

## AUSTIN POLICE ACADEMY Lesson Plan Cover Sheet

**NAME OF SUBJECT/TOPIC:** Multiculturalism and Human Relations

**TCOLE COURSE NUMBER/CHAPTER:** BPOC 5

**TIME ALLOTTED:** 8 hours

**NUMBER OF STUDENTS:** Cadet Class

**INSTRUCTOR(S):**

SPO Scott Marler #7552  
SPO Fernando Chipelo #7410  
SPO Amy Alcala #7836  
SPO Daina Caraskas #8655  
SPO Amanda Troy #8129

**PHONE:**

(737)333-5161  
(908)494-7743  
(214)729-2795  
(630)697-8211  
(713)817-1200

**EMAIL:**

Scott.Marler@austintexas.gov  
Fernando.Chipelo@austintexas.gov  
Amy.Alcala@austintexas.gov  
Daina.Caraskas@austintexas.gov  
Amanda.Troy@austintexas.gov

**INSTRUCTOR QUALIFICATIONS:** TCOLE Certified Instructor

**LESSON PLAN PREPARATION, REVIEW, AND APPROVAL:**

Prepared by: SPO Amanda Troy #8129

Date: 02/01/2022

Reviewed by: Sgt. Michael Sutton #5675

Date: 02/15/2022

Approved by: Lt. Robert Miljenovich #4812

Date: 03/11/2022

**CERTIFICATION GRANTED AT COMPLETION:** None

**INSTRUCTIONAL METHODS:**

Lecture: <input checked="" type="checkbox"/>	Student Handouts: <input checked="" type="checkbox"/>	PowerPoint: <input checked="" type="checkbox"/>	Guided Discussion: <input checked="" type="checkbox"/>	Video: <input type="checkbox"/>
Role Play: <input checked="" type="checkbox"/>	Student Presentation: <input type="checkbox"/>	Other (describe):		

**Commented [1]:** Small groups. Spoke with Amanda (and I agreed to help facilitate a group).

**Commented [2]:** The revised course will incorporate role play.

**EXAMINATION METHODS:**

Written Exam: <input checked="" type="checkbox"/>	Practical Exam: <input type="checkbox"/>	Oral Exam: <input type="checkbox"/>	Student Presentation: <input type="checkbox"/>
Other (describe):			

**EQUIPMENT NEEDED:**

Computer: <input checked="" type="checkbox"/>	LCD Projector: <input checked="" type="checkbox"/>	VCR/TV: <input type="checkbox"/>	DVD/TV: <input type="checkbox"/>
White Board: <input type="checkbox"/>	Easel/Chart: <input type="checkbox"/>	Internet Access: <input type="checkbox"/>	Multimedia: <input type="checkbox"/>

**LOCATION OF MEDIA:** G:\Training Unit\Cadet Training\Unit Folder\Instructors\Class Material\Departments\Community & Culture\Multiculturalism and Human Relations

**COURSE PREREQUISITES:** None

**REQUIRED STUDENT MATERIALS:** None.

**INSTRUCTOR MATERIALS:** Handout

**COURSE GOAL:** To increase awareness of the role of multiculturalism in law enforcement.

**Commented [3]:** To increase awareness of the role of multiculturalism in law enforcement as well as its implications regarding the efficacy of the criminal justice system. (This is already covered in Learning Objective 5)

**REFERENCES CITED:**

TCOLE Content: Black Text/APD Content: Blue Text

## MULTICULTURALISM AND HUMAN RELATIONS

COURSE NUMBER/TCOLE BPOC NUMBER: BPOC5

### Course Goal:

To increase awareness of the role of multiculturalism in law enforcement. At the completion of this course, cadets will be able to:

- (1) Define multiculturalism and key concepts related to multiculturalism.
- (2) Discuss impact of multiculturalism on law enforcement.
- (3) Highlight differences between cultural groups that may impact communication.
- (4) Recommend communication strategies to mitigate cultural differences and limit misunderstandings.
- (5) Differentiate between prejudice, types of bias, and discrimination.
- (6) Analyze the consequences of bias in law enforcement.
- (7) Highlight APD policy related to discrimination and hate crimes.

### Learning Goals:

1. Students will identify definitions and discuss multiculturalism as a historically key component of the US experience. Students will identify the differences experienced by different groups throughout US history and today related to multicultural interactions particularly in the law enforcement context).
2. Students will define and identify concepts of prejudice and discrimination. Students will discern the difference between personal behaviors and prejudices. Students will examine the nature of discriminatory behaviors in order to recognize and address biased behaviors.
3. Students will discuss and explore the feelings and shared experiences of various cultural groups to increase cultural competency. Students will combine this knowledge with cross-cultural communication strategies in order to better serve Austin's diverse community

### Learning Objectives:

1. Students will define and identify the concept of prejudice.
  - 1.1 The student will discuss the definitions, key concepts, and origins of multiculturalism and prejudice.
  - 1.2 The student will be able to identify forms of prejudice.
  - 1.3 The student will discuss personal prejudices.
2. Students will define and identify the concept of discrimination.
  - 2.1 The student will be able to define key functions of discrimination.
3. Students will understand the difference between Personal Behaviors vs. Personal Prejudices. Students will discuss and reflect on their own personal prejudices.
  - 3.1 The student will be able to evaluate and discuss the importance of not allowing personal prejudices to affect professional behavior.
4. Students will consider and reflect upon the Feelings and Needs of Others

**Commented [4]:** I'm not seeing how this is utilized in the LP below. There are some potentially useful exercises and other material in this resource that could be more fully incorporated into active learning components.

**Commented [5]:** So, I understand this term and its use here, but I think it's important to point out that this term has a history and significant baggage. Its use, as here, can signal disparate things to the cadets. It could, as I believe it is intended, signal the importance of being aware of diversity and the markedly different experiences of othered communities particularly with law enforcement and the criminal justice system, and specifically the ways in which a lack of awareness of the impact of assumptions and biases can isolate and erase the perspectives and experiences of people who inhabit non-dominant cultural life practices and knowledges. But it could also be taken to mean the focus on multiculturalism itself, a kind of progressive campaign to make people aware that there are "different kinds of people in the world." This meaning of the word, common in politicized discourses about multiculturalism, works against the goals of this module.

Of course, "multiculturalism" is a vague term, as are most "isms." Without context, the term points most directly to ...

**Commented [6R5]:** So, with that in mind, I wonder if it would be helpful to not use the word as a kind of shorthand so often in this lesson plan, and, instead, in each instance where it is used, spell out the specific meanings intended in each ...

**Commented [7]:** and the criminal justice system. My point in differentiating or drawing this out, is to stress that law enforcement are the "gatekeepers" of the criminal justice system. Most people judge the efficacy of it (cj syst), by the ...

**Commented [8R7]:** Agreed, please modify

**Commented [9]:** It's not clear what is meant by "personal behaviors" or in what ways this is to be distinguished from prejudice.

**Commented [10]:** In general, I think it's important to avoid generalizing. There are indeed shared experiences of various kinds among distinctive cultural groups, particularly as relating to law enforcement. But we want to avoid reinforcing the id ...

**Commented [11]:** I prefer the terms cultural humility over cultural competency. (Just my personal preference ☺). Competency often conveys the notion of sufficiency, and in the arena of multiculturalism, I think it's safer to be humble ...

**Commented [12R11]:** Agreed, please modify and ensure consistency throughout the lesson plan.

**Commented [13]:** I'm not sure what adding this term in this section adds.

**Commented [14R13]:** I would agree. Seems a better word would be "racism" or "systemic racism" with how the sentence is currently constructed.

**Commented [15]:** I'm very curious about this distinction that has cropped up a couple of times now. It seems to be grounded in the (mistaken) idea that action and thoughts are fundamentally different kinds of things (they are not) and th ...

**Commented [16]:** I'm curious to see this section below, because, of course, it's not enough to discuss the importance of now allowing this. Prejudices WILL affect professional behavior. So cadets need to discuss strategies for confront ...

**Commented [17R16]:** I agree and made similar comments on the PowerPoint deck

**Commented [18]:** Why capitalized? Please check capitalization throughout.

**Commented [19R18]:** Also, it would help to know a bit more about what is meant by "feelings" and "needs" of "others." Who, exactly, are the "others" whose feelings and needs should be reflected upon? Would it make sense just ...

