

SOCIAL JUSTICE TRAINING IN THE 21ST CENTURY: WHAT IS MISSING FROM
MICHIGAN COMMISSION ON LAW ENFORCEMENT STANDARDS POLICE IMPLICIT
BIAS TRAINING?

by

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ABSTRACT

The increased public outcry has brought public attention to the killings and excessive force used by police officers in the United States on unarmed African American males and criticism of the lack of police implicit bias training within the police services and the criminal justice system. The police bias involves the policing of immigrants, homelessness, Muslims, the LBGTQ community, and the non-English speaking Americans. The Michigan Commission on Law Enforcement Standards (MCOLES) is the governing agent in Michigan for licensing and training of police cadets and police officers. This qualitative study is a content analysis of the MCOLES Cultural Awareness and Diversity Curriculum to see how the MCOLES standards correspond to scientific evidence on reducing implicit bias behavior in officers. The findings suggest that the MCOLES curriculum does not meet the scientific standards on implicit bias training. The training will require significant enhancements that will include America's bias police history, police biases processes, sensitivity training, strategies to promote long term reduction of bias police behavior, and assessment to evaluate police racial attitudes.

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CHAPTER 1

INTRODUCTION

The advancement of technology and social media allows people to capture racist or biased behavior as it occurs between "police and society" or "society against society." Implicit bias is a human trait resulting in our tendency and need to classify individuals and process information quickly. It involves both stereotypes, which categorize people by age, gender, race, and other criteria related to members of a particular group, and implicit attitudes that are shaped by personal experiences and cultural exposure (U.S. Department of Justice 2018, pp. 1-3). America has a history of racist ideology, Jim Crow, Black Codes, Civil Rights of 1964, and the adverse treatment of African Americans, illegal immigrants, the LGBTQ community, and other cultures. These ideologies have created an environment of implicit and explicit bias behavior within the police culture and society. (Alexander 2012, Anderson, 2016). Police implicit bias training is crucial so that the police officers can make fair and unbiased judgments when a persons' race, culture, or sexuality is the only complaint. One of the many racial incidents occurred at a Philadelphia Starbucks in 2018, which involved two African American males who were handcuffed and arrested by Philadelphia city police officers for sitting in a Starbucks without purchasing coffee. The arrest of Rashon Nelson and Donte Robinson went viral on Twitter, with over 11 million views to date (Johnson, 2018). The incident led to a public apology by the founder of Starbucks and racial-bias training for over 175,000 of Starbuck's employees (Orso, 2019). The event led to a public outcry for more implicit bias police training: "*Why put implicit bias training into a box that says, 'break in case of an emergency when it is just a matter of time before the next incident of racism occurs again* (Johnson, 2018. p. 1)?" Implicit and overt biases

have historically played a role in creating disparate law enforcement practices. The friction between African Americans and other cultures, and the police is a reality and must be acknowledged and addressed (Edwards, C., 2016, p. 1). This thesis addresses ways to reduce this friction by offering remedies for changing police bias and stereotypical behavior and other strategies to enhance Michigan police implicit bias training.

Implicit bias is defined as a subconscious, automatic—either positive or negative—preference, feelings, perceptions, attitudes, and stereotypes for a group that has developed as a result of prior influence and imprints on the mind (U.S. Department of Justice, 2018, p. 4). Other sources describe racial bias as *an* implicit social cognition and refer to implicit bias as attitudes or stereotypes that affect our understanding, actions, and unconscious decisions (Ohio State University, 2015, p.88). Further, implicit bias is an automatic and unconscious decision that often does not align with an individual's stated beliefs (Fostering Public Trust, 2017, pp. 88-89). These implicit bias attitudes, cognitive associations (stereotypes), affective feelings (prejudices), and beliefs give racial meanings about other racial groups. These meanings come from direct or vicarious experience, exposure from films, the internet, television shows, and other forms of media that presents and imbalance and overrepresent people of color, gender, cultures, and communities negatively (Moriarty & Carson, 2012, pp. 303-304). These implicit associations are harbored in our subconscious and cause feelings and beliefs about people, based on characteristics such as race, ethnicity, age, gender, culture, and appearance. These associations developed throughout the lifetime of an individual, beginning at an early age through exposure to direct and indirect messages. (The Ohio State University, 2015). James (2017) states that many police academies and police departments have adopted some form of implicit bias training for their officers; however, due to the lack of training guidelines, specific

training materials, and a type of measurement or assessment to determine the effectiveness of bias training, there is no proof that it works (p. 2).

Michigan Commission on Law Enforcement Standards (MCOLES) is the authority that sets the professional standards for law enforcement and criminal justice training programs, licensing, and certification of police officers and police recruits in Michigan. Implicit bias training is crucial because it is a human issue that affects everyone, especially police officers, who make quick and decisive decisions. Bias training can change cognitive beliefs, affective feelings, and biased behaviors. This qualitative case study will analyze the content of the 12-hour MCOLES Cultural Awareness and Diversity Curriculum to see if MCOLES standards correspond to scientific evidence on implicit bias policing and if the training has methods for reducing or changing police bias behavior. However, MCOLES bias training was recently updated to contain information on implicit bias and topics on how prejudices and stereotyping influence police behavior. The fact is, the changes do not include the history of America's biases, implicit biases associations, police bias processes, sensitivity training for the LGBTQ communities and other cultures, or self-regulating prejudice strategies.

Inadequate Training and Cost

Inadequate training may result in liability when failure to train could be construed as deliberate indifference to the constitutional rights of persons of whom the police come in contact, which is the foundation of the United States Supreme Court case *City of Canton v. Harris* (1989), (Marion, 1998, p. 1). The Canton case ruled that local governments can be liable for monetary damages when deliberate indifference to the need for training and failure to train officers result in constitutional violations. Moreover, the current police implicit bias training standards are not meeting education and training objectives. They are under scrutiny due to

increased police killings of unarmed minorities and public racist antics (Marion, 1998, p. 1). Furthermore, training must be adequate to meet the perceived needs of the department as well as protect the public against harm and injuries from racial discrimination and police bias behaviors (Mallery, Hassenbush, & Sears p.14). Racial discrimination and civil disorder are costly and often result in property loss, personal injury, and death. Multicultural training can reduce lawsuits and the possibility of civil unrest. Police training must eliminate biases, prejudices, and other barriers that impair the police to deal effectively with cultural differences (Corderoni, 2002, p. 16). Corderoni (2002) states that cultural diversity training helps police find new ways of dealing with the challenges and conflicts with other nationalities and cultures (p. 17). Training and education are the keys to managing diversity and recognizing cultural differences that may cause unintentional conflicts. Diversity programs cannot change attitudes, but consistent reinforcement will encourage a positive change in developing interpersonal skills—in recognizing personal feelings, biases, and behaviors (pp. 17-18). Corderoni (2002) concludes that training for the sake of training can diminish the importance of implicit bias and cultural diversity training, damage morale, and undermine leadership credibility, making training a waste of time and resources (p. 18).

Federal Recommendations for Police Implicit Bias Training

President Obama's Task Force on 21st Century Policing took notice of the race issues in policing and collaborated with the Community Oriented Policing Services (COPS) and the U.S. Department of Justice (President's Task Force on 21st Century Policing, 2015, p.1). The Task Force recommended that police officers have an understanding, tolerance, and sensitivity to African Americans, Asians, Latinos, immigrants, Muslims, and the LGBTQ communities, homeless, and the non-English speaking groups. (pp. 51-52). Moreover, police training should

also include implicit bias training, fair and impartial policing training, bias awareness training, leadership development training, and topics on America's historical trauma, procedural justice, and plans on how to build trust and legitimacy in diverse communities (p. 58). Overall, "Trust between law enforcement agencies and the people they protect and serve is essential in a democracy. It is key to the stability of our communities, the integrity of our criminal justice system, and the safe and effective delivery of policing service." (President's Task Force on 21st Century Policing, 2015, p. 5).

Midwest Michigan Implicit Bias Average Training Hours

According to CBS NEWS research, the average hours of implicit bias training are 4-8 hours with various frequencies from every year to every 2-5 years since 2005. The CBS News contacted police departments in the big cities across the Midwest to learn more about their implicit racial bias training as part of a year-long look into policing in America. The 155 police departments in three major cities in each state, based on the 2010 and 2018 census estimates, including the District of Columbia, Ferguson, and five additional cities (CBS NEWS, 2019, pp. 1-2). The study by CBS NEWS (2019) revealed from 155 Midwest police departments is that 69% have implicit bias training, 57% added implicit bias training after the Ferguson incident, 59% do not have a way of measuring the success or failure of their implicit bias program, 75% changed training practices after controversial use-of-force incidents, and 95% of the departments have mandatory implicit bias training. The MCOLES 12- hour cultural awareness and diversity training exceed the average hours of implicit bias training in Michigan.

State Standards for Police Implicit Bias Training

In 2016, Governor Snyder of Michigan ordered mandatory racial sensitivity training for law enforcement officers under the Michigan Commission on Law Enforcement Standards (MCOLES) based on the Presidential Taskforce recommendations (VanderKolk, 2016, p. 1). The Governor's directive required MCOLES to focus on evidence-based instructional models designed to improve the quality of decision-making during police-citizen encounters, addressing implicit bias, interpersonal communication and responding to mental disorder (Fostering Public Trust, 2017, p. 82). In 2017, the MCOLES Workgroup recommended continual training and education in cultural competence, procedural justice, and implicit bias to bring law enforcement and communities closer together (p. 84). Furthermore, the Workgroup requires that MCOLES instructors widen the officer's belief system (worldview) so the officers can make better decisions and provide training on fair and impartial policing or select a program that works for individual agencies (pp. 88-90). Others recommend that police implicit bias training includes lessons on improving social interaction and tactical skills for gaining compliance without physical force, along with topics on critical thinking, social intelligence, and historical trauma (U.S. Department of Justice, 2015, p. 56).

The Fair and Impartial Training Program (FIP), along with implicit bias training, are the underlying constructs of the 562 required hours in the MCOLES mandatory training objectives, including the 12 hours of Cultural Awareness and Diversity Training. (MCOLES, 2006). Implementing the Fair & Impartial (FIP) Program, marketed by Dr. Lori Fridell, a professor of criminology at the University of Florida, Dr. Fridell's evidence-based training curriculum applies the modern science of bias, instructing law enforcement personnel about implicit biases while providing essential strategies to assist them in reducing and managing personal biases. The curricula also address gender, sexual orientation, religion, and other factors regarding implicit

associations, attentional bias, confirmation biases, and outgroup biases (Fair & Impartial Policing, 2018). The Michigan State Police, Kalamazoo Department of Public Safety and other public safety agencies, Mount Pleasant Police Department, and Michigan Sheriffs, and other local police agencies in Michigan have implemented Dr. Fridell's Fair & Impartial Policing (FIP) Program (Fostering Public Trust, 2017, p. 90). However, Michigan MCOLES academies are experimenting with the FIP module in recruit training, which may become mandatory in the future (pp. 90-91).

In summary, implicit bias affects every human, including police officers. Implicit bias training is a tool that can assist officers with everyday discretionary and lethal force decisions. Police implicit bias training is vital so that a police officer can make fair and unbiased judgments when a person's race, culture, or community is the only complaint. Bias awareness training and sensitivity training are training tools that can reduce friction between the police and the community, build public trust and legitimacy, reduce implicit bias attitudes, prejudicial, stereotypical, and biased policing behavior. The research will consist of a content analysis of the MCOLES training to determine if it corresponds to the scientific evidence founded in the literature review. The topics will consist of historical trauma and police bias in America, defining implicit bias, distinguishing between biases and police bias behavior, bias education and training, and research on how to change police behavior. The research findings will explain what is missing from the current MCOLES implicit bias training and offer strategies to reduce implicit biases and break prejudice habits through implicit bias associations, procedural justice, and sensitivity training. Further, the utilization of racial attitude assessments, such as the Colorblind Attitude Scale (CoBRAS) and the Implicit Association Test (IAT) to bring awareness to personal biases and acknowledging racial attitudes

CHAPTER 2

LITERATURE REVIEW

Does MCOLES implicit bias police training correspond to scientific evidence on implicit bias and utilize evidence-based methods to reduce or change police bias behavior? The study will explore the literature on implicit bias to see if MCOLES meets the scientific evidence through the following research topics: (1) historical trauma of police bias in America, (2) What is implicit bias? (3) distinguishing biases and bias behavior in policing, (5) education and training research on implicit bias, (6) current state of police implicit bias training, (7) research on reducing implicit bias behavior, and (8) research on changing police behavior

Historical Trauma of Police Bias in America

The United States Creed states that "all men are created equal." However, this creed conflicts with America's history of racist ideology, which continues to exist in America through the codification of slavery of African Americans and the treatment of illegal immigrants and other cultures and communities who live in the United States (DeGruy, 2005, p. 23). Hassett-Walker (2019) gives two historical narratives about the origins of American law enforcement from slave patrols and Jim Crow laws (p. 1). The first narrative explains that policing in the southern slave-holding states before the Civil War had roots in slave patrol. Slave patrols were squadrons made up of white volunteers who were empowered to use vigilante tactics to enforce slavery-related laws and to punish those who violated plantation rules, and this included forcefully entering homes of those sheltering people who escaped bondage (p. 2). The slave patrol dissolved after the Civil War, and racist policies gave rise to Jim Crow laws, allowing for police to enforce the social norms and laws through brutality (pp. 2-3). Hassett- Walker (2019) believes that the

persistence of bias policing will continue unless American policing reckons with its racist roots, or it will keep repeating the mistakes of the past and hinder police from adequately protecting and serving the entire public (p. 4).

Bonilla-Silva (2018) notes that the American racial ideology of racism has shifted from explicit verbal expression of racial name-calling to colorblind racism, which avoids racial terminology but uses colorblind tactics in policing as a political tool for the maintenance of racial order (pp. 2-3). The demise of Jim Crow did not eliminate racism in America (p. 23). The level of force used by police with Blacks has always been excessive. The killing blacks are still considered "accidental" if the police think they were armed, when in fact, 75 percent of the cases they were unarmed (p. 36). The killings of African Americans are not limited to law enforcement in the United States. Whites who live in "Stand Your Ground" and "non-Stand Your Ground" states, who kill African Americans are likely to be found justified in their killings (pp. 36-37). Bonilla-Silva (2018) notes that police who have racist attitudes, racial mentality, or stereotypes towards minorities based on subjective characteristics such as demeanor, appearances, community, and race, impact, or influences their decision to stop, harass, or arrest those individuals (p. 39-40). Moreover, in response to the "Black Lives Matter" movement, some states have enacted "Blue Lives Matter" laws, that make killing a police officer a hate crime (p. 37.)

The Civil Rights Movement made tangible progress toward racial equality and racial discrimination. However, today's political perspective framed racial issues and LGBTQ issues as separate when these movements of sociopolitical issues are intertwined (Ecklouse and Saxen, 2017, p. 33). However, in the 21st Century, the lesbian, gay, bisexual, transgender, queer, and questioning (LGBTQ) community remains vulnerable and subjected to violence and

discrimination by law enforcement, especially transgender people of color (p. 32-33). Israel et al. (2014) noted that research has consistently documented barriers experienced by the LGBTQ community when reporting crimes, discrimination from law enforcement, community mistrust of law enforcement, and failure of law enforcement to take the reported crime seriously (p. 57). The LGBTQ community in the United States has experienced criminalization and bias by the police. Particularly, LGBTQ youths, minorities, transgender people, and gender-nonconforming members whose expressions do not match masculine or feminine gender norms are subjected to mistreatment by law enforcement (Mallory, Hasenbush & Sears, 2015, pp.1-2). Mallory et al. (2015) reported that there are over 9.5 million LGBTQ members in the United States, who are a part of every local and state community, who are racially and ethnically diverse and show substantially socio-economically diversity (p. 4). However, harassment of LGBTQ communities by law enforcement continues to be widespread today, which includes illegal stops, illegal searches, and arrests, excessive force, name-calling, and gender-identity discrimination (pp. 6-13). The cost of the continued misuse of the criminal justice system is more than the United States can bear, morally, politically, and financially. It is time to rethink America (Anderson, 2016, p. 176). It is also time to rethink police training.

What is Implicit Bias?

In policing, bias and cultural competency are often used interchangeably and cause conflicts in the police-community relationships. While bias and cultural competency may both be present in a given situation, the strategies in addressing them may differ significantly (U.S. Department of Justice, 2018, p. 1). However, implicit bias is different from cultural competency (p. 1). Implicit bias is a human trait resulting from our tendency and the need to classify individuals as we strive to process information and make sense of the world quickly. These

processes occur below the level of consciousness and classify individuals according to "mental maps" developed from life experiences to aid in processing. The automatic processing occurs with well-practiced tasks using very few mental resources and little conscious thought and responds according to how we have been trained to react. Stereotypes use the same mental maps to categorized people by age, gender, race, or other criteria that can be a negative or positive attitude towards a particular group. Moreover, implicit bias involves both stereotypes and implicit attitudes that are shaped by personal experiences and cultural exposure (pp. 1-2).

Cultural competency is the ability to work effectively with individuals from a variety of backgrounds, including people from different racial, ethnic, cultural, religious, and socioeconomic backgrounds, individuals with disabilities, and other groups. Cultural competency is an understanding of other cultures and valuing differences and having an awareness of other's worldviews (U.S. Department of Justice, 2018, p. 3). However, both cultural competency and implicit bias have limited understanding due to a lack of worldviews, beliefs, social experiences, and relationships outside of one's culture. They require positive exposures to expand worldviews to change the negative mental maps and implicit attitudes towards cultures and race. Cultural competence is the ability to identify and challenge one's cultural assumptions, values, and beliefs and make a commitment to communicating with people who have different worldviews. Cultural competence is not static, but changes in response to new situations, experiences, and relationships (Make it Out Business, 2017, p.1). Implicit bias refers to the attitudes or stereotypes that affect our understanding, actions, and decisions made unconsciously. These biases are concealed and reside deep in the subconscious, hidden from social or political correctness, these feelings, and attitudes about a person's race, ethnicity, age, or appearance that

have developed over a lifetime through direct or indirect messages (Teaching Tolerance, 2019, p. 1).

As stated above, bias is a human trait resulting from our tendency and need to classify individuals as we strive to process information quickly and try to make sense of the world around us. These processes occur below the level of consciousness and occur through schemas or mental maps, developed from life experiences to aid in automatic processing (U.S. Department of Justice, 2018, p. 1). The automated processing occurs with tasks that require very few mental resources and little conscious thought (p. 1). These schemas become templates used when facing new encounters. The brain takes pieces of information associated with familiar objects, sorts it according to the schemas, and responds according to how it has been trained to react to that category (p. 2). When schemas are used to categorize people by age, gender, or other criteria, they are called stereotypes. The term is not necessarily negative; a stereotype is when the brain sorts new people into easily recognized groups. Implicit bias involves both implicit stereotypes and implicit attitudes, shaped by personal experiences and cultural exposure, which leaves a recorded imprint on the memory (p. 2). Although everyone has implicit biases, Fletcher (2014) supports the need to promote cultural competence and cultural awareness among white police who encounter diverse groups daily. They need to have the necessary cultural competency to provide them with the knowledge, understanding, and self-awareness to perform best at their jobs (pp. 30-31). Lastly, improving educational levels of public servants can potentially increase civic engagement and social trust among the minority population (p. 31). Devine, Forscher, Austin & Cox (2012) recommend counter-stereotyping to create a positive image of a stereotype in your mind to challenge the negative stereotype or image to reduce, manage, or control implicit biases (p. 1272).

When explaining implicit biases, one must also define explicit bias. Fridell (2013) defines explicit bias as individuals who are consciously aware of their prejudices and attitudes toward certain groups. Also, individuals who show an unfavorable preference expressed through overt behavior or racist comments (p. 10). Implicit bias involves repressed feelings, perceptions, attitudes, and stereotypes that have developed as a result of prior influences and imprints (p. 10). It is an automatic positive or negative preference for a group based on one's subconscious thoughts and does not require hostility or ill-feelings; it only requires knowledge of a stereotype to produce discriminatory action (p. 11). However, implicit bias can be as problematic as explicit bias because both are discriminatory behavior. The difference is that one is aware, and the other is unaware of their preference, but both behaviors are driving the decision-making (p.11).

Unconscious bias training has become the magic bullet for organizations and universities for anti-racist transformation in the face of the continued occurrence of racism (Tate, S, & Page, D., 2018, pp. 141-143). However, unconscious bias can happen without our knowledge and is influenced by our background, cultural environment, and experiences (p. 143). Tate & Page (2018) note that unconscious bias, inequality, diversity, and inclusion training denies the possibility of racist bias and erases racism and the negative force of conscious bias allowing the continuation of white dominance under the pretext of "(un)conscious bias" (p. 143). Tate & Page (2018) explain that most unconscious bias training begins from the basis of inevitable normality and that prejudice is intrinsically within us. A concern, though, with many types of neutral training, is that it denies racist discrimination and erases the possibility of racism, allowing for white dominance to continue (p. 144). Changing bias behavior requires moving beyond emotional decisions and judgments and make decisions based on facts (p. 144). Therefore,

unconscious bias training must address the 'dual attitudes' which govern our actions and behaviors which include (1) implicit attitudes, which are an automatic response without knowledge or awareness, and (2) explicit attitudes responses, where people have the motivation and opportunity to weigh the cost and benefits of various courses of action—successfully overcoming unconscious biases individuals must be free of explicit bias attitudes so that they then they can overcome their implicit attitudes (p. 145). Tate & Page (2018) note that confessions of implicit bias in the context of training should not place blame on those who cannot control their biases even when they become aware of them due to the continual exposure to a sexist and racist culture (p.151). However, training in equality, diversity, and inclusion can (re) center white dominance by removing the blame and its accompanying shame and guilt, which is part of the process of unlearning white dominance (p. 151).

