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UNDERSTANDING AND TEACHING CULTURAL DIVERSITY TO PEACE OFFICERS

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Introduction

The purpose of this paper is to develop a model to explain cultural diversity to law enforcement personnel who work and deal with groups characterized by high diversity in composition. It begins with a discussion on the nature and effects of diversity. Emphasis is placed on the importance and significance of incidences that have brought our diverse culture to the present day. In this paper, there is an exploration of the challenges in developing a cultural diversity training class. This paper incorporates three training and evaluation components: attitudes, knowledge, and skill-building necessary in law enforcement training to encompass the importance of cross-cultural interactions among clients and co-workers.

During the Democratic National Convention in July 1992, Bill Clinton talked about the need for a unified America. Those of us who manage in local government, specifically in law enforcement, need unified communities existing in an environment of trust and understanding, an atmosphere where all people are treated with respect and dignity. This is a climate in which cooperation and united action toward a common purpose will flourish.

The wake-up calls have come in, people are now forced to focus attention on the issues of social justice, cultural diversity, and racial tension and the need for greater

understanding between all people. Administrators understand that, but the Los Angeles riots following the Rodney King verdict brought it home to us.

Tacoma Washington, in 1989, had its own wake-up call. The City gained national attention with the shoot-out in its Hilltop Community between Fort Lewis Army Rangers and local drug dealers. The Rangers were predominantly white and the drug dealers were African-Americans. The neighborhood in which the shoot-out occurred was a true representation of many ethnic groups in America: Asian-American, Native American, Hispanic, and Caucasian.

The West Coast was not the only part of the country that was experiencing similar wake-up calls. In the Spring of 1990, the melting pot image of New York seemed on the verge of boiling over. Three news stories filled the pages of the City's major newspaper: the Bensonhurst murder trial, the rape case of the Central Park jogger, and the boycott of two Korean grocery stores in Flatbush. Each of these incidents symbolized a growing problem in the United States, not just in the cities. Racial tension was on the rise. This paper will present methods to allow law enforcement officials to better understand cultural diversity and the need for such training. This, in hopes to avoid any more wake-up calls for any city in the United States.

DIVERSITY

WHAT IS IT?

Diversity has been described in the private sector as a business strategy. It aims at addressing the changes currently taking place in the business world today. Among them are demographic changes (work-force and customer base), a stronger emphasis on service and product delivery, and changes in organization structures which are demanding more cooperative versus individual efforts.

Diversity, like any other business strategy, is long term. It requires an investment of time, money, and a change in the way in which the workplace is viewed. An environment where diversity is encouraged, sees each person as a valuable resource and respects individual differences. The workplace is viewed as an environment "overflowing with possible solutions to organizational challenges because of the wealth of information and creative energy present in the various perspectives a diversified work force brings".¹

Law enforcement has taken the perspective that cultural diversity training can be beneficial to the way the agency

operates in a community. Cultural diversity training has roots in human relations and affirmative action programs of the 1970's.² However, it has successfully carved out a place within organizational strategies by integrating an understanding of diversity and projecting it through people and management functions. In this manner organizations can realize enormous benefits.

BENEFITS OF VALUING DIVERSITY

"Valuing diversity" is a term first coined by the Copeland Griggs Company. In taking this stance and attitude, the Company did experience enormous benefits. Among them are higher-quality solutions, higher levels of productivity, and greater commitment to the work and product delivery.³

The benefits for an organization "valuing diversity" are varied and, as already stated, enormous. The benefits examined in this paper will be the professional, organizational, and personal. Beliefs in valuing cultural diversity and training is the starting point of the benefits which can be gained.

