><b>Goals of the Training</b></p> <ul style="list-style-type: none"> <li>■ Recognize your own human biases</li> <li>■ Understand how implicit biases can affect your perceptions and behavior</li> <li>■ Understand how biased policing impacts community members and the department</li> <li>■ Develop skills and tactics to reduce the influence of bias on police practice and allow you to be effective, safe, and just police professionals</li> </ul>

In the first module, we covered the fundamental concepts of human bias:

- Bias is a normal human attribute; everyone, even well-intentioned people, have biases
- Biases are often unconscious or "implicit"
- Implicit biases are sometimes incompatible with our conscious attitudes
- Implicit biases can influence our actions
- Understanding how implicit bias can affect perception and behavior is the first step toward developing our skills to "override" our implicit biases.

We learned that there are two ways to impact on our implicit biases: (1) we can try to reduce our implicit biases, and (2) we can recognize our biases and override their impact on our behavior.

During this session, you are going to apply the skills and tactics that will help you be fair, impartial and thus effective police professionals.

The skills we will learn are important for all people, but particularly for police officers whose very effectiveness and safety depends on taking thoughtful, bias free actions, rather than impulsive, biased ones.

As we discussed earlier in this training, fair and impartial police officers are more likely to:

- Be effective at solving crimes and handling disorder problems
- Stay safe and go home at the end of the shift
- Enhance/promote trust on the part of the people they serve.

### ***Display Slide #79: Fundamental Concepts of Human Bias***

#### **Fundamental Concepts of Human Bias**

- Bias is a normal human attribute—even *well-intentioned* people have biases
- Biases are often unconscious or "implicit"
- Implicit biases are sometimes incompatible with our conscious attitudes
- Implicit biases can influence our actions
- Understanding how implicit bias can affect our perceptions and behavior is the first step to "override" implicit bias

### ***Display Slide #80: Fair and Impartial Police Officers are More Likely To:***

#### **Fair and Impartial Police Officers are More Likely to:**

- Be effective at solving crimes and handling disorder problems
- Stay safe and go home at the end of the shift
- Enhance/promote trust on the part of the people they serve

We have two exercises that will transition us into our coverage of skills.

**Skill #1:** Beware your implicit biases, challenge what you think you see. Implement controlled (unbiased) responses.

### **Exercise: Pantomime**

#### **Pantomime Discussion**

- What do you see happening in this scenario? (Probe as many responses from as many trainees as possible. Comment on the variations in observations.)
- Let's see the "back story/storyline" here. (Have the role players show the back story.)

#### **Debrief**

Some of you saw a medical emergency and others saw a crime in progress.

The point of the exercise is to show that people can interpret the same stimuli differently and our interpretations can be wrong.

The exercise serves to caution us to challenge what we THINK we see. When you approach a situation, don't assume your first impressions are accurate.

We are going to take a look at another scenario—one that depicts a very routine call for service.

**Note to Instructors:** Instructors should **NOT** announce the skill before the two exercises—Pantomime and Domestic Violence—as doing so could impact on how the recruits respond.

*The first exercise is "pantomime." The purpose of this exercise is to demonstrate how the same situation can be perceived in very different ways and our perceptions may be impacted by our implicit biases.*

*Instructors should refer to the pantomime instructions to implement the exercise. The pantomime exercise should be staged in a separate room from the classroom. Once the "back story" is demonstrated, return to the classroom to debrief the pantomime.*

**Note to Instructors:** Instructors should also mention any other interpretations that the recruits "saw" depicted in the pantomime.

### **The Domestic Violence Call–Role Play**

#### **Domestic Violence Call—Discussion/Debrief:**

*If the recruits seemed to originally assume the man was the abuser:*

- Whom did the responding team initially think was the abuser?
- On what did they base that assumption?
- What are the risks or other consequences associated with assuming one person, not the other, is the perpetrator?
- What skills do officers need to have to identify the right offender?

*If the recruits **did not** assume the man was the abuser:*

- Our team did not assume the man was the abuser? Do you think some police might make that assumption?
- On what basis might they make that assumption?
- What are the risks or other consequences associated with initially assuming one person, not the other, is the perpetrator?
- What skills do officers need to have to identify the right offender?

**Note to Instructors:** Refer to *The Domestic Violence Call Scenario*. Conduct the role play and debrief the trainees, including the trainees who responded to the scene. Instructors explain, if it is not yet clear, that the female is the abuser, not the male.

*Proceed with the questions at left, depending on whether the responding team identified the man as the abuser or the female as the abuser.*

**Potential responses to the “assumption” question:** Biases, generalizations about who commits domestic violence.

**Potential response to the “risk” question:** Focusing on a non-dangerous person when the other person may be armed and dangerous.

**Potential responses to the “skills” question:** Officers need to focus on the facts at hand and not generalizations about the demographics of who commits what types of crimes.

**Note to Instructors:** See potential responses above.

These two exercises are related to our first skill. It has two parts.

First of all: "Recognize your implicit biases."

The Pantomime taught us to challenge what we think we see.

The domestic violence role play reminds us to recognize that what we "see" might be impacted by our implicit biases.

As we have discussed, it is difficult to rid ourselves of our implicit biases that took a lifetime to develop. We can, however, make sure that our biases do not impact on our behavior. If you *recognize* the activation of an implicit bias, you can override it by implementing a "controlled," that is, an *unbiased* response. You can *behave* in a manner that is bias free.

Let's discuss how behavior might be impacted by a recognition that biases may be at work.

### The Case of Officer Taylor

Consider this situation. Officer Taylor runs the tags for warrants on all cars he passes that contain young Hispanic males and not on other vehicles.

What are the consequences of this narrow focus?

Researchers have documented this type of police behavior in White neighborhoods. Meehan and Ponder (2002) found that police were more likely to run warrant checks on African Americans than Whites in these neighborhoods, but less likely to find warrants on the African Americans compared to the Whites.

So these police were more likely to scrutinize and assume criminality on the part of the African Americans drivers, when in fact they were more "productive" running the plates of the White drivers.

### Display Slide #81: Skill #1

Skill #1: Recognize your implicit biases and implement "controlled (unbiased) responses."

**Potential response:** *He misses the drivers with warrants who are not young, Hispanic males. He is profiling.*

### Display Slide #82: Meehan and Ponder (2002)

#### Meehan and Ponder (2002)

- Found that police were *more likely* to run warrant checks on African Americans than Whites in white neighborhoods....
- but *less likely* to find warrants on the African Americans compared to the Whites.

How might Officer Taylor change his behavior after he recognizes his bias?

Here are some other examples for your consideration:

### **The Case of Officer Becker**

At accident scenes, Officer Becker always approaches the person with the newer model car and business attire first to get that person's version of what happened to the story.

What is wrong with this?

How might Officer Becker change his behavior if he recognizes his bias?

### **The Case of Officer Michaels**

Most of the time, Officer Michaels gives men tickets for minor traffic violations, but gives women just a "warning."

What is wrong with this?

If Officer Michaels recognizes this bias, how might he change his behavior?

The lessons from both of these exercises are: (1) Recognize your implicit biases, challenge what you think you see. (2) Implement controlled responses to override biases.

*Recognize your implicit biases:* That is, if you enter a domestic violence scene and have an immediate sense that the male is the perpetrator, be sure to challenge what you think you see.

*Implement controlled responses:* That is, recognize your implicit bias and proceed in a bias-free manner.

**Note to Instructors:** Instructors should engage the entire class in response to these brief case scenarios.

### **Potential Responses:**

*Run tags in a more discriminating manner; attend to other clues (e.g., behaviors) and not demographics.*

*Develop his own criteria that he will use for running tags (that is race/ethnicity-free).*

*Ask himself, "Would I be running this tag, but for..."*

You might test yourself with the question, “would I be proceeding this way, but for the fact that this person is Male? Asian? Black? Poor?”

### **What is a “Gut” Reaction?**

This skill—to recognize your biases—is related to what officers refer to as their “gut reactions.” You’ve heard officers refer to their “gut reaction” that “told” them that something was amiss, or you have had such a feeling yourself.

It is true that officers see things that others do not and draw conclusions that others would not have, based on their experience and training. Beware, however, that those “gut reactions” might also reflect your implicit biases. Why does that person seem suspicious to you? Are you picking up on behavioral cues and contextual elements that others would miss, or are you being impacted by the biases that we all have?

Officers need to rely on facts, intelligence and other valid information, not biased perceptions. Focus on the facts at hand and gather the additional information you need to understand the situation. Use critical judgment. Do not let the person’s gender, race, socio-economic status, age, etc. inappropriately impact on your assumptions and on your systematic information gathering. Don’t be “Susan Boyled.” Don’t be “taken in” or led astray by your biases.

Again, the first skill we have been talking about: Recognize your implicit biases and implement controlled (unbiased) responses.

### ***Display Slide #83: Beware Gut Reactions***

Beware: “Gut reactions” might be based on your biases.

### ***Display Slide #84: Skill 1 Again***

Skill #1: Recognize your implicit biases and implement “controlled (unbiased) responses.”

Let's move on to the other skills to produce fair, impartial and effective policing. The skills we will cover are as follows:

- Avoid profiling by proxy
- Analyze options with a fair and impartial policing lens
- Reduce ambiguity: slow it down, and
- Reduce ambiguity: engage with the community.

**Skill #2: Avoid "profiling by proxy"**

A key point about our discussion of biases is that this is an "affliction" of humans, certainly not just police. Above we cautioned you to recognize *your own* implicit biases and make sure that, when your biases are activated, you implement controlled (unbiased) behavior.

Now we similarly caution, "beware *other people's* implicit biases." Do not let another person's biases lead you to biased behavior.

That is, "avoid profiling by proxy."

For instance, you may be asked to respond to a call on the part of a resident where that person's concerns are based on their own biases.

**Display Slide #85: Skills to Produce Fair, Impartial and Effective Policing**

**Skills to Produce Fair, Impartial and Effective Policing**

- Avoid "profiling by proxy"
- Analyze options with a fair and impartial policing lens
- Reduce ambiguity: slow it down
- Reduce ambiguity: engage with the community.

**Display Slide #86: Avoid "Profiling by Proxy"**

**Skill #2: Avoid "Profiling by Proxy"**

Take a look at the call this officer gets.

Let's say you are the one called to this scene.  
What are you going to do and why?

Again, the lesson here is to avoid "profiling by proxy." You do not have to intervene in all situations to which you are called. You have been selected and are being trained so that you can exercise critical judgment. In the same way you are learning not to let your own biases impact your behavior, you need to ensure that others' biases do not lead you to engage in biased behaviors.

**NOTE:** When in doubt about the viability of not responding to a dispatched call, contact a supervisor.

**Note to Instructors:** Show the "What Would You Do" video from YouTube depicting a Birmingham (AL) police officer being dispatched pursuant to a 9-1-1 call of "inappropriate" behavior. [Find at [www.youtube.com](http://www.youtube.com) searching for "20/20 Social Experiment 2"; this scene starts at 1:07.]

Stop the video at the point that the officer arrives on the scene and ask trainees to consider: "What Would You Do?"

**Potential responses:** Officers may say that they have to intervene because someone called with a concern. The instructors should probe: Why do you have to intervene? Do you really have to respond to every behavior that the public finds offensive? What is the down side of doing that? Does the couple have the right to do what they are doing? Are they doing anything illegal? What if a devout Christian had called on a heterosexual couple kissing, would you intervene with them, too?

The recruits may suggest that they would just tell the couple that someone called. The instructors could engage the class in this discussion. Arguably just letting some people know they are offending others is all right to do, but coming from a police officer it is pretty coercive. Is that appropriate if the people are not violating any law?

**Skill #3: Analyze Your Options with a “Fair and Impartial Policing” Lens**

Here we challenge you to use an “FIP lens” to analyze the various options you have when responding to various situations. This lesson is most effectively conveyed through some exercises.

**Black Man in Car Discussion**

Consider the following call for service:

A woman, in an all White neighborhood, calls 9-1-1 to report a “suspicious man in a car” out in front of her house. It appears that the only thing “suspicious” is that this man is Black; the caller is unable to articulate or identify any behaviors that indicate criminal activity.

Identify three possible response options and list the pros and cons of each of the options.

**Display Slide #87: Analyzing Your Options with a “Fair and Impartial Policing” (FIP) Lens**

Skill #3: Analyze Your Options with a “Fair and Impartial Policing” (FIP) Lens

**Note to Instructors:** Divide the class into small groups of four (or so) recruits each. Then read the case scenario and ask the groups to identify three response options and list the pros and cons of each option.

After the trainees have a few minutes to generate some options, have a “round-robin” discussion. The purpose of this discussion is not to identify “one right answer,” but rather to engage the trainees in a pro/con discussion that reflects their new “FIP lens.” A key point is that they should not select their intervention based on what the caller thinks is happening. They should exercise their own critical judgment and use their “FIP lens.”

Instructors should ask one group to share one response option and the pros and cons of it. The instructor would move to the next group to get a different option and stop when no group has a new option.

**Potential responses:**

**Go to the car door of the man and inquire as to his business or to see if he is lost.** The recruits might add that they will do this in a very friendly manner. Pros include acting in accordance with the caller’s request—

The point of this discussion is not to designate one action as “the right one,” but rather to have you think through such situations in just the way we did—through a “fair and impartial policing lens.” This includes having empathy for the person who could be the subject of your interventions. In discussions of this scenario nationwide, many officers are immediately inclined to have empathy for the woman caller. They less frequently consider the situation from the man’s point of view.