Social cognition theory, as it relates to implicit bias, according to Moriarty & Carson (2012), acknowledges that overt racism has declined, but what persists are unconscious racial stereotypes that are less visible (p. 302). However, Moriarty & Carson (2012) describe implicit bias as an unconscious mind collection of memories and exposures to the environment, good or bad. Research shows humans react, interpret, and make decisions about their situations from a series of unconscious cognitive associations and disassociations based on cognitive beliefs (stereotypes) and affective feelings (prejudices) about a group (pp. 302-303). Moriarty & Carson (2012) explains how individuals develop "racial" meanings, beliefs, and feelings about members of other racial groups from direct and vicarious experiences. The shared experiences may include films, music, the internet, television shows, newspaper, or political speeches that may depict describe or report on members of different racial groups. However, the material presented is imbalanced and may overrepresent people of color and show African Americans as perpetrators

of violent crimes (Moriarty & Carson, 2012, pp. 303-304). Until recently, the challenge has been to gauge the content of a person's cognitive beliefs (stereotype) or affective feeling (prejudice) because of or willing to admit to or are unaware that we possess racial stereotypes or prejudices (p. 304). Moriarty & Carson (2012) noted that social psychologists have begun to develop indirect ways to measure racial meanings. A study at the University of Chicago conducted a series of studies testing the automatic cognitive processes through subliminal exposure and activating a subject racial schema without triggering conscious awareness (p. 304). The results concluded that participant response time was faster because they acted upon their stereotypes about blacks with guns, which resulted in making a snap judgment based on a stereotypical association between race and violence caused them to misperceive weapons when there were none (pp. 305-306).

Means & Thompson (2016) state that biases are outcomes of social construction and individual worldview—unconscious or conscious—that is *learned* and can ultimately be unlearned, or at least its influences redirected or reduced. However, discretionary use of police powers causes a higher risk that biases will play out in decisions and behaviors (p. 8). Furthermore, minimizing bias, or at least its effects, will require more than just a few days of training to change the community perception. It must involve much broader efforts than just anti-bias practices, and it must include systematic efforts to improve the quality of officer-citizen contact (p. 8). Paluch & Green (2009) assessed 985 published and unpublished literature on prejudice intervention using the search words "prejudice, stereotype, discrimination, bias, racism, cultural competency/sensitivity, multicultural...." (p. 340). To determine which interventions reduced prejudices and which methodological assessments provided recommendations for enhancing research on prejudices (pp. 340-341). The scope of the review focused on the

reduction of negative attitudes (prejudice) towards one group, and the reduction of stereotyping, discrimination, intolerance, and negative emotions towards another group to reduce prejudice and reinforce some intervention (p. 341). Paluch & Green's (2009) finding shows that: The entire genre of prejudice- reduction interventions, including diversity training, educational programs, and sensitivity training in law enforcement professions, were never evaluated with experimental methods; (2) nonexperimental field research has yielded information about prejudice-reduction programs but cannot answer the questions of what works to reduce prejudice in real-world settings; (3) laboratory experiments test a wide range of prejudice reduction theories and mechanism with precision, and research should remain skeptical of recommendations until supported by the research of the same vigor outside of the laboratory; (4) laboratory research and field research examines many prejudice-reduction theories but receives very little attention from the field, and (5) field experimentation remains promising for prejudice reduction avenues but is an underutilized approach (p. 360). Paluch & Green recommend more field experimentation on social psychology's principal theories of prejudice (p. 357).

Implicit bias is an unobservable structure in the mind of an individual that unconsciously drives behavior and requires measures that index the strength and nature of implicit bias (DeHouwer, 2019, p. 835). The researcher notes that implicit bias is a latent mental construct and as a behavioral phenomenon (pp. 835-836). DeHouwer (2019) defines implicit bias as a *latent mental construct* or a mental structure that is a stable entity that is difficult to change and control (p. 836). The Implicit Association Test (IAT) measures predictive behaviors that are driven by implicit bias. The IAT may reflect multiple mental constructs and processes in measuring outcomes that will reflect the differences in one mental construct and make it challenging to measure how implicit bias influences behavior (p. 836). DeHouwer (2019)

describes implicit bias as a *behavioral phenomenon* as something that people do rather than something that people possess. More specifically, implicit bias defines implicit group behavior that is influenced implicitly by cues that function as an indicator of the social group to which others belong. For instance, saying that a person is racially biased means the race of that person influences them (p. 836). Implicit bias as a latent mental construct perspective, people are more willing to entertain the possibility that they have implicitly biased behavior without requiring a specific theory for why they might be biased or violating a norm (p. 836). Implicit bias behavior is more malleable than implicit bias as a hidden mental construct, and therefore it heightens the hope for remedies for implicit bias (pp. 836-837). However, the IAT score measures hidden mental construct biases and can describe how behavioral response time influences race-related cues unintentionally (p. 838). DeHouwer (2019) concluded that the cognitive perspective on implicit bias as a behavioral perspective shifts the focus from the mental level to the behavior level. Implying that implicit bias in society is a behavior problem and believes it is about changing what people do and not the mental causes of biased behavior (p. 838).

The discriminatory behavior does not mean that the individual is racist; however, perceptions shaped by their experiences can potentially result in biased thoughts or actions (Mayfield, B., 2018, p. 1). Addressing implicit racial bias at all levels of the criminal justice system is challenging but an essential undertaking. Racial bias in policing occurs at the individual level and the organizational, institutional, and social levels. Racial biases and prejudices start in individual officers should be identified and dealt with through supervisory and disciplinary processes rather than education and training (Fridell, Lunney, Kubu, Scott, & Laing, 2001, pp. 85-96). Organizational pressures contribute to racial bias or the perception of bias in policing concerning enforcement quotas by concluding that more stops and searches will lead to

more arrest if they stop minorities (p. 87). Finally, social and institutional pressures can lead to bias in policing when officers have to consider the cost of being right about race-based suspicion (not stopping a suspicious person who have committed a crime) or the cost of taking action and being wrong (stopping and frisking a suspicious person who turns out to be innocent) (pp.87-88). Fridell et al. (2001) discussed steps to reduce misunderstanding, conflict, and complaints due to perceived racial bias and recommend improving officer's abilities to articulate reasonable suspicion and probable cause to the prosecutors, defense, and judges (p. 94). Fridell et al. (2001) recommend developing an officer's skills to handle conflict in dealing with people and suspects to minimize misunderstandings, hostility, and violence. Police should provide adequate information for the stop or action and apologize for any inconvenience if they caused embarrassment to the citizen (pp. 94-95). Also, training should emphasize the benefit of an apology and demonstrate how police strategies can be racially biased (p. 95).

Distinguishing Biases and Bias Behavior in Policing

A growing number of studies show a link between hidden bias and actual behavior; hidden biases can reveal themselves in action, especially when a person is under stress, distracted, relaxed, or competing. In the case of police bias, it may affect split-second, life-or-death decisions (Teaching Tolerance, 2019, p. 1). According to Teaching Tolerance (2019), hidden bias tests measure unconscious or automatic biases. The willingness to examine personal biases is an essential step in understanding the roots of stereotypes and prejudices in our society (p. 1). The Implicit Association Test (IAT) can tap into those hidden or automated stereotypes and prejudices that unconsciously control the ability to distinguish between a friend from a foe that helped early humans survive. These automated responses are the foundation for stereotypes, bias, and discrimination (pp. 1-3).

The knowledge of the many different biases may or may not be known to the officer. We would like to believe that when a person has a conscious commitment to change, the very act of discovering one's hidden bias can propel one to act to correct it. It may not be possible to avoid the automatic stereotype or prejudice attitudes, but it is certainly possible to consciously rectify it (Teaching Tolerance, 2019, p.1). The most common type of conscious bias is stereotyping, prejudice, and discrimination. First, *stereotyping* is as an exaggerated belief, image, or distorted truth about a person or group, based on images in mass media, or reputations passed on by parents, peers, and other members of society. Stereotypes can be positive or negative (Teaching Tolerance, 2019, p. 1). Second, prejudice, which is an opinion, prejudgment, or attitude about a group or its members. It is a negative attitude due to ignorance, fear, or hatred aimed at outgroups (p.1). Third, *discrimination* is a behavior that treats people unequally because of group membership. Discriminatory actions range from slight annoyance to hate crimes and usually begin with negative stereotypes and prejudices (pp. 1-2). Teaching Tolerance (2019) notes that people who are aware of their hidden biases towards a particular group can monitor and attempt to amend hidden attitudes before they become expressed through body language or bias behavior (p. 5).

Other research states that unconscious bias includes racial blindsight. Racial blindsight metaphorically draws on the two elements that define blindsight. First, "*seeing without knowing*," which is a phenomenon that describes how people with healthy vision may deny seeing certain events but can describe what happened. When this occurs with blindsight, it suggests "that sensory information which does not make it to consciousness may influence behavior (p. 2)." Second, that racial blindsight can be the cause of physical trauma or psychological trauma, and continue to cloud our senses long after incidents have occurred and

may contribute to how we see and hear racial injustices (Taslitz, 2007, pp. 3-4). Race is about skin color, not social status or power, and racism is a personal attitude of aberrant individuals, not an institutional or political problem (p. 6). Hence, race is associated with biology, whereas ethnicity is a term associated with the culture of people in each geographic region. Society divides humans into various races based on their skin color. However, this is not always accurate, and genetic studies show that skin color can change as a result of environmental influences over generations (Live Science Staff, 2012). Taslitz (2007) notes that many Americans abhor conscious racism or its legal sanctions and may even recognize racial biases at work even when they occur unconsciously or as a result of institutional processes (p. 6). However, biased policing occurs when an officer is faced with making judgments in a setting and fails to see such bias at work within their hearts, which means they are selectively blind. Police implicit bias education and training should include situational racism, self-fulfilling stereotype, and failure of imagination to explain bias policing behaviors. (1) *Situational racism* involves racially biased behavior in ambiguous situations as a justification of choice based on reasons other than bias. (2) *Self-fulfilling stereotypes* are habits of thoughts based on preconceptions and patterns perceive without being aware that such stereotypes are at work. (3) *Failure of imagination* describes a lack of empathy and the inability to stand in the shoes of another. (p. 7). The role of the subconscious that helps perpetuate racial bias and its temporal tactics used to achieve such blindness seeks the protection of society against the ravages of colorblindness and racial blindsight (Taslitz, 2007, p. 17).

Bonilla-Silva (2018) describes colorblindness as a covert form of racial discourse and practices to describe colorblind racism. They are abstract liberalism, naturalization, and cultural racism, and the minimization of racism (p. 54). These frames rationalized racially unfair

situations: (1) abstract liberalism (equal opportunity) uses ideas associated with political liberalism explains that the use of force is acceptable to achieve social policies and economic liberalism (choice) is an abstract manner to explain racial matters. The language of liberalism, for race-related issues, allows for whites to appear "reasonable and moral," while opposing all practical approaches to deal with racial inequality (p. 56). (2) Naturalization is a frame that allows whites to explain away racial phenomena by suggesting they are natural occurrences. Claiming that segregation is natural because people gravitate toward likeness and reinforce the myth of nonracialism, an ideology that rejects racism (p. 56). (3) Cultural racism is a frame that relies on culturally-based arguments such as "Mexicans do not put emphasis on education" or "blacks have too many babies" to explain the standing of minorities in society (p. 56). Furthermore, the minimization of racism is a frame that suggests that discrimination is no longer a central factor affecting minorities. This frame allows whites to accept the facts of racially motivated murders (p. 57). Bonilla-Silva (2018) notes the pliability of the colorblind framework because there are no absolutes and leaves room for acceptance and allows for whites to tiptoe around racial challenges because the elements of colorblindness provide the necessary tools to get in and out of most discussions (p. 76).

Colorblind racism is another form of racism that shapes our vision of the world that can lead to discrimination and can lead to more racial inequality (Chang, 2019, p. 3). Edwards (2017) notes that within multicultural psychology and multicultural education, that there are extensive writings on ideas of ignoring prejudices so that the cultural impact on experiences (prejudice, discrimination, and oppression) will go away. Colorblind racial and ethnic attitudes are directly related to microaggressions and systemic racism and contribute to the lack of trust between those of different backgrounds and are obstacles to addressing existing prejudice and discrimination

from others (pp. 12-13). Edwards (2017) believes that when we embrace our differences and accept other's differences, we can move towards true acceptance of each other and fully understand and value diversity (p. 15).

The historically strained state of race relations and policing in America has been enhanced in recent years by the media attention and the public protest regarding the killing of unarmed minority men and boys (Spencer, K., Charbonneau, A., & Glaser, J., 2016, p. 50). Spencer et al. (2016) explain that implicit biases represent a share of biased policing in America today. However, if biased policing is conscious and intentional, there are two implications. First, consideration is that implicit bias will help explain the problem. Second, policymakers should seek interventions that will address both implicit and explicit sources of biases (p. 51). Racial prejudice is the likely culprit to implicit bias, which operates outside of conscious awareness and control and influences behaviors. However, it is not the cause of biased policing, but through a set of judgments processes (p. 51).

These judgment processes influence police behavior through several different mechanisms. The first mechanism is through *misattribution*, predicting a person's behavior using inferences from previous exposure or memories about what may have caused the behavior or incident (Spencer et al., 2016, p. 51). The second mechanism is *disambiguation*, which is the influence of judgment and behavior when a situation is ambiguous. Individuals rely more on prejudice and stereotypes when attempting to resolve uncertain circumstances, although this may be a result of unconscious beliefs (p. 52). The final mechanism is *cognitive load/depletion*, which describes implicit bias behavior that can occur when cognitive resources become depleted or are in high demand to decide whether to use force. When cognitive sources are limited, humans use mental shortcuts like stereotypes to process target information and exhibit implicit racial stereotyping by

identifying weapons faster after being exposed to pictures of Black faces in situations like the First-Person Shooter Task (p. 52). The first-person shooter task is a computer program that simulates a police officer's dilemma of whether to shoot or do not shoot a target that may present lethal danger (Correll, Park, Judd, Wittenbrink, 2002). The fourth type of mechanism referred to as *automatic activation* through bias association, where a person consciously or intentionally invoked stereotypical behavior. For example, when we think about encountering someone from a group, that group comes to mind automatically, just like seeing a friend, their name comes to mind. These are automatic responses (p. 53). The fifth type is *causal pathways*, which explain how implicit bias behavior can influence a person's experience of the world and influence a person's biases. For example, "Hot Spot" policing and similar tactics may reinforce the mental association between race and crime, creating a relationship between implicit bias and implicit bias behaviors (p. 53). According to Spencer et al. (2019), police officers with healthy brains and mental processes are prone to stereotype-based judgments. Since they are often operating under conditions of uncertainty, high discretion, stress, and threat, that may cause them to make misattributions in dealing with citizens (p. 59).

Education and Training Research on Implicit Bias

Although diversity training does not change personal beliefs, it may, however, increase personal awareness and promote acceptance, which in turn create a positive work environment and decrease legal risks (Phillip & Gully, 2014, p. 231). Diversity training promotes equality, fairness, and inclusiveness and increases employee's awareness of diversity and enhances trust communication and collaboration to help employees to work more effectively (p. 231). Phillip & Gully (2014) believes that diversity is about global competency and everyone working together, regardless of their background. However, diversity programs are successful when created from

inside the organization and not an off-the-shelf diversity program that is not relevant to the organizational structure or relevant to the job. Otherwise, employees will see the training as a waste of time (p. 231).

Training refers to a planned effort to facilitate employees learning competencies such as knowledge, skills, or behaviors that are crucial for job performance (Phillip & Gully, 2014, p. 216). A needs assessment is the first step in establishing a training and development program is to determine the gaps that exist in the present training and the requirements for future training (p. 216). The needs assessment identifies learning outcomes such as (1) *cognitive*: to increase some type of knowledge (practices), (2) *affective*: to change an attitude, relationship, appreciation (diversity and inclusion training). The final step is (3) *psychomotor*: to build a physical skill (learning a new skill by practice) (Phillip & Gully, 2014, p. 217). Training evaluations is the last step, which includes a systematic collection of information used to make decisions, improving, adapting, or continuing an instructional activity or set of activities (p. 225). The researchers recommended the *Kilpatrick Training Evaluation Model* to (1) assess reactions to the training and learning experience, (2) to assess attitude and behavior after the learning experience, (3) to assess the behavior or attitudes about the training, and (4) to assess the results how the new knowledge has on the behavior (pp. 225-226). The assessment methodology requires the use of feedback forms, pretest and post-training tests, interviews, and long and short-term observations (p. 226).

All in all, not all training occurs during formal training; we learn new things every day. Informal training is more casual and spontaneous than formal training. However, it is essential to getting underperforming employees to catch up (Phillip & Gully, 2014, p. 227). Police officers learn through everyday contact with various cultures and races on what behaviors are socially

acceptable and which ones are not. However, continual exposure to adverse social norms can affect an officer's attitude towards different cultures (p. 227).

According to Hall, Perry, and Hall (2016), police officers may endorse stereotypic associations of implicit and explicit biases and may not be cognizant of their behaviors and attitudes (pp. 176-177). Hall et al. (2016) offer three recommendations to address racial bias for law enforcement. The first recommendation is for police departments to diversify both in values and demographics to promote positive intergroup attitudes and weaken the "us vs. them" discrepancy (p.182). The second recommendation is to address shooter bias during weapon training as a diagnostic cue to determining a threat and recognizing shooter bias. Additionally, officers should have rotating assignments that require interaction with a broader range of different cultures to undermine cultural stereotype linking and to reduce the criminality of one culture or community (p. 182). The final recommendation to combat explicit and implicit racial bias is continual and mandatory diversity training for law enforcement. The training should assess cognitive learning outcomes, self-awareness, skill development in resolving conflicts, and strategies such as counter- stereotypical imaging, increase intergroup contact, individuation, perspective-taking, and stereotype replacement (pp. 182-183).

Fridell et al. (2001) warns that education and training alone will not cure the ills of police racial bias. That police executive should be clear about the objectives of various education and training programs presented to the police. The police community understands which programs can realistically alter individuals' beliefs and biases (Fridell, L., Lunney, R., Kubu, B., Scott, M., & Laing, C., 2001, pp. 79-80). Education defined by Fridell et al., (2001) is the process of learning cognitively, whereas training describes the process of developing skills through repetition and can be affective and physical (p. 79). Fridell et al. recommend racial- bias

education and training programs to explore the reasons racial bias exists at the institutional, organizational, and social levels and address other forms of racial bias (explicit and implicit) and racial attitudes that are still present in society. Training should also address policing tactics used in the specialized enforcement units that emphasize stopping, searching, and arresting minorities (pp. 86-87). Training should address bias in police decisions in the enforcement of relevant laws and policies by educating officers legal statutes and case laws relating to search and seizures, custodial interrogations..., departmental policies governing police discretion, departmental policies governing "pretext stops" and department policies that govern drug offenses, domestic violence, and mental illnesses (p. 92). Finally, the third recommendation is that the police review operational strategies that can contribute to racially bias policing and perception (p. 94).

James (2017) states that many police academies and police departments have adopted some form of implicit bias training for their officers; however, due to the lack of training guidelines, specific training materials, and a type of measurement or assessment to determine the effectiveness of bias training, there is no proof that it works (p. 2). Lai, Hoffman, Nosek (2013) note that to change implicit prejudice requires targeting the behavior, not the thoughts (p. 323). Additionally, Lai et al. (2013) state that it is crucial for implicit bias training to address colorblind racial beliefs when designing diversity training courses for recruits and to incorporate topics related to racial privilege, institutional discrimination, and blatant racial issues and training should dispel myths about race, gender, and culture, address racial attitudes, challenging the dominant ideology, recognizing racist attitudes and biases (p. 323-324).

Schlosser's (2013) study investigated the attitudes and beliefs of race and racism (a particular attitude, belief, or superior treatment of another racial or ethnic group) of a Midwest Police Academy. The academy was 480 hours and lasted 12- weeks, with 33 recruits from

around the state. The class consisted of 77% white males who received pretesting and post-testing using the CoBRAS assessment to focus on the colorblind racial ideology that propagates in police practices (pp. 216-218). Colorblind racial ideology is a way of overlooking racism, and discriminatory practices of the dominant culture and Colorblind talk is a neutral talk that eliminated racist terminology as a way to accept diversity without challenging the dominant culture. Colorblind talk distorts the American race problem and provides a cover for the operation of racial power and overt acts of prejudice to suppress education and anti-discrimination laws (p. 217). The Color-Blind Racial Attitude Scale (CoBRAS) measured the Midwest recruit's racial attitudes towards racial privilege, institutional discrimination, and other racial issues (p. 221). The results of the CoBRAS assessment study indicated that the 12 weeks of training did not change the racist biases, racism, and beliefs held by recruits (Schlosser, M., 2013, p. 222). However, the recruits learned how to properly implement the use of force when arresting an ethnic minority citizen and did not understand the concept of racial privilege and showed an unawareness of racial privilege, unawareness of institutional discrimination, and unawareness of blatant racial issues (p. 222). Schlosser (2013) suggested the importance of preparing recruits to police in racial and diverse communities and recommends eight positive changes that must occur to bring about change in policing racially and ethnically diverse communities relating to implicit bias training. The first recommendation is that those within policing must first realize their racist attitudes and recognize racism within itself is a normal facet of life, and not unusual in the police practice. The second recommendation is to set aside *status-quo training* methods in racial and ethnic diversity courses and take a proactive approach to challenge the dominant ideology. Third, police training must incorporate strategies that will increase the recruit's understanding and recognition of subtle varieties of racism. Fourth, it is

vital to initiate and collaborate efforts between the community members and law enforcement to eliminate racism and empower subordinated racial and ethnic minorities. The fifth recommendation requires changing the curriculum at the academy, and the sixth recommendation for racial awareness education to continue throughout the profession and provide training for field training officers and in-service training for veterans officers (p. 223).