The professional benefits of implementing cultural diversity training in an organization are some of the most important benefits that an agency can attain. Enhanced community support

and improved public trust is the result of a positive relationship with the community served by the law enforcement organization. Other benefits are improved quality of service provided to citizens. If tension exists between law enforcement and specific cultural groups, it could be reduced. The understanding of cultural communities also allows for increased access to them. The training is a means for people of all cultures to have knowledge and understand the meaning of compliance with the letter and the spirit of the law.⁴

Organizational benefits are also important, efficiency and effectiveness are increased. Cultural diversity training can reduce personal and agency exposure to claims and litigation. There is an improvement in effectiveness, professionalism, and morale within the agency. A positive impact on law enforcements image can be attained. The number of discourtesy complaints should also be reduced.⁵

In order to accomplish professional and organizational benefits within a department, the personal benefits have to be stressed as important. Cultural diversity training can have a positive impact on officer safety. The knowledge attained by understanding other cultures allows officers to adjust, maintain, or continue their course of action. Career survival could be considered a personal benefit. Attitudinal biases can interfere with desired outcomes when working with ethnically different

families. If an officer is understanding, this can result in a better decision making process. The last benefit mentioned is the ethical satisfaction that an officer can enjoy by the knowledge attained from cultural diversity training.⁶ Our diversity allows us to experience the joy and richness of the human dynamic. There is a great value in learning about our culture and that of others. Lack of knowledge about one's own culture, and that of the people that we serve, can keep us from developing culturally congruent strategies. Law enforcement and organizations can reap the benefits. Thus, evidence of mutual communication and respect between individuals results in improving effectiveness and professionalism.

CHALLENGES IN DEVELOPING CULTURAL DIVERSITY

Training to Law Enforcement Personnel

The challenges for diversity trainers fall into three areas: knowledge of deficits, needed skills, and attitudinal biases.⁷ These challenges can make the interaction with different cultures difficult and result in undesirable outcomes as well. Supporting the importance of building knowledge and skills, the awareness of cultural and ethnic differences is one of the important goals in training efforts to help officers become more competent. Similarly, The American Public Welfare Association (1981)

identified knowledge of "ethnic, cultural, and life styles, backgrounds and differences of diverse groups" and non-judgmental attitudes in assessment as two prerequisites for improving service. Knowledge and skills are part of overall training in law enforcement, but attention to attitude changes has been noticeably absent in most training curriculums. This gap is understandable in light of the assumption that attitudes represent deeply held values, reinforced by years of perception. Therefore, attitudes are resistant to modification, a fact which can impede effective training efforts.⁸

Some officers come to law enforcement with rich cross-cultured and ethnic experiences that either substitute for or reinforce educational preparation. These officers must be seen as the exception, rather than the rule. Stevenson suggests that even when earlier education has included examination of values and attitudes, some officers conclude that these have been adequately dealt with, and therefore, resist re-examination of their job-related perceptions.⁹ When educational backgrounds have not included consideration of fundamental social structures, institutions, and processes, some officers enter employment without a systematic method for reflecting upon the nature and evolution of their own cultural and ethnic assumptions and sources of knowledge.¹⁰

Knowledge of deficits may be compensated for by supplying

more information, and skill deficits by application in practice, but attitudes are clearly not so easily influenced or changed. Whether or not officers have previous awareness and appreciation of their own and other culture frameworks, is an important challenge to avoid reinforcing ethnic stereotypes by presenting case material in which African American, Asian, Hispanic, or Native American families are presented only as problematic.¹¹ Training issues which identify ethnically different members of society with socially reprehensible behaviors of neglecting children, murder, or robbery may reinforce negative attitudes about difference. Training issues should stress sensitive responses by officers who deal with these behaviors.

ACHIEVING CULTURAL COMPETENCY

Concern by members of various law enforcements disciplines about the challenges of serving and protecting an increasingly diverse population, has prompted us to review the many ways that our differences may be affecting the quality and effectiveness of our jobs.

Our diversity, or the differences among us, stems from a variety of factors that make up who we are. Our differences could be related to age, physical size or condition, gender, social economic status, race, ethnicity, national origin,

education, sexual orientation, or any combination of these, as well as may other forms of social differences.

