EVALUATING THE MIDWEST POLICE ACADEMY’S ABILITY TO PREPARE RECRUITS TO POLICE IN A DIVERSE MULTICULTURAL SOCIETY

BY

MICHAEL DAVID SCHLOSSER

DISSERTATION

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Doctoral Committee:

Professor Susan Noffke, Chair
Professor Helen Neville
Professor Laurence Parker
Professor Renee Clift
Abstract

This study evaluated the current training and practices implemented at the Midwest Police Academy to prepare recruits to police in racially and ethnically diverse communities. In this study, I adopted a critical race theory lens, which considered White privilege, dominant White male ideology, and color-blind racial ideology, when examining the training and practices at the academy. This study examined what the training looks like by providing detailed description of the training atmosphere as well as classroom instruction. The recruits’ racial attitudes were examined at the beginning and end of the training to explore potential changes. The instructors’ and administrators’ racial attitudes were also examined. The purpose of this study was to evaluate the Midwest Police Academy’s ability to prepare recruits to police in racially and ethnically diverse communities by: (a) examining what the training at the Midwest Police Academy looks like in terms of the training atmosphere, curriculum, and classroom interaction; (b) investigating the racial beliefs and attitudes of recruits entering the academy and see if there are any changes at the end of training; (c) and investigating the racial beliefs and attitudes of instructors and administrators. This was a summative evaluation with the ultimate goal of this study being to search for ways to improve training and practices at the academy in terms of better preparing recruits to police in a racially and ethnically diverse society.

In this study, I adopted a mixed methods approach, collecting data via interviews with instructors and recruits, classroom observations, and written documentation. Participants also completed the Color Blind Racial Attitudes Scale (CoBRAS) (Neville, Lilly, Lee, Duran, & Brown, 2000) to measure racial attitudes. Findings of the study
indicated that current training and practices show indications of White privilege, White male ideology, and color-blind racial ideology. There were no significant changes in racial attitudes and beliefs of recruits. Recommendations included: (a) make racial and ethnic diversity training part of the mission statement and vision of MPA; (b) provide racial and ethnic diversity training for instructors and administrators; (c) integrate racial and ethnic diversity training throughout the curriculum, including within the scenario-based training; (d) find ways to create more class participation for racial and ethnic diversity related topics; (e) implement a course on the historical context of policing which includes police-minority relations; (f) include critical race theory and color-blind racial ideology in the curriculum which should include counter-storytelling; (g) recruit more racial and ethnic minority instructors and role players; and (h) involve the community in the training.
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Chapter 1

Introduction

I argue that racism is a defining characteristic of policing in the United States today. Recognizing this within the police practice is significant to improving the relationship between the police and members of the racial and ethnic minority communities. It is critical that police officers become more responsive to all members of the community; which in turn, should make officers less likely to be abusive toward marginalized groups (Barlow & Barlow, 1993).

The first step in a police officer’s career is academy training. It is this “first step” that I focused my research study. The significance of this study could bring about positive change in current training practices at the academy level. In this study, I evaluated the current training and practice at the Midwest Police Academy. Although this was a “summative evaluation” which ended with suggestions for improving training; better defined I would consider this an “advocacy evaluation.” I want to be explicit that as an evaluator I am taking an advocacy role to fight for socially marginalized groups whose voice is not often heard. By placing race and racism at the forefront of my criteria to evaluate this program, I am making certain judgments about the quality of the training and practice at the academy.

The purpose of this study was twofold: (a) to describe what is currently being done at this academy in terms of training and practice, and (b) to make recommendations to improve the current preparation of the recruits. Specifically this project addressed the following questions:
1. What does the training look like in terms of the training atmosphere, curriculum, and classroom interaction?

2. What are the police recruits attitudes and beliefs about race and racism when they enter the academy?

3. To what extent, if any, do the recruits attitudes and beliefs about race and racism change over the course of the training?

4. What are the instructors and administrators attitudes and beliefs about race and racism?

5. What recommendations can be implemented for improvement of this training at the academy?

Critical race theory and color-blind racial ideology were the foundation for analyzing the data from this study. The basic tenets of critical race theory include understanding that racism is normal in our society (Delgado & Stefancic, 2000), new approaches are needed to understand the more subtle varieties of today’s racism (Delgado & Stefancic, 2000), challenging the dominant ideology (Solorzano & Yosso, 2002), commitment to social justice (Solorzano & Yosso, 2002), and the importance of the counter-storytelling (Parker & Villalpando, 2007).

Color-blind racial ideology is related to these basic tenets of critical race theory. This color-blind racial ideology is a way of overlooking racism and allowing or justifying current discriminatory practices of the dominant culture to continue. Color-blind racial ideology sees race as an arbitrary physical property and defines racism as overt acts of prejudice that can be countered through laws and education of citizens (Kim, 2000).

In the remainder of this chapter I outline the statement of the problem, purpose of the study, research questions, and a discussion of the overview of the study.
Statement of the Problem

One of the most important issues in police training is preparing police officers to successfully work in racially and ethnically diverse communities, and creating a positive relationship between police officers and the citizens they serve. For the most part police officers want this positive relationship. Most police officers strive for this support of the public so they can be more effective social control agents. It seems more beneficial to create this positive relationship so that officers become more responsive to all members of the community and less likely to be abusive toward marginalized groups (Barlow & Barlow, 1993).

Examining policing in a historical context helps us understand why there is tension between police and the racial and ethnic minority communities, especially communities in poor neighborhoods where crime is likely to be high. During the colonial era, the colonists’ meaning of community did not include American Indians (Walker, 1988). This White power and dominance continued throughout the 1800s with the police allowing the lynching of African Americans (Walker, 1988), the 1900s where White police officers were the cause of many riots (Walker, 1988), and the 2000s with continued racial profiling by police officer (Ioimo, Tears, Meadows, Becton, & Charles, 2007). America has a history of police acting to maintain a social order, and some would argue a racial order.

This tension between the police and racial and ethnic minority communities can be analyzed using a critical race theory lens. Critical race theory came about in the 1970s when legal scholars believed that since the post-civil rights era, the fight for racial equity had slowed down and that racism existed in everyday life in America. Critical
race theory is a different approach than the civil rights era which includes understanding race relations through the insights of such things as, realizing racism exists in everyday life, White privilege, the dominant White male ideology, and color-blind racial ideology.

The police force has a history of being predominately White. The police culture is no more than a subculture, closely related to American culture. The same White norms and dominant ideology exists in police culture as exists in the American culture, but what compounds this problem in the police culture to a greater extent is the immense amount of authority that police officers exert. This authority and power includes not only the power to carry out the laws (that were created from a predominately “white-normed” society), but to also have the discretion to stop and interview pedestrians, stop vehicles, and make arrests. While making arrests, police have the authority and power to use physical force to affect an arrest. When a White officer arrests a minority citizen, especially when racially-biased policing practices are used, this enhances the subordination and oppression of the racial and ethnic minority community. The literature and studies on racial profiling and racially-biased policing, as well as other “everyday” practices of police officers demonstrates how the field of police work has promoted and magnified the racism that already exists in our country.

The civil rights era brought about important changes by implementing laws that reduce overt racism. Racism is less overt because of these laws that have been put into place and there is greater intolerance of overt racism in general by our citizens. However, racism did not cease to exist; it only changed the form of racism in America. This new form of racism has emerged in the form of color-blind racial ideology. This racism takes on forms that are much more subtle. Color-blind racial ideology is a way of
overlooking racism and allowing or justifying current discriminatory practices of the dominant culture to continue. Kim (2000) explains color blind talk distorts both the nature and extent of America’s race problem and provides cover for the continued operation of racial power in post-1965 era. This discourse acknowledges that police do not look at race; they are simply doing their jobs and treating everyone the same.

There have been efforts in the police practice to train recruits and veteran police officers to better serve racially and ethnically diverse communities. These efforts include community policing/problem oriented policing, cultural diversity training, and restorative justice. There have also been efforts, with some degree of success, to hire more racial and ethnic minorities to better reflect the community they serve.

**Purpose of Study and Research Questions**

In my dissertation I evaluated the Midwest Police Academy’s ability to prepare recruits to police in racially and ethnically diverse communities. This was a summative evaluation that used mixed methods to examine the training and practice at the academy; keeping in mind the objective of this training and practice was to prepare recruits to police in racially and ethnically diverse communities. According to Bhola (1990) a summative evaluation is one that judges the worth of a program at the end of the program activities. After evaluating the current training and practices at this academy, the goal was then to decide whether anything within the training and practice needed to be revised, continued, or terminated. As an evaluator, I explicitly accepted the role of advocacy for socially marginalized groups whose voices are not usually heard, and to be inclusive of all legitimate stakeholder interests in decisions regarding the program’s
merit, with democratic principles of equality, fairness, and justice as guides for decision making (Greene, 1997). By placing race and racism at the forefront of my criteria to evaluate this program, I made certain judgments about the quality of the training and practice at the academy.

I had the unique role in this evaluation of being both an insider and outsider. I am an instructor at the same academy I evaluated, but I was not directly teaching any of the topics that were analyzed in terms of diversity training. The purpose of this study was twofold: (a) to describe what is currently being done at this academy in terms of training and practice, and (b) to make recommendations to improve the current preparation of the recruits. Specifically this project addressed the following questions:

1. What does the training look like in terms of the training atmosphere, curriculum, and classroom interaction?

2. What are the police recruits attitudes and beliefs about race and racism when they enter the academy?

3. To what extent, if any, do the recruits attitudes and beliefs about race and racism change over the course of the training?

4. What are the instructors and administrators attitudes and beliefs about race and racism?

5. What recommendations can be implemented for improvement of this training at the academy?

Overview of the Study

In order to answer the research questions and make recommendations for improvement in preparing police officers to successfully police in racially and ethnically diverse communities, I chose an evaluative study that was primarily qualitative in nature. In this study, I adopted a mixed method approach, collecting data via interviews
with instructors and recruits, classroom observations, and written documentation. Participants also completed the Color Blind Racial Attitudes Scale (CoBRAS) (Neville, Lilly, Lee, Duran, & Brown, 2000) to measure racial attitudes. CoBRAS was used to measure racial attitudes of recruits at the beginning and again at the end of training. It was also used to measure racial attitudes of instructors and administrators. Participants were Midwest Police Academy administrators, instructors, and recruits. The only information outside of the academy were the results of a local city meeting between police and community members concerning police/minority and police/minority youth relations. This meeting came about after concerns were raised about the involvement of a local police officer in a fatal shooting of a minority youth. I used the results of this meeting in an attempt to be inclusive of, and give a voice to, community and represent a group that could possibly, indirectly, benefit from an improved program at the academy level.

For the focus of this research project I considered philosophies from prominent evaluators that I felt best related to the context in which I wished to perform this evaluation. Specifically I examined those theories of Greene (1997), House and Howe (1999), Stake (1995), and Hood (1998). To better understand the training at this academy, it was important to describe the atmosphere the recruits learn in and develop vicarious experiences. Stake (1995) stated, “To develop vicarious experiences for the reader, to give them a sense of ‘being there,’ the physical situation should be well described” (p. 63).

Training programs are intended to benefit those of a particular group. In this particular evaluation, the group benefiting from the preparation of recruits to police in a
racially and ethnically diverse society are the recruits attending this academy. My desire is that this improvement of recruit training could possibly, indirectly benefit those racial and ethnic minorities residing in the communities the recruits will serve as police officers. One of my primary concerns was that of equity. For this reason I felt as an evaluator I should be responsive to racial and ethnic minorities residing in the communities the recruits will work as police officers, in order to promote the values of democracy, equity, and social justice. Hood is a value-committed evaluator, with those core values at the forefront of an evaluation that includes “understanding” the program as well as being culturally responsive. It is important to understand the program within the context of culturally diverse groups (Hood, 1998). I agree with House and Howe (1999), who recommended an evaluator should value democracy, and that it is important to give voice to marginalized groups.

**Summary of Chapters**

In this first chapter, I presented a statement of the problem involving police and the racial and ethnic minority community and the importance of preparing police recruits to better serve these communities. This chapter also explained the purpose of the study and research questions. Finally, this chapter gave an overview of the study along with the evaluative philosophy I used as a researcher.

In chapter 2, I discuss the related literature necessary in understanding the problem as well as searching for improvements in the preparation of police recruits to police in diverse communities. This review of literature includes: (a) racism; (b) historical context of police and race; (c) critical race theory and color-blind racial
ideology; (d) learning from the field of education; (e) law enforcement efforts to improve race relations; and (f) academy training.

Chapter 3 contains details on the methodology used for the study as well as relevant evaluation theories. It includes epistemological considerations and limitations of the study. Additionally, it includes a description of the Midwest Police Academy at the center of the evaluation.

Chapter 4 contains the findings of the study in an attempt to answer the research questions. This chapter is broken down into five parts; (a) what the training looks like; (b) police recruits attitudes and beliefs about race and racism; (c) recruits attitudes and beliefs about race and racism after training; (d) instructors and administrators attitudes and beliefs about race and racism; and (e) voice of the racial and ethnic minority community.

Chapter 5 contains a discussion of the findings as well as recommendations for changes in the Midwest Police Academy.

Chapter 6 contains a discussion and implications based on these findings and recommendations.
Chapter 2

Literature Review

This chapter reviews the relevant professional literature that informed the study. This literature review was structured around better understanding racism in America as well as racism in the police practice. In order to better understand racism in police work it was necessary to review the intersection of police and race in a historical context. This is followed by a section on critical race theory and color-blind racial ideology, which is the foundation for analyzing the data from this study. I gained additional insight to racial and ethnic diversity from the field of education. Finally, it was necessary to review literature on the efforts that law enforcement has made to improve race relations.

Racism

A race is a category of people who have been determined as being inferior or superior on the basis of real or alleged physical characteristics such as skin color, hair texture, eye shape, or other subjectively selected attributes (Feagin & Feagin, 2003). Two racial groups most commonly associated with racially biased policing are African Americans and Latino Americans. According to the U.S. Census Bureau, the 2010 Census indicated this State includes 15% African American, and 15.8% Latino American. Park and Burgess (1924) argued that race relations could be seen as merely the cultural difference of a dominant and subordinate people. Bonilla-Silva (2003) argued that race operates in political, social, economic, and ideological realms to establish, reinforce, and maintain social ordering. Bonnilla-Silva (2003) explained the creation of a racial order where White supremacy dominates the order and that racism
can be conceptualized in structural terms. Even though it was over a hundred years ago when W.E.B. Dubois (1903) said, “the problem of the 20th century is the problem of the color line” (p. 29), the problem still looms today.

Racism has to do with particular attitudes, beliefs, and practices that are used to justify the inferior or superior treatment of another racial or ethnic group (Kendall, 2007). Davis (1989) argued that the laws and customs put into place to control slaves reinforced the image of blacks as incompetent and in need of White governance. Economics was a force that rationalized slavery and thus racism in early America (Williams, 1944). Williams (1944) argued that “slavery was not born of racism: rather, racism was the consequence of slavery” (p. 7). Bonnilla-Silva (2003) argued that the historical struggle against chattel slavery did not lead to the development of a race-free society, but it established social systems with a different kind of racialization.

Omi and Winant (1994) argued racism through racial formation theory, which is an approach to look at race as a socially constructed identity. Through this theory, race is determined by racial categories which are determined by social, economic, and political forces (Omi & Winant, 1994). “They include large-scale public action, state activities, and interpretations of racial conditions in artistic, journalistic, or academic, as well as the seemingly infinite number of racial judgments and practices we carry out at the level of individual experience” (Omi & Winant, 1994, pp. 60-61). Omi and Winant (1994) defined a racial project as being racist if it creates or reproduces structures of domination based on essentialist categories of race. I argue the current police training and police practice act as racial projects that reproduce these structures of domination.
Historical Context of Police and Race

Historically racism has been a defining characteristic of society the United States (Parker & Villalpando, 2007). I argue that racism is a defining characteristic of policing in the United States. In this section I will defend this argument by providing a brief history of policing in the United States including a brief time-line of important accounts from the colonial era, through the civil rights era of the 1960s and 1970s, the get tough on crime era of the 1980s and 1990s, and the current era where police are often viewed as racially biased.

During the colonial era, the colonists’ meaning of community did not include American Indians or African Americans, and the criminal justice system was a tool for maintaining a racial order (Walker, 1998). For example, there were special laws forbidding American Indians, African American, and mulatto slaves and servants from being away from their homes after 9:00 p.m., unless they were running an errand for their master (Walker, 1998). The maintaining of the racial order continued into the late 1800s and early 1900s, and though it is more covert today, it still exists. Whites were in control of the criminal justice system and would routinely ignore and allow vigilantes lynching African Americans. For example, in 1900 there were more than 100 African Americans lynched (Walker, 1998). This White power and dominance continued well into the 1940s, and there was a race riot that erupted in Detroit in 1943 which was perpetuated by Whites roaming the streets and attacking African Americans (Walker, 1998). In the 1960s and 1970s most White Americans viewed the police as protectors, while the minority community had a more skeptical opinion, believing that different standards apply in minority communities (Carter, 1995). The crisis of the 1960s came
about from the civil rights movement’s challenge to deeply entrenched inequality, including discrimination in the criminal justice system (Walker, 1998). There were many police-race related riots during the 1960s. These include shootings of African American men by White police officers in New York City in 1964, San Francisco in 1966, and Atlanta in 1966; routine traffic stops in Philadelphia in 1964, Watts in 1965, and Newark in 1967; and a raid of an after-hours bar in Detroit in 1967 (Walker, 1998).

In 1968, the Civil Disorder Commission singled out the police as the activating cause of the urban riots, indicating that most were incidents where White police officers were arresting African Americans for minor offenses (Fyfe & Skolnick, 1993). The civil rights movement during the 1960s and early 1970s slowed down with the emergence of the social and economic crisis (Giroux, 2003).

This brought about a growing shift at all levels of government from an emphasis on social investments to an emphasis on public control, social containment, and the criminalization of social problems (Giroux, 2003). The 1980s began an era in policing and the criminal justice system of “getting tough on crime.” In 1989, President Bush announced a new “war” on drugs, which included intensive street level anti-drug enforcement, tougher sentencing laws, and a new campaign against marijuana on the grounds that it was the gateway to more dangerous drugs (Walker, 1998). During this era, persistent high rates of violent crime, public hysteria over drugs, and worsening race relations fostered a “lock-em-up” attitude toward criminals (Walker, 1998).

Nothing better illustrated the “lock-em-up” attitude than the fate of Gary Fanon, sentenced to life imprisonment without possibility of parole at age 18 for possessing 650 grams of cocaine. . . .There was also the case of Jerry Williams, the so-called “pizza thief.” One of the first persons convicted under the 1994 California, “three strikes and you’re out” law, he was sentenced to twenty-five years to life for stealing three slices of pizza. (Walker, 1989, p. 211)
There have been several incidents in recent history that signify the continuing problems involving the issue of police and race. In 1979, police beat African American Arthur McDuffie to death in Florida, and then tried to cover it up by making it look like a motorcycle accident (Fyfe & Skolnick, 1993). In 1991, police officers used excessive force in the beating of African American Rodney King (Fyfe & Skolnick, 1993). Incidents like these, along with complaints from racial and ethnic minority citizens lead to racial profiling laws requiring police officers to document whom they stop and the results of the stop.

After the terrorist attacks on September 11, 2001, Americans’ fear of other terrorist attacks became apparent. Along with this fear came a greater tolerance of racial profiling by police and government officials. Citizens were beginning to rethink the laws on racial profiling because of the perception that racial profiling may be a necessity for the security of the United States. In post-9/11, policing began to demonstrate greater racial profiling, which included the deportation of Arab and Muslim immigrants (Bornstein, 2005). This has lead to today’s immigration laws that actually enhance or encourage racial profiling (Su, 2010). In a Michigan Law Review, Su (2010) discusses the concerns of Arizona law S.B. 1070 enacted to step up local immigration enforcement. According to Su (2010), “Among its most controversial provisions is the requirement that all enforcement officials take steps to verify the immigration status of any individual they encounter if there is reason to suspect the individual is in violation of federal immigration law” (p. 76).

The literature and studies on racial profiling and racially-biased policing, as well as other “everyday” practices of police officers demonstrates how the field of police
work has promoted and magnified the racism that already exists in our country. Racial profiling and racially biased policing can be defined as police officers inappropriately using race as their criteria for the decisions they make (Dunham & Wilson, 2008). Dunham and Wilson (2008) argued that police officers recognize that African Americans are arrested more than Whites; and therefore this infers African Americans are more likely to be criminals; making this part of the thought process of police officers.

In a report by The Center for Constitutional Rights (2009) analyzing data of the New York Police Department from 2005-2008, it found significant racial disparity in whom was stopped and how they are treated. It found that about 80% of total stops made were Blacks and Latinos, who comprise 25% and 28% of the population, respectively. During this time period only about 10% of stops were Whites, who made up 44% of the population. The study showed that Blacks and Latinos were significantly more likely to be frisked and have physical force used against them than Whites.

The Police Executive Research Forum (PERF), with funding from the Office of Community Oriented Policing Services, developed a report in 2001 (Racially Biased Policing: A Principled Response) that was meant to assist police leaders to respond to issues associated with racial profiling. Researchers collected data from informal discussions with various practitioners, subject matter experts (e.g., law professors and social scientists) and citizens, as well as conducting focus groups around the nation, and a national survey of police administrators. Researchers found that most citizens believed “racial profiling” occurs. The citizen’s definition of racial profiling was broader than that of police officers in the study. For example the citizens acknowledged that officer
rudeness, discourtesy and/or unwillingness to give the reason for the stop might be seen as the result of racial bias. Unlike citizen’s views, many of the police officers expressed skepticism that racial profiling was a major problem. However, police officers defined racial profiling more narrowly as stopping a motorist based solely on race. An interesting finding came from that of racial minority officers that perceived racial profiling differently, as many racial and ethnic minority officers would speak up and describe his or her personal experience of being pulled over by a police officer.

In a study using a phenomenological method, Birzer (2008) investigated African-American perceptions of the police following contact with a police officer; and the qualities that African-Americans think are important for police officers to possess (Birzer, 2008). Data were gathered through semi-structured interviews over a three-month period involving 32 African-American participants (Birzer, 2008). Cultural sensitivity, empathy, and fairness were the traits described most for positive police contacts (Birzer, 2008). The study also indicated that police should be free of biases and be able to respect differences (Birzer, 2008). Birzer (2008) argued it is critical that police should be knowledgeable of the cultural make up in the neighborhoods they patrol.