Zimny (2015) defines colorblindness as a form of racism that views race as an invisible characteristic that refuses to notice racial group membership for fear of appearing prejudice. Moreover, viewing race as a taboo topic and referring to racial designators as an impolite and colorblind ideology as a belief that race should not and does not matter (p. 91). Zimny (2015) notes that one of the most significant issues in the United States, in the twenty-first Century, are race relations and colorblind racial ideology. These racial attitudes reveal themselves in the recruits who enter the academy with a high level of racial colorblindness ideology and leave academic training with the same attitude (p. 91). The researcher recommends training should address colorblind issues of racism and suggest that training be interactive and dynamic to get the learners involved and teach self-awareness and cultural awareness and encourage behavioral change and not only attitude adjustment (pp. 94-95). Colorblind racism takes away a person's identity and voice and marginalizes inequalities in certain cultures and communities. Police cultural diversity training must educate officers on 'stealing a person identity' and enable them to recognize and acknowledge a person's uniqueness and bring this awareness to different cultures (pp. 94-95). Zimny (2015) evaluated 37 participants with the Colorblind Racial Attitude Scale (CoBRAS) questionnaire to test the racial attitudes of students from the Midwest Police Academy. These students attended between July 10, 2011, to September 28, 2011, and was the first tested by Schlosser in 2011 & 2013 to determine if academic training changes an officer's

understanding of race and racism (p. 100). Zimny's (2015) results showed that the student's attitudes related to racial privilege, institutional racism, or blatant racism revealed that the students were less tolerant of overt racism but still ignorant of the less overt forms it takes (pp. 96-100). Zimny (2015) suggests enhancing the cultural diversity training to address racial privilege, institutional racism, and blatant racial issues and provide frequent training to address these issues (p. 100).

Sensitivity Training

Israel et al. (2014) recommend mandatory LGBTQ sensitivity training and education for law enforcement. The purpose of law enforcement is to serve all citizens effectively and fairly (p. 57). Israel et al. (2014) described cultural awareness and diversity training as a proactive and acquired skill to prevent community dissatisfaction and unrest and to increase the officer's understanding of cultural issues. (p. 58). Mallory et al. (2015) recommend that sensitivity and cultural diversity training can reduce police discrimination and harassment of community members based on sexual orientation, gender identity, race, and culture. Such training should be a standard part of all police academy education and continuing education for all police officers. (Mallory, et al., 2015, p.14). LGBTQ training should be specific in addressing sexual orientation and gender identity, to improve LGBTQ relations with the police organizations and improve the work environment for both the LGBTQ and the non-LGBTQ police officers alike (p.14). Israel. Harkness, Avellar, Bettergarcia & Goodman (2016) explained that law enforcement uses a variety of tactics to perform their job duties and receive specialized training to work with ethnocultural minorities. However, few have received training to work with the lesbian, gay, bisexual, transgender, and queer (LGBTQ) citizens and fail to establish a clear articulation of LGBTQ-affirming police tactics (p. 173). For optimal benefits for law enforcement personnel,

one must first identify LGBTQ affirming tactics and then incorporate them into police training (p.174). Tactics define behaviors or approaches law enforcement can use to perform their work effectively, which include being professional, taking the situation seriously, maintaining respect for the victim, and attempting to help the victim (p.175). The author's findings support the use of scenario-based training, which enhances the officer's ability to use the skills on the job, and the use of trainers and colleagues to provide feedback on their use of different tactics in various situations involving LGBTQ citizens. The study also supports group-based training, which exposes the officer to a broader range of tactics other than their own and an opportunity to use their collective expertise in generating LGBTQ-affirming responses (p.179).

Current State of Police Implicit Bias Training

The *Fair and Impartial Training (FIP) Curriculum: Fair and Impartial Policing, LLC (FIP)* is the provider of implicit-bias-awareness for law enforcement in the U.S. and Canada, according to the Fair & Impartial Policing webpage. The Fair & Impartial Policing uses a science-based perspective training curriculum and applies modern science of bias to law enforcement. The curricula train officers on the effect of implicit bias and give them information and skills they need to reduce and manage their biases (Fair & Impartial Policing, 2018). The curricula not only address racial and ethnic prejudices, but biases based on other factors, such as gender, sexual orientation, religion, and socio-economic status. The curricula also address various ways of bias manifestation, including implicit associations, attentional bias, confirmation bias, and out-group bias (p. 2).

The curriculum is engaging and emphasizes the real-life application of scientific evidence on implicit bias, the professional impact of implicit bias behavior, consequences of bias behavior and decisions, and skills to reduce and manage biases (Fair & Impartial Policing, 2018, p. 3).

The FIP training consists of an eight-hour training program with 4-modules for both the patrol officers (and recruits) and first-line supervisors in a two-day Training of Trainers (TOT) program. The Train the Trainer uses the FIP curricula for certification and licensure to train with the copyrighted FIP curricula in their agencies or academies for two years from the date of certification. (pp. 4-7). Additional training offered by FIP is (A) One-day -six-hours TOT refresher course, (B) eight-hour FIP trainer refresher, (C) a three-hour booster training for patrol officers, (D) three-hour first-line supervisor Booster training, and (E) four-hour community member and civilian training (pp. 8-9). The curriculum funding, as well as the curriculum direction, was provided by a COPS contract to the Lori Fridell company, Fair and Impartial Policing, LLC. Implicit bias training has emerged as a popular strategy for teaching people to understand and respond to present histories of racism in the United States. In particular, implicit bias training for police departments is offered as a pedagogical intervention to reduce racist actions by officers (Jackson, 2018, p. 46). Implicit bias research recommends that police training address the officer's belief systems developed through work experiences and life encounters and the use of proactive controls to control bias expressions, and the utilization of real-world experiences along with classroom training to reduce explicit and implicit bias behavior.

Research on Reducing Implicit Bias Behavior

Training must address an officer's belief systems formed through work experiences, socialization, and life encounters. These beliefs may lead officers off-course by unconsciously associating crime with a particular ethnic group (Fostering Public Trust, p. 89). Amodio & Swencionis (2018) conducted experiments on the effects of reactive controls (stereotyping and prejudice) and proactive control (limiting the expressions of bias behavior) of implicit racial bias where race is irrelevant (p. 255). This strategy acknowledges the dual-task nature of implicit

bias. It uses proactive and reactive controls when encountering bias cues in race association. Amodio & Swencionis (2018) research aim was to develop a proactive control model to test the effectiveness of proactive and reactive controls in reducing the expressions of implicit bias where race is irrelevant (pp. 255-256). Amodio & Swencionis (2018) note that there are differences between reactive control of prejudice and proactive control of prejudice. *Reactive control of prejudice* occurs in reaction to bias in an individual that influences a bias response in their behavior. Reactive control operates on the source of bias or attitude within the individual's mind as opposed to the intended action. Although reactive control provides mechanisms for regulating bias, it is limited, given that it is engaged after the bias has emerged (p. 256). Amodio & Swencionis (2018) notes the differences between reactive control of prejudice and proactive control of prejudice.

In contrast, Amodio & Swencionis (2018) note that *proactive control of prejudice* targets an intended response rather than the source of bias, building on cognitive control, and working memory. These concepts acknowledge that biased responses always occur in a broader context where race, culture, religion, and gender expression (e.g., LGBTQ person), should be irrelevant. However, proactive control of prejudice does not target bias or stereotype association itself. However, it proactively limits the expression of biasing factors in behavior by altering the individual's expression of a social target (pp. 256-257). Reactive control is engaged in response to a racial cue or detection of bias and operates to inhibit the influence of bias on behavior. Proactive control engages the mind before any actions of implicit bias and functions to enhance focus and motivation towards intended behavior and limiting implicit bias expressed in behavior (p. 257).

The authors conclude that research on the regulation of prejudice has focused on a reaction form of control, which is engaged after a bias emerges is prone to failure. However, proactive control, engaged before the emergence of bias, is more effective in promoting goal-directed unbiased responses. The engagement in proactive control was associated with eliminating the expression of implicit prejudice, stereotyping, and weapons bias behavior. (Amodio & Swencionis, 2018, p. 272). Amodio & Swencionis (2018) explain that implicit bias is challenging to eliminate and implicit associations (prejudice and stereotyping) regarding racial and ethnic groups that are pervasive in American culture and propagated by institutions and engrained within the mind over a lifetime of exposure. The research findings showed that such interventions do not change associations but instead work by enhancing proactive control, leading to more thoughtful responses on implicit associations or the temporary activation of egalitarian mental concepts. In such cases, proactive control of prejudice engages in strategies of implicit bias intervention (p. 271). Whitfield (2019) studied implicit bias training under the framework of cultural competency and discovered that the participants were able to recognize and manage their biases and interact more effectively with members of diverse communities (p. 6). Moreover, this framework has practical value in managing assumptions during the decision-making process and expands their understanding of other cultures and their ability to manage personal biases (p. 94-95).

Reducing implicit bias and breaking prejudice habits requires real-world experiences along with classroom training. Devine et al. (2012) conducted a 12-week longitudinal study on the premise that implicit bias is a habit reduced through bias awareness strategies. The 12-week prejudice habit-breaking interventions were successful and showed dramatic results in reducing implicit racial bias and discrimination (p.1). The study introduces five strategies used by Devine

et al. (2012) to reduce implicit bias and break the prejudice habit the first strategies is *stereotype replacement* which involves replacing stereotypical response with a new nonstereotypical reaction; this strategy is effective in addressing personal stereotyping and recognizing stereotypical attitude; the second strategy is *counter-stereotypic imaging*, this method challenges stereotypical behavior and makes a positive association with a counter-stereotypic image; the third strategy, *individuation* is a process of giving individuality to a group to prevent individuals in making biased inferences about individuals based on gender, race, sexual orientation; the fourth strategy, *perspective-taking* involves an individual to take a first-person perspective as a member of a stereotyped group, to emphasize and understand the implication of stereotypes; the final strategy is to *increase opportunities for contact*, which is a central tenet to alter the cognitive processes and support individuation and counterstereotypical imaging by providing opportunities for individuals to learn about different individuals from different races, cultures, and communities who do not conform to the typical stereotypes to help tear down common stereotypical responses (pp.7-8) The study is an essential step towards empowering people to break prejudice and discriminating habits in a nation founded on the principals of equality (p. 14). These evidence-based techniques are the most effective strategies for short and long-term reduction of implicit bias (Gilbert & Ray, 2015; U.S. Department of Justice, 2018, pp. 7-8). When dealing with prejudice, most people consciously hold negative intergroup attitudes that regulate their responses and attempt to hide their prejudices (implicit biases) because of normative pressures to appear impartial.

Turner, Brown & Tajfel, (1979) examine the theory of intergroup conflict and the patterns of individual prejudice, discrimination, and stresses that lead to prejudices attitudes. The discriminatory behavior that occurs when members of an ingroup, to maintain self-esteem,

comparing groups against other groups (p. 33). Social identity defines a person by some physical, social, and mental characteristics of an individual. Examples of social identities are race/ethnicity, social class, or socioeconomic status, sexual orientation, disabilities, and region or religious beliefs (p. 40). Tajfel & Turner (1986) note that the concept of self-esteem comes from the group in which a person belongs. However, their identity can be associated with multiple ingroups. Outgroups are the groups that the individual does not identify. When an individual does not identify with the outgroup, they develop an "us vs. them" mentality towards the respective outgroup (p. 7). Tajfel & Turner (1986) describe these three ingroups/outgroup mentality processes as (1) social categorization defines how we identify and categorizes people, (2) social identification is when we adopt of the identity and the self-esteem of the group we belong, (3) social comparison is when we compare our group (ingroup) against the other group (outgroup) to maintain the group's self-esteem. Prejudice and discrimination originate from creating this conflict (p. 8-10). Concluding, that when the dominant group (ingroup) perceives their superiority as legitimate, they will react in an intensely discriminatory fashion to any attempt by the subordinate (outgroup) to change the intergroup behavior (Turner, Brown & Tajfel, 1979, pp. 45-46). Turner et al. (1979) make distinctions between implicit and explicit conflicts as being instrumental in causing the group to win the competition or non-instrumental (gratuitous discrimination) against the outgroup where negative stereotypes are irrelevant to ingroup /out-group differentiation (p. 47).

Therefore, prejudice reduction researchers have become interested in intra-individual motivational and learning processes that enable individuals to self-regulate their intergroup biases (Monteith, Mark, & Ashburn-Nardo, 2010, pp. 183-184). Monteith et al. (2010) observed how the self-regulation of prejudice found how people's responses toward members of

stereotyped groups are inconsistent with their self-reported personal attitudes about those groups. The researchers also observed how negative intergroup attitudes regulated negative responses and attempted to hide prejudices because of pressures to appear impartial. Therefore, prejudice reduction researchers are interested in intra-individual motivational and learning processes that enable individuals to learn to self-regulate their intergroup biases (pp. 183-184). The study showed that people might recognize prejudice in a hypothetical setting but may go unnoticed in people's lived experiences. Even if biased responses are detected, the tendency to rationalize or justify them in laboratory settings may even be more likely in real-world settings, which are often convenient ways to explain away or ignore one's biases (p.185).

Monteith et al. (2010) determined if people were aware of prejudice-related discrepancies in their everyday lives and whether these experiences give rise to affective reactions (physical and emotional response) and control over prejudicial responses (p. 186). The participant completed a *32-Should-Would Discrepancy Questionnaire*, which measures the extent to which people reported negative responses to minorities or negative thinking about minorities (p. 187). The findings indicated that the majority of participants (92%) reported at least one discrepancy experience of behavioral thought and responses (pp. 194-195). However, Monteith et al., (2010) noted that participants who were not able to recount instances of bias that they regretted were those who were unmotivated to control their prejudices for either internal or external reasons. Importantly, many participants (64%) described their experiences as giving rise to negative self-directed affect, and a majority (73%) also described situations in which their initial discrepancy experience prompted them to attempt to control or change similar prejudiced responses (p. 195). The authors conclude that the self-regulation of prejudice is a method that, when implemented in

the context of people's lived experiences, can help reduce discriminatory responses and encourage the self-regulation of prejudices (p. 198).

The Implicit Association Test (IAT) allows researchers to vary the presence of social cues while controlling automatic cognitive bias behavior and carefully register changes in behavior. (DeHouwer, 2019, p. 837). The IAT can offer insights into implicit bias behavior by (1) relating training to real-life instances of implicit bias as a driving simulator that teaches driving in real life, (2) measuring hidden mental structures that determine real-life biased behavior, and (3) describing behavior influenced by race-related cues and defensive reactions (p. 837)—concluding that implicit bias in society is a behavior problem. It is about changing the mental causes of biased behavior (pp. 837-838). The Implicit Association Test (IAT) offers researchers, instructors, a powerful tool to demonstrate hidden constructs of implicit (automatic or unconscious) prejudices and stereotypes and explicit (controlled or conscious) responses, which can include (1) implicit discrimination and defensiveness; (2) implicit and explicit biases relating to cultural influence and social norms, as well as non-verbal behavioral responses; (3) show the malleability of inherent prejudices and the awareness of personal implicit biases and stereotype, offering steps to regulate bias responses without dismissing them as threatening information (Adam, Devos, Rivera, & Vega, 2015, pp. 204-206). Adam et al. (2014) suggest that implicit bias training, combined with the IAT method, can be a useful pedagogical tool (p. 211).

Neville, Lillu, Duran, & Browne (2000) Color-Blind Racial Attitude Scale (CoBRAS) evaluates the cognitive aspects of colorblind racial attitudes and to assess the power-evasion dimension (emphases on equal opportunities and the denial of institutional racism) of colorblind racism (p. 60). The colorblind racial theories consist of a color-evasion dimension (not seeing color) and the power-evasion dimension (emphasizing equal opportunities, thus denying

institutional racism (Neville et al., 2000, p. 59). The CoBRAS scale reexamined the theory of the Modern Racism Scale on how whites endorse racism. The four perspectives of modern racism are that (a) racism against Blacks is a thing of the past (b) Blacks are too pushy and demanding of rights, (c) this pushiness results in the use of unfair tactics, and (d) the advancement made by Blacks is underserved (p. 59). These colorblind racial attitude expressions refer to the belief that race should not and does not matter and are related to racial prejudice and racist ideologies (p. 60). Neville et al. (2000) conducted five studies with over 1100 college students to develop the structure, reliability, and validity of the 26-item (CoBRAS) tested for racial privilege, institutional discrimination, and blatant racism (pp. 61-67). The CoBRAS test was reliable and consistent across all the studies, including on the re-tests. It confirmed that racial privilege and institutional racism are factors of the power evasion (denial of racism) and the notion of color evasion (white privilege) and blatant racial issues as factors of color -evasion (belief in racial sameness) (pp. 67-68). When taken together, these findings support colorblind racial attitudes that are related to a conceptual framework in how people interpret social stimuli, including the denial of racism, racial privilege, and gender prejudice (p. 68).

Research on Changing Police Behavior

Latessa, Listwin, & Koetzle's (2014) explains that the core practices for behavioral change involve cognitive-behavioral approaches and social learning theories that target risk and needs, along with teaching new skills for long term behavior change (p. 63). Changes happen when program participants develop a therapeutic alliance with the program staff, facilitators demonstrate respect for participants, facilitators are genuine, facilitators have appropriate boundaries, facilitators are consistent, and when facilitators believe that change will occur (p.

64). Latessa et al. (2014) suggest that changing behavior first begins with first with *problem-solving*, teaching specific social skills on how to address a variety of high-risk situations. The second skill, relationship *skills* that include being warm, open, nonjudgmental, empathetic, flexible, engaging, solution-focused, and directive. The third skill, *cognitive reconstructing*, requiring staff to help participants to understand the link between their thoughts and behavior. Fourth, *skill-building* gives the participants a new way to practice new skills. Finally, the fifth skill, *motivational enhancement* practice, requires increasing intrinsic motivation (getting them to want to change) by using goal setting techniques (p. 64). Latessa et al. (2014) note that although social learning theory is considered a single theory, it is a combination of theories that work to explain how people learn behaviors. Social learning theories integrate cognitive theories and behaviorist theories to explain cognitive factors (i.e., factors that involve the thinking process), behavior factors, and environmental factors interact to influence behavior and explain how we *all* learn new behavior (p. 67). Effective behavior change requires introducing a positive stimulus into the environment to reinforce good behavior and social reinforcement, praise, acknowledgment, attention, and approval (pp. 69-70). Police implicit bias training should include cognitive-behavioral approaches, social learning theories, practical reinforce, sensitivity training, and procedural justice training for long term behavior change.

Wolfe, Mclean, Rojek, Alpert, & Smith (2019) report that there is little evidence about "what works" in policing training. However, training evaluations are becoming more common as this builds the proof needed to explore the factors that predict whether officers are receptive to implicit bias and cultural diversity training programs. Unfortunately, the evidence for the effectiveness of such training is non-existent (pp. 1-3). Wolfe et al. (2019) explored facts for officer's acceptability to training programs and how their reaction determines the impacts on

intended behavior (pp. 2-3). The researchers measure six responses to training; the first, the trainee's emotional response; Second, the trainee's declarative knowledge (correctly answers questions; third, the trainee's procedural knowledge (describe how to do something); fourth, the trainee's cognitive outcomes (declarative and verbal knowledge), fifth, the trainee's affective outcomes (attitudinal changes resulting from the training) and, sixth, the trainee's on-the-job performance of trainee's (pp. 3-4). Wolf et al. (2019) note that if officers had weak levels of motivation or receptivity, the problem might not be the training program. Still, a result of poor implementation practices, poor instructors, lack of buy-in to the agency goals may have resulted in officers, not taking the training seriously (p. 17). Otherwise, a combination of motivation and organizational effect can be a predictor of the officer's motivation to train. The research shows that a trainee's belief or disbelief in the program can determine the motivational level and how the training will impact their behavior (p. 18). Finally, the study found strong relationships between training motivation and receptivity to training. Officers with more motivation to train were more satisfied with the training and more likely to believe they gained knowledge skills and ability from the program (p. 19).

Multicultural and Procedural Justice Training

Skogan, Van Craen, & Hennessy (2015) concludes that training increases officers support for procedural justice in four areas: The first area, *neutrality*, which is equal treatment for all, following the same procedures every time. The second area, *voice* involves the officer to allow citizens to describe their situation and express their opinion about a problem (tell their side of the story). The third area is *respect*, which encompasses treating citizens with dignity, acting politely, and granting them respect. Finally, *trust*, which is evident when officers treat citizens as if they can be trusted to do the right thing, and the officers have the best interest of the people (p.