Martin states that individuals have two "cores" about them. The more "Primary Core" (center) aspects we share, the more comfortable we feel with one another. The "Secondary Core" also displays distinguishing characteristics that are important in building comfort and trust. However, the more we distance ourselves from our "primary core", the less comfort we feel with one another and the more social distancing we are likely to display with each other.¹²

Developing cultural competency is a process that involves four steps: understanding self, understanding others, applying the knowledge, and maintaining the knowledge.¹³

It is a process that begins with understanding the many attitudes, feelings and beliefs that make up who we are. Attitudes towards differences are overtly and covertly communicated through processes of socialization, education, and interaction.¹⁴ It is our individual and collective responsibility to assess and reassess what we have been taught to believe, and explore the ways that these beliefs are being communicated through our actions and reactions to others.

Once the personal exploration of feelings and attitudes have

begun, the next step is to become aware of the different cultural views that have conditioned our responses to people. These views may include attitudes about intervention strategies and even medical practices. Once individuals confront these views, they gain greater sensitivity and understanding about their individual attitudes and their effect on cross-cultural interactions. The climax of the cultural competency process is the application of this knowledge to the work itself. As you increase the familiarity of personal and social biases, cultural patterns and social interactions, you will also decrease the fear of the unfamiliar.¹⁵ This skill enables you to improve communication with others, provide culturally appropriate interventions which assure compliance and cooperation.

UNDERSTANDING SELF

Self examination is not always a pleasant or easy process. However, it is a productive process that provides direction, awareness, and learning. This task is an ongoing commitment to ourselves, so that we may be kept current on the many feelings and attitudes that we possess every day.

Personal inventory begins by reviewing the concepts, ideas, and attitudes that have been carried from the past. The compiling of our early belief systems, shaped by the influences

of our family, media, and personal experiences provide us with a glimpse of our personal "cultural baggage". Exploring this baggage can lead us to recognize its effect when dealing with people that differ from us.¹⁶

The analysis of self starts with first examining our beliefs/values which develop our attitudes/behaviors that are displayed and dictated by the actions we may or may not take. Some of the personal reflections should be about what you were taught to believe about people who are different from you. The examination of personal experiences that have contributed to your beliefs. What have you been taught to believe about tolerance and accommodation? Included in this personal examination is a question about what you were taught to believe about law enforcement or peace officers, this should be asked. These answers may give insight into some of the ways that these beliefs have conditioned delivery of law enforcement.¹⁷

UNDERSTANDING OTHERS

It is the values, attitudes, norms, and behaviors a society develops; that makes a group of people unique. Although it would be impossible to understand all of the many elements of our culture and that of others, it is possible to identify patterns

within a given culture.¹⁸

The management of such diversity has received considerable attention recently for two important reasons. First, the types and degree of diversity in organizations have increased greatly to a point where their efforts cannot be ignored. Second, at the same time the need for integration of diversity, for example, in decision-making teams, has never been greater.¹⁹

Unfortunately, in practice, diverse decision-making groups typically have not achieved their potential. The interaction problems associated with diversity often lead to lower performance than if the group had had fewer resources. The solution has generally been to avoid using diverse groups wherever possible; however, because of trends and requirements, this alternative is no longer feasible. Law enforcement managers cannot allow the diversity to hinder performance, and furthermore they should be able to understand others to enhance performance.²⁰

Any group of people can be described by its diversity. An athletic team, a manufacturing team, a law firm, and a police department are all composed of individuals who differ in at least some dimensions. The diversity becomes salient only when it contributes to or detracts from the group's ability to achieve its goals. The countless potential sources of member diversity

can be divided into two basic types.²¹

The first is role-related diversity and this includes occupation, organizational position, specialized knowledge and skills, and family role. In organizational decision-making teams, role-related diversity is often deliberate. By definition, roles are assigned to and accepted by individuals in a complementary way: the role of mother does not exist without the role of the child, supervisor without subordinate, or police officer without criminal. Roles and the behaviors, values, and attitudes associated with them are publicly acknowledged. In fact, they could not achieve their purpose of organizing society and making it predictable if they were not public.²² Furthermore, people play many roles simultaneously and change roles several times over during their careers and lives. As a result of these conditions, although conflicts among those in different roles are common, they are well-accepted, and members of different roles can generally recognize that the other's viewpoint is legitimate and valuable.