Lawrence (1987) can shine some light on this intersection of police practice and race. Americans share a historical experience that has resulted in individuals within the culture ubiquitously attaching a significance to race that is irrational and often outside their awareness (Lawrence, 1987). Lawrence (1987) explains that the two major explanations for the unconscious nature of our racially discriminatory beliefs and ideas come from Freudian theory (the human mind defends itself against the discomfort of
guilt by denying or refusing to recognize those ideas, wishes, and beliefs that conflict with what the individual has learned is good or right) and cognitive psychology (culture—including the media and an individual’s parents, peers, and authority figures—transmits certain beliefs and preferences which are so much a part of the culture).

Because racism is so deeply ingrained in our culture, it is likely to be transmitted by tacit understandings: Even if a child is not told that blacks are inferior, he learns that lesson by observing the behavior of others. These tacit understandings, because they have never been articulated, are less likely to be experienced at a conscious level. (Lawrence, 1987, p. 323)

The question remains, does race play a role in the decision-making process of police officers? And, if so, does that mean that police (or some officers) believe that race is a factor in criminal behavior? Could this be in the form of conscious or unconscious racism? Harvard law professor Kennedy (1997), addresses this question in his book *Race, Crime, and the Law*.

Whether the legal system ought to authorize people to take race into account in making calculations about the criminal propensity of others is a vexing question. Attuned to the reported demographics of crime, fearful people of all hues engage in race-dependent strategies either to apprehend criminals or to avoid them. Consider the police officer who detains the young black man disembarking from an airplane because the officer believes that the young man’s race is one of the signals indicating that he is probably engaged in drug trafficking. Consider, too, the lone pedestrian who perceives the blackness of an oncoming teenager as part of a reason to cross the street, shift the position of a handbag, or touch the grip of a hidden handgun. (Kennedy, 1997, pp. 136-137)

Kennedy’s (1997) book explores the intersection between race, crime, and the law. Specifically to the interest my research was the chapter, “Race, Law, and Suspicion.” This chapter discussed the correlation in peoples’ minds and police officers’ minds between “blackness” and crime and danger. Within Kennedy’s (1997) discussions, he lists episodes or situations where race was a factor in police decisions.
Police officers in Phoenix, Arizona, stop and question a person because he is sitting in a car outside an apartment complex, appears to be nervous, moves his car when a marked police car approaches his vehicle, and also because, in an officer’s words, “He was a Mexican male in a predominately white neighborhood. . . . A drug enforcement agent at the Kansas City, Kansas, airport stops and questions a person because he is “roughly dressed,” young, got off a direct flight from Los Angeles, a source city for drugs, walks rapidly from the airplane toward a taxi cab, has two carry-on bags and no checked luggage, and appears to be very nervous. That the person is black is another factor which along with others prompted the agent’s action. (p. 140)

Ioimo, Tears, Meadows, Becton, and Charles (2007) conducted a research project that sought to broaden the approach to assessing bias-based policing beyond traffic stop data by surveying police officers to determine if they are aware of bias-based policing practices occurring in police departments. The researchers went into communities in Virginia and using police officers and citizens, administered questionnaires, conducted interviews, made observations, and interacted to examine perceptions on bias-based policing. Police officer focus group meetings were also held as needed. The researchers obtained both urban and rural police department samples.

There were some very interesting findings in this research project that need mentioning.

1. 12.9% of officers reported that their department unofficially supported biased-based policing and 18.7% of police management believes that bias-based policing was unofficially supported

2. 23.6% of mid- and senior-level managers reported that bias-based policing was officially supported by Virginia police departments

3. Analysis of the overall police officer survey data suggests that the majority of officers received bias-based policing training in the academy. (pp. 279-280)

This is not to say that all police officers are overtly racist. However, the police system and/or police culture is a place where “everyday” practices are racist. Most police officers go to work with good intentions; to “fight crime” and “help others.”

These same officers don’t understand the system as a whole. I argue, police officer are
brought up, or “trained,” in a culture where racist practices are acceptable and somewhat unnoticed to those within the system.

**Critical Race Theory and Color-blind Ideology**

Our country has developed its systems (governmental, educational, economical, etc.) based on White privilege and dominant White male ideology. This ideology works to keep Whites on top and minorities at the bottom. Although racism has changed in what it looks like since the civil rights era, it still exists. Today racism is more covert, sometimes unconscious, and is exacerbated by the colorblind race ideology.

Critical race theory came about as an extension of critical legal studies during the 1970s. Early pioneers included Derrick Bell, Alan Freeman, Matsuda Lawrence, and Robert Delgado. These, as well as other scholars realized there had been some progress in the 1960s with the civil rights movement, but much more needed to be done for racial reform. Critical Race Theory has a number of basic insights that will be important to understanding the analysis of this evaluative study.

1. Racism is normal, not aberrant in our society (Delgado & Stefancic, 2000). Parker and Villalpando (2007) argued “race and racism are a defining characteristic of American Society” (p. 521).

2. New approaches are needed to understand the more subtle varieties of racism (Delgado & Stefancic, 2000). Critical Race Theory scholars Solorzano and Yosso (2002) explained that racism, though it may be covert, exists in our society, and is connected to White privilege.

The majoritarian story tells us that darker skin and poverty correlate with bad neighborhoods and bad schools. It informs us that limited or Spanish-accented English and Spanish surnames equals bad schools and poor academic performance. It also reminds us that people who may not have the legal documents to “belong” in the United States may be identified by their skin color, hair texture, eye shape, accent, and/or surname. Standard majoritarian methodology relies on stock stereotypes that covertly and overtly link people of
color, women of color, and poverty with “bad,” while emphasizing that White, middle- to upper-class people embody all that is “good.” (p. 29)

3. Challenging the dominant ideology (Solorzano & Yosso, 2002). Critical race theory challenges White privilege, as well as notions of “neutral” research or “objective” researchers (Yosso, 2005). According to Yosso (2005):

   CRT shifts the research lens away from a deficit view of Communities of Color as places full of cultural poverty disadvantages, and instead focuses on and learns from the array of cultural knowledge, skills, abilities and contacts possessed by socially marginalized groups that often go unrecognized and unacknowledged. (p. 69)

4. Commitment to Social Justice. (Solorzano & Yosso, 2002). Critical Race Theory has its own agenda including challenging the dominant ideology, a commitment to social justice in the attempt to eliminate racism, sexism, and poverty, and the empowering of subordinated minority groups (Solorzano & Yosso, 2002).

5. Counter-storytelling. According to Parker and Villalpando (2007) critical race theory “recognizes that the experiential knowledge of people of color is legitimate and critical to understanding subordination” (p. 521).

There are concrete, as well as psychological benefits in American society for simply being White. On the reverse, there are greater difficulties and fewer benefits for people of color. America has a history of empowering Whites through the laws and customs. Whites have also predominately held powerful decision making positions in government, the work force, the police force, and education. One could say that Whites have decided the expected “norms” of our American society. Marx (2006) defined White privilege as, “the ways Whites are advantaged in our society because of their/our race” (p. 7). Marx (2006) also explained that Whites are usually reluctant to believe the notion of White privilege since Whites believe everyone experiences these privileges.

In Bell’s *Property Rights in Whiteness: Their Legal Legacy, Their Economic Costs* (1988), Bell argued there are two inter-connected political phenomena that emanate from the widely shared belief that Whites are superior to Blacks that have served critically important stabilizing functions in the society. Whites, despite their
socio-economic status, use White supremacy as a catalyst to negotiate policy differences that many times compromise the rights of Blacks (Bell, 1988). Also, even Whites in the lower SES are more willing to accept their lower status because of certain property rights in their Whiteness (Bell, 1988)

Ladson-Billings and Tate (1995) discussed three central proposition regarding race and property in better understanding social inequity.

1. Race continues to be a significant factor in determining inequity in the United States.

2. U.S. society is based on property right.

3. The intersection of race and property creates an analytic tool through which we can understand social inequity (p. 48)

Harris (1993), in her article, Whiteness as Property, examined this power of Whites in our American society. Harris argues that racial identity and property are deeply interrelated concepts.

Whiteness is not simply and solely a legally recognized property interest. It is simultaneously an aspect of self-identity and of person-hood, and its relation to the law of property is complex. Whiteness has functioned as self-identity in the domain of the intrinsic, personal, and psychological; as reputation in the interstices between internal and external identity; and, as property, moving whiteness from privileged identity to vested interest. The law’s construction of whiteness defined and affirmed critical aspects of identity (who is white); of privilege (what benefits accrue to that status); and, of property (what legal entitlements arise from the status). Whiteness at various times signifies and is deployed as identity, status, and property, sometimes singularly, sometimes in tandem. (p. 1725)

According to Ladson-Billings (1998), central to the theme of citizenship is the “property issue” asserting that our country is a nation conceived and built on property rights, which historically has been a right enjoyed by White males. And those with property rights in a sense “owned the country” and were the “decision makers” (Ladson-
It is this foundation of property rights that makes changes occur so slowly (Ladson-Billings, 1998). African Americans had neither property rights nor individual rights as they were constructed as property (Ladson-Billings, 1998). Whites on the other hand, according to Harris (1993), benefited from the construction of whiteness as ultimate property. Therefore, Whites know they possess a property that people of color do not; and that to possess it confers aspects of citizenship not available to others (Harris, 1993).

Much of the tension between the police and minority communities is based on this insight of Whiteness as property and White privilege. The police force has a history of being predominately White. The police culture is no more than a subculture, closely related to American culture. The same White norms and dominant White male ideology exists in the police culture as exists in the American culture, but what compounds this problem in the police culture to a greater extent is the immense amount of authority that police officers exert. This authority and power includes, not only the power to carry out the laws (that were created from a predominately “white-normed” society), but to also have the discretion to stop and interview pedestrians, stop vehicles, and make arrests. While making arrests, police have the authority and power to use physical force to affect an arrest. When a White officer arrests a minority citizen, especially when racially-biased policing practices are used, this enhances the subordination and oppression of the minority community.

One form of challenging racial oppression and the dominant ideology within critical race theory is counter-storytelling, which allows the writer or speaker to analyze the myths and common beliefs that make up the dominant culture about race (Delgado &
Stefancic, 2000). Counter-storytelling is a powerful tool to get into the mind of the reader or listener, and hopefully facilitate better understanding of a perspective, other than their own. Narrative has been an important part of critical race theory that gives a voice to the oppressed or subordinated within our society. Critical race theory scholar Delgado (1989) explains how these counter-stories would contradict those stories created by the dominant group or in-group and question their reality.

The stories of out-groups aim to subvert that reality. In civil rights, for example, many in the majority hold that any inequality between blacks and whites is due either to cultural lag or inadequate enforcement of currently existing beneficial laws—both of which are easily correctable. For many minority persons, the principal instrument of their subordination is neither of these. Rather, it is the prevailing mindset by means of which members of the dominant group justifies the world as it is, that is, with whites on top and browns and blacks at the bottom. (p. 2413)

It is important for the stories to be told and to be heard in order to assist in change. Johnson (1994) in the Iowa Law Review explains the importance of the “Voice of Color.”

The Voice of Color puts to rest the notion that society is a meritocracy in which individual achievement is truly prized and awarded. Individuals are not viewed as atomistic, singular beings whose accomplishments and failures are discretely their own for which they are solely accountable. Instead, the individual is viewed in a larger historical context in which the individual’s fate is inextricably tied not only to what has come before, but also to how what has come before has inalterably shaped perceptions, judgments, emotions, attributes, and qualifications. Now the individual and individual’s accomplishments, or lack thereof, can be viewed and judged solely within that larger historically situated context. At a deeper level, once the contingent nature of the individual is explored and revealed, much that was thought to be accepted and uncontroversial—the attainment of rank and privilege—becomes deconstructed (pp. 851-852)

Solorzano and Yosso (2002) discuss the importance counter-storytelling as a tool to challenge the majoritarian stories of racial privilege.
We define the counter-story as a method of telling stories of those people whose experiences are not often told (i.e., those on the margins of society). The counter-story is also a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege. (p. 32)

The following is a short narrative from a 38-year-old Chicago South Side divorced mother of two children who works as a hotel cashier:

My son, who works in Carol Stream, an all-white community, they’ve been stopped by a policeman two or three times asking them why they’re in the community. And they’re trying to go to work. They want everyone to stay in their own place. That’s what society wants. And they followed them all the way to work to make sure. ‘Cause it’s an all-white neighborhood. But there are no jobs in the black neighborhoods. They got to go way out there to get a job. (Wilson, 1996, p. 41)

It would be beneficial to hear the aforementioned story in its entirety. It would be helpful to hear the details from this woman’s son about his police interactions.

Police officers base their stops of vehicles and pedestrians on reasonable suspicion, their arrests on probable cause, and their use of force based on “reasonableness” and “totality of the circumstances.” Of course there is discretion on who to stop and when to arrest. There is also discretion on how much force to use because this is based on the officer’s “perceptions” of reasonableness and the circumstances. The officer then writes his or her report and tells their story in a very factual legal manner. This report (officer’s story) is what is accepted as the “status-quo”; it is what goes to the State’s Attorney’s Office and is used in the courtroom. However, there is another story; that of the person stopped, the arrestee, the citizen who had force used on them by the officer.

Closely linked to these basic tenets of critical race theory is the concept of color-blind racial ideology. The civil rights era brought about change in how racism occurs in our country. Although there is less overt racism because of the laws and a greater
intolerance of overt racism in general by our citizens, a new racism has emerged in the form of “color-blind racial ideology.” This racism takes on forms that are much more subtle. This discourse acknowledges that police do not look at race, they are simply doing their jobs and treating everyone the same. This color-blind race ideology is a way of overlooking racism and allowing or justifying current discriminatory practices of the dominant culture to continue. Color-blind talk is considered neutral and politically correct by most of the dominant culture (Marx, 2006). The dominant culture would like to view themselves as color-blind and assert that there is no difference in citizens due to the color of the skin. However, this is unrealistic in the United States where racism is an issue in almost every facet of life. Marx (2006) connected color-blind racial ideology to the dominant ideology by arguing, “color-blind language superficially accepts diversity with the provision that it not be significantly different from the White norm and, most importantly, that it not challenge the White norm” (p. 17).

Kim (2000) explains color blind talk distorts both the nature and extent of America’s race problem and provides cover for the continued operation of racial power in post-1965 era.

Colorblind talk proffers a particular definition of race and racism, a particular reading of the American historical trajectory, and a normative ideal. It rests on an essentialist view of race as a morally arbitrary physical property; defines racism as overt, individual acts of prejudice that can be countered through education and antidiscrimination law; and suggests that America is moving inexorably toward the promised land of race-blindness (p. 18)

Glover (2009) asserts that mainstream criminology’s treatment of racial profiling does not fully acknowledge in depth this social fact of racism and handles the issue discursively with colorblind racism.
When mainstream criminology does discuss racism, it is generally framed as a historical artifact with waning influence in contemporary times. Mainstream criminology perpetuates racial inequality in the United States by continuing to establish, reinforce, and perpetuate the association of criminality and minority racial status (p. 15)

Colorblindness may help explain how our educational system and criminal justice system continue to ignore the racist practices and policies of the dominant white culture. Juarez, Smith, and Hayes (2008) argue that there is a paradox of the nation’s teacher preparation programs in that, “everything is about diversity and social justice in the preparation of teachers and, simultaneously, nothing is about diversity and social justice in preparation of teacher” (p. 20).

First and foremost, teacher education for diversity and social justice is teacher education that is just for White people. Teacher education is a White world. The overwhelming majority of teachers, future teachers, and teacher educators are White. Likewise, the preparation of teachers most often takes place in historically White institutions. The Whiteness of teacher education is underscored when issues of diversity, racism, and social justice are acknowledged at the margins of what teacher educators do and say as they go about the daily business of preparing teachers. (Juarez, Smith, & Hayes, 2008, p. 21)

Bonilla-Silva, Lewis, and Embrick (2004) analyzed four primary story lines that assist whites to maintain and reinforce a colorblind sense of self.

For example, if whites oppose affirmative action or reparations, they can use the “The past is the past” or “I did not own any slaves” story line to bolster the apparent reasonableness of their argument. If the issue involves accounting for blacks’ secondary status in this country, whites can use the story line “If (other ethnic groups such as Italians or Jews) made it, how come blacks have not?” Finally, because the story line “I did not get a (job or promotion) because of a black man” seems personal—even though the facts in such stories tend to be second-hand and remote—it can offer powerful support to those opposing government programs for minorities. (p. 576)

Conducting this evaluation as an advocate for democracy and social justice, I focused this evaluative study on the basic insights of critical race theory and color-blind race ideology. These basic tenets of critical race theory include: (a) Racism is normal,
not aberrant in our society (Delgado & Stefancic, 2000); (b) New approaches are needed to understand the more subtle varieties of racism (Delgado & Stefancic, 2000); (c) Challenging the dominant ideology (Solorzano & Yosso, 2002); (d) Commitment to Social Justice (Solorzano & Yosso, 2002); and (e) Counter-storytelling (Parker & Villalpando, 2007). Color-blind race ideology defines racism as overt, and a thing of the past, believing that we no longer see race in our views or decisions. This was not only the analytic framework for conducting the evaluation; but also the framework for making recommendations to improve the training at the academy.

Learning From the Field of Education

I gained additional insight for this study by examining the works of scholars in the field of education. There is extensive scholarship in the field of education in terms of the intersection of race/ethnicity and education. These same insights may assist in changing what educating police officers looks like at the Midwest Police Academy. Colleges and Universities are responsible for preparing pre-service teachers to work in racially and ethnically diverse classrooms. Instructors at the Midwest Police Academy are responsible for preparing pre-service police officers (recruits) to work in racially and ethnically diverse communities. It seems reasonable to take advantage of the scholarly work in the field of education in an effort to transfer these works into the field of police education.

Important for police recruits who will be, and police officers who are working in racially and ethnically diverse communities are the development of socio-culture consciousness and intercultural sensitivity. Socio-culture consciousness is the
recognition of one’s culture and understanding how it is viewed by members of other cultures (Leonard & Leonard, 2006). Intercultural sensitivity is recognizing one’s culture but also being able to interpret the world from the vantage point of others (Leonard & Leonard, 2006). In 2000 Ladson-Billings wrote “Fighting for Our Lives: Preparing Teachers to Teach African American Students” for the Journal of Teacher Education, where she discussed the uniqueness in the African American culture and how better understanding the culture is necessary in regards to pedagogical and programmatic strategies that can better meet the needs of these students. In order to efficiently communicate with diverse populations, teachers should be able to share cultural meanings of their communication, even when cultural understanding is not necessarily shared (Hollins, 1993)

Many educators need to change their views of racial and ethnic minorities in lower SES neighborhoods. Rather than think of them as unfortunate, deprived and disadvantaged; these students should simply be treated as having distinct cultures. A concern with police educators is that they may not only think of racial minorities in lower SES as deprived or disadvantaged, but also as criminals. Educators should understand the ways that African Americans have been oppressed in our country on the basis of race, culture, class, gender, etc (Ladson-Billings, 2000). Ladson-Billings (2000) explained that no specific classes or field experiences alone can prepare pre-service teachers to meet the needs of racially and ethnically diverse learners.

Rather, a more systemic, comprehensive approach is needed. Work that uses autobiography, restructured field experiences, situated pedagogies, and returning to the classrooms of experts can each provide new opportunities for improving teaching. (p. 209)
It is important to have a discussion about race if we are to better understand race, racism, and ourselves. There are often a number of reasons students shy away from discussions surrounding race and diversity. These emotional responses that students may generate include guilt, shame, anger, and despair (Marx, 2006; Tatum, 1992). Beverly Tatum (1992) identified three major sources of resistance to talking about and learning about race, especially when the majority of the students are white.

1. Race is considered a taboo topic for discussion, especially in racially mixed settings.

2. Many students, regardless of racial-group membership, have been socialized to think of the United States as a just society.

3. Many students, particularly White students, initially deny any personal prejudice, recognizing the impact of racism on other people’s lives, but failing to acknowledge its impact on their own. (p. 5)

Juarez, Smith, and Hayes (2008) are racial minorities and professors in education, and share some of their experiences within their institution to argue these points. One important point was their claim that White people have a difficult time discussing racism (Juarez, Smith, & Hayes, 2008).

Teacher education for diversity and social justice is teacher education that is about positively managing White people’s emotions and helping them to maintain an image of themselves as good and innocent. . . . They will typically go to great lengths to avoid talking about White racism. If pressed to talk about White privilege or otherwise confront White racism, however, they will most often be offended and angry. (p. 23)

There are several strategies that instructors can use to help promote student development of increasing knowledge and understanding racially and ethnically diverse populations. A safe classroom atmosphere must be present where students feel free to express themselves without repercussions (Moore, Madison, & Collins, 2005; Tatum,
Moore, Madison-Colmore, and Collins (2005) suggested using a more informal setting that is a non-classroom.

Students will also benefit from going on field trips into racially and ethnically diverse communities (Hollins & Guzman, 2005; Moore, Madison-Colmore, & Collins, 2005). Ladson-Billings (2000) recommended the use of autobiography and reflection in teacher education. Allowing the pre-service teacher to reflect, after conducting field work, may help the teacher better understand themselves and their own perspectives (Ladson-Billings, 2000).

Brown (2004) conducted a study that investigated the relationship between instructional methodology and changes in resistance to cultural diversity in a teacher education course. The teacher education students, participating in this junior-level required course, were White. Brown (2004) found that the most effective method of course introduction in a diversity course for pre-service teachers was focusing on reducing student resistance and providing students with opportunities for self examination.

Role playing exercises can also contribute to students’ understanding of racially and ethnically diverse populations (Moore, Madison-Colmore, & Collins, 2005). Role playing exercises could include putting themselves in the shoes of others regarding controversial or publicized events among different ethnic groups (Moore, Madison-Colmore, & Collins, 2005).

Along with these specific strategies for diversity training, it is just as important that, when preparing pre-service teachers, lessons should not just be a stand-alone block (Zeichner, 1992). Racial and ethnic diversity training should be integrated throughout
the curriculum (Zeichner, 1992). In addition to this, Zeichner (1992) suggested that student teachers should be exposed to programs, articles, books, etc. about how teachers have been successful in teaching diverse students.

Marx (2006) in her book, *Revealing the Invisible: Confronting Passive Racism in Teacher Education*, found in her study of White pre-service teachers, that these pre-service teachers evolved through several stages that lead the participants in dialogue that was critical to both resist and recognize their own racism. The pre-service teachers would initially resist any contradictions in terms of their racial beliefs, however this changed to deflection of responsibility by using simple terms like “I just need to be more aware” (Marx, 2006, p. 131). Then, once they recognized their own racism, they were able to connect it to the larger picture of the advantaged and disadvantaged, which would move the participants toward feelings of guilt, and eventually they would move past these feelings of White guilt (Marx, 2006).