4.1 The student will discuss the value of, respect for, and sensitivity to the feelings and needs of others.

5. Students will consider the impact of Public Perception related to multiculturalism

5.1 The student will discuss the public's perceptions of and attitudes toward peace officers.

6. Students will define and identify benefits of utilizing Cross-cultural Communication strategies

6.1 The student will discuss cross-cultural communication and its tie to conflict resolution.

7. Students will read APD Policy

7.1 The student will become familiar with current APD Policy regarding hate crimes.

#### Definitions (with citations):

Multiculturalism: of, relating to, reflecting, or adapted to diverse cultures (Merriam-Webster Definition)

#### Human Relations:

1: a study of human problems arising from organizational and interpersonal relations (as in industry)

2: a course, study, or program designed to develop better interpersonal and intergroup adjustments (Merriam-Webster Definition)

Attitude: a cognitive position based on a person's knowledge, feelings, and experiences about someone or something influencing him/her to behave in a certain way about that person or thing. Attitudes change because of life experiences. Attitudes and life experience may exist in a correlative relationship. Hence, a particular life experience may lead to a change in a particular attitude. (Adapted from the American Heritage Dictionary, 2nd edition)

Race: generally, refers to groups of people with common ancestry and physical characteristics. Since no "pure" races exist, some prefer to avoid reference to race and instead discuss group differences under the heading of ethnicity. However, the existence of this concept is in dispute. (Adapted from the American Heritage Dictionary, 2nd edition)

Ethnicity: refers to shared culture and background. Members of an ethnic group usually have common ancestry and generally share language, religion, and other cultural patterns. (Adapted from the American Heritage Dictionary, 2nd edition)

Ethnocentrism: the act of regarding one's culture as the "center of the universe," and hence as the basis for all comparisons with other cultures. (Adapted from the American Heritage Dictionary, 2nd edition)

Prejudice: an adverse judgment or opinion formed beforehand or without knowledge of or examination of the facts, i.e., bias. (Adapted from the American Heritage Dictionary, 2nd edition)

Culture: a way of thinking and acting based on tradition, i.e., learned behavior passed down from one generation to another. (Adapted from the American Heritage Dictionary, 2nd edition)

**Commented [20]:** This definition is actually the Merriam-Webster definition of multicultural.

I just went to Merriam-Webster.com and their current definition of multiculturalism is:  
cultural pluralism or diversity (as within a society, an organization, or an educational institution) : a multicultural social state or a doctrine or policy that promotes or advocates such a state

I think this actual M-W definition, or the following one from Dictionary.com, are more fleshed out than the one currently in the lesson plan. Since this definition is in blue it is APD defined, not TCOLE, correct? And able to be updated? If so, I recommend revising the definition to the actual M-W definition or this dictionary.com definition.

Dictionary.com definition of multiculturalism:  
The preservation of different cultures or cultural identities within a unified society, as a state or nation.

**Commented [21]:** This is in blue, so ADP defined and changeable, yes? As I commented in this lesson for the 144th, this first definition assumes relations are problems, and I do not believe this is in line with the values we hold/aspire to in Austin.

I recommend this definition be updated to one of these other definitions:

Cambridge Dictionary

- relationships between groups of people, especially between workers in a place of work, or the study of these relationships

or second choice

Dictionary.com  
- the study of group behavior for the purpose of improving interpersonal relationships, as among employees

**Commented [22]:** As Maya Guevara pointed out in the 2021 lesson, race is a social construct with real world impact that is not biologically based. This part of the definition as written needs to be cut or updated. This is not aligned with the current online American Heritage Dictionary definition. Could this part be on a TCOLE test?

**Commented [23R22]:** I realize this is TCOLE, but as I said on the previous LP review, the notion of "pure" is itself a racist notion, which was invented with the invention of race. To say that no "pure" races exist is NOT IN ANY WAY the same as saying that race is a social construct. It could simply mean that the "races" have been "mixed" too much, which is, again, itself a racist notion.

And the concept of ethnicity is not in any way in dispute. ...

**Commented [24]:** Before getting to far along into the class, a trigger warning should be provided, as the experiences of some regarding this topic might have been damaging.

**Commented [25R24]:** Tone setting before the beginning of the academy class

**Commented [26R24]:** Yes tone setting and trigger warning, and I recommend before the class begins guidance through a mindful breathing practice that the cadets who start to feel triggered could do to support them in calming their nervous systems. One simple option is tactical breathing = four count breath in, hold breath for four count, exhale four count, hold lungs empty for four count, repeat.

Discrimination: acting on the basis of prejudice. (Adapted from the American Heritage Dictionary, 2nd edition)

Cross-cultural communication: as a field of study that focuses on how people of differing cultures communicate with each other. In a multicultural society, such as the U.S., many scholars believe it is imperative that law enforcement officials have some understanding of these communication principles in order to facilitate dialogue and reduce conflict. (TCOLE Definition)

Hate Crimes - An intentional criminal act committed in whole or in part because of a bias or prejudice against a person or group's (Tex. Code of Crim. Pro. art. 42.014):

- (a) Disability
- (b) Gender
- (c) National origin or ancestry
- (d) Race, ethnicity or color
- (e) Religion
- (f) Sexual orientation
- (g) Age
- (h) Peace Officer
- (i) Judge

(Austin Police Department General Order's Definition)

**Lesson:**

Outline	Instructor Notes
<p><b>Learning Objective 1:</b> The student will discuss the definitions, key concepts, and origins of prejudice.</p> <p><b>1.1</b> The student will discuss the definitions, key concepts, and origins of prejudice.</p> <p>Introduce definitions:  <u>Multiculturalism</u> - of, relating to, reflecting, or adapted to diverse cultures (e.g.: multicultural society or multicultural education)</p> <p>Multiculturalism can be more broadly defined as the doctrine that several different cultures (rather than one national culture) can coexist peacefully and equitably in a single country.</p>	<p>The U.S., a multicultural society, is an amalgam of races, cultures and ethnic groups, with some groups evolving from successive waves of immigration. The U.S. has experienced unparalleled multicultural growth compared to other countries.</p>
<p>The U.S. has been referred to as a melting pot, but the U.S. has never been a homogeneous society. The terms mosaic and tapestry more accurately portray diversity in the U.S. The first generation of every refugee and immigrant group has experienced obstacles to acculturation in the U.S.</p>	

**Commented [27]:** This seems too limited as a definition, in part because it can mean too much. Discrimination is not just acting on the basis of prejudice, but affecting the outcomes in ways that harm one person or group in relation to another.

I'm also not sure why TCOLE seems to be attached to the AHD, but OED offers this:

Unjust or prejudicial treatment of a person or group, esp. on the grounds of race, gender, sexual orientation, etc.; frequently with against.

**Commented [28]:** Need to clarify here that it is "status as" as opposed to "a person or group's"

**Commented [100]:** This is a summary, it doesn't point out what that instructor wants to specifically discuss. What is the learning take away of this point?

**Commented [101R100]:** It's also kind of a rephrasing of the "melting pot" myth, which the LO to the left productively mentions, and the final sentence is dubious.

**Commented [29]:** I see and appreciate this broader definition

**Commented [30R29]:** Except that it's not a "doctrine" and this definition ignores the fact that nation states, and therefore the notion that any particular place can have only one national culture, is fairly recent in human history and coincides precisely with the invention of race. It might be worth pointing out that the expectation that multiple cultures can "coexist peacefully and equitably" isn't some new possibility. It is precisely the invention of race and racism that makes this idea seem unusual or unlikely.

**Commented [31]:** This metaphor needs unpacking. Why do these terms more accurately portray reality? I can see this in some ways, but a great deal of US history includes concerted efforts to completely exclude many groups and people, rather than weaving them into society or "making room" for them.

**Commented [32]:** I do not believe acculturation is the goal of all refugees and immigrants as this sentence implies. I am bringing forward Maya Guevara's questions and recommendations related to the use of this word from her review of this lesson for the 144th. Maya said:

"hmm, is 'acculturation' the goal for all immigrant groups? why do we assume this? Let's instead be more explicit about the structural racism and xenophobia that immigrants face in this country. Let's do a timeline of the history of immigration here- I can send examples that contain critical histories. A timeline is also an excellent active learning exercise. Cadets can walk around the room viewing timeline entries on the wall, and can interact with the timeline, answering questions on sticky notes. They can also place their own family's history on the timeline."

**Commented [33R32]:** Agree. This is the wrong term. It means being absorbed into a given culture. I think the term the instructor is wanting is integration.

<p>Austin, Texas is more diverse than the U.S. on average. Technically, there is no majority population in Austin. White residents make up approximately 48.9% of residents, with Hispanic residents making up 34.5%, African American residents making up 7.6%, and Asian residents making up 6.8% of the city.</p>	<p>Discuss city sector demographics which are covered in the course on city sectors. Discuss changes in city composition including declining Black population.</p>
<p><b>Active Learning Exercise:</b> Discuss four reactions to multiculturalism:</p> <ol style="list-style-type: none"> <li>1. Intolerance</li> <li>2. Tolerance</li> <li>3. Appreciation</li> <li>4. Celebration</li> </ol>	<p><b>Examples of Each:</b>  <b>Intolerance:</b> A minority group's defining beliefs and practices are disapproved of. Minorities are pressured to hide their cultural practices or to assimilate to the majority.</p>
	<p><b>Tolerance:</b> Being "put up with". Tolerance safeguards overt suppression and provides minorities with the conditions for a livable life, but never achieves genuine acceptance.</p> <p><b>Appreciation:</b> learn more about a culture so you can better understand it. Ask questions, listen, allow yourself to be taught.</p> <p><b>Celebration:</b> diversity is recognized and respected; various cultural ideas are acknowledged and valued; contributions from all groups are encouraged; people are empowered to achieve their full potential; and differences are shared and celebrated.</p>
<p><b>Human Relations - 1:</b> a study of human problems arising from organizational and interpersonal relations (as in industry) 2: a course, study, or program designed to develop better interpersonal and intergroup adjustments</p>	
<p>Human relations can be more broadly defined as the study of relationships between groups of people, especially between workers in a place of work, or the study of these relationships.</p>	
<p><b>Applying Multiculturalism to Human Relations:</b>  These 4 requirements are extremely important in law enforcement. Officers must apply their cultural understanding when working with the community by doing the following:</p> <ol style="list-style-type: none"> <li>1. Explore personal belief systems and biases</li> <li>2. Develop awareness of different viewpoints</li> </ol>	

**Commented [102]:** Citation on this? Where is the sector demographic break down?

**Commented [103]:** Where are the examples? These are definitions. The examples should be written out.

**Commented [104R103]:** Agreed. Curious to see examples and how they will be incorporated in to the exercise.

**Commented [105]:** Where is the acknowledgement that the police have historically been (and are still being) used to enforce those practices?