The second type of diversity is along dimensions inherent in the person (at least by adulthood) and for most practical purposes cannot be changed. This category includes age, gender, nationality, cultural values, information processing style, and personality. Diversity along these dimensions is not necessarily public or obvious. Furthermore, since the dimensions are

inherent, their effects are difficult for people to understand or even know that not everyone has the same drive to achieve moderately difficult goals.²³ Conflicts among people diverse on inherent dimensions are difficult for the parties to understand, and often remain unsolved.

Role-related and inherent dimensions of diversity are often related. People similar in age, personality, and information processing style may choose similar occupations and move through an organization in peril, resulting in similar role-related dimensions. Until recently, it would be relatively safe to assume that these individuals would be similar on many inherent dimensions, as well with gender, nationality, and cultural values. However, with increased international movement of human resources, entrance of women into the workforce, and equity legislation in many countries, diversity on inherent dimensions within organizations is increasing at a rapid rate. We are learning that role-related and inherent dimensions of diversity, such as gender and culture, are not necessarily related.²⁴

Two advantages of diverse composition in most organizations have been identified: specific and general.²⁵ When a task requires more knowledge and/or skills than can be found in one individual, the group can be composed of individuals whose specific contributions complement each other. In this way, the group ensures that it has "covered" all areas important for

achieving it's goals. Specific advantages derive from role-related diversity.²⁶ A criminologist or police officer is included on a new computer software development for her knowledge of criminology, a computer programmer analyst for his knowledge of computer software.

General advantages are those gained simply by having diversity in the group. With more ways of viewing a situation there is a greater potential for having among members the right solution or process (if there is one) or at least the ability to create the best one possible. General advantages derive both from role-related and inherent sources of diversity. People in different roles notice different information and perceive the same information differently; this is also true for people who differ on gender, culture, personality, and nationality.²⁷

Diversity is inevitable in organizations and in decision-making groups as well. Role-related diversity is deliberate and inherent diversity is becoming more and more common. In order for organizations to succeed and make sure that their goals are accomplished understanding each other is a start.

APPLYING THE KNOWLEDGE AND MAINTAINING IT

The most reliable strategy for successful public contacts is

to treat all individuals and groups with dignity and respect. The potential for a successful cultural contact is enhanced by the officer's level of knowledge concerning the following information: 1) History of the group, 2) Group customs, 3) Religious convictions, 4) Core values, 5) Language, and 6) Group's attitude toward law enforcement.²⁸

Individuals, groups, or nations with different cultural backgrounds must often negotiate about their conflicting interests, beliefs, or values and sometimes they must work closely together in organizations. Their cultural differences may give rise to barriers of interactions, misunderstandings, prejudices, and behaviors that are unwittingly offensive and these may reduce the chances that negotiations will be constructive.

In-group ethnocentrism reduces the likelihood that a productive problem solving process will characterize the interaction among the members of different groups. In-group ethnocentrism may not be as universal as Sumner (1906) proposed, but it clearly provides obstacles to constructive interaction among people of different cultural groups. Sumner characterized ethnocentrism as the:

view of things in which one's own groups is the center of everything, and all others are scaled and rated with

reference to it. Folkways correspond to it to cover both the inner and the outer relation. Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders. Each group thinks its own folkways are the only right ones, and if it observes that other groups have other folkways, these excite its scorn. Opprobrious epithets are derived from these differences.