*making sure that, in fact, no crime is occurring. Cons include the likelihood that the cop is “racial profiling by proxy.” Key to the discussion of this option is having the recruits understand this option from the vantage point of the man in the car. Many men of color report that these types of approaches by police are common. While people will react differently, some men of color will be quite angry at having to, as one chief put it, “justify their existence on the White streets of America.” Reflect on the lesson in the previous unit, perceptions of biased policing can reduce perceived legitimacy of police, cooperation, etc.*

**Contact the caller for more information and, if none can be provided to justify intervention with the man, explain to her why you will not intervene.** *The recruits might be aware that walking up to the front door of that caller is not advisable in some neighborhoods; they might choose to call her or have the dispatcher make the call to find out if there is additional information that might indicate criminal behavior. If none, the officer could reinforce the woman for calling, but educate her as to what to look for in the future – behavior that indicates criminal activity. Pros: We do not act on her biases and possibly offend the man in the car. Con: The caller may be upset that nothing was done. Another stated “con” might be that the person may, in fact, commit a crime after the officer leaves. Here the instructors can point out that police must do their jobs based on the information they have and not based on conjectures about “what if.”*

**Drive by the car to see if any criminal activity is indicated.** *Pro: The person making the call knows (if she sees the car drive by or is so informed) that the police did something. The police do not potentially offend the man with a car-door query. Con: The caller may not be fully satisfied with the action; the man in the car may perceive that*

Let's change the scenario a bit. You get the same call, but this time the description given by the woman is consistent with a description of a person in a vehicle who committed a home burglary in the area. You approach the man and ask him what he is doing there. He convinces you that he is not a burglar. He is angry that you have approached him and he accuses you of biased policing. How might you respond?

The key is to reduce the man's frustrations/anger. This might be done by providing him with specific information regarding the recent burglary and the extent to which he matched that person's physical description and had a similar car. The officer might even have the dispatcher read the BOLO over the radio so the subject can hear the details. Trainees might also suggest:

- ✓ "I understand why you might be angry, frustrated."
- ✓ "I am sorry for the inconvenience."
- ✓ "Here is my card. Feel free to call me if you want to follow up later."

Similarly, let's say you have made a legitimate traffic stop and the woman in that situation accuses you of stopping her because she is Hispanic. How might you respond?

*a police car is driving by because he is a Black man in a White neighborhood.*

**Note to Instructors:** *Instructors engage the trainees in a discussion of possible responses.*

*The instructors should listen to various options that trainees might suggest. Instructors should discourage having trainees try to talk the woman out of her perceptions, suggesting that these conversations are at high risk of spiraling into an argument that will not change the woman's mind and will not change the officer's mind.*

*During this discussion, the instructors might have occasion to note that the woman might be right—that bias did impact the officer's decision to stop her.*

*Reinforce the following response: "I am sorry that you feel that way, but I stopped you because...."*

*This two-part response acknowledges the person's concerns and steers the conversation back to the business at hand.*

**Note to Instructors:** *If needed, a 10-minute break may be appropriate here.*

### Case Scenario Exercises #1-6

Now you are going to break into small groups and respond to various scenarios.

Read through your situation and answer the questions at the end.

### Summary of Skill

The intent of these various discussions and exercises is to encourage you to analyze your options with a fair and impartial policing lens. Those FIP lens bring together some previous lessons and some new ones. With your FIP lens, you:

- Challenge what you think you see
- Recognize your own biases
- Recognize others' biases
- Consider the options that would be bias free
- Consider the viewpoint of the people with whom you are dealing
- Minimize negative impacts on those individuals (including potential perceptions of bias policing) with your strong communication skills

**Note to Instructors:** Create up to six groups. Assign each group to one of the six scenarios in the trainees' manual. [Trainers should not use "Men at the Door" if they believe that the trainees are familiar with, and may be influenced by, the well-publicized case of Dr. Henry Louis Gates and the Cambridge (MA) Police Department. While created prior to the actual incident, this case scenario is similar to the facts of that incident. This influence may vary by region.]

The instructors call on the various groups and have them walk through their questions and answers.

### Display Slide #88: With Your FIP Lens

#### With Your FIP Lens...

- Challenge what you think you see
- Recognize your own biases
- Recognize others' biases
- Consider bias-free options
- Consider the viewpoint of people with whom you are interacting
- Minimize negative impacts (including potential perceptions of biased-policing) with strong communication skills

#### Skill #4: Reduce Ambiguity – Slow it Down

Let's move on to our last set of skills. Recall that we used the audience's reaction to Susan Boyle to understand implicit biases. Recall that we:

- Prejudge people who are "ambiguous stimuli"
- Attribute group stereotypes, biases to them
- Do not always know we are doing this

Understanding that we are at risk for allowing stereotypes and biases to influence our behavior especially when we are in an uncertain situation—not quite knowing what to expect—produces our next two skills.

- Reduce ambiguity: Slow it down, when feasible.
- Reduce ambiguity: Engage with community members.

Let's start with the first one. Veteran officers and law enforcement trainers promote the technique of consciously slowing down a police response when it is viable to do so.

Slowing down the response allows officers to analyze the legitimacy of their initial impressions and use their observational and analytical skills to effectively assess the situation and devise the appropriate response.

#### Man on the Porch Exercise

Let's take a look at how we respond to a complex and ambiguous set of circumstances that test our implicit biases.

The key lesson from this exercise is that you should, when you can, slow down your response and make ambiguous circumstances UNambiguous. Gathering more information before you act can reduce the possibility that you might act on your biases.

#### Display Slide #89: Reduce Ambiguity

### Skills #4 and #5: Reduce Ambiguity

- #4: When feasible, "slow it down"
- #5: Engage with community members

**Note to Instructor:** Instructors implement "Man on the Porch" exercise. See instructors' notes and trainee handouts. The purpose of this exercise is to show how much better decisions can be when they are thoughtful and deliberate. It highlights how making decisions in haste can lead to deadly decisions, possibly decisions based on biases, especially when we are confronted with ambiguous circumstances.

**Skill #5: Reduce Ambiguity—Engage with community members**

The second skill linked to reducing ambiguity is “engage with community members.”

Recall our earlier discussion of the “contact theory.” Researchers have determined that positive contact between members of groups improves inter-group attitudes and reduces biases.

This occurs because that positive contact serves to reduce ambiguity. It reduces ambiguity about individuals and even about communities more broadly.

You are more likely to be a fair and impartial officer if you take the time to get to know the communities to which you are assigned, get to know the individuals in those communities.

How might you do this? Write down three very specific things you could do in a week’s time that involves engaging with people in a community.

Think of the youth in the community, the parents, the other adults, including business owners. How might you get to know the members in the community to which you are assigned?

***Display Slide #90: Contact Theory Revisited***

**Contact Theory: Revisited**

Positive contact between members of groups improves inter-group attitudes and reduces both explicit and implicit biases.

***Display Slide #91: Connecting with Community***

Write down three very specific things you could do in a week’s time to engage with members of a community.

Think of youths, parents, other adults, business owners.

*Instructors ask one person to share one action that s/he listed. Instructors ask, “who has something else” until most new ideas have been shared. The answers could be listed on easel paper.*

Both of our final two skills are linked to the fact that we are at greatest risk of attributing group stereotypes to stimuli that are ambiguous. So that you can be fair and impartial police officers:

- Slow it down, when feasible.
- Engage with community members.

### Summary of Training

This brings us to the end of this training session on fair and impartial policing. Let's review the key points from the three modules:

### Summary of Key Points in Module 1

All people, even well-intentioned people have biases. They can be implicit (that is, unconscious).

We prejudge people we do not know.

We fill them in with group stereotypes.

Recall "Susan Boyle"

Often, we do not know we are doing this.

**Policing based on biases can be unsafe, ineffective and unjust**

#### Examples:

Recall the shoot, don't shoot research of Josh Correll; not shooting the White man with the gun can place officers in danger.

### Potential Responses:

- ✓ Join youth when they are playing basketball.
- ✓ Develop innovative ways to engage in police-youth dialogue.
- ✓ Visit the businesses and converse with the business owners.
- ✓ Ask to be included at gatherings of community subgroups (e.g., block party).
- ✓ etc.

### Display Slide #92: Summary of Key Points—Module 1

#### Summary of Key Points: Module 1

- All people, even well-intentioned people have biases
  - They can be "implicit" (unconscious)
- Policing based on biases can be unsafe, ineffective and unjust

In the scene from "Money Train" the elderly woman was the thief.

We talked about how some people, maybe including police, may treat the homeless.

Recall the Man and Woman with a Gun and Domestic Violence role plays.

### Summary of Key Points in Module 2

#### **Biased policing can have negative consequences for community members and the department**

Biased policing can have a potent impact on individuals and the relationship between the community and the police department—eroding community trust.

Community trust is essential for cooperation and for the support of individual officers and the department.

Community trust is essential for the police to be viewed as a legitimate authority.

### Summary of Key Points in Module 3

We learned in this last module that to be a fair and impartial officer, you need to:

- Recognize your implicit biases and implement "controlled" (unbiased) responses, behaviors.
- Avoid "profiling by proxy."
- Analyze options with a fair and impartial policing lens.
- Reduce ambiguity: (a) slow it down, when feasible, and (b) engage with the community.

### *Display Slide #93: Summary of Key Points—Module 2*

#### **Summary of Key Points: Module 2**

- Biased policing has negative consequences for community members and the department
  - Biased policing erodes community trust
  - Community trust is essential for cooperation and support of officers and the department
  - Community trust is essential for police legitimacy

### *Display Slide #94: Summary of Key Points—Module 3*

#### **Summary of Key Points: Module 3**

To be a fair and impartial officer, you need to:

- Recognize your implicit biases and implement "controlled (unbiased) responses"
- Avoid "profiling by proxy"
- Analyze options with a fair and impartial policing lens
- Reduce ambiguity: (a) slow it down, and (b) engage with the community.

**Closing**

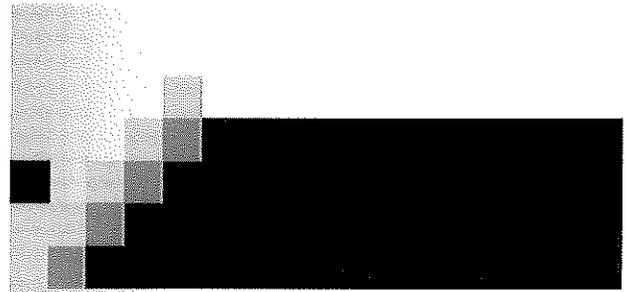
We hope that this training addressing fair and impartial policing has provided you with a better understanding of the science of human bias and how our perceptions and behaviors can be affected by our biases.

We hope that we have renewed your appreciation for the negative impact that biased policing has on our communities and our law enforcement agencies.

Finally, we hope that skills you have developed during this training session will serve you well as you enter the police profession serving your agencies and your communities.

We thank you for your time and attention today.

*Display Slide #95: Thank You!*



**THANK YOU!**



## Role Play: The Domestic Violence Call

### Set Up

Instructors will need the following cast of role players/actors: two females (race not relevant) and one male (race not relevant) to portray the “callers/victims” as well as two “responding officers” (the recruits). The instructor plays the role of the dispatcher.

Review the scenario with the role players/actors prior to the role play. Instruct the “victim” that she should NOT verbally respond to any questions that the “responding officers” ask her. She is to cry throughout, shake periodically and remain unresponsive to any questions posed to her by “responding officers” or to comments made by the other role players. She is to appear frightened and confused. The other two role players’ behaviors and comments are similar to each other and provide no clues as to which one abused the victim. The set up is designed to confuse the “responding officers” as to who is the “abuser”—the female or male role player/actor.

### The Scenario

**Dispatcher:** “Any car, Victor Sector. Female caller at approximately 12:15 a.m., crying/screaming and incoherent; appears to be victim of domestic violence. She is requesting police assistance to get to a hospital for medical assistance. Offender is still on-scene.”

When recruits arrive at the scene, they find the victim crying and in a fetal position. There is a female on one side of her and a male on the other. The female is hovering over the victim with her hands gently on the “victim’s” shoulders. She says, “I am so sorry, I am so sorry. This will never happen to you again.” The male is kneeling next to the victim, saying...“it’s OK, the police are here—everything will be fine.”

**Police Response:** Ask the “responding officers” to respond to scene. Ask the trainees to observe the response of the “responding officers.” Allow approximately 5 minutes for the entire role play.

**Note to Instructors:** In this scene, the male is not the abuser; the second female role player/actor is the “abuser” and the “live-in partner” of the “victim. Observe carefully how the “responding officers” respond to the scene, attending to whether or not they assume that the offender is the male role player/actor. Refer to the discussion questions to debrief the scenario.



## **“Pantomime”**

The purpose of this scenario is to demonstrate how individuals may interpret the same stimuli very differently. It reinforces the skill “challenge what you think you see.”

### **Set Up**

This scenario is designed as a live tableau or a still-scene pantomime. The key to the tableau is to create a still scenario that implies action and can be depicted in such a way as to evoke multiple, varying interpretations of what is happening. These interpretations become the foundation of the discussion/debrief which follows the tableau.

Four or five non-white and one white male role players produce a still scenario that shows the white male on the ground and the four non white males around him. The scene is produced such that the four standing males could either be attacking the one on the ground, or assisting him in a medical emergency. Where possible set this scene up in a room other than the classroom.

### **The Scenario**

Bring the recruits into the room and ask them to take a close look at the still scene or “tableau.” They may walk around the tableau and carefully study the faces and body positions of the “characters” in the tableau, but they may not talk to the “characters.”

### **Discussion/Debrief**

After several minutes, ask the trainees, what they see going on in the tableau. Refer to the discussion/debrief questions in the curriculum as a guide. Generally, what we find is that a portion of the group sees a crime and the rest see a medical emergency.

When the discussion is completed, ask the role players to portray what happened prior to the moment that produced the “still shot.” They enter the room talking about an event to which they are going (or from which they are coming); they will clearly all be friends. The white male will have a heart attack and fall to the ground. The friends will react and their reactions will end with them back in the “still shot” that the recruits found when they entered the room.

The point of the exercise is to show that people can interpret the same stimuli differently and our interpretations could be impacted by our biases.