Related to Marx’s study is Helm’s model of racial identity development, which is a process-oriented model that has been used to describe and measure the development of racial identity (McAllister & Irvine, 2000). McAllister and Irvine (2000) outline Helm’s model which involves two sections with three stages in each (McAllister & Irvine, 2000). The first stage is “contact” where Whites interact with African Americans, followed by the “disintegration” stage where Whites experience anxiety while realizing their associated White privilege (McAllister & Irvine, 2000). The third stage is reintegration, where these emotions are transformed into anger toward African Americans, along with guilt and fear (McAllister & Irvine, 2000). The fourth stage is “pseudo-independence” where Whites will begin to redefine their own racial identity in
more positive ways (McAllister & Irvine, 2000). The next stage is “immersion/emersion” where Whites will seek out correct information regarding their own participation in a racist society, which leads to Whites wanting to help other Whites change (McAllister & Irvine, 2000). The final stage is “autonomy” where Whites enter an on-going process where they internalize a positive racial identity and engage people from other cultures (McAllister & Irvine, 2000).

The failure of schools to provide high quality education to all students, regardless of race or ethno-cultural background is a major crisis in U.S. education and conflicts with the purposes of education in a democratic society (Zeichner, 1992). Zeichner (2003) explained the social justice agenda focuses on the preparation of teachers for cultural diversity at the center of attention. Commitment to social justice refers to values of fairness and equality, and requires that we do everything we can to effectively provide education to all students (Leonard & Leonard, 2006). One important positive aspect of the social justice agenda in education is the emphasis on recruiting, preparing, and retaining more teachers of color (Zeichner, 2003). Advocates of the social justice agenda believe it is important to develop a teaching force that more accurately reflects the diversity of the population (Zeichner, 2006).

Issues involving race/ethnicity are critical in the field of education. I chose to take advantage of my studies in this field by linking them to the training and practice at the Midwest Police Academy as race/ethnicity is also critical to the field of criminal justice. Police educators should take advantage of this scholarly work and research from the field of education. Police educators in the Midwest Police Academy will be preparing recruits for policing in lower SES racial minority communities. Instructors at
MPA have the opportunity through the current training environment to work with recruits in the classroom and within scenario based training. The inequity within the education system seems similar to the inequity within criminal justice system. I also believe the social justice agenda is the best strategy to work toward equity in both systems.

Law Enforcement Efforts to Improve Race Relations

 Advocates for the social justice reform agenda in education focus on teaching and preparing teachers with cultural diversity as the center of attention. I argue that the social justice agenda needs to be at the forefront of preparing police officers to police in racially and ethnically diverse communities. Unfortunately the efforts thus far, like community policing, problem oriented policing and cultural diversity training, and increased hiring of racial minorities, have done little to assist in the quest for a just society. Restorative justice seems to be a step in the right direction, but so much more can be done in the preparing of police officers for positive change in the intersection of police and race. Currently, a paradox exists between criminal justice and social justice. Following is a review of the literature concerning these efforts.

Community oriented policing/problem oriented policing. I will begin with community oriented policing/problem oriented policing, as these were, in my opinion, the first real steps toward a social justice strategy in police practice. In the modern era of policing the most promising and effective response to the difficult challenges of policing in a free society has been community policing (Cordner & Sheehan, 1999). Community oriented policing concepts have swept the country with hopes of solving the problems of
law enforcement. It is based on the philosophy of police working together with the community in partnerships to define and find solutions to problems. It is also believed that this will improve police-community relations. According to Carter (1995) well-formulated and thoughtfully implemented community oriented policing efforts greatly enhance the relationship between minority communities and law enforcement.

Community policing rests on the rationale, not always clearly articulated premise that police must involve the community in a practical way in the police mission and engage in operational problem solving (Fyfe, Greene, Walsh, Wilson, & McLaren, 1997). Kelling and Wilson’s 1982 “Broken Windows” article published in Atlantic is a turning point for change in the focus of policing. Three main points were made in this article. First, neighborhood disorder like drunks, gangs, and prostitution create fear in citizens (Kelling & Wilson, 1982). Second, the authors use the metaphor of un-repaired broken windows to describe how the appearance of the neighborhood shows that nobody cares about and this attracts more crime and creates more fear in citizens (Kelling & Wilson, 1982). And, third, that in order for police to deal with this disorder and reduce crime and fear in citizens, they must rely on the citizens for help (Kelling & Wilson, 1982).

Community policing does involve the community in decisions, and also asserts that the police should be a part of the community rather than apart from the community (Coffey & Dempsey, 2006). The emphasis of community policing is in problem solving, rather than just responding to calls and enforcing the laws (Coffey & Dempsey, 2006). If the community can meet with and work with the police, in a partnership, this philosophy has great merit.
The concepts of community policing in many ways works at promoting a partnership between police and citizens. However, it does not do much to remove itself from the overlying ideology of White power and “getting tough on crime.” This philosophy still seems to promote these ideals by getting help from citizens to make arrests and lock up those causing problems in the neighborhoods. This is not fixing the problem; it is simply adding to our already overpopulated prisons and ignoring solutions that will work toward social justice in our society. Unfortunately adult prisons and juvenile detention facilities confine a disproportionate number of minorities. About 1 in 3 black males, 1 in 6 Hispanic males, and 1 in 17 white males are expected to go to prison during their lifetime, if current incarceration rates remain unchanged (Bonczar, 2003). According to Lumb (1995) in order for community policing to be more effective, adequate diversity training must be a major component of the training (Lumb, 1995). Lumb (1995) stated, “to achieve better relationships, knowledge of people, their motivations, beliefs and behaviors are necessary compliments to officer training and increased understanding” (pp. 25-26).

A basic goal of community-policing reform is the development of a more accountable and responsive police service (Fyfe, Greene, Walsh, Wilson, & McLaren, 1997). While many departments practice these concepts with some success, others fall back into the “reactive” approach to law enforcement. Another effort, within the community policing arena to improve police-community relations, is the implementation of citizen review boards. Citizen or civilian review boards are not new, but there has been a recent resurgence around the country. Advocates of the civilian review boards argue several benefits, including improvement in citizen evaluation of their police
department, providing for a means to control police misconduct, enhancing accountability of police to the public, and opening up the complaint process (Reasons, 2004).

**Diversity training.** According to Haberfeld (2002), although police academies and police departments have experimented with numerous forms of diversity training for six decades, it appears the situation today is not much different from the 1940s; in fact the tension between police and minority groups appear to be even more pervasive than ever before. In the 1960s the focus was on “sensitivity training” and police-community relations. Barlow and Barlow (1994) argue that during the 1970s sensitivity training, although remnants remained, was displaced by the hard, more technological police innovations. Goldsein (1990) and Blakemore, Barlow, and Padgett (1995) argue that the professional agenda of this era constrained serous efforts at developing culturally competent agencies that were responsive to the entire community, especially the lower SES minorities. Due to critical events like those involving Arthur McDuffie and Rodney King an urgency for the revitalization of sensitivity training emerged (Blakemore, Barlow, & Padgett, 1995).

Most cultural diversity training has seen very little change from the 1960s. This training largely consists of teaching officers cross-cultural communication and conflict resolution skills (Blakemore, Barlow, & Padgett, 1995). While there are some advantages to this type of training, disadvantages include profiling a particular group of people, and perpetuating stereotypes (Blakemore, Barlow, & Padgett, 1995). Blakemore, Barlow, and Padgett (1995) provide principles as a framework for developing training programs that respond to the criticism of traditional training efforts.
1. Encourage an atmosphere that helps officers to begin a process of understanding and appreciating diversity.

2. The goal of the training should be to encourage behavioral changes and not attitudinal adjustments—attitudes are not likely to be altered in limited training.

3. The training should promote the development of a set of process-oriented skills that the officers can use to assess his/her level of cultural competence and to increase this level through independent action.

4. The training should be designed in such a fashion so as not to encourage the promotion of stereotypes.

5. The training should promote the perspective that different does not directly equate to deficient.

6. The training should be focused on the issues of the training participants with a thorough question and answer period a part of the training.

7. Link the training to other relevant issues in which law enforcement officials and officers face. These issues might include: community policing, safety, legal liability, and law enforcement effectiveness.

8. Discuss issues that promote the development of new insight for participants.

9. The training should encourage the analysis of the agency’s capacity for being culturally competent. (Blakemore, et. al., pp. 75-81, 1995)

Haberfeld (2002) cited examples of diversity training in the United States, including an effort by Charlotte-Mecklenburg Police Department (CMPD) in 1997 that had some positive results. Following are the training modules used by CMPD’s training academy (Haberfeld, 2002)

Module I: Ground Rules
A. It is okay to disagree.

B. Be honest and respectful.

C. There are no reprisals.

D. Keep what is said in the room.
E. Be an active listener.

F. Try to be open-minded.

G. Put yourself in the speaker’s shoes.

H. Make no person attacks.

I. One person speaks at a time.

Icebreaker—Objective: To get acquainted and set a tone for the training.
Icebreakers may or may not be linked to the training subject matter.
Icebreakers provide an opportunity for participants to relax and feel comfortable about the training.

Module II: What Is in the Room?
Objective: To illustrate the many forms of diversity in the room, to gauge what groups the participants are comfortable with, to help the participants become more familiar with one another, and to determine common ground.

Module III: Hopes and Hesitations
Objective: To identify any concerns the participants may have about participating in diversity training and address those concerns. To identify any hopes that participants may have regarding their participation. At the end of the session, participants are given an opportunity to discuss whether their hesitations were real or well founded, and whether their hopes were met.

Module IV: Definitions Exercise
Objective: To get an understanding of what discrimination, racism, stereotype, prejudice, and bigotry mean to the participants in the session; and to help them to see that their definitions are shaped by their life experiences and individual perceptions. This does not mean that one definition is right while another is wrong but that they are different depending on the individual. During a discussion, note whether different perspectives may be shaped by race/ethnicity.

Module V: Video/True Colors
Many in the community question the extent to which racial/ethnic discrimination still exists in our everyday lives. Recent survey results of race relations polls were published which show that blacks and whites have different views on the state of race relations. This video will show that discrimination does exist and that it is often very subtle and sophisticated. Because of the subtle ways it is now practiced, discrimination often goes unnoticed by victims of this unfair treatment.

Module VI: Telling Our Stories/Time Line
Objective: Decided and defined by the trainer.
Module VII: Video/ Brown Eyes—Blue Eyes
Objective: To illustrate the negative effects of internalized oppression and how it works to destroy self-esteem and one’s sense of worth. During the discussion phase of the exercise the facilitator should have participants discuss the implications for race and ethnicity.

Module VIII: Wrap-Up/ Revisit Hopes and Hesitations
Objective: Conclude the session by revisiting hopes and hesitations. Open floor for discussion for participants to share their final thoughts on diversity, the police department, and the training. Administer class evaluation of the training. (pp. 187-188)

Lumb (1995) cited Normandeau and Leighton, 1990, listing a number of successful educational methods incorporated by police in Quebec, Canada in regards to diversity training. These include: (a) documentary research on particularities of various visible ethnic minorities; (b) case studies based on case law of disputes between the police and ethnic minorities; (c) scenario recreation and role-playing workshops using videotape feedback; (d) simulated decision-making game on paper (forecast) and in practice carrying out decisions; and (e) visits to ethnic districts and participation in planned activities (Lumb, 1995).

Diversity training in the police practice has shown very little success and has not changed much over the last 50 years. Some diversity training can actually profile a particular group of people and perpetuate stereotypes (Blakemore, Barlow, & Padgett, 1995). Some success has been indicated by the model used in Charlotte-Mecklenburg police department (Haberfeld, 2002), and Quebec Canada (Lumb, 1995). Successful principles used include encouraging an atmosphere that helps officers to begin a process of understanding and appreciating diversity and training that promotes the perspective that different does not directly equate to deficient (Blakemore, Barlow, & Padgett, 1995). Specific training includes using videos that show African Americans have
different views of race relations (Haberfeld, 2002), and using scenario training and role playing (Lumb, 1995).

**Minority hiring efforts.** The recruitment and hiring of racial and ethnic minority officers is a positive step toward police-minority relations even though there can be some tensions involved. An important positive aspect of the social justice agenda in education is the emphasis on recruiting, preparing, and retaining more teachers of color (Zeichner, 2003). I argue that this is also true in policing. Advocates of the social justice agenda in education believe it is important to develop a teaching force that more accurately reflects the diversity of the population (Zeichner, 2006). It is a “common sense” belief that police departments should represent the racial make-up of the community they serve. If there is a large population of African Americans and Hispanics in a given city, then the police department should be made up largely of African Americans and Hispanics. In 1970 African Americans made up about 6 percent of sworn officers in the country’s 300 largest police forces, compared with the 18 percent today, according to the International Chiefs of Police (2004). Although affirmative action produced significant results in minority hiring, this did not necessarily translate into better policing as articulated by Walker (1998).

In short, by the 1990’s the typical American police officer looked very different from his or her counterpart of the 1960’s. Police officers were no longer exclusively white males, with high school diplomas, from blue-collar backgrounds. Diversification did not automatically translate into better police performance, however. African American officers behaved on the job the same as white officers. The same was true for female and college-educated officers. Improvements in policing were more directly affected by the product of chief executive leadership and the development and enforcement of rules governing critical issues such as the use of deadly force and physical force. (p. 237)
In a study conducted by Black and Kari (2010) involving 440 police recruits from 25 jurisdictions from throughout the state of Arizona it was hypothesized that minorities, females, and those with a higher level of education would be more open to nontraditional policing styles, involving community policing and problem oriented policing, and would thus rate themselves as better able to police diverse communities. The results indicated that minority recruits ranked themselves better able to assess needs and interact with diverse groups. Female recruits ranked themselves better able than males to assess the policing needs of diverse cultural groups. There were no significant correlations involving recruits’ level of education and the ability to police diverse communities.

Because of the tension between police and minority communities, racial and ethnic minority officers can be viewed as “traitors” to the racial and ethnic minority community (Carter, 1995). A study conducted in three neighborhoods in Washington, D.C., involving in-depth interviews of 169 residents, challenged this common sense belief that minority hiring would improve police-minority relations (Weitzer, 2000).

With respect to the behavior of White and African American officers, many respondents subscribed to the “blue cops” principle that occupation outweighs racial identity (Weitzer, 2000).

It is still necessary to increase the number of racial and ethnic minorities as police educators and police officers in our country. However, this must be combined with better strategies for training and an emphasis on changing what police work looks like. I take from Zeichner (1992) and recommend screening of potential police educators on the basis of cultural sensitivity and commitment to serving every citizen in the
community. In the 2001 report by PERF *Racially Biased Policing: A Principled Response*, researchers recommended two core hiring practices that have potential to reduce racial bias in policing: (a) hiring officers that can police in an unbiased manner; and (b) establishing a police workforce that reflects the racial demographics of the community the agency serves.

Greater efforts need to be made to recruit minorities into police work. However, the views minorities have on police work (racially biased) may affect the number of those pursuing this career. I believe police departments need to be proactive, and go into their community and encourage and promote policing to young racial and ethnic minorities. Right now the training academies in the United States indicate that it is still a mostly White male profession. Data from the Department of Justice (2005) also indicate that the graduation rate differs between White and minority and female recruits. White males had the highest completion rate of 89%, females in the “other” race/ethnicity category, had the lowest completion rate of 74% (Department of Justice, 2005). When looking at race alone, Hispanics or Latinos had a completion rate of 83%, African Americans 81%, and persons in other racial categories was 78% (Department of Justice, 2005).

**Restorative justice.** I agree with Bazemore and Griffiths (2003) that community policing has barriers because it focuses on programmatic rather than systemic reform due to the apparent fear of sharing power with the community. Restorative justice does share some of the values and strategies associated with community policing, but this international movement offers challenges to the traditional goals of intervention—punishment and treatment of offenders after a court-based, adversarial process.
(Bazemore & Griffiths, 2003). Restorative justice is a practice that is used primarily for youth offenders, but has been expanded to some adults.

There are three basic fundamental concepts of restorative justice according to the National Institute of Justice (1998): (a) crime is fundamentally a violation of people and interpersonal relationships; (b) violations create obligations and liabilities; and (c) restorative justice seeks to heal and put right the wrongs.

The focus of restorative justice is on repairing the harm of crime, rather than just punishing or treating the offender (Bazemore & Griffiths, 2003). It is believed that a plan needs to include input from the victim, offender, and their supporters through non-adversarial processes (Bazemore & Griffiths, 2003). This will promote stakeholder ownership of the problem created by the crime in question (Bazemore & Griffiths, 2003). This concept is believed to have implications for amends or to seek to rebuild relationships harmed by crime by giving stakeholders voices and meaningful roles in crafting solutions (Bazemore & Griffiths, 2003). Another core principle of restorative justice is the transformation of the relationship between the governmental criminal justice system and the community that would promote a more active role for the community in promoting public safety and justice (Bazemore & Griffiths, 2003). In order for this to work police must promote “community building” as described by Bazemore & Griffiths (2003).

More generally, community building of this type aims to promote the exercise of informal social control and social support grounded in social capital as relationships of trust and reciprocity based on shared norms and values. . . .While generic community policing offers opportunities for citizen participation in determining police priorities and invites community involvement in organized group events (neighborhood watches, clean-ups), restorative policing provides at the case level a decision-making role for citizens in informal sanctioning and the
effective resolution of individual incidents of crime that has traditionally been the province of courts and professional court group decision makers. (p. 186)

This works by having those involved in the crime develop agreements that outline offender obligations such as community service, restitution, apologies, peacemaking pacts, etc., with the police officers acting as facilitators (Bazemore & Griffiths, 2003). Police officers can play an important role in restorative justice informally throughout at schools and workplaces (Bazemore & Griffiths, 2003).

Restorative justice in modern policing has not caught on in the United States as it has in our northern neighbor, Canada. In 1997, the Royal Canadian Mounted Police (RCMP) adopted a restorative justice approach as a discretionary option for dealing with non-violent offenders (Chatterjee & Elliott, 2003). By the end of 1998, it was reported that RCMP with the help of trained citizens and police had handled at least 30 different types of offenses through restorative justice, including thefts, assaults, mischief, drugs, property damage break-and-enter incidents, sexual abuse, and harassment or bullying (Chatterjee & Elliott, 2003). Although most of the offenders were ages 14 to 19 years old, restorative justice was implemented in a few older adult cases (Chatterjee & Elliott, 2003). Restorative justice has taken some ground in the United States in the juvenile justice system, as law enforcement officers across the country are being trained in juvenile matters and applying many of these strategies in lieu of arrest.

**Academy Training**

Before examining academy training as it pertains to preparing recruits to police in racially and ethnically diverse communities, it is important to have an understanding of the level of commitment academies have to bringing multicultural curriculum to
police officers. Brown and Hendricks (1996) conducted a national survey of police training institutes where training officers were asked to “discuss their personal opinions on the future role of cultural awareness training for police officers” (p. 56). The training institutes chosen were 56 located in the 50 largest cities and a random sample of 100 municipal and county police training institutes. There were 138 respondents of the overall 201 surveys. Of these respondents 88.4% agreed that cultural awareness training would be at least as important in the future as it is today. Those that responded negatively to the importance of cultural awareness training considered it either politically driven or of secondary importance to other areas of training. Most of the respondents seemed to understand that the assimilation of minorities into American society is not a reasonable expectation and, “as a society of many cultures, we must recognize the value of cultural awareness training” (p. 60).

To examine the training of police officers I looked to the U.S. Department of Justice, Bureau of Statistics report *State and Local Law Enforcement Training Academies, 2002* (2005). Within the Criminal Justice field, the Department of Justice is considered one of the most credible sources of information.

From this report, I will briefly outlined the training that pertains to preparing recruits to police in racially and ethnically diverse communities and how academies attempt to build a relationship between police and citizens of their communities.

In some academies the training environment varied from military style to non-stress (Department of Justice, 2005). Over half of the academies used some type of stress model, 41% used “more stress than non-stress,” and 13% indicated a “predominately stress model” (Department of Justice, 2005). The remaining academies
used some type of non-stress model (Department of Justice, 2005). Ninety-nine percent of the academies indicated they set strict discipline rules concerning behavior, such as a disciplinary code that could result in termination, dismissal, or expulsion from the academy (Department of Justice, 2005).

For curriculum development the academies reported a variety of methods. It was most common for curriculum to be developed based on State mandates from a commission or similar body (Department of Justice, 2005). Other methods of curriculum development included using job task analysis, subject matter experts, and law enforcement advisory boards (Department of Justice, 2005).

Ninety-nine percent of the academies used written tests, with 55% of the academies using State competency exams (Department of Justice, 2005). Other means of testing included scenario based tests, fitness tests, other written tests, and proficiency/skills testing (Department of Justice, 2005).

Most academies provided training in community policing; 87% provided training on identifying community problems, 80% provided training on the history of community oriented policing, 60% provided training in the use of problem solving models such as SARA and CAPRA (Department of Justice, 2005). Ninety-six percent of the academies addressed racially biased policing—93% in academic training, 40% used practical skills training and 31% during field training (Department of Justice, 2005). Nine percent of the academies in the U.S. had recruits develop a community-based project and worked on the project throughout their training, and 7% of the academies had the recruits conduct community surveys (Department of Justice, 2005). Eighty-five percent of the academies involved members of the community in various aspects of training, including using
community members as trainers and speakers (Department of Justice, 2005). Ninety-three percent of the academies addressed racially-biased policing, whereas 40% addressed this topic during practical skills training and 31% during field training (Department of Justice, 2005).

It is interesting that although 35% of academies provided instruction in basic foreign language, cited was the example of “survival Spanish” (Department of Justice, 2005). It seems obvious that this form of instruction is a survival tactic, not a way to learn how to communicate and interact in the community served.

When looking at the median number of hours academies in the U.S. dedicate to courses or curriculum most related to race, 8 hours is devoted to cultural diversity, 11 hours in human relations, 8 hours in community policing, 4 hours in hate crimes/bias crimes, and 6 hours in problem solving (Department of Justice, 2005).