**Commented [34]:** Why is this in the left hand column? How is this an active learning exercise? Write out support structure on how an instructor would do this?

**Commented [35R34]:** Yes interested to see how this will be framed and guided.

**Commented [36R34]:** 👍

**Commented [106]:** I appreciate this unpacking. The political theorist, Wendy Brown, defines tolerance as disguised disgust.

**Commented [107]:** Seems to me this could be a fifth reaction/response to multiculturalism, and if used as such, would fit well in between tolerance and appreciation.

**Commented [108R107]:** Agreed

**Commented [109]:** This definition focuses too much on the dominant group, as if it's openness to "learning about" and its own understanding is what matters. Appreciation can mean valuing diversity and difference in a literal sense, i.e., recognizing that significant value for everyone derives from pluralism and difference, regardless of awareness or understanding. I don't have to know about or understand all other cultures in order to appreciate that they are a part of my society.

**Commented [110R109]:** Agreed

**Commented [111]:** I appreciate this wording.

**Commented [37]:** appreciate the inclusion of this

**Commented [38]:** Instructor notes on PowerPoint says "3" requirements, just needs to be changed to 4. Not trying to be knit-picky, and was going to change it myself, but didn't think I could. ☹️

3. Acquire cultural information to understand diverse communities.
4. Understand that behaviors can be cultural and may be misunderstood if viewed through a different cultural lens.

Attitude: is a cognitive position based on a person's knowledge, feelings, and experiences about someone or something influencing him/her to behave in a certain way about that person or thing. Attitudes change because of life experiences. Attitudes and life experience may exist in a correlative relationship. Hence, a particular life experience may lead to a change in a particular attitude.

(1) Multiculturalism and cultural competence (which includes cultural knowledge - understanding cultural characteristics, cultural awareness - openness to the idea of different cultural attitudes, and cultural sensitivity - awareness of differences between cultures (without assigning relative value) are important considerations for law enforcement.

(2) Although we enforce one set of laws, there are multiple cultural dimensions to law enforcement and crime. Understanding the differences in perspective is important. Relying solely on the legality of an issue to define conversations with the public can be problematic. Officers need to acknowledge cultural differences to modify the way they interact with community, victims, and offenders based on differing cultural expectations.

It is important to understand that cultural competency matters in interactions within the police department as well. Just as U.S. society has increasing diversity, so does the composition of the workforce in policing.

Race: generally refers to groups of people with common ancestry and physical characteristics. Since no "pure" races exist, some prefer to avoid reference to race and instead discuss group differences under the heading of ethnicity.

As a public servant, it is incumbent on the officer to develop this knowledge and to develop increased communication skills and principles of conduct and attitudes to work effectively and equitably across cultures.

There is no genetic basis for race. The idea of race is a social construction which is used to describe or group people based on common ancestry or physical characteristics. Although race is not biological, the social consequences of racial

**Commented [112]:** In this LP I see instances where the importance of doing something is called out without offering strategies or methods for accomplishing them. Shouldn't there be some discussion of what communication skills in particular, or principles of conduct, or attitudes to foster?

**Commented [113R112]:** Agreed.

**Commented [39]:** Appreciate this emphasis.

**Commented [40]:** This is good stuff right here.

**Commented [41R40]:** What is an example of this? How, when and where will the officers be taught to do these things? Is there an active learning exercise and or role play that breaks this down in this lesson? Will they learn and practice how to in another lesson?

**Commented [42R40]:** I share these questions. This seems another example of stating the importance without discussing how to accomplish it.

<p>However, the existence of this concept is in dispute.</p> <p><u>Ethnicity</u>: refers to shared culture and background. Members of an ethnic group usually have common ancestry and generally share language, religion, and other cultural patterns</p> <p>Individuals may belong to multiple groups and consider themselves multiracial.</p>	<p>categorization have real impacts. Link to disparity as discussed in groundwater.</p> <p>Discuss intersectionality, the idea that individuals experience multiple forms of oppression simultaneously in ways that are inextricable. Example: Black women experience racism and sexism in a specific way that is different than the racism that impacts Black men and the sexism that impacts non-Black women.</p>
<p><u>Ethnocentrism</u>: is the act of regarding one's culture as the "center of the universe," and hence as the basis for all comparisons with other cultures.</p> <p><u>Active Learning Exercise</u>: Have cadets discuss how ethnocentrism has been a part of their lives</p>	<p>Discuss how individuals from minority groups engage in code switching to navigate different circumstances.</p> <p>Discuss the how ethnocentrism has impacted policing given that police officers have historically been predominately white males.</p> <p>Examples: "_____ people are weird", "Europeans drive on the wrong side of the road"</p> <p>Applies especially with concern to language, behavior, customs, and religion. We evaluate other groups according to the values and standards of one's ethnic group. If you believe that your perspective is correct and better than their culture, then you make little or no effort to understand their culture.</p>
<p><u>Culture</u> - a way of thinking and acting based on tradition; i.e., learned behavior passed down from one generation to another</p> <p>Through our cultural lens, we view people differently.</p> <p><u>Stereotype</u> - is a simplified and/or standardized conception or image with specific meaning, often held in common by one group of people about another group. A stereotype can be a conventional and oversimplified conception, opinion, or image, based on the assumption that there are attributes that members of the other group hold in common. Stereotypes may be positive or negative in tone. They are typically generalizations based on minimal or limited knowledge about a group to</p>	<p>Personal Examples: Military, Police and job history Societal Examples: of Monochromatic Time: (Western Culture) Task oriented, start a meetings on time, stick to a schedule, "time is money!"</p> <p>Stereotypes are almost always negative in consequence even if they are positive in tone. Stereotyping limits and pre-determines interactions.</p>

- Commented [114]:** Very important additions.
- Commented [115]:** not just different and specific, but "compounded"
- Commented [43]:** This is important. And it's probably worth pointing out that all of us belong to multiple groups, which is why the topic of intersectionality, brought up in the instructor notes, is important.
- Commented [116]:** Good to see this here. Please include the definition of intersectionality in the handout for cadets. Here is the Merriam-Webster definition that cites Kimberle Crenshaw, as Maya requested in the 144th LP. <https://www.merriam-webster.com/dictionary/intersectionality>
- Commented [117]:** Generally code switching is exhausting for the person engaged in it, as they have to mask aspects of themselves.  
  
Note: not just for people in subservient positions. I have seen a clip of President Obama meeting the Dream Team and NBA players. When shaking hands with the coaches and white people it was a standard handshake, but when greeting African American players it was a more relaxed, and described as dapping.
- Commented [118R117]:** Consider incorporating.
- Commented [119R117]:** I see that code switching is not defined in this lesson, or in the handout for the cadets. I think it would be beneficial to do so, and here is an article with references that I feel does a good job of defining it, sharing examples of how and why it is used, and speaking to criticisms of it. <https://www.psychologytoday.com/us/blog/achieving-health-equity/202012/what-is-code-switching>
- Commented [120R117]:** I also think this is a topic worth more fully exploring for several reasons. While I agree with Lisa that code-switching is often onerous for participants because of the psychological impact of its necessity, it can also be a release and recuperation. And not everyone will code-...
- Commented [121]:** What do we mean by discuss? Is this the instructor discussing by lecture?
- Commented [122R121]:** Yes, curious about how this will be taught. Will instructors share personal experiences? What examples and history will be shared?
- Commented [123]:** Here are a couple of articles with more detailed examples that could be incorporated. ...
- Commented [124R123]:** And Europeans typically drive on the same side of the road as we do.
- Commented [125]:** These seem like odd examples, particularly when APD has such a long and rich history of racism from which to pull.
- Commented [44]:** Small groups are always helpful. Even if they just bunch up with the row near them. More meaningful conversations often occur in this format.
- Commented [45R44]:** Agreed, exact format needs to be clear
- Commented [126]:** You mean monochronic
- Commented [127]:** Important points. And I appreciate the inclusion of this extended definition added to the TCOLE material.