The self identity of individuals is very much linked to the characteristics of the groups with which they identify: these characteristics, then, help define their social identity.²⁹ The expectations, beliefs, language, practices, rituals, norms, and values that members of a group have in common define their shared culture. The culture, in turn, establishes the symbolic meaning of actions, defining a type of action as appropriate or inappropriate, respectful or disrespectful, friendly or hostile, praiseworthy or blame worthy. Cultural differences are established early and the cultural assumptions acquired in childhood often have heavily latter emotional connotations of good and bad. Hence, an ethnocentric orientation to cultural differences is apt to result in strong emotional reactions. Although the term ethnocentrism is usually employed in relation to ethnic and nationality groups, it is well to recognize that an analogous process can occur in the relation between various

social categories, for example, those based on gender, age, race, religion, class, occupation, physical disability, sexual orientation. Each social category has its own subculture and the differences between the subcultures (in expectations, practices, language, norms, and values) may lead to misunderstandings, stereotypes and prejudices that affect the ability of people in different categories to manage the conflicts between them successfully.³⁰

Ethnocentrism is conducive to the occurrence of conflict, but not conducive to its constructive resolution. A number of different approaches to changing intergroup prejudices, stereotyping, and discriminatory behavior have been studied: intergroup contact, information, and education, sensitivity training a problem-solving workshops, negotiations between group leaders, and the use of cooperative procedures. The research is much too extensive to permit more than a few brief statements.

First, it is evident that the most profound and enduring positive changes in intergroup relations occur when successful cooperation in the achievement of a joint or subordinate goal is promoted. A social context of cooperation enhances the effectiveness of each of the other approach, and without a cooperative context, the other approaches may have little lasting effects. A second factor enhancing the effectiveness of each of the different approaches is a favorable normative context in which accepted authority, or influential third parties, strongly

favor positive relations between the groups.³¹

Intergroup contact can either be positive or negative in its effect upon intergroup relations depending upon the context within which it occurs and the nature of the contact. Contacts are more likely to have positive effects if they are of equal status, extended over time, occur in diverse situation, permit individualization of group members, have high acquaintance potential, and have positive contexts and outcomes. In addition, contacts have more positive effects when the ingroup and outgroup members are similar in basic beliefs and values, they are of equal competence, and they are similar in numbers.³²

COMMUNICATION

Usually we learn about communication in the context of skills that will improve our ability to listen and to be heard. Because of cultural differences, people often employ different methods and styles of communication to convey the same message. This occurs even when they are using the exact same language. If we don't take into account the significance of style differences, we are likely to evaluate people through the lens of our own acculturation process. By becoming aware of the specific elements of our own styles and how we interact, we can more accurately gauge the impact of our style on others as well as how we misinterpret others.

There are eleven elements of communication style that explain the process, each is followed by a brief example to help us better understand.

1. Mode of interaction-the degree to which one initiates discussion or listens and responds as a primary mode of interaction.

Initiating vs. Listening

Example: European American culture values the ability to ask personal questions while Asian cultures may tend to be more introverted and more likely to wait until the person gives the information.

2. Reference point - the degree of emphasis placed on personal involvement and achievements in communications.

Individual vs. Group

Example: European American culture values individual achievement (making "I" statements) while in some Asian cultures the group comes first.

3. Authority base - the degree to which one relies on factual data versus intuitive judgments as the basis for reasoning

and persuading.

Facts vs. Intuition

Example: A common statement made is that women base their decisions on "gut reactions" or "a feeling they have". Men are usually credited with making decisions on facts and information. What is more valued in our culture? What do we think when someone says they based their decision on intuition?

4. Degree of self disclosure - the emphasis placed on tasks versus sharing personal data in building new relationships and communicating with others.

Impersonal vs. Personal

Example: European American culture may be more likely to be personal and disclose sooner about family and friends than someone from the Native American culture.

5. Mode of expression - The degree of reliance on rational descriptions and facts only versus emotional reactions and embellishment.

Rational vs. Emotional

Example: A European American tends not to show emotions while an African American may tend to be more expressive in showing their emotions.

6. Method of Support - The degree of challenge versus praise and agreement used to support other's ideas, views, and opinions.

Challenge vs. Agreement

Example: Some people ask challenging questions to show support. Other people will see challenging questions as non-supportive; they look for agreement.