**Summary**

This chapter discussed topics that will be important to discovering ways to improve the training at Midwest Police Academy in terms of improving the preparation of recruits to police in racially and ethnically diverse communities. Racism has historically been and remains a major issue in the United States. Racism is socially constructed and has to do with particular attitudes, beliefs, and practices that are used to justify the inferior or superior treatment of another racial or ethnic group (Kendall, 2007). Particular to the demographics of this State, African Americans and Mexican Americans are the two racial groups most likely associated with racially biased policing. Historically there has been tension between the police and racial and ethnic minority
citizens. The civil rights movement slowed down the overt racism involved in policing, however this began a more covert form of racism in police work and the United States. Incidents like the death of Arthur McDuffie and the beating of Rodney King indicate there are still cases of overt racism. Studies involving racial profiling statistics indicate bias-based policing practices occur. Using the theoretical framework of critical race theory, specifically understanding White privilege, White male ideology, and colorblind racial ideology to evaluate the Midwest Police Academy should prove to be a major step in improving the recruits racial and ethnic diversity training. I gained additional insights from the field of education in terms of promoting equality and social justice. Thus far law enforcement and academy training efforts to improve race relations have shown few successes. In the following chapter I discuss the methodology used to evaluate the Midwest Police Academy.
Chapter 3
Methodology

Relevant Evaluation Theories

This was a summative evaluation which used mixed methods to examine the training and practice at the academy; the objective of this training and practice was to prepare recruits to successfully police in racially and ethnically diverse communities. According to Bhola (1990), a summative evaluation is one which judges the worth of a program at the end of the program activities. I had the unique position of being both an insider and outsider. I am an instructor at the same academy I am evaluating, but I am not directly teaching any of the topics that will be analyzed in terms of diversity training.

For the focus of this research project I considered philosophies from prominent evaluators that I felt best related to the context in which I wished to perform this evaluation. Specifically I examined those theories of Greene (1997), House and Howe (1999), Stake (1995), and Hood (1998).

I want to be explicit that, as an evaluator, I am taking an advocacy role to fight for socially marginalized groups whose voices are not often heard. Greene (1997) argued that advocacy in evaluation is inevitable. Greene (1997) also noted that evaluation should be inclusive of all legitimate stakeholder interests in decisions regarding the programs merit, with democratic principles of equality, fairness, and justice as guides for decision making. By placing race and racism at the forefront of my criteria to evaluate this program, I made certain judgments about the quality of the training and practice at the academy.
Stake emphasizes, “there are different constituencies, different stakeholders who have different expectations, different values” (Abma & Stake, 2001). “The evaluator should not create a consensus that does not exist” (Abma & Stake, 2001). To better understand this training program it will be necessary to honestly depict the views, ideas, and realities of all stakeholders. Those directly benefiting from this evaluation are the police recruits at Midwest Police Academy. However, I argue stakeholders range widely from recruits, police officers, academy instructors, academy administrators, and community members. Stakeholders include recruits because they will benefit directly from the program. Stakeholders include academy instructors and administrators because they are providing the training to the recruits. The recruits will become police officers who will provide police service for racially and ethnically diverse communities. To add to this understanding a responsive evaluator should present personal experiences along with the findings (Abma & Stake, 2001). To better understand the training at this academy, it will be important to describe the atmosphere the recruits learn in and develop vicarious experiences. Stake (1995) stated, “to develop vicarious experiences for the reader, to give them a sense of ‘being there,’ the physical situation should be well described” (p. 63). Included in this description should be the entryways, the classroom, the landscape, the hallways, its place on the map, its décor, etc. (Stake, 1995, p. 63).

As an advocate for social justice I understand that racially and ethnically diverse citizens in this State are valuable stakeholders in the police practice that need to somehow have a voice. Since none of my participants consist of community members, in order to bring in the perspectives of community members I relied on my literature review along with information gained from the local town hall meeting where police and
community joined together to discuss equity issues after a local police officer fatally shot an African-American youth. I wanted to be inclusive of the racial and ethnic minority communities, with an emphasis on those living in poor and crime-ridden neighborhoods. It is in these communities that the citizens are more likely to be marginalized, oppressed, and profiled by police officers. Therefore, one of my primary concerns was that of equity. For this reason I feel as an evaluator I needed to be responsive to that particular group in order to promote the values of democracy, equity, and social justice.

Hood (1998) is a value-committed evaluator, with those core values at the forefront of an evaluation that includes “understanding” the program as it functions in culturally diverse groups.

In this case I emphasize the importance of the evaluation resulting in an “understanding” of the program, its value for those who are intended to be served, and its refinements to improve the benefits. I would argue that an evaluator’s understanding of a program as it functions in the context of culturally diverse groups is the most critical dimension for evaluating programs that serve these populations, (pp. 104-105)

Hood (1998) explained his view on the democratic process within the evaluation context, which includes methodology that relies on interviews and observations to achieve multiple stakeholders’ perspectives. House and Howe (1999) explain the value of democracy when conducting an evaluation.

The deliberative democratic view is explicitly committed to the values of democracy, to the conduct of evaluation from an explicit democratic framework, and to the responsibility of evaluators to uphold these values. The aim is for evaluators to use procedures that incorporate the views of insiders and outsiders, give voice to the marginal and excluded, employ reasoned criteria in extended deliberation, and engage in dialogical interactions with significant audiences and stakeholders in the evaluation. (p. xix)
Epistemological Considerations and Limitations

Most of the research that is conducted in the Criminal Justice System, considered valid and reliable to those in the practice, is conducted by those within the system itself. That is, research used to improve practice is that research done by its own practitioners. This research can be found in criminal justice journals and other publications like the Department of Justice Bureau of Statistics reports. What troubles me is that I believe the research epistemology is racially biased. Past and current research in the field of law enforcement is interpreted epistemologically from the dominant culture (dominant epistemology), and compounded by the authoritative culture of the criminal justice system.

Harding (1987, p. 3) stated feminists have argued that traditional epistemologies, whether intentionally or unintentionally, systematically exclude the possibility that women could be “knowers” or agents of knowledge; they claim that the voice of science is a masculine one; that history is written from only the point of view of men (of the dominant class and race); and that the subject of a traditional sociological sentence is always assumed to be man.

Scheurich and Young (1997) addressed the argument of racially biased educational research, by examining the critical component of “lack of understanding among researchers as to how race is a critically significant epistemological problem in educational research” (p. 4). They examined different levels of racism, including individual racism, institutional racism, societal racism, and civilizational racism. Institutional Racism according to Scheurich and Young (1997) has a harming affect on members of a particular race.
Institutional racism exists when institutions or organizations, including educational ones, have standard operating procedures (intended or unintended) that hurt members of one or more races in relation to members of the dominant race. . . . Institutional racism also exists when institutional or organizational cultures, rules, habits, or symbols have the same biasing effect. (p. 5)

History is what has legitimated the overriding epistemology of current police research (by those in the criminal justice field), neglecting the different ways of knowing by different social groups.

Epistemologies, along with their related ontologies, arise out of the social history of a particular social group. Different social groups, races, cultures, societies, or civilization; that is, no epistemology is context-free. Yet, all of the epistemologies currently legitimated in education arise exclusively out of the social history of the dominant White race. (Scheurich & Young, 1997, p. 8)

Though the researchers are not necessarily overtly or even covertly racist individuals, epistemological racism does exist within the research.

By epistemological racism, then, we do not mean the researchers using, say, positivism or postmodernism are overtly or covertly racist individuals. Nor do we mean that epistemological racism is a conscious institutional or societal conspiracy in favor of Whites. Epistemological racism means that our current range of research epistemologies—positivism to postmodernism/poststructuralism—arise out of the social history and culture of the dominant race, that these epistemologies logically reflect and reinforce that social history and that racial group (while excluding the epistemologies of other races/cultures), and that this has negative results for people of color in general and scholars of color in particular. (Scheurich & Young, 1997, p. 8)

There were some limitations to consider for this research study that involves me, the researcher. It is only fair that I attempt to discuss my own position and epistemology, as they impacted the research methodology and analysis of the data. At the forefront of my research I rely on critical race theory as my lens for examining and analyzing the data. For the previous 6½ years, I have been learning from professors, scholarly writings, and racial and ethnic discourse in the field of education, sociology of racism, critical race theory, etc., to build my current knowledge base. Prior to this, I retired as a
20-year police officer and have been a police instructor at this academy for 7 years. I am a middle-aged white male who has evolved from the simplicity of just trying to be fair, professional, and compassionate—to someone who now realizes the complexity of race, racism, and how this intersects with the police practice. I have gained cultural intuition and sensitivity from my collegiate upbringing, which in turn has developed my passion for social justice.

I argue that all evaluative studies have some subjectivity by the researcher. This subjectivity within the research process represents who I am, who I have been, who I think I am, and how I feel; which affects data collection and analysis (Pillow, 2003). Knowing this upfront is my attempt to disclose how I interacted with the data and how this might have impacted the research process; which Pillow (2003) referred to as “reflexivity as recognition of self/ ‘researcher know thyself’” (p. 181). Pillow (2003) examined the role of reflexivity as a methodological tool in terms of representation and legitimization.

While it is important to understand myself, it is also important to understand and properly represent the participants of my research, and allow them to speak for themselves (Pillow, 2003). However, it is not as simple as situating this study under better understanding who I am, clarifying my stances, or even simply giving the facts and coming up with simple solutions. Being an insider/outsider as researcher sets up the reader for certain speculations and perceptions. Knowing that in some ways I represent those that I study, and in other ways I represent the truth from a completely different perspective, makes things much messier. It is being reflexive in such a way that I realize the reader may interpret the data differently; and realize the reader may speculate what
data I excluded, and why I chose the data included in the study. Pillow (2003) explained that though reflexivity is a usefully methodological tool, it requires more discussion and a closer look at how we are using it.

Thus a reflexivity that pushes toward an unfamiliar, towards the uncomfortable, cannot be a simple story of subjects, subjectivity, and transcendence or self-indulgent tellings. A tracing of the problematics of reflexivity calls for a positioning of reflexivity not as clarity, honesty, or humility, but as practices of confounding disruptions—at times even a failure of our language and practices. (Pillow, 2003, p. 192)

The majority of the research used by administrators and other decision makers within the criminal justice system is quantitative research. I believe there is place for quantitative studies. They do help—but may not always tell the “big picture” of what is going on in terms of the intersection of police and race. It is what these statistics don’t tell us that I feel we must learn. I hope by using a critical race theory lens and to as much of my ability an anti-racist epistemology through primarily qualitative methods, I will better represent the truth within this research study.

**Data Source**

**Midwest Police Academy.** The Midwest Police Academy has been in existence since 1955 from an act of the State’s Legislature for the purpose of training police officers in the State in the methods of maintaining police services at a level consistent with the needs of the community. The Midwest Police Academy is a 480 hour, 12-week academy, which prepares recruits in the basic training needed to get them ready for field training. After graduating from the academy, recruits will spend several weeks or months learning from an experienced officer (Field Training Officer) on the specifics of
policing methods and ideology of their particular police department. The academy is the initial phase of training for these recruits.

Midwest Police Academy is an entity of one of the major universities in the Midwest. The offices, classrooms and computer lab are located at the main building in the center of campus. The firearms range, strategy and tactics area, and control tactics building are located off campus, just outside the city.

The Midwest Police Academy is nationally recognized for its innovative approaches to academy based training.

The highly-trained full time instructors are leaders in the field. Together they work to develop and integrate standardized curriculum, instruction and practical exercises to meet the needs of law enforcement personnel at various organizational levels. They consult with criminal justice professionals throughout the nation, participate regularly in academic forums, and are often asked to present at conferences or host colleagues from other academies. The resources of the University of the State, one of the nation’s top public universities, are available to the instructors, staff, and management of MPA.

The Midwest Police Academy’s mission is to provide students with the philosophical base, skills, and decision-making abilities requisite to maintaining an ordered and safe society within the guidelines of the Constitutions of the United States and the State. The Midwest Police Academy constantly strives to maintain and enhance the quality of its teaching, applied research, and public service by:

- Enhancing the quality of education and training, applied research, and service programs through aggressive recruitment and support of the most knowledgeable and experienced instructional staff.

- Maintaining a leadership position in creating new and innovative policing strategies and tactics.

- Continuing to improve our programs through the use of the adult learning model, preparing our students for leadership and citizenship in a changing and increasingly complex profession.
• Integrating the Midwest Police Academy with the campus community and its many resources in recognition of the benefits of a holistic approach to both the Academy and the campus community. This will enhance services to our client base through education, training, and applied research in partnership with government and community groups.

• Strengthening mutually beneficial relationships while building new ones with communities, governmental entities, alumni, and the private sector.

• Improving the efficiency and effectiveness of management and administrative services that support the missions of the University of the State and the Midwest Police Academy.

In the Midwest Police Academy’s vision statement there are a set of core values that underlies all aspects of its present and future endeavors.

• A University public service unit that connects and interacts with the society it serves and the greater University community.

• A University public service unit that delivers state and nationally recognized education and training to members of the criminal justice community.

• A University public service unit that continuously improves the quality of its academic programs, applied research, and community support programs.

• A University public service unit that operates following best-business practices.

The Midwest Police Academy also recognizes within its vision statement the challenges of emerging environmental challenges.

• The Midwest Police Academy must shape its future, not leave it to chance.

• The Midwest Police Academy will maintain a prominent leadership role statewide and nationally in the adult learning educational model.

• The events of September, 11, 2001, created challenges for the public safety sector. By utilizing the campus community and all its resources, the Midwest Police Academy shall endeavor to seek new and unique ways to serve the criminal justice community.
Technology pervades all aspects of the criminal justice system. The Midwest Police Academy shall continuously seek ways to integrate new and existing technologies in our programming and applied research.

At the onset of this study, the Midwest Police Academy employed a Director, two Associate Directors, and seven full-time instructors, one Basic Course Supervisor, and over 100 part-time instructors and role players. The Director was a White female, one Associate Director is a White female and the other is a White male. The full-time instructors are all White and consist of six males and one female. The Basic Course Supervisor is a White Male. During this study the Director retired and was replaced with an interim director, who is also the University’s Chief of Police. The new interim Director is also a White female. Also during this study, MPA received notice that it may be closing due to low enrollment, reduction in revenue, lack of connection to the University’s overall goal and mission, and other political pressures from the Training Board. The Academy is in jeopardy of closing by summer of 2012. Because of this, one instructor was dismissed (White male) and three others (two White male instructors and one White male Basic Course Supervisor) were given a “T-contract” (terminal contract) and will be dismissed in one year.

Participants. The instructors who participated in the study were: Mark, a 43-year-old White male; Andre, a 62-year-old White/Native American; Rich, a 64-year-old White male; and Kim, a 39-year-old White female. The administrators who participated in the study were: the Director Kristina, a 49-year-old White female, and the two associate directors, who include Kim, a 43-year-old White female and William, a 54-year-old White male. One instructor and the Basic Course Supervisor chose not to participate.
Recruits for each class consist of municipal officers and county deputies from throughout the state. The data source for this study included MPA Class 3434. The demographics of this class consisted of 33 police recruits from around the state. Seventy-six percent of the recruits were white males ($n=27$) ranging from age 22-42 with a mean age of 27 (SD 4.93); 9% were white females ($n=3$) ages 22, 28, and 43; one male (3%) who described himself as Mexican American ($n=1$) age 28; 3% African American ($n=1$) male age 32; and one male (3%) who described himself as biracial (Latino/White) ($n=1$) age 22.

Data Collection

This research evaluation included recruit class 3434 from September 12, 2010 to December 2, 2010. This evaluative study consisted of primarily qualitative methods that included documentation review, surveys of students, interviews of students and instructors, and observations in the classroom of relevant topics pertaining to diversity. This only quantitative device of this study consisted of administering the Color-Blind Racial Attitudes Scale to measure racial attitudes of recruits, instructors, and administrators.

Participants for surveys, observations, and interviews were solicited based on their role at the Midwest Police Academy (MPA). Participants included police recruits attending the 12 week academy class 3434, MPA instructors, and MPA administrators. The researcher ensured voluntary compliance through written informed consent.

When recruiting police recruits, the informed consent letter (Appendix A) and initial surveys (Appendix B) were distributed to each recruit at MPA during Week 1 of
training. During the first day of class, I distributed handouts to the entire group and read their instructions from a script (Appendix C). The initial plan was to have the Basic Course Supervisor disseminate the handouts and read from the script. Due to the Basic Course Supervisor being on vacation, it was necessary for me to do this. After making each recruit aware of the opportunity there was no further encouragement regarding participation. I made myself available for questions and also told them they may contact those listed in the informed consent form.

MPA instructors and administrators were also given the opportunity to participate. I met with the instructors and administrators in their offices separately, face to face, and provided them with an informed consent letter (Appendix D and Appendix E). This allowed me to observe classroom, have access to documents, as well as interview the instructors and administrators for those who volunteered (see Appendix F and Appendix G for interview questions).

As mentioned, circumstances occurred at MPA during the study that complicated matters in regards to interviewing administrators. MPA received notice that it may be closing due to low enrollment, reduction in revenue, and lack of connection to the University’s overall goal and mission. Also during this time the Director retired and an Interim Director was put in place. The administrators spent their time working on solutions to keep the academy open, not allowing for much time to be involved in the study. Therefore, participants became limited to instructors and recruits with the exception of administrators completing the CoBRAS.

The researcher is an instructor at the Midwest Police Academy and has a working relationship with fellow instructors and administrators. Overall approval for
this evaluation study came from the MPA administration. Although the researcher is an instructor for the recruits, observations were in courses where other instructors were conducting their lessons in the classroom.

Notes were taken without the guidance of any formal observation protocol. All surveys were numbered so that the researcher could match the two surveys with a single subject throughout the 12 weeks (see Appendix H for Week 12 student survey). I recorded interviews with a digital recorder which I transcribed and then erased. I used pseudonyms for instructors and administrators and I assigned recruits a number. I coded the recruit surveys with a number and this number corresponded to the number on their consent forms.

To help mitigate any risk, the participants I provided explicit instructions in the consent form that they could stop answering the questions or stop participating in the study any time with no penalty. This included both the survey and interview questions.

**Surveys.** I administered surveys to recruits on the first day of class after consent forms were completed. All 33 recruits agreed to participate in the surveys. Attached to the surveys were the CoBRAS, which each recruit completed. These surveys were completed during class time and turned back in to me. During the final week of the recruit’s training, I again handed out the survey/CoBRAS in the classroom. Recruits completed them and turned them in to me.

**Interviews.** Because of time constraints I chose to interview 10 recruits. Recruits have classes during the day, as well as many evenings. This left very little free time for interviewing recruits. I chose to interview all three female recruits, the African American recruit, the Mexican American recruit, the Latino/White recruit, and four
White male recruits chosen randomly. All 10 recruits were interviewed during the first two weeks of training and 9 were interviewed during the last two weeks of training. One of the White male recruits chose not to participate in a second interview. Interviews took place in room 110 at the academy in private.

I interviewed the four instructors at a time and place of their convenience. Rich was interviewed in his office; Andre was interviewed in the conference room 311 at the academy; and Mark and Kim were interviewed in my office.

All participants agreeing to be interviewed consented to recording the interviews. All participants, prior to the interview, were given the opportunity to either not participate and/or not have their interview recorded. The interviews were later transcribed and the recorder was erased.

Observations. After reviewing Student Performance Objectives, it was determined that the three classes most likely to be relevant to diversity training were Community Policing/Problem Oriented Policing, Police Citizen Relations/Cultural Diversity, and Ethics. Observations were made in all three of these classes without the use of any formal observation protocol. Recruits were aware that I was in the room for the purpose of my study. I sat in the back of the room and did not participate in any discussions. Detailed notes were taken from each of these classes and analyzed later.

Documentation review. The documentation review included State mandated student performance objectives and instructor powerpoints. These were the only documents that pertained or were available for courses. I reviewed the documents that pertained to Community Oriented/Problem Oriented Policing, Police Citizen
Relations/Cultural Diversity, and Ethics. I also reviewed the Midwest Police Academy’s Vision and Mission Statement.

CoBRAS. I administered the Color-Blind Racial Attitudes Scale (CoBRAS) to measure racial attitudes of the participating academy instructors and administrators, as well as all 33 recruits at the beginning of the training and again at the completion of training. The CoBRAS, developed by Neville, Lilly, Lee, Duran, and Browne (2000), assesses cognitive aspects of colorblind racial attitudes. This scale consists of 20 items rated on a 6-point scale ranging from 1 (strongly disagree) to 6 (strongly agree) with higher scores indicating greater endorsement of color-blind racial beliefs. The CoBRAS consists of three subscales: unawareness of racial privilege, institutional discrimination, and blatant racial issues. Neville, Lilly, Lee, Duran, and Browne (2000) suggested higher CoBRAS scores on each of the factors and the total score are related to greater: (a) global belief in a just world; (b) sociopolitical dimensions of a belief in a just world; (c) racial and gender intolerance; and (d) racial prejudice.

All recruits completed their CoBRAS in the classroom with their initial surveys in Week 1 and their final surveys in Week 12. The four participating instructors and the three administrators were given their CoBRAS in person and returned them to me at their convenience during the 12-week class.

Security of data. All data were kept in a locked cabinet that only the researcher had a key except when the data was in use by the researcher and/or housed on a password protected computer. The consent forms were kept in a separate locked cabinet that only the researcher had a key.
Summary

In this chapter I discussed the relevant evaluation theories considered for this study. I wanted to be explicit that, as an evaluator, I am taking an advocacy role to fight for socially marginalized groups whose voices are not often heard. By placing race and racism at the forefront of my criteria to evaluate this program, I made certain judgments about the quality of the training and practice at the academy. It is important for the purpose of this evaluation to develop rich description of the environment (Stake, 1995), present personal experiences (Abma & Stake, 2001), have a thorough understanding the program (Hood, 1998), be inclusive of all stakeholders, making special efforts to be culturally responsive to racial and ethnic minority citizens (Hood, 1998), and giving voice to the marginal and excluded (House & Howe, 1999).

Also discussed were epistemological considerations and limitations to this study. A critical component for this and future research involving policing and the criminal justice system in general is to understand that most research is interpreted from the dominant White male ideology. Epistemological racism does exist within the current research practice. It was important for me, as the researcher, to adapt cultural intuition and sensitivity gained from studying the field of race and racism and a passion for social justice. There are limitations with this study just for the fact that the I am White male involved for over 25 years in the field of law enforcement, including 7 years teaching at this academy.

Also discussed was the Midwest Police Academy as the data source, which included 33 police recruits from MPA class 3434, as well as full-time instructors and administrators of the academy. This program is a 12-week academy certifying police
recruits for the State. The majority of these recruits were White males with a mean age of 27. The class also included 3 White females, one Black male, one Mexican American male, and one recruit who described himself as Latino/White. Data collection consisted of surveys, observations, interviews, classroom observation, and documentation review.
Chapter 4

Results

Before articulating the results of the study I will reiterate the purpose of this study and research questions. The purpose of this study was to evaluate the Midwest Police Academy’s ability to prepare recruits to police in racially and ethnically diverse communities by: (a) examining what the training at the Midwest Police Academy looks like; (b) investigating the racial beliefs and attitudes of recruits entering the academy and see if there are any changes over the course of training; and (c) investigating the racial beliefs and attitudes of instructors and administrators. A second purpose of this evaluative study was to search for ways to improve training and practices at the academy in terms of better preparing recruits to police in a racially and ethnically diverse society.