<p>which the person doing the stereotyping does not belong. Persons may be grouped based on race, ethnicity, religion, sexual orientation, or any number of other categories.</p> <p><u>Active Learning Exercise</u>: Have cadets complete and discuss the "I am, but I am not" activity (see Chapters Resource)</p>	
<p><u>Prejudice</u>: is an adverse judgment or opinion formed beforehand or without knowledge of or examination of the facts; i.e., bias.</p> <p>Prejudices result from habits of perception which are formed through interactions with others. Deconstructing prejudice requires developing awareness about our habits of perception.</p>	<p>Because all humans have biases, the key issue is working to understand our individual biases and the way they might impact our decisions. Bias exists and is accepted as part of the human condition, but discrimination (the action taken because of a bias) is unacceptable.</p>
<p><u>Discrimination</u> - acting on the basis of prejudice</p> <p>Define racism as "racial prejudice + power" and discuss the power of law enforcement. Clarify that individual racism and structural racism (as taught in ground water) are different things.</p>	<p>While the common usage of the word discrimination relates to individual decisions made on the basis of prejudice, there are legal forms of discrimination that can occur without any intent whatsoever. Some policies and practices result in legal discrimination even if they were not intended to discriminate which is particularly important to understand in the law enforcement context.</p>
<p><u>Implicit Bias</u> - refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual's awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purpose of social and/or political correctness.</p> <p>Discuss types of biases:</p> <p>1) <u>Similarity bias</u> – preference for others who look and act like you; feeling comfortable with those that are similar to you.</p>	<p>Examples of possibly unintentional discrimination: APD policy states officers SHALL cite unlicensed drivers, directed patrols, shall arrest on family violence calls.</p> <p>While everyone holds implicit biases, they can STILL cause discrimination</p> <p>Direct cadets to these tests to explore their own implicit biases: <a href="https://implicit.harvard.edu/implicit/takeatest.html">https://implicit.harvard.edu/implicit/takeatest.html</a></p>

**Commented [46]:** I do not see this in the handout, or referenced in the PowerPoint. What is this activity, and what is the "Chapters Resource, and may we have access to them?"

**Commented [128]:** So important to stress. Often it's scary to admit to our biases for fear that we will be judged. Ironic, huh? 😊

**Commented [47]:** Very appreciative of this addition.

**Commented [129]:** Very important. There are some very good additions to this LP in this area.

**Commented [48]:** Good to see a definition of racism being included. Please add it to the handout for cadets. And what does "discuss the power of law enforcement" mean? Will the cadets already have gone through the Ground Water training, so the clarification of individual and structural racism will be a refresher?

**Commented [130]:** I am not certain that I understand this, but would like to.

**Commented [131R130]:** I am also curious to hear more about these examples and how they will be shared with the cadets.

**Commented [132R130]:** Agreed, need to be expanded. Maybe multiple examples.

**Commented [133]:** I do not see a link to these tests in the handout, or in the powerpoint. How and where are the cadets directed to take these tests? Is time set aside for them to do so during the lesson?

**Commented [49]:** This is a very questionable characterization. I think a better way of saying this is "unconscious habits of behavior or perception." We don't want to think that biases are buried deep within us so that we don't have any ability to address them. It is fine to point out that we often aren't aware of them, but we can become aware of them. They are habits or patterns, not deeply embedded code. We built them, over time. We can un-build them.



<p>2) <u>Confirmation bias</u> – devaluing information that contradicts our preconceived beliefs and overvaluing information that confirms them.</p> <p>3) <u>Availability bias</u> – using the most vivid experiences to guide decision making (discuss in terms of tragic events and/or media depictions of crime)</p> <p>To address confirmation and availability bias, actively seek evidence that disconfirms your beliefs.</p> <p><u>Explicit Bias</u> - refers to the attitudes and beliefs we have about a person/group on a CONSCIOUS level. Expressions of explicit bias can include discrimination, hate speech, etc.</p> <p>Discrimination can be the result of either implicit or explicit biases.</p> <p>Discussing Prejudice as a concept: Who is prejudiced?</p> <p>Prejudice is a universal ill. All of us have some kind of prejudice. As we learn about other cultures and people who are different from us, we learn to judge them relative to the norms of our own cultural group. The key is to be aware of the prejudices, to work at reducing their impact in our lives, and to keep our prejudices out of our job performance.</p> <p><u>Active Learning Exercise</u>: Discuss Examples of situations where prejudice was evident in law enforcement. Identify the possible prejudice and discuss solutions and/or variety of approaches to rectify the situation.</p>	<p>Examples: Hate Speech and Westboro Baptist church (known for condemning criticizing multiple groups in a public way (soldiers, LGBT, people of Jewish descent, etc.)</p> <p>Bias exists and is accepted as part of the human condition, but discrimination (the action taken because of a bias) is unacceptable.</p> <p>Factors Affecting Stereotypes: Historical factors, Generalization, First impressions, Simplification, Exaggeration, Presentation of cultural attributes as being 'natural', An appearance or behavior (or other feature) that stands out as different from that which the observing group is used to.</p> <p>Examples: commonly assuming women are victims in family violence, not arresting/running for warrants a woman who has kids in the car or shoplifts with kids, etc.</p>
<p><u>The Functions of Prejudice</u>:</p> <ul style="list-style-type: none"> <li>• <u>Ethnocentrism</u> - provides a source of egotistic satisfaction, through comparing others with oneself.</li> <li>• <u>Stereotype and Categorical Treatment</u> - affords a convenient grouping for people of whom one is not knowledgeable. Lumping or grouping</li> </ul>	<p>Examples: U.S. value of wealth accumulation vs "primitive countries", industrialism/technology advancement is progress</p> <p>Example: Racial, gendered, cultural, age, political</p>

**Commented [134]:** This is a good way to write out what examples you may be utilizing.

**Commented [50]:** I agree with Dr. Phil's comment from the 144th lesson plan that it is not accurate or helpful to describe prejudice as an ill.

**Commented [51]:** There's language in the powerpoint to this effect and it's extremely insulting. I don't appreciate the "we're all racist" framing for this unit.

**Commented [135]:** I would prefer avoiding an example that pertains to this challenging crime type, as that assumption is statistically accurate. I get the point of this, I just think it muddies the waters.

**Commented [136R135]:** Ecological fallacy – taking what we know about groups and making an assumption about individuals. I think it's fair to bring up and discuss that the assumption may not be accurate.

**Commented [137]:** Would like to see some more varied examples here.

**Commented [52]:** I see this is TCOLE, do they provide examples and solutions/approaches to rectify the situation? If not, what specific examples will be included, and what solutions/approaches? Will any of the instructors be sharing from their own personal experiences?

**Commented [138]:** These aren't obvious examples, but rather concepts. Be specific

such people together under a popular stereotyped description saves time and provides a convenient grouping.

- Scapegoat – “scapegoating” provides a convenient group or person to blame when things go wrong in one’s personal life or in the community.

- Projection - provides an outlet for projecting one’s tensions and frustrations onto other people. Also may be used as a defense mechanism meant to keep discomfort & insecurities about self at bay. Outside of awareness.

- Authoritarian personality - symbolizes one’s affiliation with a more dominant group.

- Societal Strain - (fear and insecurity) leads to justification for various types of discrimination that are considered to be of advantage to the dominant group.

While discussion about prejudice typically links prejudice to discrimination and portrays bias as a negative characteristic of some individuals, the reality is that everyone has bias including both explicit biases that they are aware of and implicit biases that they are not. Sometimes explicit biases exist, but due to cultural norming they may not be viewed as negative or problematic beliefs. Bias isn’t inherent in human thought and is deeply ingrained in human psychology. Bias is part of the mechanism humans use to interpret their world.

However, some biases are problematic, particularly when they result in discriminatory behaviors. These can occur via a conscious decision to treat someone differently based on a biased belief set, but they can also occur as a result of inaction based on biased beliefs that can cloud judgment. Finally, this may occur as a result of implicit bias, and the individuals involved may not

Example : Jews during WWII, Salem witch trials, Marie Antoinette, Yoko Ono and the Beatles

Example: Cheating spouse suspects spouse of cheating (rather than dealing with infidelity, they transfer/project their behavior on their spouse)

Example: Blind allegiance to specific groups and aggression towards those who don’t agree. Examples: White Nationalists, Nazi party

Example: Red Scare, McCarthy Trials, Japanese internment camps in WWII.

Everyone has explicit and implicit biases. Bias is deeply ingrained in human psychology and is an important mechanism used to by humans to interpret the world. Biased thoughts are problems when they cause discriminatory behaviors; through discriminatory actions, inaction, or lack of awareness of impact of biases on behavior – thus engaging in unintentional discrimination

Discuss how policing is an authority structure making officers particularly susceptible to authoritarian impulses.

**Commented [139]:** I think it would be helpful to have some more recent examples here as well (e.g., blaming lack of jobs on immigrant populations, COVID-19 hate crimes, etc.)

**Commented [140]:** It would be preferable to have an example that is more tied to the material.

**Commented [53]:** Good addition. I think a better example of this would be the demonization of racial groups, specifically the ways in which white culture has projected its fears and distastes onto other groups.

**Commented [141]:** this just repeats material from the left column

**Commented [142]:** Examples

be aware that their decisions are biased and, thus, discriminatory.