7. Method of Disagreement - The degree of confrontational versus complaint behavior exhibited in conflict situations.

Confrontation vs. Compliance

Example: Some Asian and Native American cultures may value collaboration, unlike African American and European cultures that may value confrontation.

8. Vocal characteristics - The vocal pitch, accent, and volume displayed in verbal communications.

Low vs. High

Example: Some people's pitch will go up at the end of a sentence which makes even a statement sound like a question (usually women). Others pitch will go down (usually men).

9. Method of Assertion - The degree of reliance on direct statements describing one's position or point of view versus indirect references, using questions, and so on.

Direct vs. Indirect

Example: An African American may be more direct when asserting themselves while a Japanese person may be more indirect.

10. Physical proximity - The degree of physical distance versus closeness maintained and preferred in interactions with others.

Distant vs. Close

Example: Hispanic and African American cultures tend to be more comfortable with physical closeness and touching than other cultures.

11. Reliance on protocol - The degree of emphasis placed on formality and tradition versus spontaneous behavior in communications with others.

High vs. Low

Example: Some people prefer highly structured, formal procedures, and have rules about dress, manners, and such, while others may have fewer rules about these activities and behaviors, and are generally more informative.³³

Integration is a combining of these elements into a unified result. Many group interaction processes associated with high performance facilitate integration. For example, equal participation encourages all members to share their views. Subordinate cooperative goals, as opposed to competitive ones, also encourage integration and combination of ideas. Appropriate rules, control, and conflict management could serve to ensure that people's views are elicited and combined in a relatively objective way. The list of potential facilitators is lengthy, and is filled with conditions and contingencies. For example, a rule or type of control appropriate for one task, environment or group of people may be inappropriate for another. One process, however, is an absolute prerequisite for integration: effective

communication. The successful transmission of meaning as it was intended from each person to the others in the group is essential for any integration to take place. Unless group members are aware of and understand the different elements they have they cannot combine the elements effectively.³⁴ Other things being equal, the more effective the communication is, the better the ideas will be expressed in an integrated manner.

It is important to remember that our individual style of expression is linked to our cultural programming and the primary dimensions of diversity-ethnicity and gender.

Enhancing the success of communicating across cultures is possible with the knowledge and skills that can be developed and learned to be applied. Listening is important; in intercultural communication, skillfully listening to the verbal and non-verbal messages without filtering them through our own system of values and expectations is imperative. Individuals must check their perceptions, it is necessary to ask if what you think the other person said is accurate or if that which happens between you has the same meaning for them that it has for you. Seek feedback, remember to ask for more than a yes or no answer because in some cultures it is impolite to say no. Resist judgmental reactions; suspending judgement while listening, checking perceptions and seeking feedback allows us to be more open to another's thoughts, ideas and feelings and reduces defensiveness in intercultural

communication. People should cultivate self-awareness, being conscious of your own behavior patterns, communicative style, operational assumptions and values, and patterns of thinking. The taking of risks is also important for successful communicating. In order to open channels of communication with another person, we must often take emotional risks-like asking for feedback or saying something personal which leaves us vulnerable to a hurtful response.³⁵

One of the most basic preconditions to communication is a shared social reality. Individuals must have a common "here and now" within which exchange of messages can take place, including a shared language base and perspective.³⁶

Understanding our differences is not a new dilemma, but common causes of misunderstandings stem from individuals lack of being informed. Effective communication is the place to start.

A SYSTEMATIC APPROACH TO ETHNICALLY SENSITIVE LAW ENFORCEMENT TRAINING

In theory, most approaches to law enforcement practice are consistent with prevailing understanding of cultural, class, race, and ethnic diversity.³⁷ Models such as the problem-solving framework, task-centered responsibilities and the process-stage approach share the same social work values: "The dignity of the

individual, the right to self-determination, the need for satisfying, growth-enhancing relationships are uniformly noted."³⁸ It is important to incorporate these values in an ethnically sensitive approach that delineates human behaviors and social environmental factors for working with ethnically diverse clients.