## Man on the Porch, Participant Handout

**The Neighborhood.** The 1100 block of Holbart Street in Seattle's Rainer Valley, is a narrow street of small, modest homes. The neighborhood, along with most of Seattle, was developed in the early 1900's and now boasts a vibrant commercial avenue, parks, and growing redevelopment, including a newly developed light rail system that links the once isolated neighborhood with downtown. The neighborhood is comprised of predominantly poor and working class residents who represent African American, Asian-Pacific Islander, and immigrant communities from East Africa and the Caribbean.

The South Precinct is one of the busiest within the Seattle Police Department (SPD). The neighborhood continues to experience the city's highest rates of both violent and property crimes. Drug and gang-related shootings, homicide, sexual assault and domestic violence are among the most common calls for service. Within the last few weeks a number of strong-arm robberies, allegedly committed by a group of young white males in their twenties, have been reported. Suspects from these robberies as well as two sexual assaults and a drive-by shooting have eluded arrest.

**The Officers.** In an effort to address the criminal activity in the neighborhood, the SPD has formed a special Street Crimes Unit (SCU), dedicated to patrolling crime "hot spots." Four, plainclothes officers, between the ages of 26 and 35 years are assigned to the Rainer Valley. They are usually dressed in jeans, sweatshirts, and bullet-proof vests; they carry 9-millimeter semiautomatic handguns. They drive unmarked vehicles.

## Segment 1

Just before midnight, the officers of the SCU, in an unmarked car, turn down Holbart Street and see a 5'6" black man standing alone on a porch looking up and down the street. "Hold up," one officer says to the other officers in the car. "What's that guy doing there? He is looking up and down the street, peeking his head out and then stepping on and off the porch."

- What do you think is going on here and why? What is another explanation?
- What are the various options that the responding officers have?
- What are the consequences for the various options?
- What would you do and why? That is, what option do you choose?

## Segment 2

Officers stop the car in front of 1157 Holbart Street. The black man sees the car come to a stop but does not move. All four of the officers get out of the car. There is no radio communication before the officers approach the man. Officer Scott holds up his police badge and calls out “police, can we have a word?” Officer Scott and Officer Dovidio begin moving toward the porch steps. The man does not respond but moves onto the porch.

- Discuss and evaluate the decision of the four officers to all get out of the car and approach the man. What are the possible consequences of this action?
- What other options do the officers have? What are the possible consequences of these options?
- What are possible explanations for why the man on the porch does not respond to the officers?
- What would you do and why?

### Segment 3

Officers Scott and Dovidio accelerate their move up the stairs and toward the porch. The black man grabs the doorknob with his left hand and attempts to push the door in (the door is apparently stuck). He turns his body sideways and begins digging in his pocket with his right hand. Officer Scott yells, "Show me your hands--NOW!" Officer Dovidio yells, "Get your hands out of your pockets...don't make me f-----ing kill you." The man is agitated and shaking. He continues to hold the doorknob with his left hand and starts removing a black object from his pocket with his right hand.

- What do Scott and Dovidio think is happening that would lead them to accelerate up the stairs?
- What are other interpretations of what was happening?
- Do they have other options? What are they?
- What are the possible consequences of their interpretation and actions?

## Man on the Porch, Instructor Notes

This case study exercise is intended to engage recruits in a series of decisions in responding to the facts in a real-life case that produced a tragic outcome. The recruits will have adequate time to think through various options and their consequences. Following their reporting, the actual result of this real-life case will be shared. The intent of this lesson is to convey how the real-life situation might have produced a less tragic outcome if the officers had “slowed down” to produce more thoughtful, deliberate decisions.

Instructors, if they choose, may adapt the case study to reflect an actual neighborhood in the local jurisdiction (and its associated crime problems) or sufficiently describe a neighborhood to which the recruits can relate.

### Set Up

Divide the class into small groups of five or six recruits. Ask each group to select a recorder (who should record the outcome of the discussions of the group) and a reporter (who will provide the group’s feedback to the entire class).

Give each group a copy of the case study, “Man on the Porch.” The case study should be distributed in segments so that recruits cannot read ahead. Do not disclose, at the outset, that this is based on the case of the NYPD shooting of Amadou Diallo.

### Case Study

**The Neighborhood.** The 1100 block of Holbart Street in Seattle’s Rainer Valley, is a narrow street of small, modest homes. The neighborhood, along with most of Seattle, was developed in the early 1900’s and now boasts a vibrant commercial avenue, parks, and growing redevelopment, including a newly developed light rail system that links the once isolated neighborhood with downtown. The neighborhood is comprised of predominantly poor and working class residents who represent African American, Asian-Pacific Islander, and immigrant communities from East Africa and the Caribbean.

The South Precinct is one of the busiest within the Seattle Police Department (SPD). The neighborhood continues to experience the city’s highest rates of both violent and property crimes. Drug and gang-related shootings, homicide, sexual assault and domestic violence are among the most common calls for service. Within the last few weeks a number of strong-arm robberies, allegedly committed by a group of young white males in their twenties, have been reported. Suspects from these robberies as well as two sexual assaults and a drive-by shooting have eluded arrest.

**The Officers.** In an effort to address the criminal activity in the neighborhood, the SPD has formed a special Street Crimes Unit (SCU), dedicated to patrolling crime “hot spots.” Four plainclothes officers, between the ages of 26 and 35 years are assigned to the Rainer Valley. They are usually dressed in jeans, sweatshirts, and bullet-proof vests; they carry 9-millimeter semiautomatic handguns. They drive unmarked vehicles.

**The Incident.** The incident is presented in segments. Instructors should distribute each segment of the incident sequentially, allowing the incident to “unfold.” Each segment contains a series of decision-making questions, such as: What do you think is going on here and why? What options do you have? What are the consequences of each option? What do you do and why?

**Segment 1:** Just before midnight, the officers of the SCU, in an unmarked car, turn down Holbart Street and see a 5’6” black man standing alone on a porch looking up and down the street. “Hold up,” one officer says to the other officers in the car. “What’s that guy doing there? He is looking up and down the street, peeking his head out and then stepping on and off the porch.”

**Discussion:**

- What do you think is going on here and why? What is another explanation?
- What are the various options that the officers have?
- What are the consequences for the various options?
- What would you do and why? That is, what option do you choose?

Have the class share their answers. If any of the small groups report “leaving the scene,” instructors can continue the case study with only the small groups that “remain on the scene.” The other group(s) can either assume the role of “observers” or change their response and “remain on the scene.”

**Segment 2:** Officers stop the car in front of 1157 Holbart Street. The black man sees the car come to a stop but does not move. All four of the officers get out of the car. There is no radio communication before the officers approach the man. Officer Scott holds up his police badge and calls out "police, can we have a word?" Officer Scott and Officer Dovidio begin moving toward the porch steps. The man does not respond but moves onto the porch.

**Discussion:**

- Discuss and evaluate the decision of the four officers to all get out of the car and approach the man? What are the possible consequences of this action?
- What other options do the officers have? What are the possible consequences of these options?
- What are possible explanations for why the man on the porch does not respond to the officers?
- What would you do and why?

Have the class share their answers.

**Segment 3:** Officers Scott and Dovidio accelerate their move up the stairs and toward the porch. The black man grabs the doorknob with his left hand and attempts to push the door in (the door is apparently stuck). He turns his body sideways and begins digging in his pocket with his right hand. Office Scott yells, "Show me your hands-- NOW!" Officer Dovidio yells, "Get your hands out of your pockets...don't make me f-----ing kill you." The man is agitated and shaking. He continues to hold the doorknob with his left hand and starts removing a black object from his pocket with his right hand.

**Discussion:**

- What do Scott and Dovidio think is happening that would lead them to accelerate up the stairs?
- What are other interpretations of what was happening?
- Do they have other options? What are they?
- What are the possible consequences of their interpretation and actions?

Have the class share their answers.

## **What Really Happened**

The instructor reports that this was a real event with a horrific outcome.

The Outcome: Officers Scott and Dovidio fired 16 rounds each; the two backup officers fired a total of nine shots killing Mr. Akpan. When they approached his body, he was holding a black wallet in his right hand. During the trial, Officer Scott testified that when it was all over, he sat down on the porch steps, next to Mr. Akpan's bullet-ridden body and started to cry. Officer Dovidio later stated that when the ambulances arrived, he was so distraught, he couldn't speak.

Let's back up and see what happened.

### **Re-read Segment 1.**

During trial testimony, "Officer Scott" noted that he had two impressions as he assessed the situation. One, he thought that the subject (Mr. Akpan) might be serving as a look-out for an ongoing robbery; and two, that the subject may have fit the description of a suspect of the recent sexual assaults.

### **Discussion:**

- Given the facts in the case, are these reasonable assumptions?
- What in "Mr. Akpan's" behavior would lead "Officer Scott" to surmise this?
- What other possible explanations are there for "Mr. Akpan's" behavior?
- Other observations/thoughts?

The purpose here is to allow the students to reflect on the various ways that the same set of facts might be interpreted. The questions above may raise issues with which the groups have already dealt; in that circumstances, a single question might suffice: "What are the various other interpretations that your groups came up with?"

### **Re-read Segment 2**

During trial testimony, we learned that the subject had a stutter and his English was not perfect. He may have attempted to communicate with the officers. It was also rumored that an acquaintance of the subject had recently been robbed by a group of men. The subject may have thought he was about to be robbed.

**Discussion:**

- How might the officers have acted differently if they had known about or considered the possibility that there were communications issues?
- How might they have acted if they had considered the possibility that the man was fearful of local robbers?

**Re-read Segment 3.**

During trial, Officer Scott testified that his prior experience and training led him to believe that Mr. Akpan was reaching into his pocket to pull out a gun. He fires his weapon. Simultaneously, Officer Dovidio instinctively jumps backwards, firing his weapon as he falls. Officer Scott believes that Officer Dovidio has been hit by rounds from Mr. Akpan's gun.

**Discussion:**

- Given the facts in the case, is there evidence that the actions of the officers are consciously racially-biased or motivated?
- Could implicit bias have conceivably played a role?



(Kevin Dean) They work in every profession;

work out in neighborhood gyms.

(Dean) They teach our children and raise their own.

(Dean) They are members of the Sikh faith, or more correctly pronounced, the Sikh faith.

Several thousands Sikhs live, work, and worship in the Chicago area.

(Dean) Hello, I'm Chaplain Dean with the Chicago Police Department.

(Dean) In an ideal world, all encounters between and public would be marked by mutual respect and dignity.

(Dean) Each party would have an understanding, an appreciation for the other's background, beliefs, and values.

(Dean) In that spirit, we as police officers should do what we can to learn about the variety of customs, religions, and nationalities that form the fabric of our communities.

Today, let us take a closer look at the Sikh faith.

(Dean) Sikhism is a religion, not a nationality.

(Dean) It is a unique religion; a religion revealed by God through the Sikh gurus.

(Dean) It is not a blend of other faiths.

(Jasvir Kaur) I think that's probably the biggest misconception, and if they knew what Sikhism is, it's very different from Hinduism or Islam.

(Dean) Guru [Nanek] founded Sikhism in Punjab, India, 500 years ago.

(Kulwant Singh) Our founder, Guru Nanek, stressed very heavily on finding internal happiness and internal peace, living in the family life.

(K. Singh) Second thing he stressed on is, make your living through hard work.

(Dean) Sikhs dress distinctively.

(Dean) To be true to their religion, they must wear five articles of faith, known as the five K's: Kirpan, a small ceremonial sword; Kara, an iron bracelet;

Kachera, long undergarments; Kanga, a wooden hair comb;

and Keshas, uncut hair.

(K. Singh) Keshas is hair: long, unshorn, uncut hair; we don't shave off; we don't cut hair from any part of our body.

(K. Singh) There's a comb to keep our hair clean.

(Raswant Kaur) Hair is not all over the face; it's tied up nicely, neatly so it's not a hindrance in your day-to-day activity.

(Dean) Male Sikhs and some female Sikhs wrap their hair in turbans.

(Dean) This is not a fashion preference; it is a religious requirement.

(Rajinter Mago Singh) This is a part of my identity, my faith, being a Sikh, so I have to wear it, and taking it off would be like being a coward, going back on my word.

(K. Singh) We don't go out without covering our hair, even inside the house, I keep it covered.

(J. Kaur) Men are required to wear a turban.

(J. Kaur) Woman have a choice to, and not many do, but I choose to.

(R.K. Singh) The biggest misconception, when they see somebody with a turban, and they are just seeing a picture of Osama Bin-Laden or their followers out there, and then they think, "Oh, maybe he's some way attached to them," which is not the case.

(Dean) As police officers, we need to be aware that the turban is not just a head covering or a hat; it is a revered religious symbol.

(Dean) Unless you are going to conduct a legally justified pat-down or a custodial search, the turban should never be touched.

(Dean) In the event that you must conduct a pat-down or custodial search, explain why you are doing it.

(Dean) If removal of the turban is required, allow the Sikh person to unwrap their turban in a private area, unless there are overriding safety or security concerns.

(R.K. Singh) Somebody touching my turban or forcibly taking it off is like assaulting me, or like insulting me, and stripping me of my dignity and my honor.

(Dean) Just as a turban is a revered article of faith, so is the Kirpan, the ceremonial sword.

(Dean) Sikhs wear kirpans to symbolize their commitment to justice and human rights.

(Dean) Be aware that both state statute and municipal code dictate the legalities

of carrying a kirpan.

(Dean) In short, state law and the municipal code allow a Sikh person to carry a kirpan, provided the kirpan is not carried in a threatening or menacing manner; that it is not carried with an intended unlawful use; and that the kirpan is not concealed on or about the person.

(Dean) Municipal code makes it unlawful for a person to carry a concealed knife with a blade longer than 2 inches.

(Dean) While most kirpans have blades longer than 2.5 inches, most Sikhs wear the kirpan in a sheath, openly suspended from the waist.

(Dean) If worn in this manner, the kirpan is not considered concealed, and so wearing the kirpan in this manner is within the law.

(Dean) The municipal code is more restrictive for those 18 years of age or younger.

(Dean) By law, those who are 18 and under are prohibited from possessing any blade two inches or longer in length, concealed or not.