324-325). Sargeant, Antrobus & Platz's (2017) study examines the effect of police recruits cultural training programs and the relationship between procedural justice (p. 347). Sargeant et al., (2017) note that implementing positive organizational change into a police organizational culture is difficult due to the unique demands placed on police officers, such as the threats of danger, the scrutiny of the public, and the environment of loyalty. The sense of loyalty promotes the code of silence, and subsequently, the overturning of any resulting misconduct requires organizational change (p. 348). Research predicts that if police supervisors use procedural justice within the police organization, they can encourage subordinate officers to comply with organizational goals and promote organizational change (p. 348). Moreover, procedural justice is vital for encouraging rule compliance for police agencies, both externally in dealing with citizens, and internally within the policing organization. (p. 350). Sargeant et al., (2017) note that if police officers perceive that their supervisors treated them with procedural justice (fair treatment and fair decision-making processes), the police officer would learn to be procedurally fair when interacting with the others, including citizens (p. 351). The research outcomes measured the difference between *hard and soft compliance*; soft compliance involves discretionary decision-making, and hard compliance involved blindly obeying orders without consideration to question the orders (pp. 355-356). Sargeant et al., (2017) also found that recruits who participated in police procedural justice training were less likely to have hard compliance or blindly follow with their supervisor's directives. The results suggest that police training reduces the effects of supervisory procedural justice on hard compliance, therefore, reducing the code of silence in police organizations (pp. 361). Training is not the only strategy for redirecting police behavior. It also would require follow-up, reinforcement (encouragement) training, monitoring, supervision, and discipline (Skogan et al., 2015, p. 333).

Ultimately, removing the barrier of diversity in law enforcement agencies will require a change in the organizational culture of policing and the methodologies used for recruiting, which is both critical and challenging in a continually changing environment. However, police agencies across the United States have attempted to increase minority representation of police officers and in positions of leadership to be indicative of communities they serve as a way to gain community support and to show diversity within the agency. Still, despite these efforts, numerous agencies have shown a deficiency in increasing minority presence within the organization (Wilson, Wilson, & Gwinn, 2016, pp. 231-233). Wilson et al. (2016) suggest that organizational change begins with employees embracing diversity as a core value and changing employee's work behaviors, as they have a direct impact on how the agency is perceived (p. 246). The next steps require selecting employees with sufficient skills in personal interaction, conflict management, and those who understand diverse cultures, and retraining employees who lack these skills, to improve community faith and trust in the profession and to enhance legitimacy (p. 246). Transparency in the selection and the recruiting process is the most crucial step that gives police the appearance of legitimacy and trustworthiness in the process (p. 247.).

The United States police departments continue to face criticism because they lack cultural sensitivity and fail to address multicultural issues. Cultural differences contribute to negative encounters between the citizen and the police (Coon, 2016, p. 115). This criticism affects police attitude towards multicultural training, which can be problematic, the training if not useful or beneficial, or does not equip them with new knowledge and skills to prepare them to serve the different cultures in their community (Coon, 2016, pp. 116-117). Some officers may associate diversity training as an accusation of racial profiling, while others may think diversity skills are useful in communication, cultural understanding, and language. If an officer is resistant to diversity

training, it may be helpful to highlight goals that will increase an officer's knowledge of cultural differences, enhance communication skills, and improve their effectiveness during citizen encounters (p. 117). Coon (2016) recommends enhancing diversity training by incorporating the basic principles of procedural justice, which include fairness in processes, transparency in actions, opportunities for the citizen to be heard, and impartial decision-making (p. 117). When officers feel they are a part of an agency that treats them fairly, they are more likely to embrace the importance of external procedural justice when working in the community. Officers will be more receptive to multicultural training if it includes new knowledge and skills about cultures represented in their communities or learning new languages (p.123). Additionally, ongoing training should be brief, specific, contain new knowledge, self-awareness skills, history of police and minority relations, small group discussions, videos, and interactive exercises (pp.123-124). Avoid training that is too general, outdated, or perceived as condescending will be challenging and met with resistance or disinterest (p. 124).

Summary

The literature review explored implicit bias research to help determine if MCOLES Cultural and Diversity Training address the known implicit bias issues and bias policing processes and training recommendation for reducing or changing police bias behavior. The research included topics on historical trauma in America, implicit bias, bias policing behavior, changing implicit bias behavior, and cognitive-behavioral approaches for long-term behavior change in police behavior and addressing the importance of sensitivity training for all races and cultures. The research shows that implicit bias is a human issue that affects everyone, including police officers, and involves both stereotypes and implicit attitudes that are shaped by personal experience and culture exposure that leaves a recorded imprint on the memory. American history of racial strife,

colorblind ideology, racism along with police discriminatory and practices towards illegal immigrants, African Americans, the LGBTQ community, and other races and cultures have caused conflicts and deaths by police in these communities across the United States.

The social identity theory describes the negative behavior is the prejudice and stereotype against outgroups to institutional racism and sexism resulting from social identity groups defined by race and ethnicity, gender, social class/socioeconomic status, sexual orientation, disabilities, and religious beliefs. Individuals develop racial meanings, beliefs, and feelings about members of other racial groups from films, music, the internet, television shows that may depict, describe, or report on members of different racial groups in negative standing. Implicit bias can be a response done in fear that is quick and unintentional, prejudiced by a person's skin color and social cues that influence bias behavior. Bias Training and educational programs should explore motives for implicit bias behavior to reduce or alleviate personal police biases, prejudices, and stereotyping.

Police bias training should assist officers in distinguishing and defining the different biases terminology, and this will assist officers in identifying and correcting their behaviors, since many biases may not be known to the officer. The literature review noted that if people are aware of their hidden biases, they can monitor and attempt to amend hidden attitudes before expressed through bias behavior, bias language, and body language. Thus, colorblind racial and ethnic attitudes are related to microaggressions and systemic racism and are obstacles to addressing existing prejudices and discrimination of others. Enhancing police training can reduce bias-based policing attitudes and stereotype-based judgments when operating under conditions of uncertainty, high discretion, stress, and threats when dealing with citizens.

Police implicit bias training is an opportunity to rewire the unconscious mind and reduce bias in policing. Police bias education and training programs should meet specific community needs and offer a wide range of curricula to address bias in policing and the criminal justice system and require assessments and rigorous testing to determine if the officers' reaction, behavior, or perceptions changed. Furthermore, success in implicit bias training programs is dependent upon the trainer, follow-up assessments, and ongoing engagement for a long-term impact. Implicit bias research requires a more robust approach to changing implicit bias behavior, procedures to weaken bias associations, and addressing bias thoughts and its effect on behavior. Therefore, police bias training must address the formulation of officer's beliefs that occur throughout policing and address how these beliefs can lead officers off-course when officers unconsciously associate crime with an ethnic group. Research recommends real-world experiences in breaking prejudice habits and reducing implicit bias in police officers as part of the training curriculum.

Additionally, changing police behavior involves cognitive-behavioral approaches, social learning theories, along with teaching new skills for long term behavior change. These changes happen when program participants develop a therapeutic alliance with the program staff, facilitators demonstrate respect participants, facilitators are genuine, facilitators have appropriate boundaries, facilitators are consistent, and when facilitators believe a change will occur. The cognitive approaches in training must include (1) problem-solving, (2) relationship skills, (3) cognitive reconstructing, (4) skill-building, and (5) motivational enhancement. Police training programs should include cognitive, affective, and psychomotor objectives to encourage behavior change along with procedural justice training to reduce discrimination and harassment. Additionally, adequate training should be continual and utilize assessments, observation, and feedback to measure police reaction to training, police change of behavior, and police application

of the new skills. Concluding, enhancing police implicit bias training is the first step in identifying personal biases, prejudices, stereotypes, improving bias-based policing, and stereotype-based judgments that shows itself during stress and conditions of uncertainty when dealing with citizens. Research confirms that police training must have assessments, follow-up, and ongoing engagement for a long-term impact on behavior change. Most importantly, bias police training must address the officer's beliefs and offer real-world experiences and enforce behavior change to reduce discrimination and harassment.

CHAPTER 3

METHODOLOGY

The Michigan Commission on Law Enforcement Standards (MCOLES) serves the people of the state of Michigan by setting professional standards in employment, licensing, license revocation, and training police officers. MCOLES is responsible for funding law enforcement and criminal justice programs, both the public and private sectors. MCOLES set standards for the Basic Training Curriculum and Training Objectives for Michigan Police Academies, which is easily accessible on their website (MCOLES, 2006, p. 1). MCOLES's licensing requirements are two (2) years of college and the completion of a 562-hour basic police training program at one of MCOLES certified police academy. The training also includes 12-hour MCOLES Cultural Awareness and Diversity Training (p. 2).

Implicit bias training has emerged as a popular strategy for educating police officers on how to address implicit bias, racism, and discrimination during their course of work. The training is a pedagogical intervention used to reduce bias police behavior and to address the officers' beliefs formed through work experiences, socialization, and life encounters. The training may prevent officers from unconsciously associate crime with an ethnic group (Jackson, 2018, p. 46). The Michigan State Police and the Michigan Sherriff Association, along with other local Michigan Police Agencies, implemented the Fair and Impartial Training (FIP) curriculum to address racial and ethnic prejudices, biases associated with gender, sexual orientation, religion, socioeconomic status. It also addressed bias training skills to assist officers in managing personal biases and reduce police bias behavior (Fair & Impartial Policing, 2018, pp. 1-2). These biased behaviors include implicit associations, attentional bias, confirmation bias, and out-group bias (p. 2).

MCOLES plans to implement the FIP training into its police academies in the future (Fostering Public Trust, 2017, p. 90).

Methods

Content analysis is a research technique used by studying documents, pictures, audio, or videos to examine patterns in communication in a replicable and systematic manner. The analysis uses valid inferences by interpreting and coding textual materials; the qualitative data can be converted into quantitative data. The materials were selected after reviewing the 2006 *MCOLES Standards Basic Training Curriculum, located in Section II Patrol Procedure: Ethics in Policing and Interpersonal Relations-Cultural Awareness/Diversity*. The curriculum contains 16 pages that were identified as the Cultural Awareness/Diversity Training Module. The documents from MCOLES were retrieved from its website for this study. The documents were analyzed to determine how the training addressed: (a) cultural competence, (b) implicit bias, (c) sensitivity training, (d) bias police behavior, (e) strategies to reduce racism and prejudice, and (f) the use of bias assessments tools for self-regulation of prejudice.

The qualitative content analysis for the MCOLES training programs used the interpretive research framework, based on the postmodern perspectives. In essence, this perspective is set within the conditions of the world today and in multiple views of race, class, gender, and other group affiliations (Creswell & Poth, 2018, p.26). These adverse social conditions express itself in hierarchies, power, and control of individuals. They have multiple meanings of language to interpret events or circumstances that provide a pattern or a structure for people's beliefs and to give a sense to their experiences (p. 26). Implicit bias police training consists of education and training for these hierarchies of power, which provides instruction on how to interact with people of a different class, race, or gender prejudice or stereotype. Adequate bias and cultural diversity

training are essential for changing bias behavior (Fostering Public Trust, 2017, p. 91). The qualitative study analyzes the MCOLES Cultural Awareness and Diversity Curriculum to examine if MCOLES standards correspond to the scientific evidence on implicit bias policing and if it includes strategies for reducing or changing police bias behavior.

Content Analysis in Criminal Justice Research

Qualitative content analysis in criminology requires studying a variety of criminal justice topics such as newspapers discussing community policing, television newscasts cover crime or examining criminal justice textbooks, magazine articles on women and crime, documentaries on career criminals, criminal justice research on deterrence, or criminal justice theories (Criminal Justice Research, 2020, p. 6). Content analysis allows researchers to study the meanings of messages through conceptual (thematic) analysis, which involves selecting a concept to study and determine how often the concept appears within the examined material, or relational (semantic) analysis, which examines the relationship among various concepts within the text (p. 6). The advantage of content analysis is both quantitative and qualitative (objective) and does not involve interaction with research participants during data collection. Another advantage is that texts and other types of media are not affected when it is read or analyzed by the researcher. Content analysis is incredibly flexible and convenient (p. 7). The disadvantage of content analysis is that it is often time-consuming and labor-intensive. However, it provides criminologist with opportunities to study, examine, and make inferences from print and media, and explore new concepts and relationships to those concepts (p.7).

Content analysis for criminal justice research can involve the use of (1) U.S. Extremist Crime Database to study fatal attacks on the police, (2) Hollywood films involving the absence of law enforcement authorities, (3) Hip-Hop music lyrics which express the portrayal of the criminal

justice system, or (4) images in criminal justice and criminology textbooks. For example, Gruenewald, Dolley, Suttmoeller, Chermak, and Freilich (2015), used a mixed-methods of quantitative data and qualitative data consisting of 30 open-source materials and electronically stored documents on the Extremist Database to track violent and financial criminal activities of domestic extremist between January 1, 1990, and June 30, 2014 (pp. 220-221). Ferrandino (2015), used content analysis to evaluate 11 Hollywood films in the United States from 1979-1996 to survey the absence of law enforcement and social authorities. The researcher analyzed criminal justice literature from 1979, 1984, 1990, and 1996 to assess crime, discrimination, arrest, imprisonments, police staffing data, and information on dollars spent during this same period for the same study (pp. 64-67). A third example, Steinmetz & Henderson (2012), conducted a content analysis of random samples of 200 hip-hop songs from 1,507 tracks on 87 platinum-selling hip-hop albums between 2000-2010. The researcher used a random sampling procedure to study the manner and to the extent to which hip-hop artists portray the criminal justice system (pp. 161-165). Finally, Love & Park (2013) used content analysis research to analyze photographs in 23 introductory criminal justice textbooks and 22 criminology textbooks published between January 2008- May 2012 to evaluate gender distribution in the texts (p. 326).

Document Analyzed

The MCOLES Basic Training Curriculum contains 562 training hours, and due to the large volume of training content, only the Cultural Awareness/Diversity Modules were analyzed as it relates to implicit bias training. The data derives information of MCOLES Cultural Awareness/Diversity Modules II.B.3.1-II.B.3.14, which included the Patrol Procedure Module (63-hours): Patrol Operations (6), Ethics in Policing and Interpersonal Relations (29), Patrol Techniques

(14), Report Writing (8), and Juveniles (6). The study analyzed the Patrol Procedure: Ethics in Policing and Interpersonal Relations: Cultural Awareness and Diversity/ 12-hour module.

MCOLES Cultural Awareness and Diversity Training Modules Objectives

The MCOLES Cultural Awareness and Diversity Training Curriculum (II.B.3) has 14 modules with topics on cultural competence, stereotyping, prejudice, communication across cultures and within the organization, and sexual harassment laws, causes, and responsibilities. The first three modules discuss the importance of cultural awareness, demographics, and police culture. (1) *Module II.B.3.1* Describes the benefits of understanding diverse cultures that make up the officer's living and working environment as personal benefits for the officers to improve communication, demonstrate professionalism, perform duties better, and create a safer working environment. These skills also benefit the organization by reducing citizen complaints, community support, and strengthening the department— (2) *Module II. B. 3.2* explains the importance of understanding a multi-cultural society and the importance of having diversity in law enforcement workforce and for officers to develop empathy skills. (3) *Module II. B. 3.3* Describes the fundamentals of the externals and unconscious parts of culture, including customs, languages, beliefs, thought patterns, core values, shared views, and how various cultures define appropriate behavior, establish comfort zones, and manage difficult situations and stress. The module describes police officers as a member of a sub-culture within society and may characteristics that may be separate from society. These shared views include loyalty, courage, integrity, ingrained suspicion of others, and a take-charge personality. The module explains that police culture may negatively affect community relations through stereotyping, prejudice, racism, and xenophobia.

The next three modules define and describe stereotypical and prejudicial police behavior and the discriminating effects on society: (1) *Module II. B. 3.4* defines stereotypes as a mental picture held by an individual or group, with an oversimplified opinion, attitude, or belief that overlooks individuality. When this behavior is left uncontested or unchallenged, the individual may not be aware of the ongoing mental processes of stereotyping— (2) *Module II. B. 3.5* defines prejudice as an opinion or judgment based on information supplied through stereotyping. These firmly held beliefs are resistant to change, and the impact of prejudice as not inherently harmful but are hurtful through demeaning language, physical violence, infringement on civil liberties, or failure to act when required — (3) *Module II. B. 3.6* explains how prejudices can influence behavior and can lead to discrimination. This module describes the characteristics of prejudicial behavior as not intentional. However, it occurs both individually and institutionally. Prejudicial behavior occurs through discriminatory practices in policies, procedures, or practices, which creates pressure for an officer to perform in a discriminatory manner.

The importance of communicating effectively across cultures and understanding the barriers to effective communications are discussed in *Module's II. B. 3.7, 3.8, 3.9 & 3.10*. *Modules 3.7 & 3.8* explains the use of positive behaviors for improving communication across cultures by acknowledging cultural traits and values within cultures by communicating respect, by listening, by empathizing, by monitoring voice tone, by body language, and gestures. *Second Module 3.9* covers problems that officers may encounter during cultural contacts, which include: language barriers, nonverbal misinterpretation, preconceptions and stereotypes, and anxiety in interacting with an unfamiliar culture. This module describes certain behaviors that may cause problems in cross-cultural contacts. They include sarcasm, disrespectful attitude, using slang or foul language, mocking of individual differences, and unintentional statements that demonstrate a

lack of cultural awareness. A personal action plan is included in this module to assist in lessening prejudices by suggesting that the officer develop a network with people from other cultures, accept the differences in other cultures, and reassess one's prejudices/stereotypes by participating or frequenting cultural groups and festivals. Third, *Module 3.10* explains how officers are to interact with co-workers and supervisors in a non-prejudicial manner. Finally, the last four modules covered sexual harassment: (1) *Module 3.11*, Sexual harassment law inappropriate behavior, (2) *Module 3.12*, Causes of sexual harassment, (3) *Module 3.13*, Costs associated with sexual harassment, and (4) *Module 3.14*, Preventing sexual harassment.

Analytical Procedures

The MCOLES modules were analyzed and coded and categorized on eight topics based on the implicit bias literature review (1) Distinguishing Biases, (DB), History of Biases (HB), Cultural Diversity (CD), Sensitivity Training (ST), Bias Policing (BP), Self-Regulating Prejudice (SR), Reducing Racism Strategies (RRS), and Bias Assessment Tools (AT). The analytical process was designed and structured to answer the research questions: Does MCOLES standards correspond to scientific evidence on implicit bias policing, and does the training include strategies for reducing or changing police bias behavior?

The research showed a link between hidden biases and bias behavior. It recommended implicit bias training as an educational tool used to define biases that may not be known to the officer, and to help the officer to manage their bias behavior (Teaching Tolerance, 2019, p.1). The literature describes America's colorblind history of implicit bias, discrimination, prejudicial, and stereotypical behavior and how these behaviors are still prevalent today in law enforcement and society. Implicit bias training and must address police bias behavior, judgment processes, and bias associations (Spencer et al., 2015, pp. 51-53). Training should include real-world

experiences and address strategies for the self-regulation of prejudice and racism and include assessments to measure racial attitudes, training viability (Adam et al. 2014; DeHouwer, 2019; Devine et al. 2012; James, 2018).

The five approaches used for this qualitative content analysis were: (1) managing and organizing the data, (2) reading and memoing new ideas from the data, (3) describing and classifying codes into themes, (4) developing and assessing interpretations of the data, and (5) representing and visualizing the data (Creswell & Poth, 2018, pp. 183-186). The first step in this qualitative content analysis research was to locate, manage, and organize the data, which includes preparing the files, ensuring the secure storage of the documents, and selecting a mode of analysis (Creswell & Poth, 2018, pp. 185-186). The researcher placed the 508 pages of the MCOLES Basic Training Curriculum and Training Objective MCOLES website and saved it to secure file storage, separating the 16 pages of the Cultural Awareness/ Diversity Module for the case study and analysis.

Reading and memoing ideas are the second step in the qualitative analysis process (Creswell & Poth, 2018, p. 187). This step requires the researcher to read, reflect, and explore strategies of the data as a whole before coding (p. 188). The MCOLES Cultural and Awareness Training modules were reviewed several times in its entirety to get a sense of the content of the training. Each of the 14 modules was read several times for conceptual analysis and highlighting words or phrases and following the same procedure with the implicit bias research. The next step involved note-taking to compared concepts from the literature review to each module. Now the documents were ready for coding.