The specific research questions guiding this study were:

1. What does the training look like in terms of the training atmosphere, curriculum, and classroom interaction?
2. What are the police recruits attitudes and beliefs about race and racism when they enter the academy?
3. To what extent, if any, do the recruits attitudes and beliefs about race and racism change over the course of the training?
4. What are the instructors and administrators attitudes and beliefs about race and racism?
5. What recommendations can be implemented for improvement of this training at the academy?

The first four questions speak to the first purpose of the study and will be addressed in this chapter. The final question addresses the study’s second purpose of making change, and is addressed in the following chapter.
Data analysis identified areas of training and practice that could be categorized into the themes of White privilege, White male ideology, Whiteness as property, color-blind racial ideology, unwillingness to discuss race, and promoting stereotypes. In this chapter, I address the first four research questions by examining the training atmosphere which includes teacher and student interaction, the classroom lessons and curriculum, and the racial attitudes and beliefs of instructors, administrators, and recruits.

**What the Training Looks Like**

**Training atmosphere.** The training at MPA is a quasi-military atmosphere with a culture of rules and regulations where there are consequences for violations. As an instructor at this academy for seven years, I am able to describe the training not only from observing class 3434, but also from being a part of this culture as an insider. It appears the training atmosphere in the classroom hinders conversation, interaction, and critical thinking. The recruits, through the scenario based training, are provided the opportunity to be critical thinkers and work out the problems they face. They also have rich discussions of what went well and what problems occurred after each scenario through facilitation by the instructor. This same facilitation however is not seen in the classroom in the diversity related lessons. The following is a description of the training atmosphere for recruit class 3434, as well as previous classes that have attended the academy.

While the recruits sit in the classroom they wear dark blue dress pants and matching Midwest Police Academy polo shirts. They continue to sit in their assigned seats by alphabetical order throughout the 12 weeks. The classroom is painted white and
the gray tile floor is the same as it has been for many years. There is a podium to be used by each instructor, along with a computer on a cart at the front center of the room facing the white board. The shades are usually drawn, so that the recruits are not distracted by University students walking to and from class. As each new instructor walks into the room, one recruit calls the class to attention in a loud voice. The class stands at attention until the instructor gives them permission to sit. Each recruit sits up straight in their seat with their large notebook sitting on their small desk. The notebook contains class materials for the 12 weeks along with the rules and regulations manuals. Each recruit wears their blue name tag which includes their department’s name. The four students chosen as squad leaders wear red name tags. The squad leaders assist the Basic Course Supervisor in the day to day responsibilities of making sure recruits stay within the guidelines of the rules and regulations. The instructor stands in front of the room, usually lecturing from a power point presentation. The only drinks allowed for recruits are water bottles (no soda, no coffee, and no snacks). Cell phones are turned off, and no one dares close their eyes or fall asleep. If there are any violations, which include cell phones ringing, forgetting their name tags, or falling asleep, the recruits have their “cards pulled.” The instructor will ask for the card that each recruit carries on their person and note the infraction. The recruit will then be instructed to write a memo to the Basic Course Supervisor explaining their violation and what they would do to fix the problem. These are just some of the many rules the recruits must follow during their time at the academy. The recruits are not allowed to enter the building through the front door or use the front steps to go to the different floors of the building. Recruits are only allowed to use the back door and back steps when going upstairs to the computer room,
where they write their practice police reports, or to the fitness room located across the hall. Recruits must show respect by calling the instructors by Mr. or Ms., sir and ma’am. They must step aside in the hallway to allow instructors, other employees, and visitors to walk by.

During control and arrest tactics training, firearms training, and fitness training, recruits are required to wear a white t-shirt with their last names printed in large black letters on the back. The recruits meet in an armory with a track three days a week (Monday, Wednesday, and Friday) at 5:50 a.m. for fitness training. The fitness training includes running, calisthenics, stretching, etc. Recruits are allowed access to the fitness center in the main academy building for weight training and any additional exercise they may wish to do. Control and arrest tactics training is conducted in a large matted room. Recruits are methodically taken through various tactics they will need to perform their job on the street. This includes tactics such as handcuffing, searching, takedowns, control-holds, ground fighting, baton training, pepper spray training, and Taser training. As the weeks progress recruits perform drills where there is resistance and controlled live fighting in order for the training to be as realistic as possible to better prepare them for actual resistance on the street. During firearms training recruits learn safety and cleaning of their weapons. They will stand in a line to shoot at targets and later will shoot from behind cover and in a prone position.

During scenario based training recruits wear their full police uniforms. They are dispatched to a police call on their radios. One of the scenarios is a domestic dispute with two role players arguing, and the female role player has an obvious injury to her face. The recruits quickly separate the two and begin to interview the couple. After the
interview the two recruits talk to one another and decide they need to arrest the male subject. The recruits then affect an arrest, place handcuffs on the role player and search him. After the scenario is over, the role player is released and the instructor and recruits discuss the scenario in great detail. All recruits appear to be engaged in the training and share their opinions with one another. This allows for an interactive environment for learning. Other scenario based training exercises involve traffic stops, responding to burglaries, thefts, armed robberies, suspicious persons, etc.

Recruits may leave Friday to go home and spend time with their families after class and must be back by 11:00 p.m. on Sunday evening preparing for Monday morning training.

**Curriculum and classroom.** The State Law Enforcement Training and Standards Board provides the academy with a set of specific mandatory blocks of instruction, along with Student Performance Objectives (SPOs) for each block. Each block of instruction is assigned a certain number of required hours of training. The specifics of the lessons and how they are taught is left to the individual instructor. There are no specific curricula for the blocks of instruction. That is, there are a set of required courses, however the content for these courses is no more than an outline. The blocks of instruction required by the board most related to diversity training are Police Citizen Relations (4 hours) and Ethics (2 hours). There is not a course titled Cultural Diversity required by the Training Board, but MPA titles the class of Police Citizen Relations—“Police Citizen Relations/Cultural Diversity.” Problem Oriented Policing/Community Oriented Policing is not required by the board, however the Midwest Police Academy chooses to implement this course in spite of this. SPOs are basically outlines with very
vague information, and gives very little guidance to the instructor. However, this leaves the instructors and academy administrators room to create the best curriculum and lesson plans possible. The SPOs for Police Citizen Relations/Cultural Diversity (Appendix I) and Ethics (Appendix J) are outlined in the Appendices. There is not a requirement by the training board to have a class on Problem Oriented Policing/Community Oriented Policing, so there are no SPOs for this class.

I observed all three of these aforementioned courses, taught by Rich, who has been an instructor at Midwest Police Academy for five years, and prior to this, a retired police officer. Rich also has previous military experience, including working for the government in a position involving homeland security. Of these three courses, Police Citizen Relations/Cultural Diversity was the most relevant to the preparation of recruits to police in racially and ethnically diverse communities. The Ethics course did not appear to have any relevance to the issue of racial or ethnic diversity training as currently taught. Provided next are descriptions of the Problem Oriented Policing/Community Policing and Police Citizen Relations/Cultural Diversity classes.

**Problem Oriented Policing/ Community Oriented Policing Class**  
**Week 1(4 hours)**  
**Instructor: Rich**

Problem Oriented Policing/ Community Oriented Policing is taught in Week 1 and students generally are not very talkative in the classroom at this point. They are still trying to acclimate themselves to the environment and trying to feel out the culture and what is expected of them. The class opens up with Rich walking around the room and pointing to each student and saying either, “White, Black, Female, or Brown” referring to gender and race as he goes around the room. Rich explains this as preparing them for
the following day of Police Citizen Relations/Cultural Diversity class, which Rich teaches. As Rich goes around the room, the students appear uncomfortable as many look down at their desks and others laugh uncomfortably, not sure if Rich is serious or not. When he gets to the lone Hispanic student he asks, “Brown?” At which the student responds, “Mexican,” and looks down at his desk. Rich explains that this will be important for the next day’s cultural diversity class he will be teaching.

According to Rich, these were attempts to get the students to think about race and show that it is necessary to be able to talk about an issue like this in the classroom. However, it appears as though this had a silencing affect on the students. The next thing that happened was obvious blatant racist talk.

Rich then asks, “What am I looking for.” No one responds. Rich says, “I’m looking for the Oriental. I know that is not PC [politically correct], but I have been to the Orient, not Asia.” He then asks the class what would be politically correct. A few voices respond, “Asian.”

Rich then goes on to explain the difference in problem solving between “flag waving Americans” and “Orientals.” He explains that Americans are trained to be problem solvers as a child and all through school. According to Rich, Orientals would look at a problem and then go away. They would come back later and still have a problem and go away again, and this would continue. Americans, however, would, “beat their head against a wall until the problem is solved.” Rich also explains that a Japanese person will commit suicide for honor, not for family problems, whereas Americans would be more likely to commit suicide because of family problems.
After this introduction, Rich teaches the lesson on problem-oriented policing, including the SARA (Scanning, Analysis, Response, and Assessment) model of community policing. This can be an important tool for law enforcement if used properly. Officers are to identify recurring problems in the neighborhoods they police, collect data to identify and understand the events or condition accompanying the problem, brainstorm for new interventions, and then evaluate to see if anything new needs to be done to fix the problem.

*Police Citizen Relations/ Cultural Diversity Class*
*Week 1 (4 hours)*
*Instructor: Rich*

Rich begins the class by emphasizing the importance of respecting all people and treating everyone equally according to the constitution. Rich then asks the class, “Don’t we [police] treat people differently?” Rich waits but nobody in the class responds. Rich gives the example of citizens in poor neighborhoods compared to citizens in wealthy neighborhoods. He again asks, “Do we treat people equally?” Rich then gives the scenario of handling a burglary call in a poor neighborhood vs. a wealthy neighborhood. “The wealthy will be demanding more police presence,” Rich advises. In the poor neighborhood it will be, “thank god nobody got shot.” Rich explains that the best advice for the wealthy neighborhood will be for them to buy a security system, and in the poverty section of town this would not happen.

Rich asks the class to describe the poverty area of town. After a pause several students begin to give answers—“poor people,” “drug addicts,” “gang bangers,” “migrant workers.”
These answers from the students indicate a certain preconceived notion of who they believe they will be providing police services for in poor neighborhoods. This being in Week 1 helps explain their views coming into the profession of police work and the stereotypes associated with them. However, Rich does well to explain that there are more good people living in these neighborhoods than bad people. And how it is difficult for them to simply pick up and move to a better place.

Rich then asks the class, “Are all those things true?” Rich waits for an answer and there is only silence. Rich waits longer for an answer and still no answer. Rich then tells the class, “There are a lot of good families and good people.” Rich asks, “Well, they should just move out to a better part of town?” There is no response from the class. Rich explains to the class how this is not usually a possibility, and they cannot afford to move. Rich then explains that the police must be concerned about all of the people that are living there, “whose children have to be safe going to school, and remember there are always lots more good people in those neighborhoods than bad.”

Rich begins talking about the police roles of “order maintenance” and “public service.” The following analogy emphasizes the order maintenance role and that of social control. Rich gives the analogy of the police as sheep dogs and citizens as the sheep. He explains that there are many more citizens than police just as there are many more sheep than the dog. Rich asks the class, “Who are the dogs protecting the sheep from?” Someone in the class answers, “Wolves.” Rich then asks, “Who are the wolves?” Four or five students respond, “The criminals.”

Rich then begins to explain police being public servants. He said, “Eighty percent of all police calls are non-crime related; this puts a lot of weight on public
service.” Rich then explains that the citizens pay our salaries through taxes. He then asks
the class which citizen is more likely to tell the police, “I pay your salary.” There is no
answer. Rich says, “The ones that don’t have a job.” The class laughs. Rich finishes by
saying we [police] are still obligated to serve that person.

When talking about diversity in the police force, Rich explains that the police
force is more diverse today than years past and yet we need to be more diverse. Rich
said, “When you are chief or sheriff you can improve on this.” He adds, “There are
advantages to each and every one of us—different races, females, small like me.”

He explains that police used to be primarily German Irish. Rich then says, “I
understand the plight of Black Americans but nobody got treated worse in this country
than the Irish did.” “They didn’t care how many people died building the tunnel; they
would just go get more.” Rich then goes on to say, “We are at a time in this country
where we are all obsessed with Latinos.”

Rich advises, “You’ve got to get to a neutral place in your thinking as a police
officer.” Rich asks the class if they think there are bigots in the police profession. There
is no answer from the class. Rich says,

Yes, and there may be a bigot hiding in class today. I would tell them to get out
because you cannot hide as a bigot in this profession today. You will say or do
something at some point and it will become apparent that you are one. So most
of you are not, and you need to never do anything to make it appear you are
affiliated with those types of thoughts. You should serve every individual in your
community in an equal approaching manner, with no bias to that person’s
background, skin color or religion. If you get caught you will end up in Federal
court.

Rich continues going through his power point discussing and defining various
terms. The following information is directly from the power point.
Community Oriented Policing—the delivery of policing services, resulting from a community and police partnership that identifies and resolves issues in order to maintain social order. (PowerPoint slide)

Commonality—If we are to police our communities, we (the individual officer as well as the department) must take the time to learn about our community. To respect our differences and to seek out our “commonalities.” (PowerPoint slide)

Rich told the class, “The best way to get knowledge of your community—get out of your car.” He said, “Know what their homes are like, what they are like, you must communicate with people to know how they think.” Rich explains to the class that we do most of our work in other people’s environment. He said, “The same basic values occur in every culture like integrity and gift of life or children—find those commonalities.”

Barriers to improving police-citizens relations—prejudicial (aka exclusive) rather than inclusive behavior. Stereotyping of both police and citizens. Failure to understand various community groups. (PowerPoint slide)

Rich asks if stereotyping is a bad thing. He then asks if we stereotype people all the time. Nobody answers. Rich explains that we develop stereotypes from our family, movies, books, other people, etc. Rich then asks the class to describe a female university student rape victim. Nobody answers. Rich asks if everyone was thinking of a white woman, eighteen years old, not an athlete (because she would have fought them off). Rich asks if the person might be a male. He then goes on to tell a story of a male who was sexually assaulted on a campus. Rich said, “There is no such thing as a stereotype, they are built in our mind. As a police officer try to constantly avoid stereotyping.” Rich explains that people also stereotype police as “bullies, lazy, donut eaters . . .”

Profiling—It is legal for an officer to profile “an activity” based on experience (both life experience and police experience) and training. However . . . profiling based upon considerations such as race, gender, religion, age, orientation, or ethnicity is prohibited under our Constitution. (PowerPoint slide)
Rich asks the class, “Do we profile?”

Is it constitutional to profile? What are we looking for between Texas and Illinois. Rich pauses then says, “drugs.” Certain types of cars certain types of occupants. When I was doing drug interdiction 90 percent were going to be black males, and we knew what type of vehicle they were driving; SUVs driving a certain route. Profiling is legal if not based on certain factors alone. Single factors in profiling are illegal: religion, race, gender, age, or ethnicity. Profiling is absolutely legal if it is not these single factors.

Culture—culture is everything. Culture is the way we dress, the way we walk, the way we tie our ties . . . The customary beliefs, social forms, and material traits of a racial, religious, or social group. The characteristic features of everyday existence (a way of life) shared by people in a place or time. A set of shared attitudes, values, goals, and practices that characterizes an institution or organization. (power point slide)

Rich told the recruits they need to go out and learn the cultures of their communities because otherwise you will not understand. He said,

Black might be African American, Jamaican, Haitian. It was white, black, red, yellow, and brown when I was growing up. White, black, red, yellow, brown, when I was growing up this was race. The truth of the matter is. Latino or eastern European or Italian could be a whole bunch of different things. So color means nothing. Race is a genetic makeup of family of tribe.

What is Race? Race is sometimes defined as “a family, tribe, people, or nation belonging to the same stock.” Yet sociologists often consider race a “social construct.” Based on these concepts, what are some “races” that we will see within our communities?

What is ethnicity? A group of people based on racial, cultural, linguistic, political, historical, values or traditions, or biological reasons. Focuses more upon the connection to perceived shared past and culture than a race.

Rich discusses ethnicity.

Ethnicity is genetic, religion, nationality bringing all those things together. The pool of every aspect of someone shared background shared race. Hawaiians and Koreans are two of most bigoted groups I’ve ever met. Once they leave the peninsula they are no longer considered Korean.

Although I did not observe any of Andre’s classes, a common theme throughout training in the classroom is “get to know your community” and “even though people will
respond differently to the same crime, they are equally victims.” I learned this from Andre as well as a recruit in an interview who said that both Rich and Andre emphasize the importance of getting to know the citizens of your community.

**Discussion.** There is very little classroom interaction between teacher-student and student-student. This is definitely a hindrance for race and diversity discourse. I determined from the training atmosphere that there is very little willingness to discuss race and racism in the classroom. This is partially related to the strict military-like atmosphere with rules and regulations. Another likely reason for very little interaction and discussion of race and racism is the placement of the diversity course in Week 1 of training. Most students are still apprehensive to speak out in front of the instructor and fellow students because they are still acclimating themselves to the environment and culture of the academy. A third hindrance is likely pedagogical. Instruction is not set up in Rich’s classes to produce open discussion. As noted in the Problem-Oriented Policing class, Rich opened by going around the room pointing to students and indicating things like “White,” “Black,” “Female,” and “Brown.” Whereas the intent was to be upfront with race and gender in order to get students to talk, it appeared to have the opposite effect. Although Rich accepts feedback and interaction, with his style of teaching very little interaction is accomplished. The instructor appeared to be the “one with the knowledge” and simply disseminated the information from the PowerPoint presentation to the students.

Besides the lack of interaction, another concern is that of racist comments and the promoting of stereotypes to the recruits. When Rich went around the room in the Problem-Oriented Policing class stating color and gender, he said he was looking for the
“Oriental.” He knew this was not proper to say indicating it was not P.C. [politically correct] but chose to use this word anyway. Rich does explain that we should not profile anyone based on the single factor of religion, race, gender, age or ethnicity. However, he does explain that when he worked drug trafficking, they knew that 90% of those carrying drugs in their vehicles would be black males, driving SUVs, driving a certain route. This comment would not only seem to promote stereotyping, but also racial profiling in the police practice. In the Problem-Oriented Policing class Rich spent time explaining the difference between “flag-waving Americans” as good problem solvers, and “Orientals” would simply look at the problem and then walk away from it.

In the Police Citizen Relations/Cultural Diversity Class, Rich uses an interesting analogy of police work. Rich explains that the police are like sheep dogs and citizens are like sheep. He goes on to explain that we are protecting people from the wolves, which represent the criminals. This analogy seems to promote the dominant-subordinate relationship between police-public.

During the Police Citizen Relations/Cultural Diversity course, Rich shares with the recruits his belief that in early American history, the German Irish immigrants have had it worse than any other group of people. He explains he understands the plight of Black Americans, but it does not compare to that of the German Irish. This talk reflects that of someone who does not truly understand race and racism in its historical context, specifically in regards to White privilege and Whiteness as property.

When Rich then gives the scenario of handling a burglary call in a poor neighborhood vs. a wealthy neighborhood, this seems to illuminate the concept of Whiteness as property. “The wealthy will be demanding more police presence,” Rich
advises. In the poor neighborhood it will be, “thank god nobody got shot.” Rich explains that the best advice for the wealthy neighborhood will be for them to buy a security system, and in the poverty section of town this would not happen.

There were some positive aspects of the classroom to note. Rich does discuss the importance of diversity within the police force. He explains that the police force is more diverse today, but we should strive to make it even more diverse. He discusses how every one of us brings different advantages. Rich did well to explain that most of the people living in these areas are good people who need and expect police service just as much as the wealthy. He added that they have children who need to get to school safely also. He understands that some people do not have the same opportunities as others. He explains that these citizens living in poor neighborhoods cannot simply pack up and move somewhere else. The most important message that was given during Rich’s classes was likely the message to “get out of your car” and “get to know your community.” Rich also explains that it is important to find commonalities with the citizens we are serving. While interviewing Andre (instructor), I learned that he, too, explains the importance getting to know and better understand citizens in your community. One recruit, during an interview also indicated that both Rich and Andre emphasized the importance of getting to know those in your community.

I would argue that the structure of the academy represents the White male ideology. This very structured set of rules necessary to succeed in the academy leaves very little room for critical thinking to challenge this dominant ideology and open discussion of important topics such as race and diversity.
The best time currently at the academy for discussion and critical thinking is during scenario based training. There are no scenarios involving the topic of race, diversity, or racial-biased policing. Also, there is not discussion of these topics during the ethics class. With the flexibility given to the instructors on how to interpret and present the SPOs, this leaves a lot of hope for change in the current curriculum.

**Police Recruits’ Attitudes and Beliefs About Race and Racism When They Enter the Academy**

**Recruit CoBRAS results Week 1.** Week 1 CoBRAS scores of the subscale “Unawareness of Racial Privilege” had a grand mean of 4.5, “Unawareness of Institutional Discrimination,” had a grand mean of 3.99, and “Unawareness to Blatant Racial Issues” had a grand mean of 2.84. These scores indicated a high level of unawareness of racial privilege and unawareness of institutional discrimination. The recruit’s lower score indicated they are more aware of blatant racial issues.