Four Basic Feelings or Attitudes Harbored by Most Prejudiced Persons:

1. Feeling of superiority - self-assured feeling on the part of certain individuals that they are superior or better than others are, which is frequently expressed in inappropriate jokes and disparaging remarks directed to those regarded as inferiors (e.g., suggesting that they are lazy, overly aggressive, stupid, tricky, deceitful, clannish, pushy, etc.)
2. Others are strange and different - feeling that the other group is alien or different which promotes the social exclusion of members of a particular group and blocks any acceptance of a person on individual merit. These feelings foster aversion, dislike, or even open hostility against persons of a different group.
3. Proprietary claims - as a member of the group, the individual believes he is entitled to exclusive or prior rights in a certain area.
4. Fear - fear is basic to prejudice. It excites the emotions to the point of overshadowing rational judgment. We believe that someone is trying to intrude and threaten the things that belong to us.

While no individual can interpret outside of bias, it is possible to build awareness about our personal biases. Several strategies exist to help individuals identify and reduce bias:

1. Introspection- Explore and identify your own prejudices. Take implicit bias tests or seek other ways to discover your biases.
2. Mindfulness- acts of discrimination in action or attitude are often more likely to occur in times of stress. Regularly practice ways to reduce

**Commented [54]:** in the comments for the 144th lesson plan, Phil Hopkins made the following comment, which I agree with.

"Don't use this phrase. It signals that only some people are prejudiced. Perhaps you could say four basic attitudes harbored by most people at least some of the time?"

Was this not changed because it is TCOLE?

**Commented [55]:** Examples or active learning on this is extremely important

**Commented [56R55]:** Agreed

**Commented [57]:** Have the instructor who are teaching this course taken implicit bias tests? If not, are they willing to do so before teaching this class to model doing so to the cadets? And then one or two of them could share what they learned about themselves and their own areas of growth.

**Commented [58R57]:** Excellent idea.

**Commented [59]:** I recommend including a definition of mindfulness here, and in the handout for cadets. This definition of mindfulness from the Greater Good Science Center, at the University of California, Berkeley, was used during the 144th in the Science of Mindfulness lesson plan, and the mindfulness and resilience lessons.

Mindfulness means maintaining a moment-by-moment awareness of our thoughts, feelings, bodily sensations, and surrounding environment.

Related to mindfulness, Greater Good Science Center goes on to say, "Mindfulness also involves acceptance, meaning that we pay attention to our thoughts and feelings without judging them - without believing, for instance, that there's a "right" or "wrong" way to think or feel in a given moment. When we practice mindfulness, our thoughts tune into what we're sensing in the present moment rather than rehashing the past or imagining the future."

And there is research demonstrating that practicing mindfulness can reduce prejudice and bias. Here are a couple of links to articles with links to studies.

[https://greatergood.berkeley.edu/article/item/three\\_ways\\_mindfulness\\_can\\_make\\_you\\_less\\_biased](https://greatergood.berkeley.edu/article/item/three_ways_mindfulness_can_make_you_less_biased)

[https://greatergood.berkeley.edu/article/item/how\\_to\\_find\\_prejudice\\_hidden\\_in\\_our\\_words](https://greatergood.berkeley.edu/article/item/how_to_find_prejudice_hidden_in_our_words)

<p>stress and increase mindfulness. Focused breathing is a promising approach.</p>	
<p>3. Develop perspective- Work to consider experiences from other points of view. Enhance your ability to do this by learning about others experiences or talking with people about their experiences.</p> <p>4. Slow down- Pause and reflect before acting. Reflexive action can impart bias into behavior without intent.</p>	
<p>5. Evaluate individuals by thinking about individuals not groups- Consider individuals based on their behavior. Avoid essentializing.</p>	
<p>6. Consider how you communicate – Think about the unintended messages you may be sending.</p> <p>7. Support inclusion in your organization- Work to incorporate inclusive thinking to address organizational bias. This is the responsibility of every person within the organization.</p>	
<p><u>Active Learning Exercise:</u> Utilize the following scenarios to identify feelings or attitudes experienced in each scenario as well as strategies to address discriminatory actions that could potentially take place.</p>	<p>When discussing student responses, reference APD General Order 300.9.4:</p>
<p><u>Scenario 1:</u> Scenario 1: An officer who identifies as LGBTQ+ complains to his shift supervisor that posted on one of the main bulletin boards in the show up room is a poster promoting the Austin Pride Parade (posted by APD) that has been defaced. The poster depicts several APD officers marching in last year's parade. Someone has written a large homophobic slur on the poster with permanent marker. The graffiti has been up for at least a day and everyone passes it on their way in and out of the show-up room. Therefore at least a couple of supervisors have seen this. What correction can be taken if any?</p>	<p>While on-duty or on the premises of City facilities, employees will not:</p> <ol style="list-style-type: none"> <li>1. Use loud, indecent, profane, harsh, derogatory language, or use belittling term in any communications.</li> <li>2. Ridicule, mock, taunt, embarrass, humiliate, or shame any person, nor do anything that might incite that person to violence.</li> <li>3. Produce or display graffiti of any nature.</li> <li>4. Post or display derogatory, offensive or lewd pictures which degrade or lower the self-esteem of fellow employees and would undermine the goal of professionalism within APD.</li> </ol>

**Commented [60]:** I recommend the instructor lead the cadets in a brief mindfulness exercise. I am including links to two possible exercises, and the one focusing on the 5 senses could be modified to shorten it if necessary.

<https://www.mindful.org/a-meditation-for-exploring-your-senses/>

[https://ggia.berkeley.edu/practice/mindful\\_breathing](https://ggia.berkeley.edu/practice/mindful_breathing)

I am curious to know if the instructor teaching this section has experience doing mindfulness exercises, and if they have one they plan to guide the cadets through in this lesson. If not, and if they are willing to lead one of these but have not done so before and would like some guidance, I would be happy to connect with them and talk through setting the practice up, how to set and keep the pace, and then follow up with the cadets afterwards on their experience.

**Commented [61]:** Will the cadets have already received ICAT training before this lesson? Either way, it would be helpful to use some of the questions outlined in the five steps of the Critical Decision-Making Model to flesh out and provide specific direction on what "pause and reflect before acting" means.

**Commented [62]:** I think this needs to be defined and explained. With emphasis placed on the fact that it is a construct rather than a universal truth.

**Commented [63R62]:** Agreed

**Commented [64R62]:** Its' also worth pointing out, perhaps, that it is a particular danger when discussing these kinds of topics, where we are grouping people in various ways.

It is possible to become more "culturally aware," but we have to work to do so without essentializing. We have to work against the impulse to map what we learn from listening to particular others onto the group category we believe they belong to.

**Commented [65]:** Active learning on right.

**Commented [143]:** This should be closing the discussion after both scenarios are discussed.

**Commented [144R143]:** And this just states policy prohibiting behavior. It doesn't really relate to Scenario 2. It doesn't address the causes or consequences. The primary discussion should be about the latter, of course.

**Commented [145R143]:** Also, this policy language lives in GO 301.2 Impartial Attitude and Courtesy. Current language and section cited is not up to date.

Scenario 2: A call comes over dispatch that a security guard at a shopping mall in a predominantly white neighborhood has seen four Hispanic males. The security guard reports that they are gang members because they are all wearing matching leather jackets and red ball caps. He reports that they have just opened and closed their car trunk and are now entering the mall. The security guard notifies the merchants, some of whom immediately begin closing their stores. You are the officer in the vicinity of the mall who responds to the call just as the juveniles are leaving the mall and are heading toward their car. In the meantime, several merchants continue to be anxious about the “gang members,” leaving their stores closed.

**1.2** The student will be able to identify forms of prejudice.

While TCOLE relies on the word prejudice, it is important to discuss these topics in the context of bias, both implicit and explicit. Cadets should be challenged to explore their own biases both explicit (considering things they might think) and implicit (considering behaviors). Emphasis needs to be placed on the association between behavior (choices) and discrimination as well as the aggregate impact of seemingly benign or well-intentioned activities (i.e., the idea that processes and structures may enhance bias even when they appear fair).

Forms and targets of prejudice:

- Racial
- Ethnic
- Gender
- National origin
- Political affiliation
- Authority figures (e.g., police, government, teachers, parents)
- Sexual orientation
- Differently abled
- Religious
- Age
- Economic/occupational

It is important to also discuss perceptions of bias. Given that different groups may perceive situations and motivations differently, there is the possibility of interacting with citizens who perceive bias when officers may not think that they are acting in a biased way. Discussions about these types of situations generally break down when individuals that do not believe that they were acting in a biased way fail to acknowledge the feelings related to a perception of bias on behalf of the other party or the possibility that they experienced actual harms that the officer may not understand.

Examples: police, government, teachers, parents

Examples: family feuds, antagonism between work departments like vice and patrol

**Commented [66]:** I would like to start seeing how the conversations are guided and what the end point is.

**Commented [146]:** Appreciate this addition. Some concrete examples could be useful here. This is a complex point, and would benefit from some unpacking.