The third step in the qualitative content analysis involved describing and classifying codes into themes or categories to provide interpretation from the perspective of the literature

(Creswell & Poth, 2018, p. 189). Coding involved aggregating the text into small categories and then assigning a label to the codes (p. 190). The categories for the coding were found in the implicit bias research and were used as the foundation to analyze the MCOLES Culture Awareness and Diversity Training module. The categories that were coded for brevity and defined in the literature:

- **Distinguishing Biases (DB):** Defining implicit bias; explicit bias, stereotype, prejudice, discrimination, racial bias, colorblind, racial blindsight (*DeHouwer, 2019; Edwards, 2017; Fair and Impartial Policing, 2018; Moriarty & Carson, 2012; Teaching Tolerance, 2019; The Ohio State University, 2015; U.S. Department of Justice, 2018*)
- **History of Biases (HB)-** Understanding American history of racial conflict: Jim Crow Laws, Black Codes, and Civil Rights Laws, racial privilege, and systemic and institutional discrimination. (*DeHouwer, 2019; Edwards, 2017; Fair and Impartial Policing, 2018; Fridell et al., 2001; Spencer et al., 2016; Taslitz, 2007*)
- **Cultural Diversity (CD)-** Understanding behaviors and work effectively with individuals with various backgrounds: Racial, ethnics, cultural, religion, socioeconomic backgrounds, disabilities, and other groups. (*Fostering Public Trust, 2017; Presidential Task Force on 21st Century Policing, 2015; Teaching Tolerance, 2018; U.S. Department of Justice, 2015*)
- **Sensitivity Training (ST)-** Understanding, tolerance, and sensitivity to African Americans, Latinos, Muslims, non-English speaking groups, Arab, South Asian communities, immigrants, the LBGTQ communities, and women. (*Amodio &*

- Swencionis, 2018; Fostering Public Trust, 2017; Israel et al., 2014; Mallory et al. 2015; Presidential Task Force on 21st Century Policing, 2015)*
- **Bias Policing (BP)**- Addressing police judgments processes include misattribution disambiguation, cognitive load, and depletion, automatic activation, causal pathways; implicit group-based behavior; racial blindsight in policing; situational racism; self-fulfilling stereotypes; failure of imagination; and implicit bias as a behavior perspective; implicit association; attention bias; confirmation bias; out-group prejudice. (*DeHouwer, 2019; Edwards, 2017; Fair and Impartial Policing, 2018; Fridell et al., 2001; Spencer et al., 2016; Taslitz, 2007)*)
 - **Self-Regulation Prejudice (SR)**- Addressing officer's beliefs formed through work experiences, socialization, and life encounters and how these may lead officers off-course and examine explicit expressions of implicit racial bias through reactive or proactive control. (*Amodio & Swencionis, 2018; Forscher et al., 2017; Fostering Public Trust, 2017; Monteith et al., 2010; Presidential Task Force on 21st Century Policing, 2015; Spencer et al., 2016)*)
 - **Reducing Racism Strategies (RRS)**- Addressing ways to prejudice bias behavior using real-world experiences along with classroom training using: Stereotype replacement, counter-stereotypic imaging, individuation, perspective taking, increasing the opportunity for contact, expanding worldviews. (*DeHouwer, 2019; Devine et al., 2012; Fostering Public Trust, 2017; Fridell et al., 2001; Lai et al., 2016; Paluch & Green, 2009; Teaching Tolerance, 2019; U.S. Department of Justice, 2018)*)

- **Bias Assessment Tools (AT)**- Utilizing the Color-Blind Racial Attitude Scale (CoBRAS) and Implicit Association Test (IAT) to measure racial attitudes and to assess implicit bias training and bias training standardization. (*Adam et al., 2014; Correll et al., 2002; DeHouwer, 2019; Gilbert & Ray, 2015; James, 2018; Schlosser, 2013; Zimny, 2015*)

The fourth step in qualitative content analysis is developing and assessing interpretations. Creswell & Poth (2018) describes this as the interpretative process, and it requires both imaginative and critical aptitudes in making carefully considered judgments about what is meaningful in the patterns, themes, and categories generated by the analysis to give a broader meaning of the data (p.195). The content analysis process begins with the development of codes, the formation of themes from the codes, and then the organization of themes into larger units to make sense of the data (p. 195). The listed categories were used to analyze the content of the MCOLES Cultural and Diversity Modules.

The final step in qualitative analysis for the researcher is to represent the data and packaging the information into a visual image found in the text (Creswell & Poth, 2018, p. 196) *see Table 1 in Chapter 4*. Creswell & Poth (2018), explains that there are a variety of displays available to researchers and that it can be challenging to decide which one will best. They recommend revisiting the research question and available data and decide what forms and types of data will appear, then adapt or invent formats to make the data readable and assessable (p. 197). Before packaging the MCOLES data into a visual image, the researcher repeated the assessing process for coding reliability and readability. The narrative format display of the MCOLES Training modules will show the categories, definitions, and coding rules to reveal the interpretive process of the researcher.

The MCOLES Modules Analysis

Module 3.1 Benefits of Understanding Diverse Cultures Environment

Coding Categories: Cultural Diversity (CD) and Self-Regulation of Prejudice (SR)

The U.S. Department of Justice (2018) defines cultural competency as the ability to work effectively with individuals from a variety of backgrounds, including people from racial, ethnic, cultural, religious, and socioeconomic backgrounds and understanding and to value the difference in other worldviews (p. 3). The research addresses the use of proactive control of prejudice as a form of self-regulation of prejudice by building on cognitive control and working memory to target bias behavior or stereotype association to mute to reduce the expression of bias behavior (Amodio & Swencionis, 2018, pp. 256-257). The module addressed cultural diversity and self-regulation of prejudice to assist officers in improving communication, promote professionalism, and understanding with individuals from various backgrounds. Furthermore, the module uses culture diversity training as proactive control to self-regulate prejudice by promoting a professional atmosphere to reduce citizen complaints, to strengthen community support, and to change the "us versus them" attitude within the organization.

Module 3.2 Demonstrate an Understanding of a Multicultural Society

Coding Categories: Cultural Diversity (CD) and Self-Regulation of Prejudice (SR)

Cultural competency is valuing the difference of individuals regardless of their racial, ethnic, cultural, or socioeconomic backgrounds (U.S. Department of Justice, 2018, p. 3). These differences can be problematic and produce discriminatory behavior if the officer is unaware of their preferences in decision making (p. 2). This module used cultural diversity training to describe the various cultures, religions, and socioeconomic backgrounds in American society,

which include religions, cultures, and many socioeconomic backgrounds, and how these demographic patterns are always changing. These changes require officers to have a greater awareness of other worldviews, cultural empathy skills, and a workforce that reflects the diversity in the community to self-regulate prejudice.

Module 3.3 Understanding the Basic Nature of Culture

Coding Categories: Cultural Diversity (CD), Bias Policing (BP), and Self- Regulation of Prejudice (SR),

The research defines culture to include people from different racial, ethnicities, cultures, religions, and socio-economic backgrounds, and unconscious bias as a human trait used to process information quickly to make sense of the world around us. These biased processes occur below the level of consciousness and occur through schemas or mental maps to categorize people by age, gender, or other criteria (U.S. Department of Justice, 2018, pp. 1-3). Understanding these differences enhances proactive control and implicit associations leading to officers to respond more thoughtful and self-regulation of prejudice (Amodio & Swencionis, 2018, p. 256). Moreover, addressing conscious racism and racial biases can assist officers in avoiding discriminatory judgment processes of bias policing. Also, this module uses cultural diversity and self-regulation of prejudice to bring awareness of culture through customs, languages, beliefs, core values, coping skills, and pride in a prevailing culture. It describes police culture as a subculture within society with distinctive characteristics that may be separate from the society that may lead to the explicit expression of implicit bias and bias policing. The module also addressed how bias policing judgment can negatively affect community relations through cultural preferences, low tolerance for diversity, ethnocentrism, stereotyping, prejudice racism, and xenophobia.

Module 3.4 Understanding Stereotyping

Coding Categories: History of Biases (HB), and Sensitivity Training (ST), and Distinguishing Biases (DB),

The U.S. Department of Justice (2018) describes stereotypes as a positive or negative attitude towards a particular group that uses a mental map to categorized individuals by gender, race, or other criteria that are shaped by personal experience of cultural exposure (pp. 1-2). Another source defines stereotyping as an exaggerated belief, image, or distorted truth about a person or group- based images in the media, or reputation passed on by parents, peers, or other members of society, that can be positive or negative (Teaching Tolerance, 2019, p. 1). It is essential to instruct officers on how to distinguish and define biases and educate them on the American history of biases that may assist officers in correcting their behavior. Mallory et al. (2014) recommend cultural diversity and sensitivity training to reduce discrimination and harassment of community members bases on race and culture (p. 14). Furthermore, this module defines stereotype as a mental picture held by an individual or group which overlooks individuality and as a mental process that can be negative or positive that goes on all the time if left unchallenged or uncontested. The module also explains that the conceptualization of these biases originates with parents, media, educational system, peer groups, or individual experiences with individuals or groups. The module uses cultural diversity training as a form of sensitivity training to bring awareness to stereotype behavior, processes, and history.

Module 3.5 Understanding the Characteristics of Prejudice

Coding Categories: Distinguishing Biases (DB) and Bias Policing Behavior (BP)

According to Teaching Tolerance (2019), there must be a willingness to examine personal biases as an essential step in understanding the roots of stereotypes and prejudices in society (p. 1). Prejudice is considered a form of bias defined as an opinion or attitude about a group or its members. This negative bias policing attitude is due to fear, ignorance, fear, or hatred aimed at the outgroup, and discriminatory behavior that begins with negative stereotypes and prejudices and expresses through hidden attitudes, body language, and stigmatization felt by the targeted group (Teaching Tolerance, 2019, pp. 2-5). This module defines prejudice as an opinion or judgment based on information supplied through stereotyping and describes the impact of prejudiced behavior as hurtful and demeaning language, physical violence, infringements on civil liberties, and the failure to act when required. In distinguishing between biases, this module describes the root of prejudice stemming from stereotyping and addresses police prejudicial and harmful judgment processes in bias policing behavior.

Module 3.6 Understanding How Prejudice Influence Behavior

Coding Categories: Distinguishing Biases (DB), Bias Policing Behavior (BP), and Self-Regulation of Prejudice (SR)

Distinguishing between biases and having an awareness of hidden biases can prevent negative behavioral expressions (Teaching Tolerance, 2019, p. 5). Also, self-regulation of prejudice, such as proactive control, builds on cognitive control and working memory to engage the mind before any actions of expressed implicit bias behavior (Amodio & Swencionis, 2018, pp. 256-257).

Spencer et al. (2019), describes bias policing behavior as spontaneous-discriminatory decisions

influenced by judgment such as misattribution, disambiguation, and cognitive load/depletion to process target information. Bias behavior can also include automatic activation, causal pathways to process stereotypes, prejudices, or biased associations that influence bias police judgments and behavior (pp. 51-53). Moreover, this module uses cultural diversity training to describe the dangers of hidden prejudices that can lead to racism, sexism, and other discriminatory behavior and other forms of prejudicial behavior. The module also describes the characteristics of prejudicial behavior to bring more awareness of the proactive control of self-regulation of prejudice as an individual responsibility. Finally, this module also brings awareness to bias (prejudicial) policing and discriminatory behavior in law enforcement and prejudicial disparity in policies, procedures, and practices, and the pressure to perform discriminatory behavior.

Module 3.7 Communicating with Community Members by Acknowledging Cultural Values and Traits

Coding Categories: Cultural Diversity (CD), Sensitivity Training (ST), and Self-Regulation of Prejudice (SR)

Cultural competency is the ability to work effectively with individuals from a variety of backgrounds, including people from different cultures and socioeconomic backgrounds (U.S. Department of Justice, 2018, p.3). Sensitivity training assists officers in serving all citizens effectively and fairly. Along with cultural diversity training, it can reduce police discriminations and harassment of community members (Israel et al., 2014, p. 57). Moreover, proactive control used as a tool for self-regulation can eliminate the expression of implicit prejudice and stereotype behaviors (Amodio & Swencionis, 2018, p. 272). Also, this module uses cultural diversity training to acknowledge the various cultures found in the American community and their traits and values. Furthermore, recognizing the importance of self-regulation of prejudice and

sensitivity training for effective communication to respect the values of the group and to avoid stereotyping, and other bias expressions such as respecting the group values, listening, empathizing, avoiding stereotyping, monitoring voice tone, body language, and gestures, most importantly, recognizing shared views.

Module 3.8 Communication Across Cultures

Coding Categories: Cultural Diversity (CD), Sensitivity Training (ST), and Self-Regulation of Prejudice (SR),

Amodio & Swencionis (2019), research showed that communications across cultures enhances proactive controls and lead to more thoughtful responses on implicit bias association. Proactive controls in self-regulation of prejudice engage in race-related cues of implicit prejudice as strategies of intervention (pp. 271-272). Cultural competency is the ability to understand, value differences, and bring greater awareness to other cultures and worldviews (U. S. Department of Justice, 2018, p. 3). Moreover, sensitivity training assists officers with a variety of tactics to perform their duties effectively and professionally, which include taking complaints seriously whereas respecting the victims (Israel et al. 2014, pp. 173-175.). Further, this module describes five principles for effective communication across cultures. They include (1) paying attention to individual differences during interactions, (2) base decisions on unbiased criteria, (3) consider the individual in an un-prejudice manner, (4) understand the content of the communication, (5) avoid making assumptions based on culture and (6) maintain officer safety while following procedures. Overall, this module uses cultural diversity training to teach officers how to engage in effective communication by using self-regulation of prejudice and sensitivity tactics to avoid bias or prejudicial behaviors when communicating across cultures.

Module 3.9 Barriers to Cross-Cultural Communication

Coding Categories: Cultural Diversity (CD), Self-Regulation of Prejudice (SR), and Reducing Racism Strategies (RRS)

Cultural diversity is the ability to communicate across barriers. It requires an officer to have an understanding of people from a variety of backgrounds, including religion and awareness of different worldviews and to respect those differences and avoid implicit bias attitudes that are shaped by personal experience or cultural exposure (U.S. Department of Justice, 2018, pp. 1-3). Bias assumptions regarding racial and ethnic groups in America can become mentally ingrained over a lifetime of negative or positive associations. However, the self-regulation of prejudice as an intervention can assist officers in reducing the egalitarian mental concepts and bring awareness of racial cues of implicit prejudices and eliminate bias associations (Amodio & Swencionis, 2018, pp. 271-272). Reducing racism strategies includes positive associations, individuation, increase opportunities for contact with other races, cultures, and communities (Devine et al., 2012, pp. 1-7).

Furthermore, this module uses cultural diversity to describe the problems an officer may encounter during cultural contacts, such as differences in languages, lack of non-verbal communication, stereotypes, different value systems, and interaction with unfamiliar cultures. Self-regulation of prejudice describes how an officer's behavior may cause cultural conflicts when stereotyping, prejudices, having disrespectful attitudes, using slang terms or foul language, demonstrate a hatred of foreigners, or the use of unintentional statements that demonstrate a lack of cultural awareness. This module concludes with an action plan to assist officers on how to reduce racism and prejudice. It recommends that they develop a network of people from different cultures, learn to accept the difference in cultures, examine personal prejudices/stereotypes and

seek to eliminate them, challenge discriminatory remarks, and participate in cultural group festivals and celebrations.

Module 3.10 Interactions in a Non-Prejudice Manner with Supervisor and Co-Workers

Coding Categories: Cultural Diversity (CD), Sensitivity Training (ST), Bias Policing Behaviors (BP), and Self-Regulation Prejudice (SR)

Cultural diversity and sensitivity research also include the ability to work with others of different cultures within the department and to respect other individual religions, sexual orientation, gender identity, and race (Israel et al., 2014; U.S. Department of Justice, 2018). When officers can distinguish and define hidden biases in their behavior, they can prevent prejudicial, stereotypical, and discriminatory behavior against co-workers and supervisors (Teaching Tolerance, 2019). Also, this module uses themes within the cultural diversity and sensitivity research to address the importance of being sensitive to the differences in other's socioeconomic backgrounds, race, gender, and sexual orientation, and religious affiliation and being respectful of others by monitoring body language, gestures, and actions during interactions. This module addresses the self-regulation of prejudice, bias policing, and discriminatory behavior against minority co-workers. By not believing that minority officers are not competent, by employing a small number of minority officers (tokenism), by discrimination in assignments and career advancement, and by being signaling out minority officers for discipline.

Module 3.11 Understanding Sexual Harassment Laws

Coding Categories: Cultural Diversity (CD), Sensitivity Training (ST), Bias Policing Behaviors (BP)

Cultural diversity and sensitivity training are proactive and acquired skill used to reduce bias discrimination and harassing behavior based on gender or sexuality or from an exaggerated belief, image, or distorted truth about a person or group reputation passed on by peers (Mallory et al., 2015; Teaching Tolerance, 2019). This module uses cultural diversity to address sexual harassment behavior as unwelcome advances, requests for sexual favors, or verbal or physical contacts of a sexual nature. It explains illegal sexual behavior as implicit or explicit that occurs. It affects an individual's employment after rejection or submission to the advance. Such conduct creates unreasonable interference, hostile, or offensive work environment, which includes is also inappropriate when an officer interacts with the public.

Module 3.12 Understanding the Causes of Sexual Harassment

Module 3.13 Understanding the Cost Associated with Sexual Harassment

Module 3.14 Understanding the Responsibility to Prevent Harassment

Coding Categories: Sensitivity Training (ST)

Sensitivity training should be specific in addressing gender identity, sexual orientation, and address female and male roles in the organization to improve the work environment and reduce harassment (Mallory et al., 2015). This module uses sensitivity training to address the gender roles of males and females in society that contribute to sexual harassment problems. It describes how these issues extend into the police culture, in which the role and expectations of the males and females are continually changing. In policing, women are competing for traditional men jobs, and this creates confusion in the workplace without proper boundaries. Furthermore, this module describes how individuals can use the power of their position to request dates or sex, to exclude individuals from specific work activities, to interfere or interrupt an individual's

workday, or fail to remove the harasser from the situation after a complaint. These modules address the psychological impact and the cost of sexual harassment on the victims and the accused and the organizational responsibility for policies and procedures to prevent discriminating behavior, to train all personnel, to investigate all harassment complaints, and to eliminate harassment in the workplace.

CHAPTER 4

FINDINGS

The qualitative content analysis of MCOLES 12-hour/ Cultural Awareness and Diversity training was to determine if the MCOLES implicit bias police training corresponds to scientific evidence and utilizes evidence-based methods to reduce or change police bias behavior. The findings suggest that the MCOLES curriculum does not meet the scientific standards on implicit bias training. The training will require significant enhancements that will include America's bias police history, police biases processes, sensitivity training, strategies to promote long term reduction of bias police behavior, and assessment to evaluate police racial attitudes.

The MCOLES Cultural Awareness/ Diversity Content analysis in **Table 1** *MCOLES Cultural Awareness/Diversity Content Analysis* are listed in chronological order along with the coding categories. Each module content was analyzed and coded based on the eight categories. The findings will address the categories evaluated from the content analysis. For example, Distinguishing Biases, the researcher will evaluate modules: Understanding Stereotyping, Understanding Prejudice, and Understanding Prejudice based on findings from the literature.

Table 1. MCOLES Content Analysis

Topics	Coding Categories							
	Distinguishing Biases (DB)	History of Biases (HB)	Cultural Diversity (CD)	Sensitivity Training (ST)	Bias Policing Behaviors (BP)	Self-Regulation Prejudice (SR)	Reducing Racism Strategies (RRS)	Bias Assessments Tools (AT)
Understanding Diverse Cultures			CD			SR		
Understanding Multicultural Society			CD			SR		
Understanding Culture			CD		BP	SR		
Understanding Stereotyping	DB	HB		ST				
Understanding Prejudice	DB				BP			
Understanding Prejudice Behavior	DB				BP	SR		
Communicating with Community			CD	ST		SR		
Cross-Cultural Communications			CD			SR	RRS	

Table 1: Cont'd

Interaction with Co-Workers	CD	ST	BP	SR
Sexual Harassment Laws	CD	ST	BP	SR
Sexual Harassment Causes		ST		SR
Sexual Harassment Costs		ST		
Organization Responsibilities for Sexual Harassment Laws, Cause & Cost		ST		

Finding

Distinguishing Biases (DB)

The MCOLES modules address different biases in Understanding Stereotyping, Understanding Prejudice, and Understanding Prejudice behavior. These modules define and describe stereotypes, prejudice, and prejudicial behavior. The modules explain that the source of these behaviors originates through parents, media, education system, peer group, and how these behaviors also occur in law enforcement through discriminatory behavior, prejudicial practices and policies, and peer pressure to perform. The most common type of conscious bias is stereotyping, prejudice, and discrimination. It should be a requirement that bias training educates officers on different biases to avoid automatic stereotype or prejudice attitudes. This education may propel them to correct their behavior and attitudes (Teaching Tolerance 2019, p.1).

Teaching Tolerance (2019) notes that people who are aware of their hidden biases towards a group can monitor and alter hidden attitudes before expressing them through body language or bias behavior (p. 5).

History of Biases (HB)

MCOLES module Understanding Stereotyping explains that stereotyping behavior originates from parents, media, education system, peer group, and how these behaviors also occur in law enforcement through discriminatory behavior, prejudicial practices and policies, and peer pressure to perform. For the officer to be empathetic of discriminatory behavior, they must first understand the United States bias history and racist ideology in their treatment of other races, cultures, and LGBTQ citizens (DeGury, 2005, p.23). Police bias education must distinguish colorblind tactics used in policing to maintain racial order. Furthermore, address police racist

attitudes and stereotypes towards minorities based on a person's race, demeanor, or appearance influences an officer's decision to stop, harass or arrest these individuals (Bonilla-Silva, 2018, pp. 39-40). It is essential that bias training address the criminalization of LGBTQ citizens by the police, which includes illegal stops, searches, excessive force, name-calling, and gender-identity discrimination (Mallory et al., 2015, p. 13).