(Harvind Kaur) While we respect the laws of this country, Sikhs consider the kirpan an article of faith, rather than a mere weapon.

(H. Kaur) A Sikh wears the kirpan with absolutely no criminal intention.

(Dean) Be aware, those of the Sikh faith feel strongly about their religious right to carry a kirpan.

(H. Kaur) We're working with law enforcement in Chicago as well as across the country to examine the law more closely, so that we can see how we can reconcile the gap between the existing law and what we know is our fundamental religious right.

(H. Kaur) As an American, I am guaranteed the freedom of religion in the Constitution; that's the beauty of America.

(H. Kaur) It's fluid enough to allow all religions the opportunity to practice their sacred beliefs freely.

(Dean) The Sikh faith incorporates a strong sense of social justice.

(Dean) The Sikh community is known for its willingness to work with police.

(Jolly Singh) It doesn't matter whether you're a Christian or a Sikh or a Hindu or anybody else.

(J. Singh) If, suppose somebody is harming you, and you are in need, it is my duty to help you.

(R. Kaur) I tell my son, 18 years old, in fact, when September 11 happened, my first reaction was, in case need be, he will be in the military, he will be in the Army, in case that needs to be, because this is our country now.

(Dean) People of the Sikh faith reject the caste system of India.

(Dean) To discourage elitism, Sikhs share the same last names.

(Balwant Hansra Singh) Any born Sikh, male member, has the name Singh, and the ladies, girls, have the name Kaur.

(R.K. Singh) "Singh" means "a lion," or "a tiger," and all females took "kaur," K-A-U-R, which means "princess" and "lioness," and the purpose of that was eliminating caste system, so that everybody has that same name, and they're all at that same level.

(Dean) Unlike those from some religions, those in the Sikh faith, male and female, consider the handshake an entirely acceptable form of greeting.

(Dean) The Sikh faith views men and women as equals in all aspects of their professional, personal, and spiritual lives.

(K. Singh) According to the instructions in the Sikh faith, women are treated equal, they should be treated equal, they are created equal, and they're equal partners.

(J. Kaur) There is really nothing that limits women from doing anything, in our religion, socially, culturally, religiously.

(R. Kaur) I'm blessed to have my own domain, my own business, where I can really have the flexibility I have of being a professional, of being a productive member of the society, yet being a mother, which is the most important role.

(Dean) Like everyone else, Sikhs struggle to meet the demands of the modern American family.

(Sukhvir Kaur) We are like any other parents; we want the same things for our kids.

(S. Kaur) We want them to have a good upbringing, go to good schools, a good education, for them to be good, contributing citizens of the country.

(S. Kaur) Just what any other parent would want of their children.

(Irwin Singh) Day-to-day activities, yes, it's a typical family you'll find anywhere.

(R.K. Singh) Sure, we do all those things; we have birthday cakes, our children go to Chuck-E-Cheese and all those, McDonald's and all those places you go.

(R.K. Singh) There's no difference.

(Dean) Many Sikh homes have a room set aside from prayer, where they keep the Sikh holy book, called the Guru Granth Sahib.

(Dean) When responding to a call at a Sikh home, be respectful of this room.

(Dean) Should you need to enter this room, unless there are overriding safety or security concerns, remove your shoes.

(Dean) Also, officers should avoid contact with the Holy Book.

(J. Singh) We have a prayer room at our house; it's one exclusive bedroom that is kept away from the rest of the traffic, and we go inside with the shoes removed, and so on.

(Dean) The Sikh place of worship is called the gurdwara.

(Dean) If during the course of an investigation, police visit a gurdwara, be aware that this, too, is a Sikh holy place with certain customs and sensitivities.

(K. Singh) Whenever anybody enters the gurdwara, we request that they do a few things.

(K. Singh) Number one is that they remove their shoes; number two, they cover their head; number three, they should not smoke, and you do not touch the Holy Scriptures; that's very important.

(Dean) Most gurdwaras have services every day.

(Dean) Sunday's services are well-attended.

(Dean) Services are followed by a community meal called [lunga].

(Dean) Any person of any faith is welcomed in a Sikh gurdwara.

(Dean) The Sikh ideology does not condone religious or cultural prejudices in any form.

(J. Singh) Our religion does state that all religions have a place in the world; they all are equal; nobody's superior.

(Dean) Sikhs practice respect and tolerance of all others.

(Dean) This is something they expect in return.

(J. Kaur) We're all humans; we should be relating to one another.

(J. Kaur) We believe in one god, and God unites us all.

(R.K. Singh) You can consider me like somebody in your neighborhood, next-door neighbor or someone, a colleague at work, another person at school, sitting next to you in class; the only difference is, I look a little different, because I have a beard, and I have a turban.

(Dean) Let's take a moment to conclude, and to review some of the highlights of the Sikh faith.

(Dean) The five K's of Sikhism are sacred to Sikhs.

(Dean) Turbans are a revered article of faith.

(Dean) Unless a search is legally justified, avoid touching a turban, and refrain from asking a Sikh to remove his or her turban.

(Dean) Should there be a need for a legally justified search, if possible, allow the Sikh to remove his or her turban in private.

(Dean) Sikhs carry kirpans, small ceremonial swords.

(Dean) As long as they are worn suspended from the waist and are not concealed, the carrying of a kirpan is legal for those older than 18 years of age.

(Dean) For those 18 years and younger, the kirpan blade must be less than two inches in length.

(Dean) Shaking hands is not offensive to Sikh men and women; it is an acceptable way to greet people.

(Dean) Keep in mind two special places for those of the Sikh faith: the gurdwara, a place of public worship, and the special room in a private home where the Sikh holy book is kept.

(Dean) Typically, visitors to these holy places are asked to remove their shoes and wear a head covering.

(Dean) All of the people we encounter on a daily basis expect to be treated with dignity and respect.

(Dean) Those who practice the Sikh faith are certainly no exception.

(Dean) It is our hope that this video will serve to enlighten and foster a new awareness and understanding.

(Dean) Thanks for watching.

[Close Window](#)

(Kevin Dean) It is a religion of peace, submission, and commitment to one God, and all he created.

(Dean) It is a way of being; a way of life.

(Dean) It is Islam, and fully one-fifth of people in the world follow this faith.

(Dean) They call themselves Muslims.

(Dean) Hello; I'm Chaplain Dean with the Chicago Police Department.

(Dean) This is the second in a series of videos to expand your knowledge and understanding of the many diverse communities within our city.

(Dean) Having even a basic knowledge of a person's customs and culture enables police officers to conduct their duties in a more efficient, and respectful manner.

(Dean) Today, we explore Islam.

(Dean) The Chicago area is home to more than 400,000 Muslims.

(Dean) Many are immigrants from around the world, but many more are second-, or third-, or even fourth-generation Americans.

(Rami Nashashibi) For example, within the United States, the largest constituency of Muslims happens to be African-Americans.

(Nashashibi) After that, you have many Southeast Asians, Pakistanis, Indonesians, Malaysians, and then down there, then you have some Arabs.

(Mazen Asbahi) And there are Muslims of every stripe, of every color and nationality.

(Asbahi) There are white Americans who are Muslim; African-Americans who are Muslim.

(Asbahi) There are Russians and Chinese and Japanese who are Muslim.

(Asbahi) It's very important to keep in mind that Islam is not an ethnicity; it is simply a very basic religious creed.

(Dean) Muslims believe in one God, who revealed Islam through all the prophets, with the final prophet being Mohammed.

(Toni Khatib) Abraham is like the father of the three faiths, they call it, and the Christianity and the Judaism; it's all linked together: we're all of one God.

(Azshar Usman) That is the very definition of Islam, is to submit oneself to the message of God.

(Imam Wallace D. Mohammed) We must stand for the protection of life.

(Mohammed) We stand for law against crime; we stand for morality, and obedience to the law.

(Nashashibi) As human beings who are living in society, we're very committed to the upliftment of this society, and that we see as definitely a religious obligation.

(Kareem Irfan) We bring a strong essence of moral values, family values, social values, notions of justice, notions about community service and social interaction, which are an inherent part of Islam, but which are also very important in the American fabric.

(Dean) A Muslim place of worship is called a Mosque.

(Dean) The Imam is the person who leads the prayers.

(Dean) The Islamic holy book is called the Koran.

(Dean) And God is often referred to as Allah.

(Irfan) So the word "Allah" is nothing other than an Arabic word for God.

(Irfan) In fact, many of the Christian population in the Middle Eastern areas, they refer to their God as Allah, because it's just an Arabic term for God.

(Dean) Muslims practice the five pillars of Islam.

(Dean) These are: Witness: affirming the absolute unity of God, and accepting the prophecy of Muhammed.

(Dean) Worship: offering ritual prayers five times a day to God, while facing in the direction of the Ka'bah in Mecca.

(Dean) Charity: obligatory donation annually of at least 2.5% of accumulated wealth.

(Dean) Fasting: complete abstinence from food, drink, and conjugal relations from dawn until dusk by able-bodied adults during Ramadan.

(Dean) Pilgrimage: visiting the Ka'bah and other sites in Mecca at least once in a lifetime.

(Dean) Muslims will conduct their daily prayers privately if possible, or publicly if necessary.

(Nashashibi) When a Muslim prays, he prostrates or she prostrates him or herself to the ground, and puts their head to the ground, and again, it's not a prayer -- unless you have seen this before or been around Muslims -- that you're accustomed to seeing.

(Irfan) If law enforcement officials, police officers, have to contact some Muslims, it'd be best to avoid those times, when people are focusing on prayer, especially in public places.

(Dean) Friday is the holiest day in Islam.

(Dean) Between 12 noon and 2, Muslims gather at mosques for congregational prayers.

(Mohammed) Very, very sensitive, Friday prayers, and the mosque is very, very sensitive.

(Mohammed) If you have to go in the mosque for a criminal, I beg you to have the same respect you would have for a Catholic church or for a Protestant church.

(Usman) We don't wear our shoes, we don't wear our shoes onto the actual carpets and the prayer rugs, so that would be considered extremely inappropriate and offensive for, for example, police officers going into investigate something and what have you, to walk on the rugs with their shoes.

(Usman) Of course, also, there are copies of the Koran, oftentimes, that are kept in these mosques on bookshelves throughout the mosque area itself.

It's considered extremely appropriate to put that on the floor.

(Dean) Islam attaches high significance to personal modesty, and requires both men and women to dress in clothes that do not emphasize bodily contours.

(Dean) Women are also expected to cover their hair, and many -- but not all -- Muslim women wear the headscarf known as the hijab for this purpose.

(Dr. Lena Shahbandar) The real purpose is just to notify yourself as somebody

who believes in God, and it's really respect for God that you do this for.

(Shahbandar) You have to cover in front of men who are unrelated to you, so I uncover at home, in home environments with family; if I was with a group of women, I wouldn't have to cover.

(Dean) Police then should treat Muslim women with particular care and sensitivity about modesty and touching, regardless of whether the hijab is worn or not.

(Shahbandar) Muslim men and women are prohibited from being alone in a room with a person of the opposite sex with the door closed.

(Shahbandar) So if it's necessary to interview somebody of the opposite sex, whether it's male-to-female or female-to-male, it would be preferable to have another person in the room.

(Dean) Police will also find that many Muslim women and men will not shake hands, and will avoid direct eye contact with members of the opposite sex.

(Nashashibi) And that may be misconstrued as disrespect, or a person is averting something, are anxious about something, but oftentimes what it is is again, the modesty that is prescribed as part of the way Muslims conduct themselves, whether they are men or women.

(Dean) The headscarves and long skirts worn by some Muslim women lead to erroneous assumptions that Muslim women are somehow oppressed.

(Shahbandar) A lot of times, people think that Muslim women haven't really had much experience, or are not allowed to do many things, and I think that couldn't really be further from the truth.

(Khatib) Nothing holds me back as far as being a Muslim woman.

(Khatib) Once you really study Islam, if you're in university, and take the classes, you'll see that Islam basically was the first women's liberation movement.

It helped the poor; it helped the women from being oppressed.

(Usban) They can own their own businesses; they can own their own property; they were given voting rights from the very beginning in the Islamic tradition.

(Dean) And Muslim boys and girls are equally cherished, and keep their parents equally busy.

(Irfan) Children go to school; my daughter is a typical teenager, she's fascinated with basketball, she plays for the school team.

(Irfan) Both my children are into tennis; they follow it very closely, because that is one of my avid avocations, aside from work and other community work.

(Dean) Like Muslim women, Muslim men wear a variety of dress.

Headcoverings, such as kufis, skullcaps, or turbans, are not religious requirements, but cultural preferences.

(Usban) For a man to remove his hat, or that which is covering his head, is much less of an issue in public than it is for women.

(Dean) Many Muslim men also grow beards in deference to the prophet Muhammed.

(Dean) Cultural dress does not necessarily mean the person is foreign.

(Dean) Assumptions based on a person's clothing should be avoided.

(Asbahi) Muslims aren't necessarily from somewhere else.

(Asbahi) Just because a woman wears a headscarf doesn't mean she came off the boat from somewhere.

(Shahbandar) Because a lot of times, people meet me and they think, "Oh, this is a foreigner; she doesn't know how to speak English; she's not educated," and then I turn out to be pretty normal.

(Dean) Dr. Lena Shahbandar was in fact born here, and educated at Northwestern University.

(Dean) Muslims are valued members in all professions.

(Ofc. Ziad Hamideh) I was born in Jordan; I lived there for the first ten years, and then I emigrated to the United States, and I've been living here for the last 23 years.

(Hamideh) I've been a policeman with the Chicago Police Department going on six years; my brother's a policeman, and I have a lot of good friends who are

police officers that speak Arabic, and they put their life online for the American public.

(Dean) Police officers, doctors, teachers, attorneys, parents, students, volunteers.

(Dean) Muslims integrate the tenets of their faith into all aspects of their lives.

(Irfan) When I come into work, I cannot leave my Islamicity, for lack of a better term, outside.