**Initial recruit surveys.** The initial recruit survey showed indications of racism, stereotyping, and profiling. The surveys also suggested that at least some recruits are entering the academy with an “us against them” mentality or an expectation of a dominant/subordinate relationship with police and racial and ethnic minority citizens. When recruits were asked, “What information do you think you might receive about diversity related topics at PTI?” the terminology in their responses was such that they (recruits) were the police and part of a dominant group that must “deal with” or “handle” racial and ethnic minorities. Following are some responses from this question. I also indicated the CoBRAS score with each recruit’s description from lower to higher scores (see Table 1).
<table>
<thead>
<tr>
<th>Recruit</th>
<th>Race/Gender/Age</th>
<th>Initial CoBRAS score</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>W/F 43</td>
<td>3.30</td>
<td>“. . . info about gangs and various ethnic groups . . . how to gain compliance.”</td>
</tr>
<tr>
<td>15</td>
<td>L/M 22</td>
<td>3.70</td>
<td>“How to deal with people from different cultures.”</td>
</tr>
<tr>
<td>11</td>
<td>W/M 26</td>
<td>3.75</td>
<td>“. . . to better react when dealing with the diverse public that I will be dealing with on an everyday basis.”</td>
</tr>
<tr>
<td>16</td>
<td>W/M 41</td>
<td>3.75</td>
<td>“. . . different types of gang relations.”</td>
</tr>
<tr>
<td>27</td>
<td>W/M 25</td>
<td>3.80</td>
<td>“. . . dealing with people with diverse backgrounds.”</td>
</tr>
<tr>
<td>20</td>
<td>W/M 25</td>
<td>3.90</td>
<td>“. . . proper way to handle hate crimes and other situations involving race.”</td>
</tr>
<tr>
<td>12</td>
<td>W/M 29</td>
<td>4.05</td>
<td>“. . . dealing with a person from a different background.”</td>
</tr>
<tr>
<td>17</td>
<td>W/M 26</td>
<td>4.15</td>
<td>“. . . how to react to verbal abuse by other races and cultures.”</td>
</tr>
<tr>
<td>33</td>
<td>W/M 33</td>
<td>4.25</td>
<td>“. . . how to handle different groups of people in different settings.”</td>
</tr>
<tr>
<td>28</td>
<td>W/M 28</td>
<td>4.35</td>
<td>“. . . dealing with individuals from other racial and ethnic groups . . .”</td>
</tr>
</tbody>
</table>

There were also some indications that at least a few recruits enter the academy with some positive expectations of training in regards to diversity as an “important topic” (see Table 2).
Table 2

*Expectations of Diversity Training*

<table>
<thead>
<tr>
<th>Recruit</th>
<th>Race/Gender/Age</th>
<th>Initial CoBRAS score</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>AA/M 32</td>
<td>3.60</td>
<td>“. . . police community relations, crime statistics, racial profiling, cultural awareness and language.”</td>
</tr>
<tr>
<td>19</td>
<td>W/M 25</td>
<td>3.80</td>
<td>“Cultural diversity and how that affects the role of the police officer.”</td>
</tr>
<tr>
<td>22</td>
<td>L/M 28</td>
<td>3.85</td>
<td>“. . . being aware and sensitive to other’s differences.”</td>
</tr>
<tr>
<td>18</td>
<td>M/W 31</td>
<td>3.90</td>
<td>“. . . not to stereotype.”</td>
</tr>
<tr>
<td>6</td>
<td>M/W 23</td>
<td>4.35</td>
<td>“. . . gender and racially sensitive issues.”</td>
</tr>
<tr>
<td>4</td>
<td>M/W 27</td>
<td>4.40</td>
<td>“. . . awareness, cultural difference, customs, language barrier . . .”</td>
</tr>
<tr>
<td>32</td>
<td>M/W 28</td>
<td>4.45</td>
<td>“. . . identify personal prejudices.”</td>
</tr>
</tbody>
</table>

From the interviews in Week 1, recruits overall indicated that racism does exist in America. Several seemed to realize that it has changed in what it looks like, being more covert today. For example, recruits made comments like “With today’s political correctness it is more masked,” and “it doesn’t seem to show its face like it used to” (see Table 3).
<table>
<thead>
<tr>
<th>Recruit</th>
<th>Race/Gender/Age</th>
<th>Initial CoBRAS Score</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>W/M 25</td>
<td>2.45</td>
<td>“I think the change is getting there but personally I see a problem in the change. Because the change I see is everyone’s like “Oh it’s okay that they are Black or they are Asian—we are all the same.” I’m like we are not the same though. It’s okay not to be, you know what I mean?”</td>
</tr>
<tr>
<td>2</td>
<td>W/F 43</td>
<td>3.30</td>
<td>“I think that it exists but I think it has gotten much better than in the past years.”</td>
</tr>
<tr>
<td>30</td>
<td>AA/M</td>
<td>3.60</td>
<td>“I think its getting better every generation, every few years. Yea it’s still out there. Not to the extent it was in the 50’s and 60’s but it’s still out there. I guess its now, I don’t know what you want to call it—more undercover, it’s not as blatant as it used to be.”</td>
</tr>
<tr>
<td>15</td>
<td>L/M 22</td>
<td>3.70</td>
<td>“I think everybody is trying to be politically correct around each other. So they don’t really make it open. But there is a little bit of racism in everybody. There are people that say, no I treat everyone the same.”</td>
</tr>
<tr>
<td>16</td>
<td>W/M 41</td>
<td>3.75</td>
<td>“I think it [racism] still exists today. With today’s political correctness it is more masked.”</td>
</tr>
<tr>
<td>19</td>
<td>M/W 25</td>
<td>3.80</td>
<td>“I think it has changed from what it used to be. Racism is still a big deal in certain parts of the country. You go south more obviously.”</td>
</tr>
<tr>
<td>22</td>
<td>L/M 28</td>
<td>3.85</td>
<td><em>Laughing</em>—“definitely.”</td>
</tr>
</tbody>
</table>

(continued)
Although there was very little interaction in the classroom, there was one incident where recruits appeared to have preconceived stereotypes of citizens living in poor neighborhoods. When Rich asked the class to describe the poverty area of town, recruits answered, “poor people,” “drug addicts,” “gang bangers,” “migrant workers.”

**Recruits’ Attitudes and Beliefs About Race and Racism After Training**

**Final recruit surveys.** When recruits were asked in the final survey if their views on the existence of racism in the police practice changed after 12 weeks of training, there were no changes. Five recruits responded with, “not really.” Eight recruits
responded with, “my views have not changed.” Nine recruits simply responded, “no” (see Table 4).

Table 4

Recruits’ Views on Racism in the Police Practice After Training

<table>
<thead>
<tr>
<th>Recruit</th>
<th>Race/Gender/Age</th>
<th>Final CoBRAS score</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>W/M 27</td>
<td>2.65</td>
<td>“I did not have negative views before coming here, so, no, they haven’t changed. I still think they [police] should be hired because of their ability and not their color.”</td>
</tr>
<tr>
<td>25</td>
<td>W/M 22</td>
<td>3.35</td>
<td>“It [policing] still seems to be a white man’s career.”</td>
</tr>
<tr>
<td>11</td>
<td>W/M 26</td>
<td>3.50</td>
<td>“I would say my views have stayed relatively the same.”</td>
</tr>
<tr>
<td>5</td>
<td>W/M 23</td>
<td>3.90</td>
<td>“Honestly I don’t think of different racial groups when things start moving fast.”</td>
</tr>
<tr>
<td>1</td>
<td>W/M 34</td>
<td>4.10</td>
<td>“I don’t think they have changed much. I have never been a racist person.”</td>
</tr>
<tr>
<td>13</td>
<td>W/F 22</td>
<td>4.10</td>
<td>“My views are mostly the same. I don’t really see racism as a big issue.”</td>
</tr>
<tr>
<td>10</td>
<td>W/M 24</td>
<td>4.35</td>
<td>“I still believe racism exists but not at a high level.”</td>
</tr>
<tr>
<td>33</td>
<td>W/M 31</td>
<td>4.85</td>
<td>“I believe that most people earn what they get in life regardless of race.”</td>
</tr>
</tbody>
</table>

There were only 3 recruits out of the 33 that indicated their views on racism had changed after the training. Following are the comments from these 3 recruits (see Table 5).
Table 5

Recruits’ Views on Racism in the Police Practice After Training

<table>
<thead>
<tr>
<th>Recruit</th>
<th>Race/Gender/Age</th>
<th>Final CoBRAS score</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 W/M 25</td>
<td>2.45</td>
<td>“Yes, my views have changed in the sense that I think more officers are ignorant to racism than I thought.”</td>
<td></td>
</tr>
<tr>
<td>3 W/M 28</td>
<td>3.95</td>
<td>“I am simply more aware of the differences around me. In a mostly positive way.”</td>
<td></td>
</tr>
<tr>
<td>24 W/M 24</td>
<td>4.10</td>
<td>“Sometimes I felt like officers did express racism when making arrests. Now I feel like I have to look at this resistance and physical force given to make the arrest. In my opinion I feel that there are more parts of the situation than the media shows.”</td>
<td></td>
</tr>
</tbody>
</table>

CoBRAS results Week 12. Week 12 scores indicate no significant changes from Week 1 scores. Week 1 scores of the subscale “Unawareness of Racial Privilege” was 4.5, and for Week 12 it was 4.52. Week 1 scores of the subscale “Unawareness of Institutional Discrimination” was 3.99, and for Week 12 it was 3.91. Week 1 scores of the subscale “Unawareness of Blatant Racial Issues” was 2.84, and for Week 12 it was 2.98 (see Table 6).

Table 6

Recruits’ Grand Mean CoBRAS Scores

<table>
<thead>
<tr>
<th>Category</th>
<th>Grand Mean Week 1</th>
<th>Grand Mean Week 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unawareness of racial privilege</td>
<td>4.50</td>
<td>4.52</td>
</tr>
<tr>
<td>Unawareness of institutional discrimination</td>
<td>3.99</td>
<td>3.91</td>
</tr>
<tr>
<td>Unawareness of blatant racial issues</td>
<td>2.84</td>
<td>2.98</td>
</tr>
</tbody>
</table>
A t-test for paired samples was performed using SPSS Version 17 to compare Week 1 and Week 12. When comparing the grand mean for the three different subscales (unawareness of racial privilege, unawareness of institutional discrimination, and unawareness to blatant racial issues) there was no significant difference from Week 1 scores to Week 12 scores.

All of the recruit’s total scores were greater than 3, with the exception of one (Recruit #21), a 25 year old White male whose final CoBRAS score was 2.45. Higher total scores are related to greater: (a) global belief in a just world; (b) sociopolitical dimensions of a belief in a just world; (c) racial and gender intolerance; and (d) racial prejudice (Neville, Lilly, Lee, Duran, & Browne, 2000).

The following information is the narratives from interviews with two of the recruits with very different CoBRAS scores. The first narrative is that of Recruit #21, a 25 year old White male, whose final CoBRAS score was 2.45. The second narrative is that of Recruit #1, a 34 year old White male, whose final CoBRAS score was 4.10. I believe it is significant to compare the recruit with the lowest overall CoBRAS score (Recruit #21) to another interviewee who scored greater than 4 (Recruit #1; see Table 7).

Table 7

<table>
<thead>
<tr>
<th>Comparison of Recruit #21 and Recruit #1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recruit #21</td>
</tr>
<tr>
<td>-------------</td>
</tr>
<tr>
<td>25 year old White male</td>
</tr>
<tr>
<td>CoBRAS score 2.45</td>
</tr>
</tbody>
</table>

(continued)
Table 7 (continued)

<table>
<thead>
<tr>
<th>Comments about background</th>
<th>Comments on background</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honestly it was my master’s degree that opened my eyes to this. I was in the education administration. I started seeing more of how things were done, and why they were done instead of how to do them. There are a lot of people that will say they are just smarter because they did better on the written test and they would get the job. Have you seen the statistics on how teachers show favoritism? They direct answers toward white cultures instead of Black cultures. They do poorly in these subjects or the material. So we have these parents that don’t have very much education because the way they grew up. So now they are raising this family on very little income so they live in a low SES area. Constantly, when I was a teacher, we had kids that would miss school. And we would come back—why did you miss school. My mom was asleep and my dad was already at work. My grandmother had to go to work. I had to take care of my little brother or sister. They are sixth graders telling me this. My biggest philosophy is kids will rise to whatever expectations you have for them.</td>
<td></td>
</tr>
<tr>
<td>My mom and dad say they don’t have a problem with most of the Hispanics. Just from what they say around town, housing-wise and stuff, they just don’t take care of the houses. It’s all run down and when you’ve got 20 people living in it. From what I’ve seen and what I’ve heard they are really hard workers. They don’t cause a lot of problems. Grew up Mostly white, some Hispanic and some black. I lived in [bigger city] for a while. I’d go play basketball with African Americans. And some of my best friends were Black. I think I can stay more calm and not be as judgmental than someone who has never been around diversity. My grandpa, an extremely religious family. My dad’s dad would say racist things but always in joking. But my dad always taught that it doesn’t matter. If it’s a good person it doesn’t matter what color they are. And if they’re crap it doesn’t matter what color.</td>
<td></td>
</tr>
</tbody>
</table>

(continued)
<table>
<thead>
<tr>
<th>Comments on racism</th>
<th>Comments on racism</th>
</tr>
</thead>
<tbody>
<tr>
<td>I think the change is getting there but personally I see a problem in the change. Because the change I see is everyone’s like “Oh its okay that they are black or they are Asian—we are all the same.” I’m like we are not the same though. Its okay not to be, you know what I mean? I think we need to celebrate the differences and expand them, show them more, teach them about how they are different and why its okay to be different. Rather than we’re not different, you know? Some people are like—“My gosh, do you know that we [white people] are going to be the minority by 2020” okay? We have a class of 33 and one Black guy, one Hispanic guy.</td>
<td>There is definitely racism. As far as getting better or worse, I don’t know. To me it seems like it goes up and down. It seems like when some of the younger generations come up it seems some of the minority groups want to make sure that it is still there. I think a lot of the younger ones don’t want to let it go. Not everyone. But they may be the minority but causing the most problem. From what I’ve seen there is definitely racism in police work. My uncle worked [police] in [town] and would say this is the Black area of town. So you gotta watch out when you go through here. When it’s a certain time of night and I’m on my motorcycle going through [town] don’t stop. Keep going. He said this is where most of our Blacks live in this housing complex—this is where 90% of our calls are. I don’t know how much that is true with statistics. In the town I will be working in with all the illegals the town is actually double the size. They’ll come in they will do raids and find 22 cots in a basement. They went out to [business] this year and arrested 60 illegals. I think it will probably always need work. Most of what I see is on the news. I know back home not one officer on the department speaks Spanish. [recruit is taking survival Spanish at [MPA] and bought Rosetta stone to learn Spanish] When I went on ride-alongs we had to wait for an interpreter. I’m learning it</td>
</tr>
</tbody>
</table>

(continued)
Table 7 (continued)

<table>
<thead>
<tr>
<th>Recruit #21</th>
<th>Recruit #1</th>
</tr>
</thead>
<tbody>
<tr>
<td>for my benefit so when I’m there and they say things like, “he doesn’t speak Spanish—hide the drugs.” That’s going to be beneficial to me.</td>
<td></td>
</tr>
</tbody>
</table>

Yea [police racially profile]. Without a doubt. When I was on patrol the other night in [town] we get a lot of what the guy I ride with calls “Detroit Blacks.” They are moving down from Detroit to work at the [business] too. We also have African Americans from Nigeria. They are saying the African Americans from Detroit don’t get along with the Nigerians. The Mexicans don’t get along with the Porto Ricans at all. So if they [police] see a couple of them they say, “something is going to happen.” And watch ‘em. The department is a block away from a drug house. There is a black guy always standing out on the corner- a younger black guy. And we come down the street and right in the middle of the road is a fairly new car with young white girls in it. The black guy is up in the window and they kinda look at us. They drive off as we go by. So we go around a couple of blocks. He’s [police] like I’m gonna go check that out. I don’t know if he has had a problem with them before or just because the black guy was out in the road talk’n to the two white girls. We come back around the block and the cars back there. The black guy is sitting in the back seat and they see us so they take off. He [police] is like what do you think happened there. He said it is probably a drug deal. But I don’t know if he was going off of what he was seeing or profiling.

(continued)
Recruit #21 had some additional comments on racial and ethnic diversity training for police recruits.

If that’s a point you really care about—you would do it in an integrated learning situation. Where you talked about it. You had a segment on it. Next week or the next day when you are in this segment you would talk about why your background in that helped you in this segment. It should be integrated into everything.

I think you should put it further back in the training process to get people to talk. Or do it a couple times. What’s the harm in having a little segment here about half way through another segment and then another later.

Another thing I have been thinking about is role playing. You have role players, but maybe it would be a good idea for us to role play to see what its like on the other side so to speak.
Instructors’ and Administrators’ Attitudes and Beliefs About Race and Racism

Comments. All instructors interviewed believed racial profiling exists to some extent. The degree to which it exists varied, however. Interviews of instructors did show indications of unawareness of certain racial issues. Following are some of the comments that support this finding.

Andre commented on the fairness of promotion tests when he worked as a police officer. He said minorities would complain that “these tests were made for White guys, so give me a test made for black guys; give me the bibliography and I will study that.” Although it is not fair to say whether the tests are bias without further investigation, it is possible.

Rich commented on racism in police work saying, “I’m not sure it is as bad as people want to think it is.” Rich also commented on the fact that so many “blacks” were in prison “because they did the crime.” He left no room for consideration of racism being a factor. Rich blamed this on the deteriorating family within African American culture.

Kay commented that even though she agrees that racism exists in police work, that it is equally troublesome that “police officers get lumped into a group of people.”

Mark, who had the lowest CoBRAS score of 1.40, indicated that racism exists on every level and acknowledged that he believes there is likely “unconscious racism in police work and police training.”

CoBRAS results. Even though I was unable to formally interview the administrators, everyone agreed to complete a CoBRAS survey. Following are the results of these surveys, indicating the overall mean score (see Table 8).
Table 8

*CoBRAS Scores of Instructors and Administrators*

<table>
<thead>
<tr>
<th>Personnel</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instructor Rich</td>
<td>3.75</td>
</tr>
<tr>
<td>Instructor Kay</td>
<td>3.65</td>
</tr>
<tr>
<td>Instructor Andre</td>
<td>3.70</td>
</tr>
<tr>
<td>Instructor Mark</td>
<td>1.40</td>
</tr>
<tr>
<td>Director Kristina</td>
<td>2.95</td>
</tr>
<tr>
<td>Associate Director Kim</td>
<td>3.55</td>
</tr>
<tr>
<td>Associate Director William</td>
<td>4.05</td>
</tr>
</tbody>
</table>

Examining the results from the CoBRAS scores from the instructors and administrators indicate a wide range of racial attitudes from 1.40 to 4.05. Associate Director William, showed the highest score of 4.05. The lowest score was from Mark with 1.40. Rich, Kay, Andre Kim, and William’s CoBRAS scores indicate a high level of color-blind racial ideology. Mark and Kristina’s score were low in color-blind racial ideology.

Just as I chose two recruits to compare who differed widely on their CoBRAS scores, I felt it would be beneficial to compare two instructors in a similar fashion. Mark’s CoBRAS score was extremely low at 1.40, and Rich, who teaches the diversity courses scored a high CoBRAS score of 3.75.

**Voice of the Racial and Ethnic Minority Communities**

In order to integrate the voice of the minority community it was be necessary to look at the results of a local community-police forum. I had the opportunity to
participate in a Community and Police Forum in Central City. Even though there had been police-racial minority tension and in particular police-youth racial minority tension, this community forum is likely the result of an African-American youth who was fatally shot by a local police officer. This meeting was held in Central City which is a diverse community with a population of about 75,000. The community forum consisted of more than 300 youth, police officers, and community members who worked together in small groups and identified five common themes (goals) to serve as the foundation for the draft titled “Community-Police Forum Plan, A Community’s Pathway to Building Stronger Police-Community Relations and Opportunities for Youth. . . A Call to Action: Neighborhood by Neighborhood.” These five common goals are as listed.

1. Community Partner. As a community, we utilize resources to develop and promote effective community-police relations.

2. Police-Community Engagement. As a community, we utilize resources to develop and promote effective community-police relations.

3. Community Communications. As a community, we utilize resources that promote openness, accountability and transparency between the police and community.

4. Youth Development. As a community, we utilize all available resources in an effort to ensure that each at-risk youth develop to their fullest potential.

5. Youth Engagement. As a community, we utilize resources to promote positive youth behavior and effective youth-police interaction.

Summary

When interviewing instructors, there were indications of colorblindness, White male ideology, and White privilege. For example when interviewing Andre, he
commented on minorities in his former police department complaining about promotional exams and how they were made for White officers. Andre believes that the test is a fair test and there could be no racial bias in this test. There is no way of knowing how relevant this comment is without analyzing the test he is referring to. Rich’s beliefs are that the reason there are more racial minorities in prison is simply because “they committed the crimes.” Rich does not recognize the fact that this could be because of racism in the United States and police practice. Mark, however, discusses the issue of racism and explains that it is still prevalent, though more covert today.

In an attempt to bring in the voice of the community, I included the results of a community forum. The community forum indicated that the community truly wants to be partners with law enforcement. The community would also like police agencies to be more transparent and share things openly. It is also important to make greater efforts to work with the youth, specifically the troubled youth to improve the community.
Chapter 5

Recommendations

The purpose of the study was twofold: (a) to describe the academy’s training and practice in terms of their preparation of recruits to police in racially and ethnically diverse communities; and (b) to make recommendations to improve the current preparation of recruits to successfully prepare recruits to police in racially and ethnically diverse communities. In the previous chapter I answered the first four research questions which included: (a) What does the training look like in terms of the training atmosphere, curriculum, and classroom interaction; (b) What are the police recruits attitudes and beliefs about race and racism when they enter the academy; and (c) To what extent, if any, do the recruits attitudes and beliefs about race and racism change over the course of training. In this chapter I outline the recommendations for improvement of training to prepare recruits to successfully police in racially and ethnically diverse communities.

In 2000 Ladson-Billings wrote “Fighting for Our Lives: Preparing Teachers to Teach African American Students” for the Journal of Teacher Education, where she discusses the uniqueness in the African-American culture and how better understanding the culture is necessary in regards to pedagogical and programmatic strategies that can better meet the needs of these students. Ladson-Billings’ insight to teacher education can be mirrored for the training of police officers in efforts to help develop the much needed socio-culture consciousness and intercultural sensitivity.

I argue, police officers need to change their views of minorities in lower SES neighborhoods. Rather than think of them as unfortunate, deprived and disadvantaged, or worse—criminals; these citizens should simply be treated as having distinct cultures.
The current police training and curriculum is primarily quasi-military with an emphasis on strategies and tactics in using police powers to enforce the laws of our country and how to stay safe. I argue the short blocks of instruction in areas such as cultural diversity and community policing are not enough to make a difference in preparing police for a more just society. With this type of training/teaching, in this context designed by the dominant culture, the stories of minorities are muted and do not challenge the dominant culture’s authority and power. It is important to develop curriculum that challenges the current ideology of policing and recognizes the voices of minorities, particularly those in lower SES communities and neighborhoods. I also propose the difficult challenge of requesting the institute of police training to confront and question their own dominance, authority, and power. Police educators and police officers must do something very difficult—admit racism does exist in society and policing is a part of that.

There were indications of color-blind racial ideology in instructors. In the interviews when asked about racism in society and racism in police work there were many comments that indicated they were unaware of white privilege and institutional racism. For example Andre commented that in his organization there were complaints from minorities when promotion exams were given. Andre said many minorities would complain that the tests were made by “White guys.” Andre’s suggestion was simply, “so give me a test that’s made by black guys.” “Give me the bibliography and I will study.” Rich commented on why there are so many “Blacks in prison,” by stating, “because they did the crimes.” Kay commented that it [racism] is not just whites against Blacks, saying, “Black people can be racist against whites and on down the line.” Mark,
however, realizes that it is likely that overt racism exists in police work, but just as important is the issue of unconscious, more covert racism, that is more difficult to identify.

Following are the recommendations made by instructors in regards to improving or changing the current curriculum for diversity training.

Andre’s comments:

When doing the hate crimes part. Set up panels and have them opposed to one another on purpose. We are so afraid to use words.