**Commented [147]:** How do these examples tie into this?

<ul style="list-style-type: none"> <li>• Weight</li> <li>• Physically challenged</li> <li>• Individual personal preferences (e.g., family feuds; antagonism between work departments like Vice and Patrol)</li> <li>• Accent</li> </ul>	<p>This can be an extremely emotional topic for students. It is important to be sensitive to opinions and to deal with them in a constructive manner.</p>
<p>1.3 The student will discuss personal prejudices.</p> <p><u>Active Learning Exercise:</u> Utilize the “Learning Experiences about Race/Ethnicity” worksheet found in the Chapters Resource. (Handout Page 13). <u>Students should share their answers in an open class discussion</u></p>	
<p><u>Active Learning Exercise:</u> Discussing different cadets’ perceptions of an issue or a video where some likely will perceive bias and others likely will not.</p>	
<p><u>Concepts about human relations from the social scientists:</u></p> <ul style="list-style-type: none"> <li>• Every individual is entitled to equal rights and dignities. They are entitled to them by virtue of being human.</li> <li>• The right to be free implies the right to be different</li> <li>• We should try to understand people different from us</li> <li>• All people share certain common needs:       <ol style="list-style-type: none"> <li>a. Social needs</li> <li>b. Health</li> <li>c. Employment</li> <li>d. Shelter</li> <li>e. Food</li> <li>f. Positive self-image</li> </ol> </li> <li>• Bill of Rights for Americans and individuals residing in U.S.</li> </ul>	<p>Discuss Maslow’s hierarchy of needs.  <a href="https://www.simplypsychology.org/maslow.html">https://www.simplypsychology.org/maslow.html</a></p> <p>Learning Objective 1 – 1.5 hours</p>

**Commented [67]:** Some of the things that are listed seem like TCOLE is taking a very broad view of culture in some parts and a narrower view in others. What is the scope of the course? and can we make revisions that align consistently with that scope?

**Commented [68]:** lol

**Commented [69]:** + Language as well?

**Commented [148]:** I realize this is TCOLE, but what does being 'sensitive' to opinions and dealing with them in a constructive manner look like?

**Commented [70]:** Do we have access to this? Depending on what it is, sharing answers in open class discussion may not be ideal.

**Commented [71R70]:** Yes this worksheet is on the last two pages of this handout for the cadets.  
[https://docs.google.com/document/d/1zySR4Nlcv8f3Ugqct\\_RyBfv43u\\_hXS/edit](https://docs.google.com/document/d/1zySR4Nlcv8f3Ugqct_RyBfv43u_hXS/edit)

**Commented [72R70]:** Thanks, Noelle. Looking these over, I think questions 9 and 10 are probably the most important to work on. There’s a lot of questions here. Trying to do all of these would make for a very perfunctory, and probably not all that productive, discussion. And I don’t think this LP has really laid the groundwork for engaging the earlier questions in the list.

**Commented [73]:** This seems like a good exercise for 1.2, particularly to help cadets see the point made in instructor notes there.

- We tend to categorize people and make judgments about them rather than evaluate them based on their individual character (i.e., their actions). This can lead to stereotyping.

- Democracy cannot work for some unless it works for all.

**Learning Objective 2** - The student will be able to define key functions of discrimination.

**2.1** Students will define and identify the concept of discrimination.

Functions of Discrimination:

- Tends to reinforce prejudice concerning the group's alleged inferiority.
- Discrimination by any group limits the other groups' effectiveness in business, education, political office, etc.
- Affords an avenue to economic exploitation of the group being discriminated against

**Learning Objective 3** - Students will understand the difference between Personal Behaviors vs. Personal Prejudices. Students will discuss and reflect on their own personal prejudices

**3.1** The student will be able to evaluate and discuss the importance of not allowing personal prejudices to affect professional behavior.

The role of the peace officer includes enforcing laws in an impartial manner and supporting the concept that all persons, including criminal justice personnel, are equally subject to the law and will be treated equally by it.

We assume that impartial enforcement of the law:

1.● Requires that no person be treated unfairly, unjustly, or with bias or prejudice. It also requires that no person be given treatment that is

Discuss the relationship between prejudice and justifications for distributive justice issues, mistreatment of racial or ethnic groups, and power and control. Link to groundwater – disparity as an impact of structural racism and the impact of internalized racism

Learning Objective 2 - 1 hour

Several assumptions about this role underlie the following discussion and the intent of this section. An awareness of these assumptions, even though you may not agree entirely with all of them, is imperative.

Also requires that no person be given treatment that is more favorable by the law. Either by giving better service, more considerate treatment, or more lenient punishment than any other person would receive for the same reason. The critical guideline is not favoring one more than another in the same situation.

Link this discussion back to implicit bias. The key question about whether officers can be fair and

Commented [74]: Tie in procedural justice

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<p>more favorable by the law. Either by giving better service, more considerate treatment, or more lenient punishment than any other person would receive for the same reason. The critical guideline is not favoring one more than another in the same situation.</p>	<p>impartial has a distinctly cultural aspect to it. Techniques for assessing and managing implicit bias should be re-emphasized in the context of impartial policing</p>
<p>2-● Includes the more general ideas of impartial administration of justice and impartial treatment of offenders by the criminal justice system as a whole. It is by no means limited to the peace officer telling the public, "Don't do that - it's against the law," or "You must do this - the law requires it."</p>	
<p>3-● Refers to both the interaction of the law and the citizen and the interaction of citizens when law enforcement becomes involved. The law must be impartial whether the law is confronting a citizen or standing between two citizens who are confronting each other.</p>	
<ul style="list-style-type: none"> <li>An ideal condition toward which the law, the criminal justice system, and its personnel are what we strive to achieve. Like democracy, it may never be in an imperfect world. Nevertheless, it is the direction in which we must move. No other course of action or substitute ideal will serve the long-range needs of a democracy.</li> </ul> <p><u>Active Learning Exercise:</u> Discuss whether police officers are objective with all persons.</p>	<p>Link this discussion back to implicit bias. The key question about whether officers can be fair and impartial has a distinctly cultural aspect to it. Techniques for assessing and managing implicit bias should be re-emphasized in the context of impartial policing.</p>
<p>4- The peace officer has an especially sensitive position regarding impartial enforcement for several reasons:</p>	
<p>5-● Officers often work alone and make makes decisions demanding impartiality on their part with no one (but the citizen) present to witness fairness.</p>	
<p>6-● The temptations provided by citizens for them to be partial can be overwhelming. The acceptance of them can go virtually undetected by a higher authority.</p>	<p>Link the sensitivity related to impartiality to the authority that officers have. Law enforcement</p>

**Commented [149]:** Very important point. I'd like to see this unpacked a bit more fully.

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**Commented [75]:** This is not clear.

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**Commented [76]:** ?

**Commented [77R76]:** Typical TCOLE bloviating.

**Commented [78R76]:** I would like to see this stated as TCOLE's position and supplemented by laying out the Department's expectations and making it clear that impartiality is the expectation.

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**Commented [79]:** What is this red text? APD?

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**Commented [80]:** Should specify "officers" here

**Commented [81]:** Of temptations? Need to specify. The word "them" is used a lot in this part and means something different each time.

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<p>7. ● Deviations from fair and equal treatment are often easily excused as being necessary for maintenance of order, crime prevention, and public relations.</p>	<p>authorized up to coercive force; thus, bias in the policing context is necessarily more impactful than in many other contexts.</p>
<ul style="list-style-type: none"> <li>● The impression held by most people of the impartiality of the law and the fairness of criminal justice may well come from the treatment they have received in their contacts with peace officers.</li> </ul>	
<p>8. ● To apply these principles of impartiality, the peace officer should:</p>	
<p>9. ● Take necessary enforcement action, basing its intensity on the nature of the situation and the severity of the offense.</p>	
<p>10. ● Participate in the processes of justice such as charging and testifying, in ways that do not favor one individual or one group over any others based on factors not related to the crime.</p>	<p>Reiterate techniques for assessing and managing implicit bias.</p>
<ul style="list-style-type: none"> <li>● Communicate by word and action to the public and to other criminal justice personnel, whenever appropriate, that all personnel of criminal justice agencies are equally subject to the law and will not be given preferential treatment if they become subject to criminal justice procedures.</li> </ul>	
<p>11. Benefits from impartial role performance:</p>	
<ul style="list-style-type: none"> <li>● The delicate balance which the law provides and protects between those who govern and those who are governed must be preserved, if democracy is to survive.</li> </ul>	<p>Examples where law enforcement was not impartial need to be incorporated here. These need to be understood in terms of the consequences on the community, the officer, and the institution of policing (legitimacy).</p>
<ul style="list-style-type: none"> <li>● More recently, we have seen what the collapse of impartial law and equal justice can bring to individuals, groups, and entire nations.</li> </ul>	
<ul style="list-style-type: none"> <li>● One goal of society and criminal justice is the reduction of crime. Regardless of whether punishment and the certainty of punishment are</li> </ul>	

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**Commented [82]:** By whom?

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**Commented [83]:** How has TCOLE determined this is the impression held by most people?

**Commented [84R83]:** I think this is just saying that people's impressions regarding impartiality and fairness derives from their direct experience.

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**Commented [85]:** Would like to see non-enforcement examples

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**Commented [86]:** no, police and others have qualified immunity

**Commented [87R86]:** Very important point.

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**Commented [150]:** What examples will be shared?

**Commented [88]:** What does this mean? It sounds like law enforcement is there to protect elected officials from we the people, and somehow that keeps democracy alive?