Cultural Diversity (CD)

The MCOLES Cultural Diversity/Awareness modules primarily focus on cultural awareness in 7 out of 14 modules: Understanding Diverse Cultures, Understanding Multicultural Society, Understanding Culture, Communication with Community, Cross-Cultural Communication, Interaction with Co-Workers, and Sexual Harassment Laws. The Understanding of Diverse Culture, Multicultural Society, and Understanding Culture describe the benefits of having this knowledge as a personal benefit for helping the officer perform their duties and create a safer environment and how the organizational benefit creates a professional atmosphere, reduce citizen complaints, and strengthen community support. It gives officers an understanding of unique cultures within American society and the importance of cultural empathy and understanding within these relationships and understanding that these same values are part of the police culture. However, the police culture includes suspicion of others that may interfere with society's culture and can cause conflict with community members.

Additionally, the MCOLES module Communicating with Members by Acknowledging Culture Traits, Cross-Cultural Communication, and Communication with Co-workers, educates officers on the different cultural group's traits and values and explains procedural justice techniques on how to communicate effectively with different groups. These techniques include respecting group values, listening carefully, empathizing, and avoiding stereotyping because of

gender, race, or ethnic background and showing respect for in language, gestures, and actions. Lastly, the *Sexual Harassment Module* describes illegal sexual harassment behaviors and employs cultural competence to address these behaviors.

Cultural competency is the ability to work effectively with individuals from a variety of backgrounds, including people from different racial, ethnics, cultural, religious, and socioeconomic backgrounds. Moreover, valuing other worldviews and challenging one's cultural assumptions, values, beliefs, worldviews, and responding to new situations, experiences, and relationships (U.S. Department of Justice, 2018, pp. 1-3; Make it Our Business, 2017, p. 1). Fletcher (2014) supports the need to promote cultural competence and cultural awareness among white police officers. They encounter diverse groups daily, to provide them with the knowledge, understanding, and self-awareness to perform best at their jobs (pp. 30-31). Lastly, improving the educational level of public servants can increase civic engagement and social trust among the minority and other cultures and populations (p. 31).

Sensitivity Training (ST)

The MCOLES training describes sensitivity training tactics in 7 out of the 14 modules: Understanding Stereotyping, Improving Communicating with Community Members, Interaction with Co-Workers, Sexual Harassment Laws, Causes, and Cost, and Organizational Responsibility. The Understanding Stereotyping module addresses stereotyping behavior that can be a positive or a negative mental picture about things or persons. An individual may not be aware of the mental processes that are occurring. This module uses sensitivity training practices to explain how stereotyping processing is like implicit bias processes and to bring self-awareness to this type of behavior. Teaching Tolerance (2019) explains that implicit bias refers to the attitudes or stereotypes that affect understanding, actions, decisions in an unconscious manner.

These biases reside deep in the subconscious and concealed for social and political correctness, which causes feelings and attitudes about people based on race, ethnicity, age, or appearance developed over a lifetime through direct or indirect messages (p. 1).

The following modules use sensitivity training to bring self-awareness to officer's behavior, and their voice tone, body language, gestures, and subtle forms of discrimination and prejudice attitude: Improving Communicating with Community Members, Interaction with Co-Workers, Sexual Harassment Laws, Causes, and Cost, and Organizational Responsibility. Mallory et al. (2015). recommend that sensitivity and cultural diversity training can reduce discrimination and harassment based on gender identity, race, culture, and sexual harassment. Such training should be a standard part of all police academy education and continuing education for all officers (p. 14). Israel et al. (2014) describe cultural awareness and diversity training as proactive and acquired skills to prevent community dissatisfaction and unrest and increases the officer's understanding of cultural issues (p. 58).

Bias Policing Behaviors (BP)

The MCOLES training describes biases policing behavior in 5 out of 14 modules: Understanding Culture, Understanding Prejudice, Understanding Prejudice Behavior, Interaction with Co-Workers, and Sexual Harassment Laws. Understanding the Culture module addresses bias policing that may occur within a police culture because of loyalty to each other, suspicion of others, and decisiveness. The modules on Understanding Prejudice and Understanding Prejudice Behavior describes prejudice as an opinion or judgment based on information supplied through stereotyping. This firmly held belief is emotionally charged and highly resistant to change. When these prejudices are left unchallenged, they may transform into destructive behavior (e.g., racism, sexism, ethnocentrism, xenophobia, and implicit bias). Interaction with Co-Workers and

Sexual Harassment Laws describe bias policing behavior as it relates to both race and gender. The modules describe bias behavior as prejudicial and discriminatory towards minority officers (race) and unwanted sexual advances (gender) within and outside the police organization.

Moriarty & Carson (2012) explain that humans react, interpret, and make decisions about their situations from a series of unconscious cognitive associations and disassociations based on cognitive beliefs (stereotype) and affective feelings (prejudices) about a particular group (pp. 302-303). These racial meanings, beliefs, and feelings about members of other racial groups are from direct and vicarious experiences (pp. 303-304)—Taslitz (2007) notes that police bias training should address police judgments in different police settings. Police implicit bias education should include (1) situational racism to address bias behavior in ambiguous situations. (2) Self-fulfilling stereotypes are habits of thoughts on preconceptions and patterns without an awareness of stereotyping behaviors, and (3) Failure of imagination describes a lack of empathy and the failure to see the world through their eyes (p. 7).

Multicultural education is obligated to address colorblind racism, colorblind ideologies, and colorblind police practices and how they lead to discrimination and racial equality (Bonilla-Silva, 2018, p. 54; Chang, 2019, p. 3). Training should also explain how police judgment processes may cause bias in policing behaviors. Spencer et al., (2016), notes seven mechanisms that influence the police judgment processes, they are misattribution, disambiguation, cognitive load/depletion, automatic activation, and causal pathways (p. 53). Police officers are prone to stereotype-based judgments since they are operating under conditions of uncertainty, high discretion, stress, and threats that may cause them to make misattributions in dealing with citizens (Correll et al., 2002, p. 51).

Self-Regulation of Prejudice (SR)

The MCOLES training utilizes the self-regulation of prejudice strategies in 9 out of the 14 modules: Understanding Diverse Cultures, Understanding Multicultural Culture, Understanding Culture, Understanding Prejudice Behavior, Communicating with Community Members, Cross-Cultural Communications, Interaction with Co-Workers, Sexual Harassment Laws, and Causes. The training uses cultural competence to discuss the impact of law enforcement behavior by self-regulation of prejudice. The modules examine the use of an officer's demeanor to avoid conflict with the community. Other recommendations include workforce diversity, cultural empathy, not infringing on civil liberties, understanding the impact of prejudicial behavior, learning how to communicate effectively across cultures, recognizing shared beliefs, avoiding assumptions about people and cultures, respecting the differences of others, and not creating a hostile or offensive work environment by understanding sexual harassment laws.

Police training must address officer's belief system formed through work experiences, socialization, and life must encounter that may lead officers off course by unconsciously associating crime with an ethnic group (Fostering Public Trust, 2017, p. 89). Amodio & Swencionis (2018) explains the effects of reactive controls (stereotyping and prejudice) and proactive control (limiting the expression of bias behavior) of implicit racial bias where race is irrelevant (p. 255). The engagement of proactive control was associated with eliminating the expressions of implicit prejudice, stereotyping, and weapon biased behavior (p. 272). Amodio & Swencionis (2018) explains the challenges of eliminating implicit association (prejudice and stereotyping) regarding racial and ethnic groups that are pervasive in American culture and propagated by institutions and engrained within the mind over a lifetime of exposure. However, research findings showed that enhancing proactive control can lead to a more thoughtful

response to implicit associations to prevent implicit bias behavior (p. 271). Monteith et al. (2010) note that people might recognize prejudice in a casual setting but not in a lived experience but rationalize or justify them in a laboratory setting as a way to explain away or ignore one's biases (p. 185). The authors conclude that the self-regulation of prejudices can reduce discriminatory responses and encourage self-regulation of prejudices (p. 198)

Reducing Racism Strategies (RRS)

The Cross-Cultural Communications modules use cultural competency to address problems officers may encounter during cultural contacts and describe how officer's behaviors may cause problems during cultural contacts. The module recommended self-awareness tactics to bring conscious awareness of how attitudes are expressed through verbal and nonverbal communications to avoid conflict when having social contacts. It is essential that bias training addresses intergroup and outgroup conflict, which can lead to prejudice attitudes and discriminatory behavior towards the outgroup (Turner, Brown & Tajfel, 1979, p. 33). Reducing implicit bias and breaking prejudiced habits require real-world experiences along with classroom training (Devine et al., 2012, p.1). The five strategies recommended by Devine et al. (2012), which include stereotype replacement, counter-stereotypic imaging, individuation, perspective-taking, and increase opportunities for contact (pp. 7-8). These evidence-based strategies are the most effective in empowering people to break prejudice and discriminating habits for the long term (U.S. Department of Justice, 2018, pp. 7-8).

Bias Assessment Tools (AT)

The MCOLES training does not utilize assessments from the literature review in any of the 14 modules. The study recommended that assessments are critical because police officers may

endorse stereotypic associations of implicit and explicit and may not be cognizant of their behaviors and attitudes (Hall et al., 2016, pp.176-177). The Implicit Association Test (IAT) can offer insights into implicit bias behavior by relating training to real-life instances, measure hidden mental structures that determine real-life biased behavior, and describing behavior influenced by race-related cues and defensive reactions (DeHouwer, 2019, p. 837-838). The IAT offers instructors a powerful tool to demonstrate hidden constructs of implicit prejudices and explicit responses. Include implicit discrimination, biases related to cultural influences, social norms, and non-verbal behavior response and the awareness of individual's implicit biases, and stereotypes, offering steps to regulate bias responses (Adam et al., 2015, p. 204-206). IAT, combined with implicit bias training, can be a useful pedagogical tool (p. 211). It is essential for training to include the Color-Blind Racial Attitude Scale (CoBRAS) to evaluate the cognitive aspects of colorblind racial attitudes. The CoBRAS examines how officers interpret social stimuli such as endorsing racism, racial privilege, institutional discrimination, blatant racism, and gender prejudice (Neville, Lilly, Duran, Lee, Browne, 2000, pp. 59-60).

Discussion

In the present study, the researcher provided evidence for the enhancement of MCOLES Cultural Diversity and Awareness Training. The analysis revealed that MCOLES fail to address implicit bias, strategies to reduce or change implicit bias behavior, or assessment tools to identify hidden bias or colorblind racial attitudes. The MCOLES findings revealed that the training uses cultural competency and awareness training to define prejudice, stereotype, discrimination, and sexual harassment, and procedural justice tactics to bring awareness to bias behaviors and prejudicial and stereotypical attitudes. The training describes the effects a police culture has on the officer's behavior towards the community and holds the officer responsible for managing

their biased behavior. For the most part, MCOLES training addresses police bias behavior as it relates to stereotyping, prejudices, discrimination according to the literature review. The analysis exposed colorblind talk when describing the cultural traits and values of African Americans, Native Americans, Asian Americans, Euro Americans, and Latin Americans.

In contrast, it explains cultural awareness strategies, procedural justice tactics, sensitivity training, and self-regulation of prejudice strategies, as defined in the literature review. However, MCOLES training fails to utilize implicit bias assessments or real-world strategies to reduce racism or bias policing behavior. Concluding, that MCOLES is more of a cultural competence training and does not meet the scientific evidence for implicit bias training.

Results

Fridell et al. (2001) warn that education and training alone will not cure the ills of racial bias. That police executive should be clear about the objectives and understand which programs can realistically alter beliefs and biases (pp. 79-80). Training should address bias in police decisions and enforcement of relevant laws, policies, and legal statutes (p. 92). Lack of adequate training is the reason that local governments can be liable for monetary damages when it is interpreted as deliberate indifference, mainly when the organization fails to train officers, which results in constitutional violations, *Canton v. Harris* (1989), (Marion, 1998, p. 1). The current police implicit bias training standards are not meeting education and training objectives. They are under scrutiny due to increased police killings of unarmed minorities and public racist antics (Marion, 1998, p. 1). Training must be adequate to meet the perceived needs of the department as well as to protect the public against harm and injuries from racial discrimination and police bias behaviors (p.14). Although everyone has implicit biases, it is vital to promote cultural

competence and awareness so that police officers can perform best at their jobs (Fletcher, 2014, pp. 30-31). DeHouwer (2019) concludes that the cognitive perspective on implicit bias shifts the focus from the mental level to the behavior level and implies that implicit bias in society is a behavioral problem (p. 838). Lai et al. (2013) note that changing implicit prejudices requires targeting behavior, not thoughts, and incorporate topics to address colorblind racial beliefs, racial privilege, institutional discrimination, blatant racial issues, racial attitudes, and challenge the dominant theology (pp. 323-324).

Based on this study, police bias training is crucial, so police officers can make fair and unbiased judgments when a person's race, culture, or gender is the only complaint. James (2017) states that many police academies and police departments have adopted some form of implicit bias training for their officer, however, due to lack of training guidelines, specific training materials, and assessments to determine the effectiveness of bias training, there is no proof that it works (p .2). However, multicultural training and education can reduce lawsuits and civil unrest. Real-world police bias training must try to eliminate biases, prejudices, and other barriers that impair police decisions that may cause cultural conflict. Training should encourage positive change in interpersonal skills to recognize personal feelings, biases, and bias behaviors (Corderoni, 2002, pp. 16-18). Corderoni (2002) concludes that training for the sake of training can diminish the importance of implicit bias and cultural diversity training, damage morale, and undermine leadership credibility, making training a waste of time (p.18). The Presidential Obama Task Force on 21st Century Policing (2015) and MCOLES Workgroup on Fostering Public Trust in Law Enforcement (2017) recommends that police officers have sensitivity training. Education should include information on different cultures and the LGBTQ community. Topics should include America's bias history and procedural justice for safe and

effective delivery of policing services to bring communities closer together. Coon (2016) recommends enhancing diversity training by incorporating the basic principles of procedural justice, self-awareness skills, police and minority relations, small group discussion, videos, and interactive exercises (pp.123-124).

Moreover, Schlosser (2013) suggested the importance of preparing recruits to police in racial and diverse communities and recommends eight positive changes that must occur to bring about change in policing racially and ethnically diverse communities relating to implicit bias training. The first recommendation is that those within policing must first realize their racist attitudes and recognize racism within itself is a normal facet of life, and not unusual in the police practice. The second recommendation is to set aside *status-quo training* methods in racial and ethnic diversity courses and take a proactive approach to challenge the dominant ideology. Third, police training must incorporate strategies that will increase the recruit's understanding and recognition of subtle varieties of racism. Fourth, it is vital to initiate and collaborate efforts between the community members and law enforcement to eliminate racism and empower subordinated racial and ethnic minorities. The fifth recommendation requires changing the curriculum at the academy, and the sixth recommendation for racial awareness education to continue throughout the profession and provide training for field training officers and in-service training for veterans officers (p. 223).

Limitations

Paluch & Green's (2009) findings show that the entire genre of prejudice-reduction interventions, including diversity training, educational programs, and sensitivity training in law enforcement professions, were never evaluated with experimental methods. They recommend more field experiments on social psychology's principal theories of prejudice (p. 357). Mitchell &

James (2019) explains that when the social problem of racial policing and the crisis of legitimacy arises, society clamors for police training to deal with the crisis (p. 1). Implicit bias training has become a staple among police departments across the United States. However, there is no empirical evidence that exists to support the impact of implicit bias training or which modality training (classroom vs. simulation-based) is more effective in producing, persistent, and lasting changes in police behavior (p. 2). Implicit bias behavior training can reduce police officer bias and improve officer fairness in response, and ultimately promote public trust (pp. 1-2). Implicit bias is a universal human condition, and police officers are not exempt. With societal pressures, there has been a rush to train, and implicit bias training across the United States was designed and implemented training before any evidence suggest that the training will be useful (p. 4). However, implicit bias training, according to Mitchell & James (2019), can have rebound effects that may trigger a resurgence of bias. The rebound may increase resistance or normalize stereotyping by promoting the notion that implicit bias is common and expected, thereby decreasing the officer's guilt and motivation to overcome it (p. 7). Police implicit bias training is an intervention, and *social interventions* can create harm. Additionally, the lack of impartial, objective information on the impact of implicit bias training leaves officers, their supervisors, and the public in the dark on how officers will behave on the street (pp. 7-8).

Wolfe et al. (2019) conclude that there is little evidence about what works in police training. However, training evaluations are becoming more common to build proof and to explore factors that predict whether officers are receptive to implicit and cultural diversity programs (pp. 1-3). The researchers noted that if officers have weak levels of motivation or receptivity, it might not be the training program. However, poor implementation practices, poor instructors, a lack of buy-in to the agency goals may result in the officer not taking the training seriously (p.18). Their

study found strong relationships between training motivation and training receptivity. Training requires both to be successful (p. 19).

CHAPTER 5

BIAS AWARENESS CURRICULUM MODEL

Diversity training promotes equality, fairness, and increases employees' awareness and enhances communication to help employees work more effectively together. However, diversity programs are successful when created from within the organization and not an-off-the-shelf diversity program that is not relevant or structured to the job (Phillip & Gully, 2014, p. 231). Training is a planned effort to facilitate competencies that are crucial for job performance. It first requires a needs assessment to determine the gaps in present training and the requirements for future training (p. 216). The needs assessment identifies learning outcomes such as (1) cognitive-knowledge, (2) affective -change of attitude, and (3) psychomotor-practice (p. 217). Also required are evaluations to assess, to improve, to adapt, or to continue instructions or activities based on officers (1) reactions to training experience, (2) attitudes and behaviors after the learning experience, (3) behaviors and attitudes about the training, and (4) behavior change after receiving new knowledge (pp. 225-226). Since police officers may not be cognizant of their implicit and explicit bias associations, and bias training is a tool to address racial bias, intergroup attitudes, recognizing shooter bias, and address all cultural stereotypes (Hall et al., 2016, p. 182). Most importantly, training should assess cognitive learning outcomes, self-awareness, conflict resolution skills, and tactics to reduce racism (pp. 182-183). Devine et al. (2012) recommend bias awareness 5 five strategies to reduce implicit bias and break prejudice habits (1) stereotype replacement, (2) counter-stereotypic imaging, (3) individuation, (4) perspective-taking, and (5) increase opportunities for contact (real-world experiences) (pp. 7-8).

Police implicit bias training should include cognitive-behavioral approaches and social learning theories, sensitivity training, and procedural justice training for long term behavior

(Latessa et al., 2014, pp. 63-67). Effective behavior change requires introducing a positive stimulus to reinforce good behavior (p. 67). Changing implicit prejudice behavior requires targeting the behavior and not the thoughts when designing diversity training courses. It is crucial for implicit bias training to address colorblind racial beliefs, racial privilege, institutional discrimination, blatant issues of racism, racial attitudes, dispel myths about race, gender culture, and challenge the dominant theology (Lai et al., 2013, pp. 323-324). Bias training must address the officer's belief systems formed through work experiences, socialization, and life encounters (Fostering Public Trust, 2017, p. 89). DeHouwer (2019) & Adam et al. (2015), recommend the use of IAT assessment as an educational tool to measure cognitive bias behavior, hidden constructs of prejudice and stereotype behavior to bring awareness of personal biases and offer steps to regulate bias responses. Neville, Awad, Brook, Flores & Bluemel (2000) suggest the Colorblind Racial Attitude Scale (CoBRAS) to measure the cognitive aspect of colorblind racial attitudes, assess colorblind racism, racial privilege, institutional discrimination, and blatant racism (Neville et al., 2000, pp. 59-67). Both the IAT and CoBRAS are free and easily accessible through the internet.

Implementing positive organizational change into a police culture is difficult due to unique demands placed on police officers and their sense of loyalty that promotes a code of silence. However, procedural justice can encourage rule compliance in promoting organizational change and compliance when dealing with citizens (Sargent et. 2017, pp. 348-351). Moreover, procedural justice training increases the officer's confidence to support equal treatment for all. (Skogan et al., 2015, pp.324-325). Overall, bias training requires strategies to redirect police behavior through follow-up, reinforcement, monitoring, supervision, and discipline (p. 333). When officers feel they are a part of an agency that treats them fairly, they are more likely to

embrace procedural justice when working with the community. They will be receptive to multicultural training if it includes new skills or learning new languages (Coon, 2016, pp 117-124).

The Bias Awareness Curriculum model is a compilation of scientific evidence from the implicit bias research and its findings from the content analysis. The bias awareness training outlines strategies and objectives to define conscious biases (stereotypes, prejudices, and discriminations) and unconscious bias (implicit bias) as a behavior phenomenon to enhance the MCOLES Cultural Awareness training. The study revealed that the average implicit bias training in the Midwest police department averages between 4-12 hours. The Bias Awareness Model is 33 hours. The flexible design allows for the modules to be used individually or in a combination of one or more, based on the needs of the organization to address particular issues that arise. However, in a police academy setting, bias training is a stand-alone course. The researcher recommends utilizing the bias awareness in every course of the police academy experience. For example, requiring bias awareness in police scenario training and classroom or group exercises, addressing colorblind ideologies and colorblind racism in the criminal law and civil law courses, shooter bias in the firearms training, and bias policing processing in patrol operations, and he cultural competence courses address police sensitivity, empathy, and other real-world strategies to expose police cadets to different cultures during the academy. Most importantly, police training should utilize prejudice reduction strategies and racial attitude assessments. The Colorblind Attitude Scale (CoBRAS) and the Implicit Association Test (IAT), would assure that officers can acknowledge their personal biases and racial attitudes before acting on bias behaviors and apply bias training to real-world problems.