Mark’s comments:

I think we can but I think the other direction needs to be taught first. Our students need to go out with the understanding of oppression and racism to be able to better understand their audience when they are talking about.

I think we will make a big difference. We can give them basic information about CRT and oppression; things like that. I mean obviously we are not going to be able to spend that much time. I think just introducing them to it is going to improve things, I think, immensely.

Rich’s comments:

What we do here. We do a good job here. I think we don’t have time within our curriculum but it certainly begs to question should there be more of this type of training—be it done out in in-service training. And that’s one of the problems with bias and bigotry in our profession is that we have had a tendency to train field training officers and management who were raised in an environment that was not open.

There were a few recommendations made by recruits in regards to improving or changing the current curriculum for diversity training. Suggestions by recruits included moving the training later in the academy in order to get more open talk about race and racism, having a more diverse staff, and more diverse role players. It was noted by many that the entire staff is predominately white as well as the role players.
When asked what, if anything hindered their ability to learn about diversity, most recruits felt there was nothing that hindered. One recruit noted that during “gang” training the pictures were mainly of minority gangs, which reinforced what he had already perceived as a gang member. During an interview, another recruit noted that during her time here at the academy most videos of suspects, gang members, etc. were of racial minorities. Another recruit noted that having so little diversity in the class hindered the ability to learn about racial and ethnic diversity.

Following are the recommendations for the improvement of preparing recruits to successfully police in racially and ethnically diverse communities. It will be important that instructors and administrators work together in collaboration to achieve success. These recommendations are not set in stone and it is likely they will evolve through the process of implementation. However, I feel this is a starting point for important discourse for those within the practice.

1. Make racial and ethnic diversity training part of the mission statement and vision of MPA.

2. Provide racial and ethnic diversity training for instructors and administrators.

3. Integrate racial and ethnic diversity training throughout the curriculum, including within the scenario-based training.

4. Find ways to create more class participation for racial and ethnic diversity related topics.

5. Implement a course on the historical context of policing which includes police-minority relations.

6. Include Critical Race Theory and colorblind racial ideology in the curriculum which should include counter-storytelling.

7. Recruit more racial and ethnic minority instructors and role players.

8. Involve the community in the training.
1. Make Racial and Ethnic Diversity Training Part of the Mission Statement and Vision of MPA

The Midwest Police Academy’s Mission is to provide students with the philosophical base, skills, and decision-making abilities requisite to maintaining an ordered and safe society within the guidelines of the Constitutions of the United States and the State. Nowhere in the Mission Statement or Vision was there any mention of racial and ethnic diversity training or racial and ethnic diversity issues. In order for there to be true change the academy must make this a priority. Administrators as well as instructors and other stakeholders, like police agencies and the community, will have to join together and discuss the importance of making this an integral part of training. This vision must be in a collaborative effort with the University, Training Board, Midwest Police Academy, and all stakeholders.

2. Provide Racial and Ethnic Diversity Training for Instructors and Administrators

One of the most important changes to make will be to provide racial and ethnic diversity training to all instructors and administrators; working toward improving specific changes in the diversity courses. It is evident from the current courses designed to address racial and ethnic diversity, that there is much room for improvement. Rather than just changing the curriculum or lesson plans of these courses, it is beneficial to provide proper training to the instructors that teach these courses. This training may provide a realization that some instructors are a better fit than others to provide racial and ethnic diversity training to the recruits.
It is evident that the current training at Midwest Police Academy is associated with White privilege, the dominant ideology, and color blind racial ideology. This was apparent in the classroom instruction in the diversity related courses. It was also apparent that there is no attempt at any racial or ethnic diversity training beyond these sand-alone diversity courses, discussed further in recommendation #3. It will be necessary to provide education and training to instructors in racial and ethnic diversity to improve the training for the recruits. This educating process should also include the implementation of critical race theory into first, better educating instructors about race and racism, and second, finding ways to implement critical race theory into the curriculum for the recruits, discussed further in recommendation #6. It is worthy mentioning that Recruit #21 and instructor Mark both have advanced degrees in the field of education. This supports the assertion that the field of education stands strong in producing a better understanding of race and racism. Therefore it will be beneficial to use information from the field of education beyond critical race theory.

The current requirements for full-time instructors at the Academy require a bachelor degree and police experience. Instructors then complete a form listing their experience and education that is given to the Training Board. The Training Board then makes the decisions on which courses the instructors are certified to teach at the academy. For example, Rich, who has military and police experience possesses a bachelor degree and has taken and taught numerous diversity courses when in the military. In contrast, Mark is working on his Ph.D. whose research studies involve racial and ethnic diversity courses. Mark has police experience as well as experience at a previous police academy prior to being hired at Midwest Police Academy.
The Midwest Police Academy has the advantage of having two Ph.D. students from this University’s College of Education whose research specialties include racial and ethnic diversity education. This should be taken advantage of by allowing us to present both formal and informal lessons in this field. This could be an on-going process, as it is expected that improvement will take time.

Instructors should be exposed to programs, articles, books, etc. about how teachers have been successful in teaching diverse students (Zeichner, 1992). It would seem beneficial to expose those in policing and police training to these many forms of education regarding diversity.

Field experience for instructors and administrators could be valuable learning experiences, followed by reflection of their experiences (Hollins and Guzman, 2005; Ladson-Billings, 2000; Moore, Madison-Colmore, & Collins, 2005).

Also, included in this training should be having the instructors review their videos to assure that the majority of suspects are not racial and ethnic minorities. Showing mostly racial and ethnic minorities as suspects only promotes the stereotypes than many of these recruits enter the academy with.

3. Integrate Racial and Ethnic Diversity Training Throughout the Curriculum

Midwest Police Academy should use a social justice agenda which focuses on making sure that when preparing recruits to police in a racially and ethnically diverse society, cultural diversity is at the center of attention (Zeichner, 1992), valuing fairness and equality for all citizens (Leonard & Leonard, 2006). Cultural diversity training, should not be a stand-alone block; as Zeichner (1992) recommends in teacher education
that diversity training should be integrated throughout other courses. To a small degree, this is currently being done at the academy. For example, racial and ethnic diversity is an important issue in both community oriented policing and police-citizen relations/cultural diversity. However, if more courses could follow suite and integrate racial and ethnic diversity topics and discussions, it should be helpful to reinforce the importance of this topic. The two hour ethics block could be increased to four hours with some addition of racial and ethnic diversity issues involving police. This would be a good course to use videos such as the PBS special *True Colors*, which demonstrates the more subtle racism that exists in the United States today. Charlotte-Mecklenburg Police Department Training Academy uses this video in their training (Haberfeld, 2002). Midwest Police Academy consists of approximately 60% classroom instruction and 40% hands-on instruction. It may be helpful to integrate racial and ethnic diversity training into the scenario-based training at the academy. There is currently a scenario where recruits witness an excessive use of force situation where when they arrive on the scene, a police officer is battering an arrestee that is no longer resisting or fighting. Recruits must make decisions on whether to stop the force, arrest the officer, etc. Some recruits are caught by surprise and sometimes do no more than allow the battery to continue. At the debriefing, recruits discuss the importance of responding in an ethical and fair manner. It would be valuable to create scenarios involving both covert and overt racism from fellow officers. The responses would then be discussed in the debriefing. Instructors and administrators should work together to evaluate how racial and ethnic diversity training could be integrated.
4. Find Ways to Create More Class Participation for Racial and Ethnic Diversity Related Topics

It is necessary to have conversations about race and racism in a diversity course. As seen in the diversity course(s) taught at Midwestern Police Academy, recruits mostly listened to lecture and were not involved in any valuable discourse about race and racism. The majority of police recruits are white males and it is difficult for many white people to discuss racism without being feeling guilt, shame, anger or despair (Marx, 2006; Tatum, 1992). Others believe racism is a thing of the past and will speak of racism only in a historical context (Bonilla-Silva, Lewis, & Embrick, 2004; Glover, 2009). Many see racism as something that is overt (Kim, 2000), and define racism in police work as stopping an individual solely because of race.

Dialogue is extremely important. Many recruits noted that participation in classes grew as they became more comfortable with their surroundings and started to get to know the other classmates. It may be helpful to move the cultural diversity course to Week 4 or 5 for this reason. Another consideration may be to have an initial class early in the training (Week 1 or 2), which could be more of a historical context of police and race, and then the cultural diversity class in Week 4 or 5. Some recruits noted that if this course was too late in the training (Week 11 or 12) then they may not take it as serious since they are getting “too comfortable” with one another.

In order to make recruits feel more comfortable with speaking about difficult issues like race and racism, it will be important to provide a safe environment (Moore, Madison, and Collins, 2005; Tatum, 1992). The Charlotte-Mecklenburg Police Department Academy uses the following ground rules that could be implemented at the Midwest Police Academy (Haberfield, 2002).
1. It is okay to disagree.

2. Be honest and respectful.

3. There are no reprisals.

4. Keep what is said in the room.

5. Be an active listener.

6. Try to be open-minded.

7. Put yourself in the speaker’s shoes.

8. Make no personal attacks.

9. One person speaks at a time. (p. 187)

Tatum (1992) gives strategies that instructors can use in their classroom to help promote student development and hopefully reduce student resistance.

1. The creation of a safe classroom atmosphere by establishing clear guidelines for discussion;

2. The creation of opportunities for self-generated knowledge;

3. The provision of an appropriate developmental model that students can use as a framework for understanding their own process;

4. The exploration of strategies to empower students as change agents. (p. 18)

5. **Implement a Course on the Historical Context of Policing Which Includes Police-Minority Relations**

   It is likely that most of these young recruits do not understand how police-minority relations have evolved over the history of our country. It will be helpful to understand this historical context. This could involve a time-line, including the colonial era when special laws did not allow the same freedoms to Native Americans, African Americans, and mulatto slaves, police ignoring vigilantes lynching African Americans
well into the 20th century, race related riots in the 1940s, and the riots during the 1960s and 1970s which the Civil Disorder Commission pointed to the police as the cause (Walker, 1998). Though many felt after the Civil Rights Era that overt racism in police work was coming to an end there have been many incidents in recent history that can be discussed in the classroom. These include the Arthur McDuffie death in 1979 and the Rodney King incident in 1991 (Fyfe & Skolnick, 1993). Another discussion could the current immigration laws that have come about in recent history. There have also been reports on racial profiling that should be examined by instructors and recruits. For example, in a report by The Center for Constitutional Rights (2009) it was found that there was racial disparity in who the New York Police stopped and how they are treated. It was found that 80% of total stops made from 2005-2008 were Blacks and Latinos, who comprise 25% and 28% of the population respectfully.

6. Include Critical Race Theory and Colorblind Racial Ideology in the Curriculum Which Should Include Counter-Storytelling

Police educators and police officers should understand the ways that citizens have been oppressed in our country on the basis of race, culture, class, gender, etc (Ladson-Billings, 2000). Ladson-Billings (2000) explains that no specific classes or field experiences alone can prepare pre-service teachers to meet the needs of diverse learners.

Rather, a more systemic, comprehensive approach is needed. Work that uses autobiography, restructured field experiences, situated pedagogies, and returning to the classrooms of experts can each provide new opportunities for improving teaching. (p. 209)

Probably one of the most important aspects of critical race theory and racial and ethnic diversity training for police recruits is counter-storytelling. It seems logical to
bring in those that feel differently about police than the police themselves. It may open the eyes of recruits the realities and perceptions of those who feel they have been profiled by the police.

Counter-storytelling could be a useful tool for training new recruits in police academies. Sometimes it is difficult to understand the impact you make on others until you hear the stories of others. Hearing stories and events from the perspective of the African American or Hispanic citizens about their interactions with police would be very insightful. Narrative, especially in person, could be a significant step in changing the culture and belief system of the police officers and police practice.

In a 2001 study conducted by the Police Executive Research Forum titled Racially Biased Policing: A Principles Response whereas police officer defined racial profiling as “stopping a motorist based solely on race,” the citizens participating in the study defined racial profiling in a broader view indicating racial bias had to do more with officer rudeness, discourtesy and/or unwillingness to give the reason for the stop.

Whether it is storytelling from citizens or from police officers who are well-respected in minority and diverse communities, this method of reform should be implemented. Officers can be inspired by relating personal experiences of their own when policing in multicultural communities (Carter, 1995). Police officers still need to “do their job.” They must protect and serve the public. However what this “protecting and serving” looks like now, and what it could look like, might be very different.

Based on personal conversations with minority citizens from a broad spectrum from fellow officers, friends, and even university professors who are racial minorities, I have heard many stories of what they believed to be biased policing with their own
personal interactions with police. It would be helpful to seek them out and attempt to get permission for their stories to be told in short video taped presentations to share with the recruits.

7. Recruiting More Minority Instructors and Role Players

An important positive aspect of the social justice agenda in education is the emphasis on recruiting, preparing, and retaining more teachers of color (Zeichner, 2003). I argue that this is also true in policing. I advocate more instructors at this academy, as well as the hiring of more police recruits need to be people of color. Advocates of the social justice agenda believe it is important to develop a teaching force that more accurately reflects the diversity of the population (Zeichner, 2006).

This recommendation is probably a long-term goal as opposed to something that can be addressed immediately. However this seems an important enough issue that in the strategic planning of the academy this must be a priority.

8. Involving the Community in the Training

In order to better prepare recruits to police in a racially and ethnically diverse communities, it will be beneficial to bring community to academy and/or take the recruits to the community. What this looks like could take on many forms. I recommend police recruits going into the field (neighborhoods) and work with instructors and experienced officers in racially and ethnically diverse communities. Police recruits could attend community forums to discuss issues involving police and race in a community context. The academy could invite racially and ethnically diverse citizens and citizen groups to have open discussions. The academy could then require recruits to complete a written assignment reflecting on what they learned, their feelings about themselves, and
their feelings about others. In this field work, I would ask recruits to think critically about the relationship between police and the communities in which they are serving.

Recruits could then bring these reflections to class and an instructor could facilitate an open and honest discussion about their experiences. Field work along with reflection has had some success in racial and ethnic diversity training (Hollins and Guzman, 2005; Ladson-Billings, 2000; Moore, Madison-Colmore, & Collins, 2005). These field experiences can be helpful to the recruit in understanding community, family, and the many complexities of culture.

There is currently an advisory board for the academy which consists of members from police agencies that the academy trains. This board meets at least once a year to discuss current training practices and ideas for improvement in this training. It would seem beneficial to create a racially and ethnically diverse advisory board consisting of members of the communities that the academy trains. This board could also meet once a year to discuss issues that are important to both the academy and the community. This citizen advisory board could have some of the same impact as a civilian review board, such as; holding the academy accountable for providing the best training possible, increase citizen view of the academy and police in general.

As an evaluator and advocate for social justice, I argue that all stakeholders must share the responsibility of developing processes and strategies (Stovall, 2006). This means being inclusive of community organizations and civic groups in order to engage in issues that complicate communities of color in urban areas (Stovall, 2006). It is important for there to be a true partnership between the community and the police. Something that looks different from community policing. Something that is greater than
restorative justice. Something where there is a true attempt to understand and learn about
the individual, the family, the neighborhood, and the community.

There are many obvious and practical steps that police can take to get to better
understand and work in partnership with their community. There were several
recommendations from the results of the Community Forum that allow us to see the
concerns of Center City. Recruit engagement in similar forums will allow the recruits
the opportunity to see and be involved in the process; not just analyzing the results of
such a forum. However I think it is important to conclude this recommendation with a
reiteration of the results of the forum conducted at Center City.

1. Community Partner. As a community, we utilize resources to develop and
promote effective community-police relations.

2. Police-Community Engagement. As a community, we utilize resources to
develop and promote effective community-police relations.

3. Community Communications. As a community, we utilize resources that
promote openness, accountability and transparency between the police and
community.

4. Youth Development. As a community, we utilize all available resources in an
effort to ensure that each at-risk youth develop to their fullest potential.

5. Youth Engagement. As a community, we utilize resources to promote positive
youth behavior and effective youth-police interaction.

Summary

In this chapter, I outlined recommendations for the improvement of training for
the recruits at the Midwest Police Academy. These recommendations included: (a) make
racial and ethnic diversity training part of the mission statement and vision of MPA; (b)
provide racial and ethnic diversity training for instructors and administrators; (c)
integrate racial and ethnic diversity training throughout the curriculum, including within the scenario-based training; (d) find ways to create more class participation for racial and ethnic diversity related topics; (e) implement a course on the historical context of policing which includes police-minority relations; (f) include critical race theory and colorblind racial ideology in the curriculum which should include counter-storytelling; (g) recruit more minority instructors and role players; and (h) involve the community in training.
Chapter 6

Discussion and Implications

In order for there to be positive change in policing racially and ethnically diverse communities, those within the practice must realize their own racism and recognize that racism is normal, not aberrant in society and the police practice. It will be helpful to put aside the same status-quo training methods in racial and ethnic diversity courses, and take a more proactive approach, which challenges this dominant ideology. Police training must incorporate strategies that will increase the recruits understanding and recognition of the more subtle varieties of racism. It will be helpful to consider criminal justice and social justice in the same conversation, and initiate a collaborative effort between community and law enforcement to eliminate racism and empower subordinated racial and ethnic minorities.

I agree with Parker and Villalpando (2007) that it is critical that we must recognize the experiential knowledge of racial minorities to better understand subordination. Counter-storytelling will be a critical addition to police recruits training to promote this understanding. It seems as though most racial minorities have a story to tell where they have personally been the victim of racism; many time involving interaction with the police. I have had conversations with many of my African American friends who openly share their stories with me. One friend of mine worked for the city utility department and walked in residential areas from house to house reading meters. Even though he was wearing a city uniform and had worked for the city department for quite some time, it wasn’t uncommon for a police officer to stop and question him on his actions. I have heard stories from university professors about confrontations with police
where they were treated in a manner they felt was racist (at least until to officer learned they were university professors). I have even had a conversation with an African American Chief of Police about his experience with police. He asked me if I had ever been pulled over in my personal vehicle by the police since I became a police officer. I told him that I had been stopped a couple of times. He said he has been stopped numerous times for minor infractions. He asked me how many times that I was stopped had the police requested consent to search my vehicle. I told him “never.” He said the police ask to search his vehicle almost every time he is stopped. He explained that he drives an S.U.V. with nice rims. He explained to me that he likes this vehicle and considers it part of his culture. Of course there was a difference of how he was treated once they learned he was a Chief of Police.

I argue racism in police training and police practice is associated to critical race theories’ property rights discourse (Bell, 1988; Harris, 1993) and interest convergence (Bell, 1980). Bell (1988) explained there are two interconnected political phenomena that have been derived from the commonly shared belief that Whites are superior to African Americans.

First, whites of widely varying socio-economic status employ white supremacy as a catalyst to negotiate policy differences, often through compromises that sacrifice the rights of blacks. Second, even those whites who lack wealth and power are sustained in their sense of racial superiority, and thus rendered more willing to accept their lesser share, by an unspoken but no less certain property right in their “whiteness.” (p. 596)

Bell (1980) argued that Whites willingly promote advances for racial minorities only when these advances will, at the same time, promote White self-interest. This study found there was a definite correlation in the minds of many recruits in regards to people living in poor neighborhoods. Recruits correlated poor neighborhoods with high rates of
crime and described the citizens in terms like “drug dealers” and “gang bangers.” Poor neighborhoods where racial and ethnic minorities reside are physically and psychologically separate from wealthy neighborhoods that are predominately White. This association with the difference in these neighborhoods not only indicates a difference in personal property value, it perpetuates the difference in racialized property. Capers (2009) argued “the property of whiteness, white privilege if you will, is in a very real sense traceable to real property, namely racially segregated neighborhoods” (p. 13).

Police officers recognize that more racial minorities are arrested than Whites, and this promotes racially biased policing and disregards the citizenship of racial and ethnic minorities (Dunham & Wilson, 2008). This social and racial containment, control, or isolation was produced by the dominant ideology in the United States and is perpetuated by the police practice.

Wilhelm (1970), referenced by (Childs, 1993) argued that advancements in technology for production of goods reduced the need for workers. “African-Americans were going from being a functionally exploitable population, of use to the wider society, into being marginalized, discarded people, confined to reservation-like ghettos and controlled by increasingly heavy structures of repression” (p. 35; Childs, 1993). Keeping the African-Americans segregated in ghettos was part of the system of control that made that labor available (Childs, 1993). African-Americans went from being an “economic necessity” as slave labor to suppressed “free” labor (Childs, 1993). As sited by (Childs, 1993), Wilhelm (1970) predicted worsening lives for the African-Americans and the increasing:

Isolation of the Negro people, an isolation made possible by the changing technology of automation . . .[B]ecause of the sustaining racist nature of their
society, white Americans may well take full advantage of this new economic opportunity to promote the Negro’s dismissal, just as economic opportunity and racism combined for the elimination of the native Indian population. . . [T]he negro may very well come to be treated much as the Indian: confined to reservations or perhaps eliminated through genocide. (p. 3)

According to Martinez (2006) ‘the criminal justice system has two major goals: ensuring the safety of citizens and punishing those who engage in harmful behavior” (p. 125). These two major goals of the police practice allow police to justify their role in the racial control and containment in the United States. There are also political pressures influencing the police practice that indirectly promote racial control and containment. There is pressure to fight crime and wage a vigorous war against illegal drugs, which reflects where law enforcement agencies deploy resources (Barnes & Kingsworth, 1996). If police concentrate their efforts in lower SES neighborhoods (which many times are primarily made up of racial and ethnic minorities) street-level drug crime is more concentrated and more visible (Barnes & Kingsworth, 1996). Police officers are therefore saturated in poverty stricken racial minority communities where crime is much more visible. In this current practice, police continue to contribute to maintaining White’s property rights. DeCuir-Gunby (2006) argued “property rights include transferability, the right to use and enjoyment, reputation rights, and the right to exclude others” (p. 101). These property rights are transferred from one generation to the next (DeCuir-Gunby, 2006). Racial minorities, who are born into the poverty of the lower SES communities, receive the property rights handed to them at birth. Whites want to maintain their greater rights of use and enjoyment, their reputation, and wish to keep their entitlements by excluding others from their privileges (DeCuir-Gunby, 2006).
Allegations of racial profiling, along with extremely negative incidents involving police and race, which were evident from media coverage, created a social and political environment where those in power could not ignore the claims. Therefore, it became in the best interest of Whites to do something demonstrate this behavior would not be tolerated. Racial profiling laws came about, along with mandatory reporting from police agencies of police contacts in terms of race. However, this has not solved the problems that exist between police, race, and racism in the police practice. This merely gave the perception that the racially biased behavior is not going to be acceptable. Although racially biased policing is unconstitutional according to the Fifth and Fourteenth Amendments, it became necessary to create specific statutes prohibiting law enforcement officers to discriminate citizens based on race, religion, sex, color, or national origin. In Illinois, for example, Racial Profiling Law took affect January 1, 2004. This law required police officers to record certain information about each traffic stop they made. The information was sent to the Department of Transportation for analysis. Included in this requirement were not only the name, address, and gender, but also the officer’s subjective determination of the person’s race. Additional required information include, the traffic violation, make and year of the vehicle, date and time of the stop, location of the stop, whether or not the officer searched the vehicle and/or subjects in the vehicle, and name and badge number of the officer making the stop. Of course the goal of this is to determine if racial minority groups are over-represented in traffic stops, as compared to the demographics of the population; and work as a deterrent to racially biased policing. Police officers have great discretion once the initial traffic stop is complete. If officers do not have reasonable suspicion to search a vehicle or
person, they can ask the subject for consent. Racial minorities are more likely to be suspected of being involved in illegal activity according to the statistics. For example, according to the Illinois Traffic Stop Study 2008 (Weiss & Rosenbaum, 2008) Annual Report, Latino/Hispanic drivers are 2.4 times as likely to be asked for consent to search, and African American drivers are about 3 times more likely to be asked for consent to search than White drivers. This study also found that police officers are far more likely to find contraband on White drivers than racial minority drivers (Weiss & Rosenbaum, 2008).