**Commented [89R88]:** Typical TCOLE bloviating again.

**Commented [151]:** As well as consequences regarding the efficacy of the criminal justice system as a whole.

**Commented [152R151]:** Important point.

**Commented [90]:** What is this referring to?

deterrents to crime, the law must be impartially enforced if it is to reduce crime.

- ~~If leaders of groups~~ If people who have frequent contact with the law believe that the system is impartial and fair, it builds respect and cooperation among them.
- Benefits to the criminal justice system and its people can be many and varied. Impartiality is a fundamental requirement made of all peace officers. It is not only a moral requirement in our treatment of each individual with whom we deal.
- "On the one hand, protection of society is the task of law enforcement; on the other, safeguarding individual personal liberties is also the task of law enforcement. This is done only when laws are enforced impartially. Those enforcing the laws must leave personal feelings and prejudices at home when on duty. Only when law enforcement discharges its function within the framework of constitutional guarantees, can a reasonable balance be maintained between the conflicting interests of society and the individual."

**Commented [91]:** This is a section about the benefits from impartial role performance, yet none are provided here. What are some of the specific benefits?

**Commented [92]:** Source, please.

Discuss APD policy related to racial profiling and discrimination:

APD G.O. 301.2 IMPARTIAL ATTITUDE AND COURTESY

Employees shall provide equal and fair protection of all rights under local, state, and federal law for all members of the community. Law enforcement will be conducted in an impartial and equitable manner.

In an effort to create an organizational culture that is inclusive and nondiscriminatory, employees shall act professionally, treat all persons fairly and equally, and strive to interact with the community in a positive manner. Employees will perform all duties objectively and without regard to personal feelings, animosities, friendships, financial status, occupation or employment status, sex, disability status, housing status, mental health or ability, citizenship, language, national origin, creed, color, race, religion, age, political beliefs, sexual

Link to previous Harassment class by mentioning:  
 APD G.O. 904 related to Internal Grievance Procedures related to Discrimination.  
 APD G.O. 914 related to Equal Employment Opportunity and Non-Discrimination.

orientation, gender identity, gender expression, ethnicity, or social or ethnic background.

Employees will endeavor to understand and respect cultural, national, racial, religious, physical, mental, and other differences.

(a) Employees will not express or otherwise manifest any prejudice concerning any of the categories or characteristics listed in this section in a context or manner that would cause a reasonable person to question the employee's fairness or impartiality related to the performance of their duties.

1. Employees will respect the rights of individuals and will not engage in discrimination, oppression, or favoritism whether by language, act, or omission.

2. The use of remarks, slurs, epithets, words or gestures, which are derogatory or inflammatory in nature to or about any person or group of persons is strictly prohibited

(b) Employees will be tactful in the performance of their duties, control their tempers, exercise patience and discretion, and shall not engage in argumentative discussions even in the face of extreme provocation.

(c) Employees will treat all persons with dignity, will be courteous and respectful toward all persons, showing consideration for the welfare of all persons with whom they interact.

(d) Employees will not ridicule, mock, taunt, embarrass, humiliate, belittle, or shame any person, nor do anything that might incite that person to violence.

(e) Employees will not use indecent or profane language or gestures while interacting with, or in the vicinity of, members of the community.

Officers are expected to use professional language at all times, however, there may be intense circumstances in which the use of profanity is an excited utterance and not intended to demean or humiliate. These circumstances will be reviewed on a case by case basis. Examples may include, but are not limited to, an officer being injured, assaulted, or is experiencing pain.

(f) Officers shall not encourage, condone, or ignore

any of the behaviors described in subsections (a)-(e).

**APD G.O. 328.2 RACIAL OR BIAS BASED PROFILING POLICY:**

The Department strives to provide law enforcement services to our diverse community while respecting the racial, cultural, or other differences of those we serve. It is the policy and practice of the Department to provide law enforcement services and to enforce the law equally, fairly, and without discrimination toward any individual or group. Race, ethnicity or nationality, religion, sex, sexual orientation, economic status, age, cultural group, disability, or affiliation with any other similar identifiable group shall not be used as the basis for providing differing levels of law enforcement service or the enforcement of the law. While the practice of racial or bias-based profiling is strictly prohibited, it is recognized that race or cultural differences may be legitimately considered by an officer in combination with other legitimate factors; to establish reasonable suspicion or probable cause (e.g., subject description is limited to a specific race or group), to establish relevant elements of a crime (e.g. exploitation of an elderly or disabled individual), or to gather evidence relevant to enhanced punishment due to offenses committed because of bias or prejudice.

328.3 Every member of this Department shall perform his/her duties in a fair and objective manner and is responsible for promptly reporting any known instances of racial or bias-based profiling to a supervisor.

**Lesson Objective 4 – Students will consider and reflect upon the Feelings and Needs of Others**

**4.1** The student will discuss the value of, respect for, and sensitivity to the feelings and needs of others.

• **Important skills that should be used;**

While several skills can be developed to become more sensitive to the feelings and needs of others (e.g., learning to pay attention and recognize expressions such as sadness and fear, becoming more self-aware of tone in communication), the most fundamental skill is learning to listen. While communication involves speaking and listening, understanding comes from listening alone. Oftentimes in communication, misunderstanding creates assumptions that define later actions. These assumptions form a sort of situational bias thate limits communication and the development of shared understanding.

Exercise: Response by saying "What I am hearing you say is. . ." After sharing what you heard, include heard include a clarifying question.

Learning Objective 3 – 1 hour

**Commented [153]:** Appreciate the connection with Comms LP here.

**Commented [154]:** We can't respond this way enough. ☹ It's important to emphasize that sometimes even though we are using the same words we are talking about completely different things. This happens to people of the SAME cultures, so differences in culture and experiences serve to exacerbate already challenging communications and interactions.

**Commented [155R154]:** agreed

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<ul style="list-style-type: none"> <li>● Gather knowledge and information about the person(s)</li> </ul>	
<ul style="list-style-type: none"> <li>● Be non-judgmental</li> </ul>	
<ul style="list-style-type: none"> <li>● Tolerate ambiguity in messages, approaches different from your own, and differences in general</li> </ul>	
<ul style="list-style-type: none"> <li>● Show warmth, genuine interest, and empathy,</li> </ul>	
<ul style="list-style-type: none"> <li>● Be willing to communicate.</li> </ul> <p>Interestingly, strong listening skills not only increase the likelihood that communication results in shared understanding, they also have been shown to substantially impact the way people feel about conversations. When an individual engages in a conversation with an active listener, they are more likely to report feeling respected, feeling heard, and feeling understood.</p>	
<p>There are several key techniques to improving active listening:</p> <ol style="list-style-type: none"> <li>1) After someone speaks, summarize or paraphrase what they said before beginning to make points. This allows a chance for misunderstanding to be addressed prior to moving forward and also serves as an important signal that you were listening.</li> <li>2) This necessarily requires giving full attention to the person speaking. This element can be particularly challenging in the law enforcement context where many distractions are present in most situations. While some circumstances can impact your ability to give full attention, acknowledging that to yourself and the person you are interacting with can help. Also, consider whether some conversations should be placed on hold until the circumstances allow for greater attention.</li> </ol>	

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**Commented [93]:** Specific examples and additional exercises would be good here

**Commented [94R93]:** Agreed. Are there examples and exercises from verbal communications, ICAT or CIT that could be used here as well, or modeled after?

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**Commented [95]:** In my personal experience most people just want to feel heard. So this is such good information.

**Commented [96R95]:** Is this the kind of "feelings and needs" this LO is about? If so, I think it would be helpful to just point out that we're not talking about being more "touchy/feely." We're talking about fundamental respect and preserving dignity. We're not asking officers to be psychologists or social workers, exploring the "feelings" of those they interact with. We're talking about regarding and valuing fundamental human needs as outlined above, which can be well addressed by extending genuine respect to everyone, listening carefully and well to what they have to say, and working with them to understand their situation and needs in the given circumstance.

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<p>3) Learn to avoid thinking about solutions while listening. Listening will provide you with more information prior to making decisions, and you're less likely to hear what others say if you are thinking about solutions.</p>	
<p>4) Avoid responding quickly. Take time to breathe, regulate yourself and think before you respond.</p>	<p>Discuss the personal obligation carried by all officers in the context of the current national challenges about police legitimacy.</p>
<p>5) Be aware of your own feelings and work on coping skills to help you manage your emotions in challenging situations. Strong unchecked internal emotions can impact your communication with others.</p>	
<p>Active Learning Exercise: Role play illustrating active listening.</p>	
<p>12. Adverse consequences of insensitivity;</p>	
<p>13. ● Hurt feelings</p>	
<p>14. ● Anger</p>	
<p>15. ● Loss of personal and professional respect</p>	
<ul style="list-style-type: none"> <li>● Ineffective performances</li> <li>● Behavior</li> <li>● Loss of trust</li> </ul>	
<p>16. Positive consequences of sensitivity;</p>	
<p>17. ● Respect of community</p>	
<p>18. ● Respect from fellow professionals</p>	
<p>19. ● Support for democratic principles</p>	
<ul style="list-style-type: none"> <li>● Self-respect</li> </ul> <p><b>Learning Objective 5</b> - Students will consider the impact of Public Perception related to multiculturalism</p>	<p>Learning Objective 4 – 1 hour</p>

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**Commented [156]:** What will this conversation look like? Can we flesh this out some more?