(Irfan) I bring it in; I bring my values about being good to people, about being sensitive, about being caring, about being ethical: all of those values come with me; in addition, I've got to follow the traditional rituals of practice.

(Dean) Muslims, just like people of all faiths, expect police officers to exhibit those same values.

(Khatib) I want my son to always feel like an officer is someone he can trust, he can look up to, and he can call, and not fear.

(Dean) And police need to be sensitive to an increased fear among Muslims, in light of current world events.

(Nashashibi) I think a lot of explanation on the part of the police officer, or a sense of reassuring them that this is just a routine stop, will go a long way in allaying some of those concerns.

(Dean) As a police officer, there are many religious and cultural considerations to keep in mind when dealing with people of the Islamic faith.

(Dean) The five daily prayers are an important part of Muslim life, and are done in a prostrate position.

(Dean) Fridays are the holiest days for Muslims, and large crowds gather at mosques.

(Dean) Muslim men and women may avoid direct eye contact with members of the opposite sex, and many prefer not to shake hands.

(Dean) Unless there are safety or security concerns, the following considerations are recommended:

(Dean) Remove your shoes when entering the prayer area of a mosque.

(Dean) Because modesty is highly valued in Islam, if possible, Muslim men and women

should be interviewed by officers of the same gender, and Muslim women should be allowed to remove their headscarves in private whenever possible.

(Dean) Also, keep in mind, some Muslims have an increased fear of law enforcement due to anti-Muslim sentiment following terrorist attacks by foreign Islamic extremists.

(Dean) All of the people we encounter on a daily basis expect to be treated with dignity and respect.

(Dean) Those who practice the Islam faith are no exception.

(Dean) It is our hope that this video will serve to enlighten and foster a new awareness and understanding.

(Dean) Thanks for watching, and as always, stay safe.

[Close Window](#)

(Kevin Dean) It is the fourth-largest religion in the world, and its followers are found in every country of the world.

(Dean) Buddhism is a unique doctrine that teaches spiritual enlightenment through loving kindness, compassion, and peace.

(Dean) Hello, I'm Chaplain Dean with the Chicago Police Department.

(Dean) This is the fourth in a series of videos to expand your knowledge and understanding of the many diverse communities within our city.

(Dean) Having even a basic knowledge of a person's customs and culture enables police officers to conduct their duties in a more efficient and respectful manner.

(Dean) Today, we explore Buddhism.

(Dean) This is the image many people have of Buddhists.

(Dean) These are Buddhist monks from Thailand.

(Dean) They represent just a small number of the estimated 150,000 Buddhists living in Chicago.

(Asayo Horibe) There are American, European Buddhists, there are Buddhists who are Catholic, there are Jews who are Buddhist.

(Barbara McBee) We do have police who are members.

(McBee) We are in all walks of life.

(McBee) I am a journalist and a publicist; we are in politics...

(Dean) There are more than 60 Buddhist temples in the Chicago area, representing different sects of Buddhism, such as [Purelan, Micharin], or Zen.

(Dean) Siddhartha Gautama was a real person, and is the founder of Buddhism.

(Dean) He lived in India in the fifth century B.C.

(Dean) He is revered as guide, not a god.

(Rev. Tom Lane) He is human, just the same as anyone else, so not a god: a teacher, a fountainhead, someone we look to, but it's the teaching, more important than the person.

(Dean) The word "buddha" means "awakened one."

(Dean) Siddhartha Gautama was deemed a buddha when he found the path to supreme enlightenment.

(Dean) This released him from what Buddhists believe is a continuous cycle of birth, suffering, death, and rebirth.

(McBee) We believe the soul is eternal, so the causes that we make determine how we will be reborn.

(McBee) We don't believe that we have one life and this is it and we go to heaven, as Christians do.

(Dean) Buddhism emphasizes the value of all life and all faiths.

(Horibe) One of the Buddhist teachings is that there are 84,000 ways to find the truth, and whether you take the way of Islam, Christianity, Judaism, if this helps you to live better and to believe that this life is precious, then I think that's wonderful.

(P. Boonshoo Sriburin) Buddha's message is a message for peace, for harmony, for enlightenment, for a higher [grid].

(Dean) Meditation and chanting are important Buddhist practices.

(Dean) These are performed both formally and informally.

(George Costakis) Formal practice would be such as here at the temple, sitting on a pillow, or chanting at the altar with the rest of the temple, or alone, or at home in the morning, or in bed, before going to bed.

(Costakis) And then informal practice would be something like that you are in your car during rush hour.

(McBee) I like to tell people, you know, I'm a Buddhist, and this is what I'm going to do right now, so that you don't think I am ill, or I'm speaking some strange language; I'm doing this deliberately, and this is why I'm doing it.

(McBee) And I'll just chant out loud.

(Dean) Buddhist temples hold public services throughout the week.

(Dean) There is no mandatory day of worship, but Sundays are busy at Buddhist temples in Chicago.

(Dean) When entering a Buddhist temple, it is respectful to remove your shoes.

(Dean) Buddhist monks and nuns are greeted with folded hands and a nod.

(Dean) Traditional handshaking with a lay Buddhist is acceptable, but monks and nuns have no physical contact with the opposite sex.

(Dean) Monks and many lay Buddhists are vegetarians.

(Dean) Monks eat only an early morning and late morning meal; they eat no food after 12 noon.

(Dean) Though they live rather cloister lives, there is nothing that prevents monks from interacting with police.

(Dean) But keep in mind, due to persecution in other countries, new immigrants may be intimidated by police, though that is changing.

(Sriburin) Now, I think there's more understanding, with regards to that section of the police, and how the police also are human beings, to serve or to protect the security of all people.

(Dean) Statues of various Buddhas are not considered sacred, but police officers are asked to treat them respectfully, whether within a temple or a business or private home.

(Horibe) Altars are a special place for meditation, and for inward practice meditation, so just showing respect when you enter the room, and not start tearing things apart.

(Lane) It's very common, even in an American Buddhist home, to have a space set aside for these objects, probably some incense, perhaps a bell that's used in meditation.

(Horibe) You can take off your shoes -- many times because of the situation, many Americans of different ethnic backgrounds don't ask you to take your shoes off when you enter their house, but if you can keep your eyes open, and be aware

that if you see shoes outside, then you can remove your shoes.

(Dean) Some altars are called [boonsidans], and may contain a scroll called a [gohonsam].

(Dean) Some Buddhists may also carry a prayerbook called a [gungyo] book and meditation beads.

(Costakis) Some people carry around the meditation beads; you might see them, they're little wooden beads; sometimes they have them on their wrist; sometimes they wear them around their neck.

(McBee) The gungyo book and the beads can be handled.

(John Michael Schuh) Anything that is a part of someone's faith should be treated with respect.

(Dean) Buddhist customs and courtesies vary, depending on ethnic backgrounds.

(Lane) The thing to key on is really the ethnic or national background of the person.

(Lane) Thai people, Southeast Asian Buddhists, will have a different set of courtesies than East Asian.

(Lane) For me, an American, just approach me the same as you would any other Irish-American.

(Dean) When in doubt, simply ask.

(Dean) People of all backgrounds welcome courteous inquiry.

(McBee) Yes, you could ask; in fact, that would be great, because you might not know what kind of Buddhist you're having a dialogue with, and they'd be happy to tell you what their limitations are, if they have any.

(Dean) There are many different sects of Buddhism, and many different customs and practices.

(Dean) There are several things to consider when interacting with followers of Buddhism.

(Dean) Remove your shoes when entering a Buddhist temple.

(Dean) Many but not all Buddhists are vegetarians.

(Dean) Buddhist monks and nuns are greeted with folded hands and a nod.

(Dean) Monks and nuns do not touch people of the opposite sex.

(Dean) In nonemergencies, police may be asked to remove their shoes before entering some Buddhist homes.

(Dean) Statues of the Buddha are not sacred, but should be treated respectfully.

(Dean) Personal scrolls called gohonsams should not be touched by police, unless absolutely necessary.

(Dean) Police may handle articles such as prayerbooks and meditation beads.

(Dean) All of the people we encounter on a daily basis expect to be treated with dignity and respect.

(Dean) Those who practice Buddhism are no exception.

(Dean) It is our hope that this video will serve to enlighten and foster a new awareness and understanding.

(Dean) Thanks for watching, and as always, stay safe.

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(Dean) Chicago's Latino population is on the rise, with an influx of people well beyond just Mexico. They are the immigrants from Central and South America.

(Dean) They represent more than a dozen different countries and cultures, but they share the same desire: a desire to build better lives for themselves and their families.

(Dean) Hello; I'm Chaplain Dean with the Chicago Police Department.

(Dean) This is another in a series of videos to expand your knowledge and understanding of the many diverse communities within our city.

(Dean) Having even a basic knowledge of a person's customs and culture enables police officers to conduct their duties in a more efficient and respectful manner.

(Dean) Today, we look at Chicago's Central and South American communities.

(Jessica Jaramillo-Habeck) You have a lot of immigrants who come into this country with the same mentality as any other person -- any Mexican, any Cuban, anyone else -- the mentality to grow, to be able to have the American dream, to own property, to be able to give back to their family.

(Ruben Cruz) They come from El Salvador, from Costa Rica, from Honduras, from Panama.

(Dan Alvarez) I'm finding more and more people from those countries, you know, El Salvador, Guatemala, Nicaragua, Honduras.

(Nilda Flores-Gonzalez) There are some other countries, but in Chicago, it's mostly Guatemala and Ecuador who are coming here.

(Dean) There are immigrants from all the Central American countries, but by far, the largest group comes from Guatemala.

(Dean) There are more than 80,000 Guatemalans in Chicago.

(Eleazar Perez) They are looking for any opportunity they have.

(Perez) If they have to do dishes, landscaping, work in a factory, they look for family, obviously, and friends from the neighborhood, or friends from the same village, to try to network with them, and try to find resources that way that can help them find employment right away.

(Dean) Ecuadorians represent the largest South American population in Chicago.

(William Espinosa) They'd tell us this was the place to come over, to Chicago, because there was

so much opportunity, in terms of work and education, so we decided to sell our houses in Ecuador, and we migrated here -- to stay here.

(Dean) Central and South America organizations say census numbers don't give an accurate account of the immigrant population here.

(Dean) Salvadorians are one example of this.

(Daysi Funes) People aren't registering for the census, so here, the census says that it's only about 600 Salvadorians, but we know it's a fact, because of the people we serve in Central Romero plus the consulate of El Salvador, it is about 60,000 Salvadorians.

(Dean) Central Romero is an advocacy center that works with Latinos from all over South and Central America.

(Doris Cabrera) Well, you feel like -- if you are from Colombia, if you are from Ecuador, we feel comfortable, because we know that we have something in common.

(Flores-Gonzalez) These are different countries, and so people have some differences, also, in terms of language; there are linguistic differences; there are differences in terms of food, in terms of music that people prefer to listen to.

(Jaramillo-Habeck) There are many traditions, and very similar like any other Latin-American country, family being number-one, sometimes other cultures might look at it as excessive, even, because they're very, very close; family goes beyond anything and everything.

(Dean) Not all people from Central and South America speak Spanish.

(Dean) Brazilians, for example, speak Portuguese, and then there are indigenous languages.

(Perez) There are areas in Guatemala that don't speak Spanish at all.

(Perez) You go in certain area and you talk Spanish, you would think they'd talk back to you, and they don't understand Spanish.

(Perez) So the indigenous who are migrating to the city are learning Spanish.

(Ivonne Sanchez) Guatemala has more than 25 ethnic groups with their own traditions and their own customs.

(Dean) And even within the Spanish-speaking groups, there are a multitude of different dialects.

(Dean) So a Spanish-speaking immigrant from Bolivia, for example, may not understand a Spanish-speaking police officer from Chicago.

(Funes) Be sensitive that we are not the same, even though we do speak Spanish, still, a lot of them speak a dialect.

(Dean) The majority of Central and South American people are Catholic.

(Dean) Many blend Catholicism with native rituals.

(Espinosa) There's some candles, there's altars; we've very big on the saints.

(Sanchez) They have altars, sometimes they have figures of the Virgin Mary, or sometimes of Jesus.

(Perez) They carry maybe the little red beans, which are little sacks with red beans and black beans in it, and rice, which is -- sometimes they fold it in aluminum.

(Perez) So when you first look at it, you think, "Are there drugs in there?"

(Perez) And what it is sometimes is they carry that to fend off bad spirits.

(Dean) Amuletas, or good luck pieces, may be worn or tucked into undergarments.

(Funes) A lot of people carry a little bag with a picture, a little incense, and a little stone, this is like your lucky charm, and some people say, "Oh, what is that?" and they want to open it and see that there's no drugs, but it's something that's for your own protection, your own spirit.

(Dean) This is a bag of Ruda.

(Dean) It's an herb that could easily be mistaken for marijuana.

(Dean) Ruta can be purchased in stores in the Latin American community.

(Dean) It is sometimes carried in small pouches, or stored in containers within homes.

(Funes) So people have little herbs in little bottles, like Coca-Cola bottles, they have these herbs in the corners of the house; it's to bring the spirits in, it's a way of saying we're fine, we're doing OK.

(Funes) It's to bless our house.

(Funes) If somebody comes in and breaks your spirit-house, if you're very religious, it's like if somebody comes to your house and breaks the ashes of your aunt.

(Funes) It's very disturbing, and people get upset about those things.

(Dean) People coming from rural areas of Central and South America may also have machetes

in their homes or their cars.

(Dean) Machetes are common farming tools.

(Dean) When interacting with people from Central and South American countries, Chicago police should keep in mind many of these people may be extremely fearful of police.

(Maria Cardona) There is a feeling of distrust, because in the police institutions, there is a high level of corruption.

(Louis Correa) I believe people that just got here, they don't know the language, so I believe they feel fearful of the police, which I felt before when I was growing up.

(Dean) Others think Chicago police may have negative stereotypes about people from parts of Latin America.