In practice however, many agencies have found relating to ethnically diverse clientele difficult. Mizio and Delaney suggest two reasons: a lack of commitment and insufficient information about how to work effectively with specific ethnic groups.³⁹

To increase cultural awareness, Green specifies five[✓] practice steps: (1) being aware of one's own cultural limitations, (2) being open to cultural differences, (3) practicing a client-oriented learning style, (4) utilizing cultural resources, and (5) acknowledging cultural integrity. The most important aspect of this approach is respect for the uniqueness of clients' ethnographic characteristics.⁴⁰

Ethnic sensitivity training must take into account that not all law enforcement trainees represent one cultural orientation. The proposed approach has three dimensions. The first dimension is composed of three phases: Contact; problem identification and data collection; and assessment. The second dimension assumes

that attitudes, knowledge, and skills practiced will be an on-going practice in the field. The third dimension is the variable of the participants, the police officer and the client each represent cultural differences.⁴¹

This approach should lead to a better understanding of the influences of ethnicity. This approach can be represented on the following matrix.

TABLE I

DIVERSITY TRAINING ELEMENTS

Phases	Training and Evaluation Areas		
	A:Attitudes	B:Knowledge	C:Skills
1. Contact	Toward differences, authority, discipline, confidentiality,time, and personal space	Family structure. Ethnically defined roles. Context of respect. Dress, food, greeting styles	Appropriate greeting. Explaining roles and reasons for interviews. Effective communication.
2. Problem Identification and Data Collection	Toward changing ethnically bound expectations. Different perspectives. Over assumptions of permissiveness in a given ethnic group.	Ethnic definitions of the problem. Ethnically defined normal and acceptable behaviors. Consequences of not meeting family roles and expectations	Using ethnically sensitive and legal approach to define problem. Identifying informal support system. Explaining family involvement.
3. Assessment	Toward authority, role, ethnic differences, mutual understanding.	Influence of racial/ethnic background on assessment. Ethnically relevant information for assessment. Potential danger for non-compliance due to	Assessing willingness to participate. Individual vs. Family involvement. Family's network Strengths and motivation.

As the demands of law enforcement work escalate, training and evaluation become increasingly important. Sensitizing police trainees to cross-cultural issues, especially those of ethnicity, and training them to use an ongoing self-evaluation approach is of paramount importance. The matrix presented here is a tool to assist trainers in developing cross-cultural training curriculum. It is also a potential vehicle for ongoing evaluation of frontline officers in law enforcement.⁴²

To incorporate ethnic aspects into law enforcement work, attitudes are as important as knowledge development and skill building. Attitude questions evaluate how officers think, feel, assume, and perceive cultural and ethnic matters. Knowledge questions examine what to know or expect in a multi-cultural environment. Skill questions focus on the how-to dimensions of ethnically sensitive practice.

Ethnic sensitivity in law enforcement training is a "value-added" approach.⁴³ It is developed through the examination of three major assumptions common to most cross-cultural training projects:

- 1) A basic assumption that an individual's ethnic or cultural background significantly influences his or her worldview and the way in which he or she experiences and understands life and it's problems;

- 2) An emphasis on learning about various cultural groups so that there is some understanding of how an individual from a particular group may experience life and its problem;
- 3) A focus on teaching communication skills and interventions appropriate for use with members of various ethnic groups.⁴⁴

The proposed training approach incorporates all three assumptions: a cultural component in law enforcement training that includes self-exploration of attitudes and values; the importance of acquiring an ethnically sensitive knowledge base; and the development of skills that are sensitive to workers and clients of all ethnicities and, therefore, broadly effective.

CONCLUSION

Understanding our differences is not a new dilemma, as has already been stated. Inability to comprehend the way others see reality has presented us with serious challenges since prehistoric times. Our response to their conflicts is often either isolation or open hostility, but the negative consequences of these solutions are now being felt acutely, both in organizations and in larger, more complex environments. The aim

of this research is to help people in police organizations not only cope with one aspect of their environment, but also to use it productively. Understanding our differences is the first step to managing them synergistically.

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