Bias Awareness Curriculum Model

The Bias Awareness Curriculum Model topics are: (1) Changing Police Behavior 5.0 hours, (2) Bias Assessment Tools 4.5 hours, (3) History of Biases in America- 4.5 hours, (4) Police Bias Behaviors and Procedural Justice Training 4.5 hours, (5) Distinguishing Biases-3.5 hours (6) Self-Regulation of Prejudice 4.0 hours, (7) Cultural Competence and Cultural Sensitivity 4.0 hours, and (8) Racism Reduction Strategies 3.0 hours. The training modules averages between 3-5 hours to offer flexibility in implementation within a police academy curriculum.

Module 1: Changing Police Behavior

Time: 5.0 hours

The purpose of the changing police behavior module is the introduction is to engage participants in discussions about the emotions that arise during implicit bias training. It allows the participants to address these issues in a safe classroom environment and acknowledge their personal feelings and offer an opportunity for honest expressions, which may lead to authentic discussions about white privilege, racism, and bias behaviors in policing. These discussions can lead to a truthful self-reflection and possible changes in attitude toward bias training and an understanding of racial attitudes within themselves. The module evaluates the training needs of the organization based group the discussions and feedback received from an evaluation.

Fostering Public Trust, 2017; Latessa et al., 2014; Phillip & Gully, 2014; Skogan et al., 2015; Wolfe et al., 2019

Module Learning Objectives:

After this module, officers will be able to:

- Define and Discuss implicit bias and implicit associations and how it displays itself during police contacts.
- Define racism and discrimination as it relates to police attitudes.
- Characterize how white privilege, white supremacy, and whiteness as it relates to race and cultural issues in the United States.
- Explain how the discussion of implicit bias, stereotyping, and prejudice behaviors can cause discomfort but are necessary to understand and overcome biases.
- Address personal biases and how media, peers, movies, parents, and work experiences affect beliefs, behaviors, and attitudes

Module 2: Bias Assessment Tools

Time: 4.5 hours

The purpose of a bias assessment module is to introduce bias assessment tools to measure racial attitudes and support the standardization of bias training. This session will discuss the utilization and administration of the CoBRAS and the IAT assessments in assessing current attitudes and evaluating any changes in racial attitudes before and after training. The module will engage participants in acknowledging and addressing personal biases. The results of the CoBRAS bias training from a learning perspective to assess racial attitudes, training needs, and evaluation or adjusting training to meet organizational needs. *Adam et al., 2014; Correll et al., 2002; DeHouwer, 2019; Gilbert & Ray, 2015; Hughes, Hunter, Vargas, Schlosser & Malhi, 2016; James, 2018; Neville et al., 2013; Schlosser, 2013; U.S. Department of Justice, 2018; Zimny, 2015*

Module Learning Objectives:

After this module, officers will be able to:

- Describe the Color-Blind Racial Attitude Scale (CoBras), administer the assessment.
- Describe the Implicit Association Test (IAT), administer the assessment.
- Discuss assessment results and identify training needs
- Evaluate the Cobras and IAT assessments for changes in racial attitudes

Module 3: History of Biases

Time: 4.5 hours

The purpose of the history of biases module to discuss the importance of American history as it relates to explicit and implicit biases on African Americans. The session explains the importance of implicit bias training from the perspective of the Jim Crow Laws and Black Codes. American History will assist officers in understanding systematic and institutional discrimination and how racial privilege plays a role in racial conflict within the criminal justice system as it relates to African Americans and other cultures and communities. *Alexander 2012; Anderson 2016; DeGury 2005; U.S. Department of Justice 2015.*

Module Learning Objectives:

After this module, officers will be able to:

- Discuss the importance of American history within the African American communities.
- Explain how the Jim Crow Laws and Black Codes can be the cause of discrimination and racial bias in policing.
- Define systematic and institutional discrimination in the criminal justice system.
- Discuss racial privilege and how it can lead to racial conflict and discrimination.

- Discuss the Civil Rights of 1964 and the Thirteenth, Fourteenth, and Fifteenth Amendments.
- Review rule compliance on policies and procedures and unbiased enforcement of criminal and civil laws

Bias Awareness Standards: Bias awareness training requires an understanding of racial conflicts in American history along with an explanation and the effects of the Jim Crow Laws, Black Codes, and Civil Rights Laws, racial privilege, and systemic and institutional discrimination, and the Thirteenth through Fifteenth Amendments. *Anderson 2016; Alexander 2012; DeGury 2005; U.S. Department of Justice 2015*

Module 4: Police Bias Behavior and Procedural Justice

Time: 4.5 hours

The purpose of the police bias behavior module is to increase police knowledge of how implicit bias behavior expresses itself in policing tactics. This session explains police judgment processes. They include situational racism, misattribution, disambiguation, implicit group-bias behavior, and the self-fulfilling of stereotypes. This module Police will also engage police officers in discussions about implicit bias perspective, implicit association, and racial blindness and how these classifications increase bias in policing. This module will assist officers in identifying or bring self-awareness of their biased behaviors in one or more of these implicit bias judgment processes or classifications, which will promote self-regulation of prejudices and racial biases. *Coon, 2016; DeHouwer, 2019; Edwards, 2017; Fair and Impartial Policing, 2018; Fridell et al., 2001; Hall et al., 2016; Lai et al., 2013; Sargeant et al., 2017; Skogan et al., 2015; Spencer et al., 2016; Taslitz, 2007*

Module Learning Objectives:

After this module, officers will be able to:

- Explain and define police judgment processes: Misattribution, disambiguation, cognitive load and depletion, causal pathways, and implicit group-biased behavior.
- Discuss how police judgment processes lead to bias policing.
- Explain and define racial blindsight in policing and how it compares to implicit bias.
- Describe situational racism and self-fulfilling stereotypes in policing.
- Explain the failure of imagination in policing and how to avoid it.
- Analyze the implicit bias perspective vs. implicit association.
- Discuss the difference in attention bias and confirmation bias.
- Explain and discuss out-group prejudices.
- Discuss illegal sexual harassment behavior.

Module 5: Distinguishing Biases

Time: 3.5 hours

The purpose of the distinguishing bias module is to assist police officers in understanding the differences in biases and to define its terminology. Bias terminology is often used interchangeably in policing. Training officers on bias terminology can assist officers in identifying and self-regulating prejudicial, stereotypical, implicit, and explicit bias behaviors.

DeHouwer, 2019; Edwards, 2017; Fair and Impartial Policing, 2018; Moriarty & Carson, 2012; Teaching Tolerance, 2019; The Ohio State University, 2015; U.S. Department of Justice, 2018

Module Learning Objectives:

After this module, officers will be able to:

- Define implicit bias and explicit bias and how it demonstrated in policing.
- Define and describe the difference between stereotype or prejudice behavior.
- Discuss racial bias police activities
- Explain colorblind policing behavior.
- Define police discrimination activities

Module 6: Self-Regulation of Prejudice

Time: 4.0 hours

The purpose of the self-regulation of the prejudice module is to engage officers in discussing how their work experiences, life encounters, socialization, and beliefs can cause discriminatory and bias policing behavior. The module will engage officers in discussions self-regulate of prejudice and stereotypical behavior, as discussed in other modules, by learning how to be proactive instead of reactive in controlling implicit bias behavior. *Amodio & Swencionis, 2018, Fostering Public Trust, 2017; Forscher et al., 2017; Monteith et al., 2010; U.S. Department of Justice, 2015*

Module Learning Objectives:

After this module, officers will be able to:

- Discuss and explain how an officer's work experiences, socialization, and life-encounters can effect and their belief system.

- Describe how implicit bias in policing can cause prejudice, stereotypical, and discriminatory behavior.
- Explain reactive and proactive control of explicit expression of implicit racial bias behavior.
- Discuss how the self-regulation of racist behavior prevents bias behavior in policing.

Module 7: Cultural Competency and Cultural Sensitivity Training

Time: 4.0 hours

The purpose of the cultural competence and sensitivity module is to explain the difference between cultural competency and implicit bias. This module will educate officers on cultural sensitivity issues that may occur within an officer's policing community and how officers must be aware of their demeanor, prejudicial, and stereotypical attitude to reduce racial and community conflict. This session will also discuss how empathy can play a role in cultural competence and cultural sensitivity during police encounters. *Fostering Public Trust, 2017; Israel et al., 2014, Isreal et al., 2016; Presidential Task Force on 21st Century Policing, 2015; U.S. Department of Justice, 2018*

Module Learning Objectives:

After this module, officers will be able to:

- Define Cultural Competence
- Discuss the importance of cultural sensitivity in policing.
- Explain sensitivity issues as it relates to African American, homeless, immigrants, non-English speaking groups, Asians, Latino, Muslim, and the LBGQT community.

- Compare implicit and explicit biases vs. cultural competence as it relates to policing.
- Discuss how empathy plays a role in cultural sensitivity and cultural competence.

Module 8: Reducing Racism Strategies

Time: 3.0 hours of Classroom Training / *8 hours of real-world application outside of the classroom*

The purpose of the reducing racism strategies module is to explain alternative strategies in reducing racism and expanding officer's worldviews. This session will engage officers in discussions on stereotype replacement, counter-stereotypic imaging, individuation, and perspective-taking strategies in reducing individual racism. The module will discuss real-world strategies and opportunities to explore other cultures, religions, and relationships outside of their ethnicity to expand their worldviews, which are necessary for bias-free policing. *DeHouwer, 2019; Devine et al., 2012; Foster Public Trust, 2017; Fridell, et al. 2001; Lai et al., 2016; Means & Thompson, 2016; Paluch & Green, 2009; Spencer et al., 2019; Tate & Page, 2018; Teaching Tolerance, 2019; U.S. Department of Justice, 2018*

Module Learning Objectives:

After this module, officers will be able to:

- Define and explain stereotype replacement, counter-stereotypic imaging, individuation, and perspective-taking.
- Identify real-world strategies for expanding worldviews by increasing the opportunity for contact outside of individual culture, religion, and ethnicity.
- Explain the importance of how racism reduction strategies are necessary for policing.

Conclusion

What is missing from MCOLES police implicit bias training for the 21st century? The findings of the content analysis revealed that MCOLES training, when compared to the scientific evidence, in the literature review, MCOLES fails to meet the standards outlined in the research. The research offers six recommendations for sufficient implicit bias training. First, the history of police racism in the United States has yet to be recognized or addressed. There are the issues involving “treating all men as equal” and the impact of police discrimination, harassment, and the long-term effects of police brutality in the Black, Hispanic, LGBTQ, immigrant, homeless, or other communities (Alexander, 2012; Anderson, 2016). Police implicit bias training and education require a historical perspective to avoid repeating the same biased behavior of the past. Second, reducing conflicts between the police and the community requires cultural competency training along with implicit bias training, to address cultural understanding and cognitive association, which will assist officers in expanding their world views and reduce implicit attitudes towards a particular culture or race (Department of Justice, 2018). Third, the research shows that hidden biases reveal themselves in actions when a person is under stress, distracted, relaxed, or competing (Teaching Tolerance, 2018).

Further, police officer's training must include an understanding of the different biases to avoid stereotypical behavior and prejudice attitudes that causes discrimination or racial blindness when they see or hear racial injustices (Hall et al., 2016; Taslitz, 2007;). Fourth, implicit bias education must also address police judgment processes to avoid biased policing and address biases that are in their hearts that makes them blind to biases (Spencer et al., 2016). Addressing colorblind racism is the fifth recommendation for exposing how colorblind policing causes systematic racism (Bonnilla-Silva, 2018). When colorblindness is addressed and

explained within training, it can enhance relationships, increase acceptance of differences, and value diversity. The final recommendation for adequate training is the utilization of assessments as a starting point for measuring racial attitudes and addressing personal biases (DeHouwer, 2019; James, 2017; Lai et al., 2013; Neville et al., 2000)

Rethinking Police Implicit Bias Training

It is still conceivable in the 21st century to turn on social media and view the death of a Black male killed at the hands of a police officer. On May 26, 2020, George Floyd, 46, was killed when a Minneapolis police officer placed his knee on his neck to restrain him for eight minutes, while the other three officer's stood by and watched and listened to his cries for help (Sanchez, Sutton & Moshtaghian, 2020, p. 1). The CNN News video showed the officer dispassionate facial expression to the cries of Mr. Floyd as he placed his full weight on his neck, in full view of a video recorder. It is time for the police organizations of the United States to rethink the implicit bias training. Implicit bias education and training are still relevant in the 21st century to bring awareness to bias policing behavior and racial attitudes. It is an educational tool to evaluate and instruct officers on how to acknowledge personal biases and the effects it has on their attitudes and behaviors (Fridell et al., 2001). Diversity training promotes equality, fairness, and trust with the community and in other relationships. Implicit bias training is an effort to learn competencies, skills, and conduct that are crucial for job performance, and bias training helps to resolve implicit associations, shooter bias, resolving conflicts, and self-awareness (Phillip & Gully, 2014). Implicit bias training should address bias decision making, racial privilege, institutional discrimination, and blatant racial issues (Schlosser, 2013; Zimny, 2015).

Rethinking implicit bias training must include sensitivity training and education so that officers learn how to serve all citizens and understand cultural issues (Israel et al., 2014).

Training must address the officer's belief systems that may lead them off course, and offer strategies for the self-regulation of bias and stereotype associations. In the case of George Floyd, we may never know what caused the officer's behavior (Fostering Public Trust, 2017). However, all officers must learn how to regulate their behavior or recognized when an officer's behavior is out of control (Amodio & Swencionis, 2018; Latessa et al., 2014; Wolfe et al., 2019). Most importantly, reducing and breaking prejudiced habits will require real-world experiences along with classroom training to reduce implicit racial bias and discrimination (Divine et al., 2012). Exposure to different racial groups and cultures within an educational setting reduces the ingroup and outgroup conflict (Tajfel & Turner, 1979; Turner et al., 1986). Finally, rethinking training requires a combination of tactics, including American police bias history, real-world experiences, and assessments, to bring implicit bias training into the 21st century.

Future Bias Awareness Training

Bias awareness is not only a police issue or a criminal justice issue, but it is also a United States issue or even a world issue. Many organizations can benefit from bias awareness training. However, introducing implicit bias training as part of a police academy curriculum as a 4-12 hour course is not advantageous to the officer or the community they patrol. The current time allotment for training is not conducive to changing a person's behavior or attitude, according to research standards. Future bias awareness training must begin earlier in the college experience before the police academy. The current police certification in Michigan requires two years of college and the completion of over 562 hours from a certified police academy.

The future implementation of bias awareness training has three components college, academy, and organization. The first component, bias awareness training should be a required college course taken during the first two years of the college, especially the students who are interested

in attending a police academy. The second component requires students to complete at least 12-15 credit hours of bias awareness courses before attending a police academy, with the remaining 15 hours completed in the police academy, and during the police internship before certification—the courses require a satisfactory grade before admittance into a police academy. The third and final component allows for the police organization to assess training based on the need of the organization. For example, the officers will complete an assessment, either the Colorblind Racial Attitude Scale (CoBras) or the Implicit Association Test (IAT), to determine the training needs, and then choose a module or modules to address the need(s). The average training will take 4-8 hours and the completion of all eight- modules within a two-year time frame. The bias training is flexible enough to be implemented as part of the firearms training, first aid, defensive tactics, taser, and during procedures and law updates. Effective change will involve creativity and letting go of the current status quo training to reduce bias incidents and deaths that continue to populate the social media threads in America.

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Appendix A: MCOLES: BASIC TRAINING CURRICULUM HOURS

**Michigan Commission On Law Enforcement Standards
Basic Training Curriculum**

Table of Contents - (562 Hours)

Functional Area	Functional Area Hours	
Subject Area	Subject Area Hours	
Module Title	Module	Hours
I. Investigation (continued)		115
<i>G. Special Investigations</i>		8
1. Child Abuse and Neglect Investigation	I-G-1	3
2. Sexual Assault Investigation	I-G-2	3
3. Narcotics and Dangerous Drugs	I-G-3	2
<i>H. Investigation of Domestic Violence</i>		14
1. Nature and Prevalence of Domestic Violence	I-H-1	3
2. Laws Regarding Domestic Violence*	I-H-2	3
3. Domestic Violence Response Procedures	I-H-3	8
		* Must be taught by an attorney admitted to the Michigan Bar
II. Patrol Procedures		63
<i>A. Patrol Operations</i>		6
1. Preparation for Patrol	II-A-1	1
2. Radio/Telephone Communications	II-A-2	4
3. Patrol Operation Administrative Duties	II-A-3	1
<i>B. Ethics In Policing and Interpersonal Relations</i>		29
1. Ethics in Policing	II-B-1	4
2. Laws Pertaining to Civil Rights and Human Relations	II-B-2	2
3. Cultural Awareness/Diversity	II-B-3	12
4. Interpersonal Skills	II-B-4	8
5. Civil Dispute	II-B-5	1
6. Victim Rights	II-B-6	2
<i>C. Patrol Techniques</i>		14
1. Types of Patrol	II-C-1	1
2. Patrol Area Checks	II-C-2	6
3. Responding to Crimes in Progress	II-C-3	4
4. Handling Abnormal Persons	II-C-4	3
<i>D. Report Writing</i>		8
1. Obtaining Information and Preparing Reports	II-D-1	8
<i>E. Juveniles</i>		6
1. Dealing With Juvenile Offenders	II-E-1	4
2. Dealing With the Families of Juveniles	II-E-2	2

**Michigan Commission On Law Enforcement Standards
Basic Training Curriculum**

Table of Contents - (562 Hours)

Functional Area	Functional Area Hours	
<i>Subject Area</i>	<i>Subject Area Hours</i>	
Module Title	Module	Hours
Administrative Time		18
<i>Administrative Time</i>		<i>18</i>
MCOLES Testing and Administration	N/A	8
Director Testing	N/A	10
I. Investigation		115
<i>A. Introduction to Investigation</i>		<i>2</i>
1. Constitutional Law*	I-A-1	2
<i>B. Substantive Criminal Law</i>		<i>24</i>
1. Laws Regarding Crimes Against Persons*	I-B-1	6
2. Laws Regarding Crimes Against Property*	I-B-2	6
3. Laws Regarding Contraband and Regulatory Crimes*	I-B-3	4
4. Laws Regarding Public Order Crimes*	I-B-4	2
5. Laws of Evidence*	I-B-5	4
6. Juvenile Law*	I-B-6	2
<i>C. Criminal Procedure</i>		<i>31</i>
1. Laws of Admissions and Confessions*	I-C-1	4
2. Interrogation Procedures	I-C-2	3
3. Laws of Arrest*	I-C-3	4
4. Arrest Procedures	I-C-4	2
5. Laws on Search Warrants*	I-C-5	2
6. Search Warrant Procedures	I-C-6	2
7. Laws on Warrantless Searches*	I-C-7	6
8. Warrantless Search Procedures	I-C-8	6
9. Laws on Suspect Identification*	I-C-9	2
<i>D. Investigation</i>		<i>12</i>
1. On-scene Preliminary Investigation	I-D-1	3
2. Preliminary Witness Interviewing	I-D-2	4
3. Preliminary Investigation of Deaths	I-D-3	2
4. Suspect Identification Procedures	I-D-4	3
<i>E. Court Functions and Civil Law</i>		<i>6</i>
1. Court Functions and Civil Law*	I-E-1	6
<i>F. Crime Scene Process</i>		<i>18</i>
1. Crime Scene Search	I-F-1	6
2. Recording the Crime Scene	I-F-2	4
3. Collection and Preservation of Evidence	I-F-3	6
4. Processing Property	I-F-4	2

* Must be taught by an attorney admitted to the Michigan Bar

**Michigan Commission On Law Enforcement Standards
Basic Training Curriculum**

Table of Contents - (562 Hours)

Functional Area	Functional Area Hours	
<i>Subject Area</i>	<i>Subject Area Hours</i>	
<u>Module Title</u>	<u>Module</u>	<u>Hours</u>
III. Detention and Prosecution		15
<i>A. Receiving and Booking Process</i>		6
1. Searching and Fingerprinting Prisoners	III-A-1	4
2. Prisoner Care and Treatment	III-A-2	2
<i>B. Case Prosecution</i>		8
1. Warrant Preparation	III-B-1	1
2. Warrant Request and Arraignment	III-B-2	2
3. Preparation For Legal Proceedings	III-B-3	1
4. Testimony and Case Critique	III-B-4	4
<i>C. Civil Process</i>		1
1. Civil Process	III-C-1	1
IV. Police Skills		262
<i>A. First Aid</i>		37
1. Introduction to First Aid	IV-A-1	3
2. Bandaging Wounds and Controlling Bleeding	IV-A-2	3
3. Treating Fractures	IV-A-3	4
4. Administering CPR	IV-A-4	12
5. Treating Environmental First Aid Emergencies	IV-A-5	2
6. Treating Medical Emergencies	IV-A-6	3
7. Extricating and Transporting Injured Victims	IV-A-7	2
8. Practical First Aid Exercises	IV-A-8	8
<i>B. Firearms Use</i>		72
1. Laws and Knowledge Related to Firearms Use	IV-B-1	16
2. Firearm Skills	IV-B-2	48
3. Firearms Range Assessment	IV-B-3	8
<i>C. Police Physical Skills</i>		77
1. Mechanics of Arrest and Search	IV-C-1	8
2. Police Tactical Techniques	IV-C-2	5
3. Application of Subject Control	IV-C-3	4
4. Subject Control	IV-C-4	60
<i>D. Emergency Vehicle Operation</i>		32
1. Emergency Vehicle Operation: Legalities, Policies and Procedures	IV-D-1	8
2. Emergency Vehicle Operation Techniques	IV-D-2	24
<i>E. Fitness and Wellness</i>		44
1. Physical Fitness	IV-E-1	36
2. Health and Wellness	IV-E-2	8