(Dean) Colombians, for example, think they are often perceived as being involved in narcotics trafficking.

(Cardona) The media has portrayed Colombians as drug dealers and terrorists, coming from a dangerous country, an unstable political system.

(Cardona) If the Chicago Police Department overcomes, they will find people are good, with good ethical values, good ethical morals, with high professional skills.

(Dean) And people from Central and South America may also be insulted if police make an assumption that if they look Hispanic or speak Spanish, they must be from Mexico.

(Jaramillo-Habeck) In the beginning, when they would ask me, "Where are you from?" and I'd say, "Oh, I'm from Ecuador," people would say, "What part of Mexico is that?"

(Perez) And they take a lot of pride in being Guatemalan, or Honduran, or Salvadorian; they take a lot of pride in that.

(Perez) That's all they have, sometimes; they may not have wealth, but they have that pride.

(Dean) All of the people we encounter on a daily basis expect to be treated with dignity and respect.

(Dean) The people from Central and South America are no exception.

(Dean) It is our hope that this video will serve to enlighten and foster a new awareness and understanding.

(Dean) Thanks for watching, and as always, stay safe.

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(Dean) Chicago police: they serve and protect.

(Dean) They partner with the community.

(Dean) Unfortunately, the standards set by Chicago police are not always shared by their counterparts in other countries.

(Dean) And when people from those countries come to Chicago, they may bring with them a deep-rooted and well-founded fear of all police.

(Dean) Hello; I'm Chaplain Dean with the Chicago Police Department.

(Dean) This is another video in our series designed to expand your knowledge and understanding of the many diverse communities within our city.

(Dean) Today we discuss how officers can best deal with people who have a genuine fear of police, based on past experiences in their homeland.

(Elsie Sy-Niebar) They are so afraid that a lot of Asian people just do not want to talk to the police, even if there's a problem.

(Daysi Funes) And every family member, including myself, has family who've been assassinated or killed by the government.

(Alvaro Obregon) Maybe they don't understand English that well, and then all of the sudden, you have somebody standing over them, and that person is wearing a uniform and carrying a gun.

(Rabbi Baruch Epstein) They should just please be understanding that if you approach an elderly Russian person who lived through Communism, and lived through Stalin and Lenin and so on, that seeing someone in a badge is not reassuring; it's frightening.

(Nilda Flores-Gonzalez) That the police has been heavily involved in repression of civilians, in the disappearance of civilians, in questioning people, going to their homes, taking people away, and those people have never been accounted for.

(Dean) They may be war refugees, survivors of government-sanctioned torture and death squads, victims of religious and political persecution.

(Dean) They live in Chicago now, but the fears of past abuse by police and government agents is not easily overcome.

(William P. Powers) A lot of times when you have individuals coming to America that have been raised in a totalitarian regime or under a dictatorship, or under a government that engaged in human-rights violations, what ends up occurring is that they grew up in this environment, and they believe all of authority is going to respond to the in the same way as what occurred in their native land.

(Dean) Even a routine traffic stop can trigger intense fear in people who have experienced or witnessed abuse and corruption.

(Powers) What ends up happening is that the most visible representation of government is your military and your police; they are the two most common triggers for that belief system.

(Powers) So officers should be aware that when they're stopping somebody, they're not sure exactly what this belief system is, and that there are steps that they need to take to make the situation go smoothly and calmly, and that's basically in how we communicate with the person.

(Policewoman) May I please see your driver's license?

(Dean) Always be courteous.

(Powers) The courtesy part is universal: yes sir, no sir, yes ma'am, no ma'am; if you know the title, Mr. and Mrs.,

to use it; if they're a religious figure and you know the title, to use that.

(Policewoman) Are you aware that you were driving over the speed limit, which is 30 mph?

(Dean) Speak calmly.

(Powers) In the course of a courtesy conversation, we don't speak loudly; we keep ourselves calm; we keep our voice even.

(Man) Me -- no understand.

(Dean) Be patient.

(Powers) When you're asking a person to do that, where English is not their dominant language, they hear what you say in English, it goes into their mind, and it gets translated into their native tongue; from their native tongue, they have to search for an answer; once they have the answer, they have to retranslate it back into English, and now they have to speak to us.

(Powers) All of that takes a period of time.

(Policewoman) May I please -- see -- your driver's license?

(Dean) Use proper English, no slang.

(Powers) What we have to do when we are encountering somebody from another country in another language is that we have to slow down what we say; we have to be calm in how we approach and talk to somebody; and we have to grow comfortable repeating the directions that we're trying -- or repeating the information that we're trying to get from the person.

(Dean) And if you can do so without compromising your safety or the public's safety, take time to explain what you are doing and why.

(Powers) Be direct in asking and explaining exactly what we want to do.

(Powers) Be patient in the course of the interpretation of the language back and forth.

(Powers) Explain what it is that we want to do, and then when we're over, thank them for their cooperation.

(Funes) Explain why are you coming in.

(Funes) Say, "We are here to protect you, so we want to know what's going on; how can we help you out?"

(Rami Nashashibi) A lot of explanation on the part of the police officer, or a sense of reassuring them that this is just a routine stop, will go a long way in allaying some of those concerns.

(Dean) The approach of a plain-clothes officer may also be alarming to people unfamiliar with the role of tactical teams in Chicago.

(Policeman) I'm from the Chicago Police Department --

(Dean) Officers should identify themselves quickly and clearly.

(Powers) In the case of a stop of somebody from another culture, the slowness of recognition is what you're dealing with, so that's why it's important to say it upfront, "I'm the police," and then to show it, to have those two forms.

(Powers) So one is verbal, and one is visual.

(Dean) Immigration status is another factor that fuels a fear of police.

(Dean) It may prevent people from even reporting a crime.

(Flores-Gonzalez) People who are undocumented are going to be more reluctant to have contact with the police, because that means having contact with an official from the state that can lead to deportation.

(Maria Del Socorro Pesqueira) Even if you're here documented in this country, and you have a legal residence, you might not be a U.S. citizen yet, and you might wonder, "Will this kind of attention play a -- affect my opportunity to become a U.S. citizen down the line?"

(Dean) Keep in mind that in some cultures, people don't make eye contact with police.

(Dean) This is a show of respect, not disrespect.

(Dzung Nguyen) We don't look straight in the eyes; in the Vietnamese culture, it's very offending.

(Nguyen) For example, we're talking to a police officer, we have to show the respect, because he's the government; he's authority.

(Dean) Discourteous or intimidating behavior by any police officer reinforces not only the fears of the individual person involved, but quite possibly, the fears of an entire community.

(Jaramillo-Habeck) The whole family's going to know; the whole community's going to know, and they're going to have this perception.

(Jaramillo-Habeck) Now, they had that idea that you have something against the Latino; now they have an actual incident that did occur; they have proof, this is truly happening.

(Jaramillo-Habeck) You see what's going on?

(Powers) These are things that increase stress and anxiety.

(Powers) The only way that that will change is that after there is contact with officers from Chicago, after they see that the conversations go smoothly, after they end up understanding that we're there to help them, not hurt them; that we're engaging in a mission.

(Powers) And all of that can be done by simply being courteous, being patient, being direct, explaining what we need to do, thanking them for their cooperation.

(Powers) And you have now just dropped in a seed that starts countering 40 or 50 years of a history from the country that they came from, and its those seeds over time that allow them

to slowly start changing their belief system, and then they start responding differently when they're stopped by an authority here within the United States.

(Dean) When dealing with the immigrant community, be conscious of the fact that in many countries, people are afraid of police.

(Dean) To ease fears, always be courteous.

(Dean) Speak in a calm, even tone of voice.

(Dean) Use proper English and avoid slang.

(Dean) Explain, as best you can, what you are doing and why.

(Dean) Understand that immigration status may prevent people reporting crime, or make them hesitant to talk to police.

(Dean) Plain-clothes officers should identify themselves quickly and clearly.

(Dean) All of the people we encounter on a daily basis should be treated with dignity and respect.

(Dean) It is our hope that this video will serve to enlighten and foster a new awareness and understanding.

(Dean) Thanks for watching, and as always, stay safe.

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(Dean) Immigrants from Asia represent one of the fastest-growing immigrant groups in the Chicago metropolitan area.

(Dean) They come from China, Vietnam, South Korea, Laos, the Philippines, and other countries.

(Dean) The group shares many characteristics of the broader Eastern culture, but people bring with them customs and traditions unique to their individual homelands.

(Kevin Dean) Hello, I'm Chaplain Dean with the Chicago Police Department.

(Dean) This is the sixth in a series of videos to expand your knowledge and understanding of the many diverse communities within our city.

(Dean) Having even a basic knowledge of a person's customs and culture enables police officers to conduct their duties in a more efficient and respectful manner.

(Dean) Today, we explore the Asian community.

(Naisy Dolar) There are over 50 Asian ethnic countries that are incorporated in the category of Asian, Asian-American.

(Dolar) And so everyone, every country is lumped into that category on the basis of region.

(William Yoshino) You have a series of countries, or various countries here, that are really separated by history, by culture, by religion, by language, for example, so that you have very distinct countries, and where you may have folks that appear to look the same, physically, the opposite is quite true when you look a little bit beneath that surface.

(Dean) From Chinatown on the south side to Argyle Avenue on the north, and communities all across the city, the Asian culture thrives in Chicago.

(James Lee) Some people bring a lot of money, but that's very rare.

(Lee) Some people just came here and tried to focus on their children's education, and they believed in the system of America, and they tried to build up their own dream in here.

(Dolar) There's a strong value of family connection and family support system,

(Dolar) There's also a strong emphasis on education.

(Dean) Some immigrants come to Chicago to escape social and political turmoil in their land of birth.

(Dean) They bring with them a fear of police.

(Yoshino) It comes about from folks who come from countries that have been under some authoritarian rule, in most cases, where there was a fear of the police, a fear of the authorities, in their countries.

(Tiffany Ly) Khmer Rouge was communist, and around 2.3 million people were executed for being educated, or living in a high class family, even if you wore glasses, they killed you.

(Elsie Sy-Niebar) They are so afraid; a lot of Asian people do not want to talk to the police.

(Sy-Niebar) Even if there's a problem, they don't want to tell they police; they will just keep it to themselves.

(Ly) What citizens do not understand is that the police are not there to check immigration status, and that the police are an institution and an organization that is there to actually help, and enforce the law.

(Dzung Nguyen) We try to tell them, it's not like Vietnam before.

(Nguyen)The police here is totally different.

(Dean) Compounding the fear is the fact that many immigrants speak little English, and may have a difficult time understanding police orders or questions.

(Lee) Because of the language problem, some people hesitate to report crime actions or incidents right away, because they have to deal with a lot of police officers, and they don't know how to explain it.

(Ly) If you talk too loud, they get scared.

(Ly) They're like, "Oh, what did I do wrong?"

(Ly) And they might not understand English, so all they know is just a hard-toned voice coming to them.

(Sy-Niebar) Threatening voices, also, can instigate more fear.

(Sy-Niebar) And also our cussing: that's a no-no in our culture.

(Sy-Niebar) Sometimes, if you cuss, before arresting a person, if you cuss them -- especially men -- they would retaliate; there's a chance that they would retaliate.

(Dean) Speaking in a calm tone and at a slow pace will help put people at ease.

(Nguyen) Myself, too; I complain about the police officers: they speak too fast.

(Nguyen) You know, they're speaking English, but at a very, very quick rate, so even myself, sometimes, I cannot catch through the phone.

(Nguyen) So if they can lower the English, you know...

(Dean) And police officers should not assume that all Asians are new immigrants.

(Denise Lam) A lot of the Chinese-Americans, they are Chinese, but they've been second or third generations here, and so they feel like, "Well, because I look Chinese, they treat me differently, but I speak fluently.

(Yoshino) People tend to view them as foreigners, even those who have been here for generations and generations, who are culturally American, who probably don't speak their ancestral language, but yet they are kind of regarded as being foreigners because they look Asian.

(Dean) Police investigating crimes involving Asian immigrants may find victims reluctant to give information or even press charges.

(Jimmy Lee) I think in our community, we've always been taught to be self-sufficient, so problems stay within the household, the problems stay within the family.

(Jimmy Lee) And so it's hard for them to ask for assistance, and it's hard for them to want to go, and especially seek help from the police.

(Sy-Niebar) Especially if the problem is in their family, because among Asian people, or probably other cultures too, the honor of the family is very important.

(Lam) Those are cultural issues, that they think bad things happen, they just -- especially for Chinese people, they believe that if bad things happen, bad things stay within the family; it should not go out of the family.

(Dean) Asian families often live as extended families in a single home.

(Dean) The elderly are held in high regard and treated with respect.

(Dean) While rude behavior by a police officer is never acceptable, it will be viewed as extremely offensive if directed toward an elderly person.

(Jimmy Lee) They're revered a lot higher in the family social circles, and so if you're younger, or if you're somebody who they perceive as being younger in relationship, they want you to give them that respect; they expect that respect.

(Dean) Physical contact, whether in greeting or in a show of friendliness, may also be found offensive, depending on the specific background of a person.

(Nguyen) For example, the rubbing the head: you shouldn't touch the head of anyone in the Vietnamese community.

(Nguyen) Only parents can touch their son's or their daughter's head only.

(Nguyen) Even a friend, equal, we cannot do that.

(Nguyen) And the second thing is waving at someone, someone you know, with the upper fingers like this, you know, in the American way.

(Nguyen) It's very, very -- I'm sorry, I don't know the word, like -- insolent, offending, something like that.

(Nguyen) And the best way is to do it this way.

(Nguyen) "John, can you come here and join me?"

(Nguyen) It's more tolerable.

(Soktheary Nak) It's all in the way that you would approach the different ages.

(Nak) Like, if I were older, I probably wouldn't like to be approached that directly; I wouldn't like to be spoken at loudly, because I would probably be afraid and scared because I wouldn't understand the language.

(Nak) Me, as a younger person -- I really just, growing up American, hey, a handshake is fine.