It is difficult to know if some police make stops discriminately due to race, since there is always another reason (i.e. violation of some traffic offense) other than race, for the stop. Even when police officers are acting under the letter of the law, this does not mean that it is necessarily ethical, as described by Dunham and Wilson (2008).

There are certain ethical issues that must be considered and implemented for the law to maintain legitimacy and fairness in the eyes of citizens. Clearly, just because a certain practice or specific behavior is legal does not make it de facto fair. While stops may ultimately prove to be legal, because they reveal criminal activity of some sort, they may nonetheless be inappropriate, unethical, or just plain wrong; that is, they may be the result of racial profiling, which is plainly in breach of an individual’s constitutional rights. (pp. 257-258)

Patricia Williams (2000) said, “it is true that the constitutional foreground of ‘rights’ was shaped by whites, parceled out to blacks in pieces, ordained in small favors, as random insulting gratuities” (p. 88). It is time to concentrate efforts on the true interests of racial and ethnic minorities, and work toward more equal property rights in order to free racial and ethnic minorities from their social containment. Changing the training in police recruits and the greater police practice would be one small segment of causation that could improve these conditions in the United States. However there are
many obstacles to changing police training and the police practice, which are articulated by Skolnick and Fyfe (1993).

Where wide disparities in culture, social class, geography, and affluence separate people at the top from those at the bottom, the disadvantaged are virtually certain to view the police as oppressive representatives of the group that is keeping them down. Thus—especially when race is a ready marker for differences of advantage—it is extremely difficult for police who work in the inner-city slums to overcome the distrust and resentment of the very people who most need good police service. Where police departments make no effort to overcome those barriers or, worse, where they fail even to acknowledge that they exist, and cling instead to some simplistic version of “color-blind professionalism,” latent resentments become open antagonism. It is hypocritical for police who work in cities where social class and race make so much difference in everybody’s life to claim that they can perform their work uninfluenced by such conditions. (p. 239)

As with most professions, the police profession has its own unique culture. This police culture represents yet another obstacle in changing police training and the police practice. The police culture develops recognizable and distinctive rules, customs, perceptions, and interpretations (Fyfe & Skolnick, 1993). This culture, which has undergone much reform over the history of the profession, still contains many issues involving race.

Benson (2001) presented a paper for the 2001 Symposium for the Loyola of Los Angeles Law Review addressing the need for reform of the Los Angeles Police Department and that the need is change in its culture. Benson argued that certain values within the Los Angeles Police Department seemed to drive many of the human rights abuses and illegal acts that erupted in recent history. The sources of the cultural values included machismo and militarism (Benson, 2001). Benson explained that machismo in the police practice celebrates male strength, aggression, and dominance, which creates a masculine culture of brotherhood (Benson, 2001). Benson (2001) explained that this
masculinity causes police officers to get involved in confrontations with the public that can result in excessive use of force, shootings, and unethical police behavior.

This study evaluated Midwest Police Academy’s ability to prepare recruits to police in racially and ethnically diverse communities. In this study I used a critical race theory lens to examine the current nature of diversity training of the Midwest Police Academy. Racial attitudes and beliefs of recruits indicated that recruits enter the academy with certain racial stereotypes and a certain level of color-blind racial ideology. Results indicated there were no changes in racial attitudes of recruits after the training.

Based on my findings, I have made recommendations for changes in the training and practices of the academy. The previous chapter on recommendations is to act as a guide for implementation of changes at the Midwest Police Academy. Without continued assessment and evaluation, it is unlikely this academy will be successful in preparing recruits to police in racially and ethnically diverse communities. It is also essential that those implementing these changes agree that these changes should be made. There is no certainty that every instructor is on board with these changes. It is with hope and optimism that these changes will begin. Although the administrators were never formally interviewed, I have spoken with each and have their full support. The data from this study are an informative step in what I hope will be the continuous process of improving the training that prepares recruits to police in racially and ethnically diverse communities.

When looking ahead to suggest what future research could benefit this study, perhaps this information could be used for an action research project involving everyone within the Midwest Police Academy. A participatory research project could make a
positive impact on the academy’s training. Action research is a systematic inquiry with the goals of gaining insight, developing reflective practice, and effecting positive change (Mills, 2003). Action research involves identifying an area of focus (preparing recruits to police in ethnically and racially diverse communities), collecting data (the findings from this study), analyzing and interpreting data, and developing an action plan (Mills, 2003). In action research, following the implementation of the plan would be observing the effects and then to reflect as a basis for future plans and subsequent action (Herr & Anderson, 2005). Therefore, those within their own practice must be at the center of the process for action research (Burnaford, Fischer, & Hobson, 2001). Through action research; through collaboration, and trial and error, it is the hope of this researcher that great strides will be made in the area of training recruits to best serve their communities.

Even with success at the academy level, it does have the limitation of being only the first step of training for police officers. After successful completion of the academy, each recruit will go into a Field Training Program, where veteran officers will continue to train the recruits on how policing is done in that particular community. These new officers will likely be influenced by the culture of that entire department and policing practices as they become more experienced officers. It would be beneficial for this type of research to continue at these later stages of training and the officer’s career. Providing research and training for field training officers, as well as research and in-service training for veteran officers will be essential for the success and quest for social justice.
References


Solorzano, D. G., & Yosso, T. J. (2002). Critical race methodology: Counter-storytelling as an analytical framework for educational research. *Qualitative Inquiry, 8*(1), 23-44.


Appendix A

Recruit Consent Form

The evaluation study will be conducted by Michael Schlosser, who is a Ph.D. student in the College of Education, Department of Curriculum and Instruction, with the University of Illinois at Urbana-Champaign. The purpose of this study is to evaluate the University of Illinois Police Training Institute’s ability to prepare recruits to police in a diverse society. The specific aims of the evaluation is to better understand the current approaches and specific curriculum that are currently being used by PTI and then make recommendations for improvement in this area.

Your participation in this evaluation study is completely voluntary. Choosing not to participate will not affect your status or progress as a police recruit. Only police recruits who want to participate will do so, and they may also stop taking part at any time for any reason without penalty.

With your assistance, this evaluation study will contribute to the improvement of preparing recruits to police in a diverse society, consequently helping with the problems of police-minority relations. The evaluation report will be shared with PTI administration and instructors. This research may be offered in scholarly articles, with no identifying of subjects.

If you have any questions, you may contact Michael Schlosser—schlossr@illinois.edu (217) 778-8499 or Dr. Susan Noffke (the responsible project investigator—s-noffke@illinois.edu 217-333-1670. For questions about rights as a participant in research involving human subjects, please feel free to contact the University of Illinois Institutional Review Board (IRB) Office (217) 333-2670, irb@illinois.edu, or Anne Robertson arobrtsn@illinoi.edu (217) 333-3023. You are welcome to call collect if you identify yourself as a research participant.

If you agree to participate in this evaluation study, please sign on copy of this letter. The other copy is for you to keep. You may participate by completing surveys and/or interviews. If you agree to be interviewed you will have the option of being audio-taped. Some participants may not feel comfortable discussing race and may stop participation at any time during the interview or during the study. It should be made clear that you are not being evaluated as a recruit and your participation will not affect your status as a recruit whatsoever at the Institute. Thank you very much for your cooperation.

Michael D. Schlosser

Print Name:______________________________________________ Date:__________

Your Signature:___________________________________________
Will participate by completing survey _____yes _____no
Will participate by being interviewed _____yes _____no
Permission to audio-tape granted _____yes _____no
Appendix B

Recruit Survey Week 1

Directions: Please tell us about yourself by completing the following information.

1. Age:________

2. Gender
   a) Male
   b) Female

3. In terms of racial or pan-ethnic group, I consider myself to be (circle all that apply)
   a) Asian/Asian American
   b) Black
   c) Latino/Hispanic
   d) Native American/Indian American
   e) White
   f) Bi-racial or Multiracial (please specify:_______________________)
   g) Other racial or pan-ethnic group(s) (please specify_________________)

4. What is your primary ethnic background? (e.g., African American, Filipino, Chinese, French, Mexican American, Italian, Haitian, English, Cuban, Turkish, Jewish, etc.)

5. Using the scale below, please indicate the racial/ethnic backgrounds of people who are part of your inner circle (i.e., close friends). Please circle the number below of each item that corresponds to your response.

   none or almost none very few some the majority all or almost all
   0 1 2 3 4

My current friends are:
Asian/Asian American 0 1 2 3 4
Black 0 1 2 3 4
Latino/Hispanic 0 1 2 3 4
Native American/American Indian 0 1 2 3 4
White 0 1 2 3 4
Directions: Below is a set of questions that deal with social issues in the United States (U.S.). Using the 6-point scale, please give your honest rating about the degree to which you personally agree or disagree with each statement. Please be as open and honest as you can; there are no right or wrong answers. Record your response to the left of each item.

1. _____ Everyone who works hard, no matter what race they are, has an equal chance to become rich.
2. _____ Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S.
3. _____ It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American.
4. _____ Due to Racial discrimination, programs such as affirmative action are necessary to help create equality.
5. _____ Racism is a major problem in the U.S.
6. _____ Race is very important in determining who is successful and who is not.
7. _____ Racism may have been a problem in the past, but it is not an important problem today.
8. _____ Racial and ethnic minorities do not have the same opportunities as White people in the U.S.
9. _____ White people in the U.S are discriminated against because of the color of their skin.
10. _____ Talking about racial issues causes unnecessary tension.
11. _____ It is important for political leaders to talk about racism to help work through or solve society’s problems.
12. _____ White people in the U.S have certain advantages because of the color of their skin.
13. _____ Immigrants should try to fit into the culture and adopt the values of the U.S.
14. _____ English should be the only official language in the U.S.
15. _____ White people are more to blame for racial discrimination in the U.S. than racial and ethnic minorities.
16. _____ Social policies, such as affirmative action, discriminate unfairly against White people.
17. _____ It is important for public schools to teach about the history and contributions of racial and ethnic minorities.
18. _____ Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.
19. _____ Racial problems in the U.S. are rare, isolated situations.
20. _____ Race plays an important role in who gets sent to prison.
How many diversity related courses have you completed in high school or college (e.g., African American history, Asian American literature, etc.)?

On a separate sheet of paper please answer the following questions. If possible, please provide 3 or more sentences for your answer.

1. What are your goals for PTI?
2. What type of training do you think you will receive at PTI?
3. What information do you think you might receive about diversity related topics at PTI?
Appendix C

Basic Course Supervisor Script for
Recruit Participation in Study

The Basic Course Supervisor will hand one packet to each recruit as all are seated in a classroom setting during orientation.

Script:

You have an opportunity to participate in an important research study about preparing recruits to police in a diverse society. The intersection of police and race is an important topic in police work today. The purpose of this study is to evaluate the University of Illinois Police Training Institute’s ability to prepare recruits to police in a diverse society. The specific aims of the evaluation is to better understand the current approaches and specific curriculum that are currently being used by PTI and then make recommendations for improvement in this area.

In the envelope you will find a consent letter to participate in this important study. You may elect to participate by completing surveys in weeks 1, 6, and 12. You may elect to participate be consenting to a short interview in weeks 1, 6, and 12. You may elect to participate by consenting to both surveys and interviews.

If you decide to participate, sign the consent letter and place it in the slot of the locked box placed in the computer room on the 2nd floor. All survey’s should be completed and placed in the slot in the locked box in the computer room on the 2nd floor. The box will be labeled PTI STUDY. You will be given time to complete the form and initial survey at the end of the orientation.

The researcher conducting this study is PTI full-time instructor, Mike Schlosser. Mr. Schlosser has been an instructor at the Institute for 6 years and is a Ph.D. student with the University of Illinois in the College of Education, Department of Curriculum and Instruction. Any questions can be referred to Mr. Schlosser who can be reached at 244-4200 or email to schlossr@illinois.edu.
Appendix D

Instructor Consent Form

The evaluation study will be conducted by Michael Schlosser, who is a Ph.D. student in the College of Education, Department of Curriculum and Instruction, with the University of Illinois at Urbana-Champaign. The purpose of this study is to evaluate the University of Illinois Police Training Institute’s ability to prepare recruits to police in a diverse society. The specific aims of the evaluation is to better understand the current approaches and specific curriculum that are currently being used by PTI and then make recommendations for improvement in this area.

Your participation in this evaluation study is completely voluntary. Choosing not to participate will not affect your status as a PTI instructor. Only instructors who want to participate will do so, and they may also stop taking part at any time for any reason without penalty.

With your assistance, this evaluation study will contribute to the improvement of preparing recruits to police in a diverse society, consequently helping with the problems of police-minority relations. The evaluation report will be shared with PTI administration and instructors. This research may be offered in scholarly articles, with no identifying of subjects.

If you have any questions, you may contact Michael Schlosser, schlossr@illinois.edu (217) 778-8499 or Dr. Susan Noffke (the responsible project investigator—s-noffke@illinois.edu) 217-333-1670. For questions about rights as a participant in research involving human subjects, please feel free to contact the University of Illinois Institutional Review Board (IRB) Office (217) 333-2670, irb@illinois.edu, or Anne Robertson arobrtsn@illinois.edu (217) 333-3023. You are welcome to call collect if you identify yourself as a research participant.

If you agree to participate in this evaluation study, please sign on copy of this letter. The other copy is for you to keep. Some participants may not feel comfortable discussing race and may stop participation at any time during the interview or during the study. Thank you very much for your cooperation.

Michael D. Schlosser

Print Name: _______________________________ Date: ____________

Your Signature: _______________________________

Will participate by being interviewed _____yes _____no
Permission to audio-tape granted _____yes _____no
Appendix E

Administration Consent Form

The evaluation study will be conducted by Michael Schlosser, who is a Ph.D. student in the College of Education, Department of Curriculum and Instruction, with the University of Illinois at Urbana-Champaign. The purpose of this study is to evaluate the University of Illinois Police Training Institute’s ability to prepare recruits to police in a diverse society. The specific aims of the evaluation is to better understand the current approaches and specific curriculum that are currently being used by PTI and then make recommendations for improvement in this area.

Your participation in this evaluation study is completely voluntary. Choosing not to participate will not affect your status as a PTI administrator. Only administrators who want to participate will do so, and they may also stop taking part at any time for any reason without penalty.

With your assistance, this evaluation study will contribute to the improvement of preparing recruits to police in a diverse society, consequently helping with the problems of police-minority relations. The evaluation report will be shared with PTI administration and instructors. This research may be offered in scholarly articles, with no identifying of subjects.

If you have any questions, you may contact Michael Schlosser, schlosser@illinois.edu (217) 778-8499 Dr. Susan Noffke (the responsible project investigator—s-noffke@illinois.edu 217-333-1670. For questions about rights as a participant in research involving human subjects, please feel free to contact the University of Illinois Institutional Review Board (IRB) Office (217) 333-2670, irb@illinois.edu, or Anne Robertson arobrtsn@illinois.edu (217) 333-3023. You are welcome to call collect if you identify yourself as a research participant.

If you agree to participate in this evaluation study, please sign on copy of this letter. The other copy is for you to keep. Some participants may not feel comfortable discussing race and may stop participation at any time during the interview or during the study. Thank you very much for your cooperation.

Michael D. Schlosser

Print Name: _____________________________ Date: ____________

Your Signature: _____________________________

Will participate by being interviewed _____yes _____no

Permission to audio-tape granted _____yes _____no
Appendix F

Interview Questions for Police Training Institute Instructors

*All interviews will start with an overview of the evaluation study (as described on the consent form) and then signature on the consent form will be required.

1. Can you tell me a bit about your background as an instructor for PTI?
2. What specific courses that you teach do you feel involve policing diverse citizens?
   a. Can you tell me a little bit about these courses?
   b. In what ways is diversity covered by your teachings?
   c. Are you bound by these lessons or can you add your own material that you see fit?
   d. What would you do differently if you could within these classes as it pertains to policing in a diverse society?
3. Do you feel that overall diversity and race are appropriately addressed at PTI?
4. What is your opinion about racism in the United States?
5. What is your opinion about racism in police training and police practice?
6. Is there anything else that I haven’t asked about that you feel would be useful for us to know?
Appendix G

Interview Questions for Police Training Institute Administrators

*All interviews will start with an overview of the evaluation study (as described on the consent form) and then signature on the consent form will be required.

7. Can you tell me a bit about your background as an administrator for PTI?
8. What specific courses that you teach do you feel are taught at PTI that involve policing diverse citizens?
   a. Can you tell me a little bit about these courses?
   b. In what ways is diversity covered in these courses?
   c. Is PTI bound by these lessons or can the instructor add their own material that they see fit?
   d. What would you do differently if you could within these classes as it pertains to policing in a diverse society?

9. Do you feel that overall diversity and race are appropriately addressed at PTI?
10. What is your opinion about racism in the United States?
11. What is your opinion about racism in police training and police practice?
12. Is there anything else that I haven’t asked about that you feel would be useful for us to know?
Appendix H

Recruit Survey Week 12

Directions: Below is a set of questions that deal with social issues in the United States (U.S.). Using the 6-point scale, please give your honest rating about the degree to which you personally agree or disagree with each statement. Please be as open and honest as you can; there are no right or wrong answers. Record your response to the left of each item.

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<td>Strongly Agree</td>
<td>Strongly Disagree</td>
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21. _____ Everyone who works hard, no matter what race they are, has an equal chance to become rich.
22. _____ Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S.
23. _____ It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American.
24. _____ Due to Racial discrimination, programs such as affirmative action are necessary to help create equality.
25. _____ Racism is a major problem in the U.S.
26. _____ Race is very important in determining who is successful and who is not.
27. _____ Racism may have been a problem in the past, but it is not an important problem today.
28. _____ Racial and ethnic minorities do not have the same opportunities as White people in the U.S.
29. _____ White people in the U.S. are discriminated against because of the color of their skin.
30. _____ Talking about racial issues causes unnecessary tension.
31. _____ It is important for political leaders to talk about racism to help work through or solve society’s problems.
32. _____ White people in the U.S. have certain advantages because of the color of their skin.
33. _____ Immigrants should try to fit into the culture and adopt the values of the U.S.
34. _____ English should be the only official language in the U.S.
35. _____ White people are more to blame for racial discrimination in the U.S. than racial and ethnic minorities.
36. _____ Social policies, such as affirmative action, discriminate unfairly against White people.
37. _____ It is important for public schools to teach about the history and contributions of racial and ethnic minorities.
38. _____ Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.
39. _____ Racial problems in the U.S. are rare, isolated situations.
40. _____ Race plays an important role in who gets sent to prison.

On a separate sheet of paper please answer the following questions. If possible, please provide 3 or more sentences for your answer.

1. What stands out to you most about your PTI experience?
2. What part of the training was most helpful in your learning about diversity related topics?
3. What part of the training was most hindering or unhelpful in your learning about diversity related topics?
4. What suggestions do you have to improve training on diversity related topics?
5. Have your views on the existence of racism in the police practice changed after 12 weeks of training? If yes, please explain how.
Appendix I

Police Citizen Relations/Cultural Diversity

4 hours of instruction

Law enforcement examples of each of the following forms of exclusionary (prejudicial) behavior:
  o Withdrawing
  o Criticizing
  o Ignoring
  o Rejecting
  o Withholding

Law enforcement examples of each of the following forms of inclusionary (non-prejudicial) behavior
  o Identifying
  o Accepting
  o Listening
  o Approving
  o Sharing

The process of “stereotyping”

Contributing factors to stereotypes of the police
  o Personal interaction
  o Television
  o Press

Measures that can be taken by the individual officer to counteract the following stereotypes
  o Road Cop
  o Racist Cop
  o Cop on the take
  o Establishment cop

Special considerations when dealing with minority groups
  o Blacks
  o Hispanics
  o Other ethnic groups
  o Racial profiling

America was once described as a “great melting pot.” Was that an accurate statement and is it now?
  o National demographics: a changing America
  o New millennium demographics—changes from 20th to 21st century
  o 2000 census data—changes from 1990 to 2000
  o Illinois demographics
  o Regional/local demographics
What barriers exist in society that potentially prevents the blending of America?
- Racial
- Ethnic
- Religious beliefs
- Gender
- Economic status
- Educational background
- Language

Which of these barriers may prevent a more culturally diverse police department?

Definitions
- Bias
- Prejudice
- Discrimination
- How do they differ?

How does cultural diversity relate to community oriented policing?
- Encounters with minority groups as victims, witnesses, complainants, suspects, offenders
- Communication and cultural barriers
- Training to increase familiarity with citizens and their cultures
- Working with the community to solve problems

Where do cultural diversity and police use of force intersect? Do some people think there is a correlation? Possible reasons:
- Lack of connection with citizens
- Prejudice tolerated by the department
- Failure to follow prescribed procedures in a given situation
- Lack of exemplary behavior, publicized examples of bad policing

“The police are the public and the public are the police.” Sir Robert Peel, “Father” of the London Metropolitan Police, 1829
- What did he mean by this statement?
- Is it still true?

In a democratic society, consent of the governed is the fundamental political principle and civilian oversight of the police is a necessary part.
- What does this mean for a modern police agency?
- Police personnel should be representative of the community served: dept. workforce diversity (recruitment, training, policies)
Appendix J

Police Ethics

2 hours

1. Group membership and ethical judgment
2. Development of individual judgment
3. Institutional and professional standards and principles & blue curtain of secrecy phenomenon
4. Case Studies
   o Discriminatory enforcement
   o Abuse of authority
   o Corruption
   o Personal behavior
5. Perjury