**Michigan Commission On Law Enforcement Standards
Basic Training Curriculum**

Table of Contents - (562 Hours)

Functional Area	Functional Area Hours	
<i>Subject Area</i>	<i>Subject Area Hours</i>	
<u>Module Title</u>	<u>Module</u>	<u>Hours</u>
V. Traffic		58
<i>A. Motor Vehicle Law</i>		<i>10</i>
1. Michigan Vehicle Code: Content and Uses	V-A-1	1
2. MVC: Words and Phrases	V-A-2	1
3. MVC Offenses: Classification, Application and Jurisdiction	V-A-3	4
4. Application of Vehicle Laws and Regulations	V-A-4	4
<i>B. Vehicle Stops</i>		<i>15</i>
1. Vehicle and Driver Licensing	V-B-1	2
2. Observation and Monitoring of Traffic	V-B-2	3
3. Auto Theft	V-B-3	2
4. Stopping Vehicles and Occupant Control	V-B-4	8
<i>C. Traffic Control and Enforcement</i>		<i>4</i>
1. Traffic Direction and Control	V-C-1	2
2. Traffic Warnings, Citations and Arrests	V-C-2	2
<i>D. Operating While Intoxicated</i>		<i>7</i>
1. OWI Law	V-D-1	2
2. Observation and Arrest of an OWI Suspect	V-D-2	2
3. Processing the OWI Suspect	V-D-3	1
4. Preparation For OWI Prosecution	V-D-4	2
<i>E. Motor Vehicle Traffic Crash Investigation</i>		<i>22</i>
1. Introduction to Traffic Crash Investigation	V-E-1	2
2. Preliminary Investigation at Traffic Crashes	V-E-2	1
3. Uniform Traffic Crash Report (UD-10)	V-E-3	4
4. Locating and Identifying Traffic Crash Victims and Witnesses	V-E-4	1
5. Traffic Crash Evidence Collection: Field Sketching and Measuring	V-E-5	6
6. Traffic Crash Evidence Collection: Roadway Surface	V-E-6	5
7. Traffic Crash Evidence Collection: The Vehicle	V-E-7	1.5
8. Traffic Crash Follow-Up and Completion	V-E-8	1.5

Appendix B: MCOLES: CULTURAL AWARENESS AND DIVERSITY MODULES

Basic Training Module Specifications

Functional Area: II. Patrol Procedure
Subject Area: B. Ethics In Policing and Interpersonal Relations
Module Title: 3. CULTURAL AWARENESS/DIVERSITY
Hours: 12

Notes to Instructor:

II.B.3.2.b. Instructors need to research current demographic data and insert it here.
 II.B.3.6.b. & c. and II.B.3.11. when covering these objectives instructors should remind recruits about the Laws Module II.B.2.1 and II.2.B.2 which govern this behavior.
 II.B.1.4. It would be appropriate at this point to discuss the academies policy regarding harassment. II.B.3.5.b. Refer recruits to the Laws Module and objective II.B.2.5 regarding Ethnic Intimidation.

Module Objectives:

- II.B.3.1 Describe the Benefits of Understanding Diverse Cultures That Make Up The Officer's Living and Working Environment.
- a. Describes the personal benefits as helping the officer:
 - (1) be more effective in performing duties;
 - (2) improve communication;
 - (3) demonstrate professionalism; and
 - (4) create a safer environment.
 - b. Describes the organizational benefits as:
 - (1) creating a professional atmosphere for the department;
 - (2) reducing citizen complaints;
 - (3) strengthening the department through greater community support; and
 - (4) greatly reducing the "us versus them" attitude.

II.B.3.2 Demonstrate an Understanding of a Multi-Cultural Society.

- a. Describes society in America as a mosaic:
 - (1) which is composed of many different and unique cultures; with
 - (2) each contributing to the total cultural makeup of the society (i.e., Our laws, music, art, language, and literature reflect this diversity).

- b. Describes the demographic patterns in the United States as constantly changing (e.g., between 1992 and 2000 racial groups increased by: White - 5.2%; African American - 14.6%; Hispanic - 38.6%; Asian and others - 40.1%).

- c. Describes the impact of these changing patterns upon law enforcement agencies and officers in terms of the necessity for:
 - (1) the agency's workforce to be representative of the community's diversity, and
 - (2) officers to develop greater skills in cultural empathy and understanding within both the community and law enforcement agency.

II.B.3.3. Demonstrate an Understanding of the Basic Nature of Culture.

- a. Describes culture as:
- (1) an external or conscious part that includes:
 - (a) customs,
 - (b) language,
 - (c) food,
 - (d) rituals, etc.;
 - (2) an internal or unconscious part that includes:
 - (a) beliefs,
 - (b) thought patterns,
 - (c) core values,
 - (d) shared views acting as the major determinate of behavior;
 - (3) a coping system that makes life easier by:
 - (a) organizing the world into meaningful/manageable parts;
 - (b) defining appropriate behavior;
 - (c) establishing a "social comfort zone";
 - (d) providing common ground which allows for effective communication;
 - (e) providing survival skills to manage difficult situations and reduce stress; and
 - (4) an issue of pride.
- b. Describes police officers as members of a sub-culture within society that:
- (1) shares in the overall culture of the society;
 - (2) holds distinctive characteristics that may be separate from society ;
and
 - (3) a group whose shared values include:
 - (a) officer safety,
 - (b) loyalty to each other,
 - (c) courage,
 - (d) integrity/honesty,
 - (e) ingrained suspicion of others,
 - (f) unique sense of humor,
 - (g) decisiveness or a "take charge" mentality.

II.B.3.3. Demonstrate an Understanding of the Basic Nature of Culture. (Continued)

- c. Describes how the "police culture" may negatively affect community relations through:
 - (1) cultural preference,
 - (2) low tolerance for diversity,
 - (3) ethnocentrism,
 - (4) stereotyping,
 - (5) prejudice,
 - (6) racism, and
 - (7) xenophobia

II.B.3.4. Demonstrate an Understanding of Stereotyping.

- a. Defines stereotype as a standardized mental picture held by an individual or group:
 - (1) about other individuals and groups who are deemed "different";
 - (2) which is an oversimplified opinion, attitude, or belief; and
 - (3) which overlooks individuality.
- b. Describes stereotyping behavior as the act of forming an oversimplified positive or negative mental picture which is:
 - (1) uncontested and unchallenged;
 - (2) about things or persons the individual is categorizing at a given time;
 - (3) accepted as "fact" while the individual may not even be aware the process is going on at the time; and
 - (4) universal (i.e., we all engage in stereotyping).
- c. Describes sources of stereotypes as:
 - (1) parents,
 - (2) mass media,
 - (3) educational system,
 - (4) peer groups, and
 - (5) individual experiences with individuals or groups.

II.B.3.5. Demonstrate an Understanding of the Characteristics of Prejudice.

- a. Describes prejudice as an opinion or judgement:
 - (1) based upon information supplied through stereotyping;
 - (2) preconceived, and strongly-held; and
 - (3) usually adverse, emotionally charged and highly resistant to change.

- b. Describes the impact of prejudice on behavior as
 - (1) not inherently harmful; but
 - (2) creating harm when acted upon through:
 - (a) hurtful or demeaning language;
 - (b) physical violence;
 - (c) an infringement on civil liberties; or
 - (d) failure to act when required.

II.B.3.6. Demonstrate an Understanding of How Prejudice Influences Behavior.

- a. Describes how prejudices left uncontested and unchallenged may transform into destructive behavior (e.g., racism, sexism, ethnicism, etc.).
- b. Describes the characteristics of prejudicial behavior as:
 - (1) an assignment of some type of inferiority to the target;
 - (2) an assignment of superiority given to the owner(s) of the prejudice;
 - (3) often unintentional;
 - (4) occurring individually or institutionally; and
 - (5) leading to discrimination (e.g., assigning women officers only to juvenile duties).
- c. Describes how prejudicial behavior may occur in law enforcement:
 - (1) individual officers are prejudice and demonstrate discriminatory behavior;
 - (2) the department creates and carries out prejudicial disparity within its policies, procedures, or practices; or
 - (3) community groups create pressures to perform in a discriminatory manner.

II.B.3.7. Improve Communication with Community Members by Acknowledging Cultural Traits and Values.

- a. Acknowledges that groups possess cultural traits such as:
- (1) relationship with nature (e.g. is there a sacred/supernatural kinship to the earth - [Native American] or is there a desire to control nature with science and technology - [Euro American]?),
 - (2) time focus(e.g. present focus, connection with heritage and history - [African American] or present focus, relationships more important than time - [Latino-American]),
 - (3) family (e.g. communal, family oriented, paternalistic - [Asian American] or individualistic, self interest - [Euro American]),
 - (4) non-verbal communication (e.g. direct eye contact, physical distance - [Euro American] or deferred eye contact and physical closeness - [Latino American]).
- b. Acknowledges that among different groups there are commonly held values (e.g., safety, security, family, sense of community, etc.).
- c. Uses the knowledge of group values and traits to effectively communicate by:
- (1) respecting the values of the group;
 - (2) listening carefully to what is being communicated;
 - (3) empathizing, not sympathizing(i.e., showing understanding, not showing pity);
 - (4) remembering the ethnic and cultural perspective of individual(s) speaking;
 - (5) avoiding stereotyping because of gender, race, or ethnic background;
 - (6) monitoring one's own tone of voice, body language and gestures; and
 - (7) recognizing shared values with others.

II.B.3.8. Communicates Across Cultures Effectively.

- a. Uses key principles for more effective communication, such as:
- (1) pays appropriate attention to individual differences during professional interactions;
 - (2) bases decisions or actions on professionally responsible and unbiased criteria;
 - (3) considers the individual's merit in an un-prejudiced manner; and
 - (4) understands the context in which a communication occurs (e.g., comments made to a friend in private may be inappropriate when made in the presence of others).
- b. Understands the community the officer is working in and avoids making assumptions about the culture of its people.
- c. Understands that effective cross-cultural communication does not require an officer to compromise officer safety or abandon appropriate police procedures.

II.B.3.9. Demonstrate an Understanding of Barriers to Cross-Cultural Communication.

- a. Describes problems officers may encounter during cultural contacts:
- (1) assumptions that there are sufficient similarities among peoples of the world to make communication easy;
 - (2) differences in language;
 - (3) non-verbal misinterpretations;
 - (4) preconceptions and stereotypes;
 - (5) a tendency to approve or disapprove the statements or actions of another group based upon one's own value system;
 - (6) anxiety in interacting with unfamiliar cultures; and
- b. Describes some officer behaviors that may cause problems in a cross-cultural contact:
- (1) sarcasm, put-downs or wise cracks related to judgmental or stereotyping prejudices;
 - (2) demeaning or disrespectful attitude or manner (e.g. facial contortions, disrespectful gestures, etc.);
 - (3) use of slang terms, foul language, or racial epithets/slurs (e.g. "boy", "beaner", "spic", "wop", "red man", "cracker", etc.)
 - (4) mimickery or mockery of an individual's personal and unique differences(e.g. mimicking the accent or responses of a person's speech);
 - (5) use of distancing terms(e.g. "you people, your kind")
 - (6) demonstrating fear or hatred of strangers or foreigners(e.g. "so what planet are you from?);
 - (7) use of blaming or scapegoating to make up for a sense of helplessness in communication efforts(e.g. "why can't you speak English like the rest of us?);
 - (8) attempting to copy mannerisms, or using "street talk" in trying to become one of the group; and
 - (9) unintentional statements that demonstrate lack of cultural awareness.

II.B.3.9. Demonstrate an Understanding of Barriers to Cross-Cultural Communication. (continued)

- c. Describes a personal action plan that will assist in lessening one's own prejudices:
- (1) develop networks with people from cultures most frequently encountered;
 - (2) find colleagues who have a good understanding of people and discuss interpersonal relations in the community;
 - (3) resolve to accept and see the differences in cultures and affirm them as unique and positive;
 - (4) review one's own prejudices/stereotypes and seek to eliminate them;
 - (5) reassess personal "police values";
 - (6) challenge discriminatory remarks, racial or ethnic slurs, and help create an environment that prohibits these actions; and
 - (7) participate in cultural groups and their festivals, special celebrations, etc.

II.B.3.10. Interact With Co-workers and Supervisors, Within the Law Enforcement Organization, in a Non-prejudiced Manner.

- a. Demonstrates sensitivity with regard to differences in socio-economic background, race, gender, sexual orientation, religious affiliation, etc.
- b. Demonstrates respect for others in language, gestures, and actions.
- c. Recognizes the subtle forms of prejudicial behavior and discrimination such as:
 - (1) resistance to officers in the minority caused by:
 - (a) unsupported beliefs that minority officers are not as competent; and
 - (b) unfounded fears that minority officers will disturb the cohesiveness of the work group.
 - (2) tokenism in the form of employing very small numbers of minority officers to give the appearance of equality which results in:
 - (a) a tendency for the tokens to be kept separated and alienated;
 - (b) continual stress of always being on display; and
 - (c) minority group blame, what one minority officer does will reflect on all minority officers; and
 - (3) discrimination in:
 - (a) assignments,
 - (b) information dissemination,
 - (c) assistance to career advancement,
 - (d) being singled out for discipline.

II.B.3.11. Demonstrate an Understanding of the Law regarding Sexual Harassment.

- a. Describes behavior that may constitute sexual harassment as:
 - (1) unwelcome sexual advances,
 - (2) requests for sexual favors, and
 - (3) other verbal or physical conduct of a sexual nature.
- b. Such behavior becomes illegal when:
 - (1) submission to such conduct is made either explicitly or implicitly a term or condition of employment (i.e., Quid Pro Quo);
 - (2) submission or rejection of such conduct by an individual is used as the basis for employment decisions affecting such individual (i.e., Quid Pro Quo); or
 - (3) such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile, or offensive working environment.
- c. Describes the law as applicable to officers in their interaction with the public (e.g., an officer frequents a restaurant and continually makes sexual remarks to a waitress).

II.B.3.12 Demonstrate an Understanding of the Causes of Sexual Harassment

- a. Describes gender issues that contribute to the problem such as:
- (1) male roles assigned by society (e.g., compete to win at any cost, decision maker, protector/provider);
 - (2) female roles assigned by society,(e.g., cooperate to avoid conflict, nurturing and responsibility for emotional care of family, pregnancy, and child care) and;
 - (3) the extension of these issues into the police culture which results in:
 - (a) changing role expectations,
 - (b) fear that women are competing for jobs traditionally thought of as mens jobs,
 - (c) confusion about the boundaries of proper conduct because of the work setting, and
 - (d) inappropriate behavior such as sexual jokes, and touching that is meant to show acceptance.
- b. Describes the "power" issues as they relate to sexual harassment as:
- (1) using one's position to request dates or sex;
 - (2) exclusion from certain work activities;
 - (3) subservient status;
 - (4) insensitive interruptions; and
 - (5) failure to remove harasser from the situation after it is reported.

II.B.3.13. Demonstrate an Understanding of the Costs Associated with Sexual Harassment.

- a. Describes the impact on victims in terms of:
- (1) the hurt felt by the victim,
 - (2) psychological stress,
 - (3) physical ailments,
 - (4) low productivity,
 - (5) stigma attached by reporting misconduct, and
 - (6) resignation/termination from the department.
- b. Describes organizational costs in terms of:
- (1) the depressed work environment (e.g., lack of trust),
 - (2) low productivity,
 - (3) tarnished reputation,
 - (4) job turnover, and
 - (5) monetary awards (generally in excess of \$100,000) to victims through civil action.
- c. Describes the impact on the accused in terms of:
- (1) psychological stress;
 - (2) low productivity;
 - (3) departmental discipline;
 - (4) personal liability;
 - (5) tarnished reputation; and
 - (6) possible loss of job.

II.B.3.14. Demonstrate an Understanding of the Responsibility Assumed in Preventing Harassment.

- a. Describes the organizations responsibility as:
 - (1) developing policy and procedures which clearly state the organizations posture on discriminating behavior;
 - (2) training all personnel in the recognition of offensive behavior, resolution options, and personal liability associated with such behavior; and
 - (3) investigating all harassment complaints fairly and discipline wrong doers.

- b. Describes individual complaint resolution options as:
 - (1) personally addressing the offender;
 - (2) reporting the complaint to a supervisor or designated individual within the organization;
 - (3) contacting the labor representative;
 - (4) seeking the services of a private attorney; and
 - (5) filing a complaint with the EEOC, Michigan Civil Rights Commission, or Circuit Court.

- c. Describes the responsibility for eliminating harassment in the workplace as shared between, management, supervision, line officers and staff.

Appendix C: FAIR AND IMPARTIAL POLICING TRAINING MODULE/ACADEMY

Fair & Impartial Policing: Overview of Patrol/Recruit Curriculum

Module 1: Introduction to the Fair & Impartial Policing Training

Time: 45-60 Minutes

Summary and Rationale:

The purpose of this introduction module is to engage participants in a discussion about why fair and impartial policing is important from both a pragmatic and philosophical perspective. This session introduces participants to the implications of the science of human bias on how we think about biased policing. The session delineates what participants should expect from the training and encourages participants to fully engage in their own learning.

Performance/Learning Objectives:

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

- ✚ Explain why officers and leaders should care about biased policing.
- ✚ Characterize explicit and implicit bias.
- ✚ Discuss how the science of human bias has changed our thinking about biased policing.
- ✚ Describe the FIP perspective.

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Module 2: Understanding Human Bias

Time: 2.5 Hours

Summary and Rationale:

The purpose of this module is to present the social-psychology research that provides the foundation of the Fair & Impartial Policing curriculum. It introduces officers to the training program's fundamental principles, which are:

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

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

Performance/Learning Objectives:

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

- ✚ Recognize that bias is a normal human attribute—even *well-intentioned* people have biases,
- ✚ Articulate the fundamental concepts of the science of human bias,
- ✚ Describe how unconscious or implicit bias works in the human mind, and
- ✚ Describe the potential impact of bias on officers' perceptions and behavior.

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Module 3: The Impact of Biased Policing on Community Members and the Organization

Time: 30-40 Minutes

Summary and Rationale:

The purpose of this module is to discuss how biased policing impacts community members and the law enforcement organization. It provides an opportunity for officers to hear, first-hand, from individuals—including sworn officers—who have been the subject of bias, including biased policing. This module also discusses the impact of biased policing on the organization through the concepts of police legitimacy and procedural justice. The elements of procedural justice are presented and training participants learn the skills for producing procedural justice.

Performance Objectives/Learning Objectives:

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

- ✦ Articulate the impact biased policing has on community members.
- ✦ Articulate the impact of biased policing on their law enforcement organizations.
- ✦ Discuss the importance of police legitimacy in a democratic society.
- ✦ List the potential threats to police legitimacy.
- ✦ Describe how procedural justice produces police legitimacy.
- ✦ List the four elements of procedural justice.
- ✦ Discuss the role of fair and impartial policing in producing procedural justice and thus legitimacy.

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Module 4: Skills for Promoting Fair & Impartial Policing

Time: 2 Hours

Summary and Rationale:

This module describes the research on addressing our implicit biases, presents skills for fair and impartial decision-making, and provides participants with the opportunity to apply their problem-solving skills "with an FIP lens."

Performance Objectives/Learning Objectives:

Upon completion of this module, officers will be able to:

- ✚ Apply skills for reducing and managing their biases.
- ✚ Discuss their organization's policy regarding the use of race, ethnicity, and other demographics when carrying out law enforcement actions.
- ✚ Analyze their options with a fair and impartial policing lens.

Appendix D: COLORBLIND RACIAL ATTITUDE SCALE (CoBRAS) TEST

Color-Blind Racial Attitudes Scale SCORING INFORMATION

Neville, H. A., Lilly, R. L., Duran, G., Lee, R. M., Browne, L. (2000). Construction and Initial Validation of the Color-Blind Racial Attitudes Scale (CoBRAS). Journal of Counseling Psychology, 47, 59-70.

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	2	3	4	5	6
Strongly Disagree					Strongly Agree

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 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.**

The following items (which are bolded above) are reversed score (such that 6 = 1, 5 = 2, 4 = 3, 3 = 4, 2 = 5, 1 = 6): item #2, 4, 5, 6, 8, 11, 12, 15, 17, 20. Higher scores should greater levels of “blindness”, denial, or unawareness.

Factor 1: Unawareness of Racial Privilege consists of the following 7 items: 1, **2, 6, 8, 12, 15, 20**

Factor 2: Unawareness of Institutional Discrimination consists of the following 7 items: 3, **4, 9, 13, 14, 16, 18**

Factor 3: Unawareness to Blatant Racial Issues consists of the following 6 items: **5, 7, 10, 11, 17, 19**

Results from Neville et al. (2000) suggest that higher scores on each of the CoBRAS 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. For information on the scale, please contact Helen Neville (hneville@uiuc.edu).

Appendix E: FLITE RIGHTS AND PERMISSION FORMS