(Dean) And in some Asian countries, not keeping eye contact with a police officer is a sign of respect, not a sign of guilt.

(Nguyen) And we don't look straight in the eyes, like this -- in Vietnamese culture, it's very offending.

(Nguyen) For example, we talk to a police officer, we have to show the respect, because he's the government, he's authority, you know.

(Dean) There may be an assumption that all Asians are Buddhists: that's not true.

(Dean) For example, Chicago's Chinatown has a Buddhist temple, a Catholic church, and a Protestant church, all within a two-block area.

(Dean) It's the same in other Asian communities.

(James Lee) In Korea, a lot of people are Buddhists; there are a lot of Buddhist temples around in South Korea, as well as Christianity.

(Lee) But in here, the people that came here more became into Christianity here.

(Dean) Regardless of faith, Asian homes and businesses often have small altars or shrines.

(Dean) Police should be respectful of these areas.

(Dean) When possible, remove your shoes when entering a Buddhist temple.

(Dean) And, if it is feasible to do so, ask if you should remove your shoes inside an Asian home.

(Dean) When in doubt, a polite inquiry on any issue will be appreciated.

(Yoshino) Again, if there's no urgency, try to ask.

(Yoshino) I think there's nothing better than when you get into a situation, you're unaware of what the surroundings might tolerate or not, and the best thing is simply to ask the question.

(Dean) Keep these things in mind when dealing with the members of the Asian community.

(Dean) Immigrants may have a fear of police because of past history in their homeland.

(Dean) Fear and cultural factors may prevent people from reporting crimes to police.

(Dean) Speaking calmly and slowly will ease tension and improve understanding.

(Dean) People from some Asian countries do not make eye contact with police as a sign of respect.

(Dean) Physical contact during a greeting or during the course of a discussion may be considered inappropriate, especially in regards to children.

(Dean) All of the people we encounter on a daily basis expect to be treated with dignity and respect.

(Dean) It is our hope that this video will serve to enlighten and foster new awareness and understanding.

(Dean) Thanks for watching, and as always, stay safe.

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(Sgt. Robert Flores) They come from all walks of life.

(Flores) Their dress and their actions are an expression of their orientation, of their identity.

(Flores) And while religious, cultural, and racial tolerance are discussed widely, the issue of gender diversity is less understood.

(Flores) This is the latest in a series of videos to expand your knowledge and understanding of the many diverse communities within our city.

Having knowledge of a person's customs, culture, and orientation enables police officers to conduct their duties in a more efficient and respectful manner.

Today, we explore the transgender community

(Diana Williamson) Well, my sex assigned at birth was male.

(Williamson) I am, nevertheless, a woman.

(Williamson) And what I'm in the process of doing -- and I am a work-in-progress -- is making my body match my mind, because I can't change the mind; the body is somewhat more flexible.

(Flores) Transgender is an umbrella term that includes:

(Flores) Transexuals: people who are biologically one sex but identify as another.

(Flores) Also, intersexuals: people born with both male and female sex organs.

(Flores) And cross-dressers, also referred to as transvestites.

(Gloria Wright) I belong to a group where we call ourselves "heterosexual cross-dressers."

(Wright) So we are people who live part-time as females, part-time as males.

(Wright) We tend to be married, or in relationships with women, so people would see us as being heterosexual, in that sense.

(Flores) The majority of cross-dressers are heterosexual males.

(Flores) Gloria is a successful businessman with a wife and two children.

(Flores) He considers his cross-dressing a compulsion.

(Wright) There's no dating, there's no sexual component to it, and so I think most people are a little surprised that it has nothing to do with attracting men, or even attracting women. It's a way of expressing who we feel we are inside.

(Flores) Gender identification and sexual orientation are two entirely different things.

(Flores) The vast majority of transgender people are not gay.

(Ofc. Judith Jenkins) Typically, people think a transsexual or a transgender, depending on what they are living as -- they feel that they are gay or lesbian, and they're not at all.

(Jenkins) Most, I'd say, transsexuals are not, and it is simply the way they want to live in society.

(Ofc. Jose Rios) A person that's gay feels comfortable in his own body, but is sexually attracted to other men.

(Flores) Or, in the case of lesbians, other women.

(Renahe Redgenal) I am not going to have any type of sex changes; I am not seeking to change my gender by any means.

(Redgenal) So I was born a female, and will remain a female until the day I leave Earth.

(Flores) Stevie Conlon, on the other hand, is transitioning.

(Flores) She was born a biological male, but identifies mentally and emotionally as a heterosexual female.

(Conlon) I'm a transwoman; I identify as a woman, my driver's license was changed, my name was legally changed.

(Conlon) I'm a transitioning transsexual; I've been on hormones for several years; I've grown breasts.

(Conlon) And I'm saving up my money for my sexual reassignment surgery.

(Conlon) Transgendered people are just a statistical percentage of all walks of life.

(Conlon) Myself, I'm an attorney; I'm licensed in Illinois and New York.

(Conlon) And we have transsexual doctors, we have transsexual accountants, so there are people in all the trades.

(Flores) Including law enforcement.

(Flores) Jay Wombles is a Chicago Police Officer.

(Ofc. J. Wombles) Ever since I could remember, I always identify myself as male.

(Wombles) And as I became older and was able to make those changes,

I started to make those changes.

(Wombles) I started with changing my name; then went on to have to [top] surgery, chest surgery; then I went on to have hormone therapy.

(Flores) And finally, full sexual reassignment surgery, which means now, he is psychologically, biologically, and legally male.

(Wombles) I'm a police officer; I'm not a "transgender police officer."

(Wombles) I should be judged on my merits as an officer, and not on my personal choices.

(Wombles) Unfortunately, there are some officers here that are affected by my personal choices.

(Flores) There's no room for bias of any kind on the Chicago police force.

(Flores) All people are to be treated professionally, courteously, and respectfully.

(Flores) For interactions with the transgender community, refer to the person by the appropriate pronoun.

(Williamson) It's terribly, terribly offensive, to a transsexual, to have herself -- in my case -- referred to with male pronouns.

(Conlon) If they have a question, though, they could simply ask me:

'How do you prefer to be identified?' 'Which pronoun would you like me to use, he or she?' -- and I'd be happy to tell them.

(Police officer) Is this you on the ID?

(Woman) Yes.

(Police officer) How would you like to be referred to as, ma'am or sir?

(Jenkins) I've myself done the mistake, had somebody step out of the car, and said, "Ma'am, step out of the car," and they are male.

(Jenkins) And they'll say, "Oh, well, I prefer this-or-that," and at that point I refer to them as such.

(Flores) Pat-downs may be more complicated.

(Flores) People in transition may not have undergone complete sexual reassignment surgery.

(Flores) Ask a transitioning person if he or she is pre-op or post-op.

(Rios) Now, a lot of the people that are transitioning that go from male to female start off

with hormone injections, so they might start developing breasts; they might have already gotten implants.

(Rios) They still have to be searched by a male, because if they have male genitalia, they're considered men.

(Rios) Females that are female-to-male might look like a male with facial hair, but might still have female genitalia; should be searched by a female.

(Jenkins) This is an officer safety issue, and it just has to be done.

(Jenkins) And if you could do it as respectfully as you can, but never compromise.

(Jenkins) And I do say this again: never compromise officer safety on that.

(Flores) Be sensitive to transgender dress.

(Flores) Some transgender people wear wigs.

(Flores) Padded undergarments may be worn to give a person a more feminine or masculine look.

(Flores) Breast prostheses are also common.

(Flores) Officers should refrain from verbal and nonverbal expressions of surprise or disapproval.

(Williamson) And it usually happens when the officer is simply ignorant, and just doesn't know what he or she is dealing with, and it's humiliating to the person who's having it done to her or to him.

(Williamson) And there's no reason for it.

(Conlon) And just as someone puts significance in their attire because of their faith or their upbringing, we put a lot in our attire for our gender identity; that's what we're doing.

(Casey) Every time I've witnessed this, I've seen cops kind of, "What?" -- I mean, give funny looks, so I don't feel like a lot of people feel safe or comfortable.

(Flores) Casey identifies as a female-to-male transsexual.

(Flores) He works with gay and transgender youth in the uptown community.

(Casey) A lot of times I'll hear, and I've witnessed, young transgendered girls walking down the street, and where cops would assume that they're out walking around trying to

turn tricks or to pick up johns or whatever.

(Flores) That is not an infrequent complaint among transsexuals, a belief that police and others assume they are somehow involved in the sex trade.

(Conlon) That's like assuming that a woman, because of her appearance, just wants to have sex with men; that's really not appropriate.

(Conlon) But people make that generalization about trans-people, whether you're a trans-man or a trans-woman.

(Williamson) And sometimes that erroneous assumption works a real hardship on people.

(Flores) Assumptions, gender profiling, stereotyping.

(Flores) All are counterproductive to police work.

(Flores) Keep an open mind when dealing with any community member, regardless of race or religion, sexual preference, or gender identity.

(Jenkins) Treat anybody that you would come into contact with in our community as if you were treating a family member, or somebody that you know.

It's as simple as that.

(Wombles) They need to respect people's personal choices.

(Wombles) You don't have to understand it or agree with it, but you need to respect it.

(Wombles) And I think with the respect, everything else will fall into place.

(Flores) All of the people we encounter on a daily basis expect to be treated with dignity and respect.

(Flores) It is our hope that this video will serve to enlighten and foster a new awareness and understanding.

Thanks for watching, and as always, stay safe.

[Close Window](#)



# I Speak...

## Language Identification Guide

This guide assists literate individuals who are not proficient in English to identify a preferred language.



# Homeland Security

# Language Identification Guide for State and Local Law Enforcement

You may encounter individuals who have limited English proficiency (LEP) in the performance of your duties as a law enforcement officer. Such encounters raise both practical issues and legal obligations.

Individuals with limited English proficiency must understand their legal rights and must be able to communicate effectively with law enforcement – whether as victims, members of the public, individuals accused of a crime, or convicted criminals.

Title VI of the Civil Rights Act of 1964 requires all recipients of federal assistance from any source (for example the Department of Justice, which provides funds to nearly all police and sheriff departments) to take reasonable steps to provide meaningful access to individuals with limited English proficiency.

This “I Speak” guide is a practical way to identify which language an individual speaks. Consult your local agency for your LEP plan and resources, such as over-the-phone interpretation.

*Contact the DHS Office for Civil Rights and Civil Liberties' CRCL Institute at [CRCLTraining@dhs.gov](mailto:CRCLTraining@dhs.gov) for digital copies of this guide or an “I Speak” poster.*

# I speak ...

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## A

---

### Amharic

እኔ አማርኛ ነው ምናገረው.

### Arabic

أنا أتحدث اللغة العربية

### Armenian

Ես խոսում եմ հայերեն

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## B

---

### Bengali

আমী বাংলা কথা বলতে পারী

### Bosnian

Ja govorim bosanski

### Bulgarian

Аз говоря български

### Burmese

ကျွန်တော်/ကျွန်မ မြန်မာ လို ပြောတတ် ပါတယ်။

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## C

---

### Cambodian

ខ្ញុំនិយាយភាសាខ្មែរ

### Cantonese

我講廣東話 (Traditional)

我讲广东话 (Simplified)

### Catalan

Parlo català

### Croatian

Govorim hrvatski

### Czech

Mluvím česky

---

## D

---

### Danish

Jeg taler dansk

### Dari

من دری حرف می زنم

### Dutch

Ik spreek het Nederlands

---

## E

---

### Estonian

Ma räägin eesti keelt

---

## F

---

### Finnish

Puhun suomea

### French

Je parle français

---

## G

---

### **German**

Ich spreche Deutsch

### **Greek**

Μιλώ τα ελληνικά

### **Gujarati**

હુ ગુજરાતી બોલુ છુ

---

## H

---

### Haitian Creole

M pale kreyòl ayisyen

### Hebrew

אני מדבר עברית

### Hindi

मैं हिंदी बोलता हूँ ।

### Hmong

Kuv has lug Moob

### Hungarian

Beszélek magyarul

---

## I

---

### **Icelandic**

Èg tala íslensku

### **Ilocano**

Agsaonak ti Ilokano

### **Indonesian**

syay bisa berbahsa Indonesia

### **Italian**

Parlo italiano

---

## J

---

### **Japanese**

私は日本語を話す

---

## K

---

### **Kackchiquel**

Quin chagüic'ká chabal' ruin' rí  
tzújon cakchiquel

### **Korean**

한국어 합니다

### **Kurdish**

man Kurdii zaanim

### **Kurmanci**

man Kurmaanji zaanim

---

## L

---

### **Laotian**

ຂອຍປາກພາສາລາວ

### **Latvian**

Es runāju latviski

### **Lithuanian**

Aš kalbu lietuviškai

---

## M

---

### Mandarin

我講國語 (Traditional)

我讲国语/普通话 (Simplified)

### Mam

Bán chiyola tuj kíyol mam

### Mon

အဲဟို အင်္ဂလိပ် ဘာသာ

---

## N

---

### Norwegian

Jeg snakker norsk

---

## P

---

### Persian

من فارسی صحبت می کنم.

### Polish

Mówię po polsku

### Portuguese

Eu falo português do Brasil  
(for Brazil)

Eu falo português de Portugal  
(for Portugal)

### Punjabi

ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦਾ/ਬੋਲਦੀ ਹਾਂ।

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## Q

---

### Qanjobal

Ayin tí chí walq' anjob' al

### Quiche

In kinch'aw k'uin ch'é quiche

---

## R

---

### Romanian

Vorbesc românește

### Russian

Я говорю по-русски

---

## S

---

### Serbian

Ja govorim српски

### Sign Language (American)



I, ME



SIGN, SIGN LANGUAGE

## **Slovak**

Hovorím po slovensky

## **Slovenian**

Govorim slovensko

## **Somali**

Waxaan ku hadlaa af-Soomaali

## **Spanish**

Yo hablo español

## **Swahili**

Ninaongea Kiswahili

## **Swedish**

Jag talar svenska

---

## **T**

---

## **Tagalog**

Marunong akong mag-Tagalog

## **Tamil**

நான் தமிழ் பேசுவேன்

**Thai**

พุดภาษาไทย

**Turkish**

Türkçe konuşurum

---

**U**

---

**Ukrainian**

Я розмовляю українською мовою

**Urdu**

میں اردو بولتا ہوں

---

**V**

---

**Vietnamese**

Tôi nói tiếng Việt

---

**W**

---

**Welsh**

Dwi'n siarad

---

## X

---

**Xhosa**

Ndithetha isiXhosa

---

## Y

---

**Yiddish**

איך רעד יידיש

**Yoruba**

Mo nso Yooba

---

## Z

---

**Zulu**

Ngiyasikhuluma isiZulu

Selected Indigenous Languages of Mexico

Agrupación Lingüística	Variante Lingüística	Frase en español	Frase en lengua
chichimeco jonaz	chichimeco jonaz	yo hablo chichimeca	ikájú ūza' ér~í
mazateco	mazateco del norte	yo hablo mazateco Hablo la lengua de Santa María Chilchotla	Cha'ña enná Cha'ña énn nda xo
maya	maya	Yo hablo maya	teen k-in t'aan maya
mixe	mixe bajo	Yo hablo mixe	Madyakpiëch ayuuk
	mixe alto, de Tlahuitoltpec	Yo hablo mixe	Xaamkëjxpët ayuyjk èts nkajpyxyppy
mixteco	mixteco del oeste de la costa	yo hablo mixteco	Yuu kain se'en savi ñu ñuundua

## Selected Indigenous Languages of Mexico

Agrupación Lingüística	Variante Lingüística	Frase en español	Frase en lengua
náhuatl	náhuatl de la huasteca veracruzana (se entiende junto con Veracruz y San Luis Potosí)	yo hablo náhuatl	Na nitajitowa náhuatl
tojolabal	tojolabal	yo hablo tojolabal	Ja'ke'ni wala kúmaniyon tojol-abál
triqui	triqui de la baja	yo hablo triqui	'unj a'mii xna' ánj nu'a
tsetal	tsetal (variante unificada)	Yo hablo tsetal	Te jo'one ja k'op te bats'il k'op tsetal
tsotsil	tsetal (variante unificada)	Yo hablo tsotsil	Vu'une jina'xi k'opoj ta bats'i k'op
zapoteco	zapoteco de la planicie costera	yo hablo zapoteco	Naa riné' diidxazá
chinanteco	chinanteco del sureste medio	yo hablo chinanteco	Jnea lo'n jujmii kiee 'dsa mo'kuöo

**A - pg. 3**

Amharic  
Arabic  
Armenian

**B - pg. 3**

Bengali  
Bosnian  
Bulgarian  
Burmese

**C - pg. 4**

Cambodian  
Cantonese  
Catalan  
Croatian  
Czech

**D - pg. 5**

Danish  
Dari  
Dutch

**E - pg. 5**

Estonian

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Finnish  
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German  
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Gujarati

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Haitian Creole  
Hebrew  
Hindi  
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Italian

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Japanese

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Kackchiquel  
Korean  
Kurdish  
Kurmanci

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Latvian  
Lithuanian

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Mam  
Mon

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Norwegian

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Polish  
Portuguese  
Punjabi

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**S - pg. 12, 13**

Serbian  
Sign Language  
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Slovenian  
Somali  
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Tamil  
Thai  
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Ukrainian  
Urdu

**V - pg. 14**

Vietnamese

**W - pg. 14**

Welsh

**X - pg. 15**

Xhosa

**Y - pg. 15**

Yiddish  
Yoruba

**Z - pg. 15**

Zulu

**See page 16, 17**  
for selected  
indigenous  
languages  
of Mexico.

# Limited English Proficiency Resources

## [www.lep.gov](http://www.lep.gov)

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“I Speak” is provided by the Department of Homeland Security Office for Civil Rights and Civil Liberties (CRCL).

Special thanks to the Department of Justice Bureau of Justice Assistance and the Ohio Office of Criminal Justice Services, for inspiration and permission to use their “I Speak” guide as the initial source.

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## Office for Civil Rights and Civil Liberties

### [www.dhs.gov/crcl](http://www.dhs.gov/crcl)

Toll Free: 1-866-644-8360

Toll Free TTY: 1-866-644-8361

Email: [crcl@dhs.gov](mailto:crcl@dhs.gov)

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# Homeland Security

The following document was produced by the Office for Civil Rights and Civil Liberties.

## **Document Description:**

### Common Sikh American Head Coverings

Sikhism is a religion that originated in South Asia during the 15<sup>th</sup> Century and is distinct from both Islam and Hinduism. For religious reasons, practicing Sikhs do not cut their hair. Sikh men wrap their long hair with a turban called a pagri (see photo a), a practice that typically takes 10-15 minutes. Sikh boys wrap their hair in a smaller under-turban called a patka, with their hair knotted on top of their head (photo b). Some Sikh women also wear turbans (photo c); however, many wear a cloth called a chunni to cover their head (photo d).

Points to keep in mind when searching someone wearing a Sikh head covering

- Show RESPECT
- Explain why you need to conduct search
- Offer private room for search if available
- Searches should be conducted by a screener of the same gender as the passenger being searched

Picture A: Man with pagri

Picture B: Boy with patka

Picture C: Woman with pagri

Picture D: Woman with chunni

Transportation Security Administration

Produced by the Department of Homeland Security, Office for Civil Rights and Civil Liberties in conjunction with the Department of Justice, Civil Rights Division, 2005. Images and descriptions of Sikh head coverings provided by Sikh American Legal Defense and Education Fund (SALDEF).

If you have any problem accessing this document, please contact: [civil.liberties@dhs.gov](mailto:civil.liberties@dhs.gov)

For more information, please visit: [www.dhs.gov/crcl](http://www.dhs.gov/crcl).

# Common Sikh American Head Coverings



Sikhism is a religion that originated in South Asia during the 15th Century and is distinct from both Islam and Hinduism. For religious reasons, practicing Sikhs do not cut their hair. Sikh men wrap and knot their long hair with a turban called a *pagri* (see photo a), a practice that typically takes 10-15 minutes. Sikh boys wrap their hair in a smaller under-turban called a *patka*, with their hair knotted on top of their head (photo b). Some Sikh women also wear turbans (photo c); however, many wear a cloth called a *chunni* to cover their head (photo d).

Points to keep in mind when searching someone wearing a Sikh head covering:

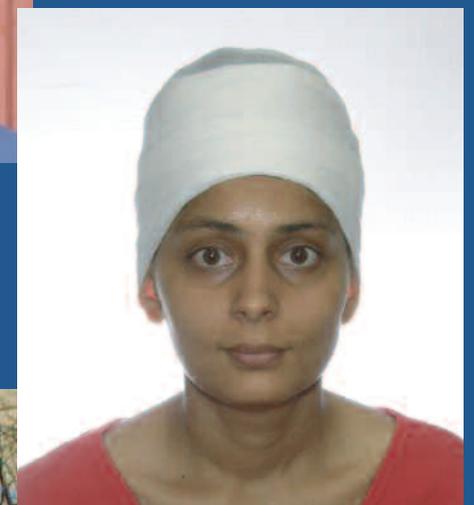
- Show RESPECT
- Explain why you need to conduct search
- Offer private room for search if available
- Searches should be conducted by a screener of the same gender as the passenger being searched



a. Man with pagri



b. Boy with patka



c. Woman with pagri



d. Woman with chunni



**Transportation  
Security  
Administration**

Produced by the Department of Homeland Security, Office for Civil Rights and Civil Liberties  
in conjunction with the Department of Justice, Civil Rights Division, 2005.

Images and descriptions of Sikh head coverings provided by Sikh American Legal Defense and Education Fund (SALDEF).



## Homeland Security

The following document was produced by the Office for Civil Rights and Civil Liberties.

### **Document Description:**

Poster of Common Muslim American Head Coverings

Followers of the Islamic faith are called Muslims. Some Muslim women cover their heads based on religious belief and the Islamic requirement to dress modestly. They may wear a full head covering called a hijab or a scarf over their hair. The scarf may be plain or decorated. Some Muslim men wear a skull cap called a kufi based on religious tradition.

Points to keep in mind when searching someone wearing a Muslim head covering:

- Show RESPECT
- Explain why you need to conduct search
- Offer private room for search if available
- Searches should be conducted by a screener of the same gender as the passenger being searched

Collage of Pictures includes five pictures of typical Muslim head coverings:  
(Starting at top center)

Picture 1: Muslim woman with decorated scarf

Picture 2: Muslim man with kufi

Picture 3: Muslim woman with plain scarf

Picture 4: Muslim girl with hijab

Picture 5: Muslim girl with hijab

Transportation Security Administration

Produced by the Department of Homeland Security, Office for Civil Rights and Civil Liberties in conjunction with the Department of Justice, Civil Rights Division, 2005. Some images and descriptions of Muslim head coverings provided by the American-Arab Anti-Discrimination Committee (ADC).

If you have any problem accessing this document, please contact: [civil.liberties@dhs.gov](mailto:civil.liberties@dhs.gov)

For more information, please visit: [www.dhs.gov/crcl](http://www.dhs.gov/crcl).

# Common Muslim American Head Coverings



Followers of the Islamic faith are called Muslims. Some Muslim women cover their heads based on religious belief and the Islamic requirement to dress modestly. They may wear a full head covering called a hijab or a scarf over their hair. The scarf may be plain or decorated. Some Muslim men wear a skullcap called a kufi based on religious tradition.

Points to keep in mind when searching someone wearing a Muslim head covering:

- Show RESPECT
- Explain why you need to conduct search
- Offer private room for search if available
- Searches should be conducted by a screener of the same gender as the passenger being searched



**Transportation  
Security  
Administration**

Produced by the Department of Homeland Security, Office for Civil Rights and Civil Liberties  
in conjunction with the Department of Justice, Civil Rights Division, 2005.

Some images and descriptions of Muslim head coverings provided by the American-Arab Anti-Discrimination Committee (ADC).

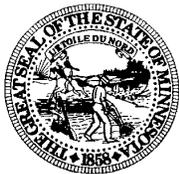


# Minnesota Board of Peace Officer Standards and Training

1600 University Avenue, Suite 200, St. Paul, MN 55104-3825

Office: (651) 643-3060 Fax: (651) 643-3072

<http://www.post.state.mn.us>



POST USE ONLY	
Course #:	_____
Approved:	_____ Evaluator: _____
Hours:	_____ Letter Sent: _____

## Continuing Education Course Approval Application

In accordance with Minnesota Law, the POST Board has established a system for promoting the professional competence of peace officers through continuing education. Courses considered for evaluation must be: 1) law enforcement related, 2) promote professional job-related competence, and 3) meet a law enforcement educational need.

Sponsors of approved courses will receive notification of approval indicating a POST Board issued course number and the amount of credit approved which **should be listed on certificates of successful completion.**

To advertise on POST's website the sponsor must submit the course application **at least 30 days prior to the first day of the course.** Courses not advertised on POST's website must be submitted **at least 10 days prior to the first day of the course.**

### SPONSOR INFORMATION

<b>Sponsor Name:</b>			<b>Sponsor Address:</b>	
<b>Name and Title of Contact Person:</b>				
<b>Phone:</b>	<b>Fax:</b>	<b>Email:</b>	<b>Mailing Address:</b> (Please indicate where you would like the approval letter sent if different from the address listed above.)	

New Sponsor (Check this box only if you have not had a course approved in the past)

### COURSE INFORMATION

<b>Course Title:</b> (less than 60 characters)	<b>POST Credit Requested:</b>	<i>(1 hour = 1 credit) Do not include Lunches, Business Meetings, etc.</i>
<b>Instructor(s):</b>		

### POST WEBSITE COURSE SCHEDULE INFORMATION

*If you want this course advertised on the POST Board website, please fill out the information below. If not, leave it blank.*

Course Date(s): (Month/Day/Year)	Location Name:	Street Address:	City, State & Zip Code:	Rm #:

1. If this course has been approved for continuing education credit within the last three years and there have been no significant changes, please indicate the course number below. (*Sponsor need not resubmit the course documentation for evaluation, but must sign the sponsor's agreement below.*) If the course has changed significantly, proceed to number two.

**Course Number:** \_\_\_\_\_.

2. Course documentation must be submitted for evaluation if this course has never been evaluated, there have been significant changes, or it's been more than three years since the last approval.

**Course documentation** (*If the following documentation is not submitted, the course will not be evaluated*)

- Instructor qualifications showing proof of professionally recognized training and experience in the assigned subject area; and, instructor training or specialized academic preparation to teach in the assigned subject area
- Course overall learning goal
- Specific performance objectives
- Course timeline that shows a breakdown of the hours (Courses more than three hours)
- The body of each major unit of instruction in outline form (can be incorporated with the timeline)
- Instructor evaluation form (if applicable)

In addition to the required information, course sponsors may submit any additional information (i.e. handouts, equipment list, bibliography, references) that may be useful in the evaluation of the course.

### **Sponsor's Agreement**

As a representative of the continuing education sponsor I agree to:

- 1) comply with Minn. R. 6700.0900, Subp. 13 &14 which requires continuing education providers to have written procedures for the investigation and resolution of classroom discrimination complaints;
- 2) make the required announcement to attending officers (this announcement is sent to sponsors in the approval letter and informs officers of the classroom discrimination policy the sponsor has on file);
- 3) maintain a list of the names and license numbers of all peace officers and part-time peace officers who successfully complete the course and provide attendees with proof of successful completion; and,
- 4) if requested, allow representatives of the POST Board to attend this course to ensure the conditions of this application are met.

**By signing this application I affirm I have read the Sponsor's Agreement and have a classroom discrimination policy on file.**

Sponsor Representative Signature:	Date:
Print Signature Written Above:	Phone: (If different than contact person)