**Commented [97]:** Will examples of coping skills and demonstration of how to use them be shared here? Or reference to resources/exercises they are receiving in other classes? Or external resources provided?

**Commented [98]:** Where is this exercise in detail?

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<p><b>5.1</b> The student will discuss the public's perceptions of and attitudes toward peace officers.</p>	
<p>▲ <b>Active Learning Exercise:</b> Ask students to estimate responses of public opinion concerning:</p>	
<p>▲● Sensitivity</p>	
<p>▲● Impartiality</p>	
<p>● Ethics of peace officers.</p>	<p style="text-align: right;">Learning Objective 5 – 1 hour</p>
<p><b>Learning Objective 6.1</b> - Students will define and identify benefits of utilizing Cross-cultural Communication strategies</p> <p><b>6.1</b> The student will discuss cross-cultural communication and its tie to conflict resolution.</p> <p>Cross-cultural communication is defined as a field of study that focuses on how people of differing cultures communicate with each other. In a multicultural society, such as the U.S., many scholars believe it is imperative that law enforcement officials have some understanding of these communication principles in order to facilitate dialogue and reduce conflict.</p> <p>Beyond language itself, cultural frameworks define context within communications that influence understanding. As well, communication dynamics can be misunderstood in cross-cultural encounters. This extends to non-verbal communication styles which can differ between cultures. Finally, remember that officers commonly interact with traumatized citizens which might also impact their communication. Patience is key.</p> <p>Given that these communication issues are present regardless of English proficiency, officers should utilize key techniques like paraphrasing, repeating, or summarizing when communicating with the public. Avoiding jargon and limiting sentences to only one idea can limit miscommunication.</p>	<p>Cross cultural communication is important as communication issues such as language barriers occur in everyday law enforcement situations. A key skill is acquiring communication skills to support interactions with community members that are not native English speakers. This may include individuals who speak some or no English.</p>

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- Commented [99]: What is the purpose of this exercise? How will it be guided? And what research will it be based on?

Being sensitive to cultural variation in communication and working to overcome the tendency to interpret behaviors using one's own cultural place as a frame of reference can help limit the impact of cultural misunderstanding. A few examples illustrate this point. For example, in some group-oriented cultures the tendency of answering with "we" instead of "I" or deferring to another to answer on one's behalf can be common. In other cultures, individuals may be less likely to talk openly with police or pursue others social services outside their cultural group. Finally, cultures vary level of appropriate emotionality in conversation or perceptions of situational dynamics like when a fight begins. All of these behaviors can be easily misinterpreted if evaluated through the wrong cultural lens which speaks to the importance of officers interpreting these behaviors within the culture of the individuals rather than through their own cultural backgrounds.

^ Active Learning Exercise: Discuss communication styles and patterns associated with the following groups,

- Race, Ethnicity, Nationality
- Socio-Economic Status
- Education Level
- Religion
- Age

If resources allow, lead multiple guided discussions with sworn officers from various cultural backgrounds. Each officer should provide insight regarding their cultural background, discuss unique cultural customs that may be relevant in policing, and ways that cadets can engage in cross-cultural communication to better serve their specific population.

Active Learning Exercise: Discuss conflict resolution and its impact on cross-cultural communication.

#### Scenario #1

An elderly black female called the police about her next-door neighbor. The officer arrives on scene,

Officers sometimes have to adjust their speaking style. Using professional language and style is important in policing, but sometimes when dealing with certain socio-economic groups, it can be perceived as condescending.

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**Commented [157]:** Not sure where to begin with this one ...

**Commented [158R157]:** Yes, this is egregious. "Certain socio-economic groups"?!?!

And "professional language and style" needs to be spelled out. Occupational or legal jargon is not the same thing as "professional language." I'm not sure what is meant by "style."

The underlying point, that communication needs to be practiced in a way that is accessible and relatable, which Angelica was always saying, is important. This is just not the way to state that. And, again, there's just the exhortation to do something here without much guidance on how.



and the elderly black female tells the officer this: "Those Mexican people who live next to me always have parties at their house. Always!" They have birthday parties, barbeques, some stupid party because a girl turns fifteen, and always playing loud music. I've even seen them roasting goats and pigs in their backyard. Now who does that? Those Mexicans are all alike. I'm tired of all this! I want you to do your job!" The Officer asks the elderly black female if she had spoken to the next-door neighbor about the parties and the loud music. The elderly black female tells the officer, "No! That's why I called you." Respond

#### Scenario #2

In the downtown entertainment district, there's a club called Styles. They play a variety of music, from Latin, R&B to Alternative music. A white male bouncer from club Styles denied a black couple and three Asian females from entering the club. Both groups were well dressed, but were still denied from entering in. A group of white college students wore casual clothes, displayed their ID and were given access. The black and Asian groups approached an Officer nearby and complained about club Styles from denying them. Respond.

[Learning Objective 7](#) – Students will read APD Policy

7.1 The student will become familiar with current APD Policy regarding hate crimes.

[APD Policy 438 Hate Crimes](#)

#### G.O. 438.1 PURPOSE AND SCOPE

This department recognizes and places a high priority on the rights of all individuals guaranteed under the Constitution and the laws of this state. When such rights are infringed upon by violence, threats or other harassment, this department will utilize all available resources to see that justice is served under the law. This order has been developed to meet or exceed the provisions of the James Byrd, Jr. Hate Crimes Act and provides members of this department with guidelines for

[Learning Objective 6](#) – 1.5 hours

[Discuss the rationale for hate crime statutes.](#)

identifying and investigating incidents and crimes that may be motivated by hatred or other bias.

#### G.O. 438.1.1 FEDERAL JURISDICTION

The federal government also has the power to investigate and prosecute bias-motivated violence by providing the U.S. Department of Justice with jurisdiction over crimes of violence where the perpetrator has selected the victim because of the person's actual or perceived race, color, religion, national origin, gender, sexual orientation, gender identity or disability (18 USC § 245).

#### G.O. 438.2 DEFINITIONS

Hate Crimes - An intentional criminal act committed in whole or in part because of a bias or prejudice against a person or group's (Tex. Code of Crim. Pro. art. 42.014):

- (a) Disability
- (b) Gender
- (c) National origin or ancestry
- (d) Race, ethnicity or color
- (e) Religion
- (f) Sexual orientation
- (g) Age
- (h) Peace Officer
- (i) Judge

#### G.O. 438.3 CRIMINAL STATUTES

Tex. Penal Code § 12.47 - Penalty enhancement if an offense is committed because of bias or prejudice.

Tex. Penal Code § 22.04 - Prohibits assaulting elderly or disabled individuals.

Tex. Penal Code § 25.071 - Violation of a protective order preventing an offense caused by bias or prejudice.

#### G.O. 438.4 UNDERSTANDING HATE CRIME ENHANCEMENT

"Hate Crime" is not a specific offense that any person can be charged with but rather a penalty enhancement (Tex. Penal Code § 12.47).

(a) Officers cannot enhance the level of a crime at the time of booking even if there is sufficient evidence that the crime was motivated because of bias or prejudice.

(b) Investigators do not control whether an offense committed because of bias or prejudice is enhanced; the decision to file for the enhancement is handled by the prosecution.

(c) The enhancement allows for specific offenses to be increased to the next category of offense; however, a Class A misdemeanor cannot be increased to a felony.

**G.O. 438.5 PROCEDURE FOR INVESTIGATING AN ALLEGED HATE CRIME**

Whenever any member of the Department receives a report of a suspected hate crime, or other activity that reasonably appears to involve a potential hate crime, the following should occur:

(a) Officers will be assigned to the incident to conduct a preliminary investigation.

(b) A supervisor should be notified of the circumstances as soon as practicable.

(c) Once all "in progress" aspects of any such situation have been stabilized (e.g. treatment of victims, apprehension of suspects), the assigned officers will take all reasonable steps to preserve available evidence that may tend to establish that a hate crime was involved.

(d) Officers will interview available witnesses, victims and others to determine what circumstances, if any, indicate the situation may involve a hate crime.

(e) Officers should not tell individuals they are a victim of a hate crime as the determination is not made by law enforcement, however, officers should treat victims with empathy.

(f) Officers or supervisors may request additional assistance from the appropriate Investigative Unit or other resources to further the investigation.

(g) Officers should take photographs and collect physical evidence such as hate literature, spray paint cans, and symbolic objects used by hate groups (e.g., graffiti, clothing with symbols, letters).

(h) Officers will provide victims of any suspected hate crime with a Victim Assistance Information pamphlet.

(i) Officers will complete an incident report and include:

1. The title code that relates to the specific offense (e.g., assault, robbery). In addition, the Hate Crime Information title code 4601 shall be added. This will result in the report routing to the Hate Crimes Review Committee report queue for review.

2. The "BIAS" box must be filled out if there is any suspicion of a hate crime. This is required for inclusion in the Department's report to the FBI.

3. Specific facts (e.g., racial slurs, ethnic slurs, other derogatory slurs, signs and symbols) used during the incident to indicate the likelihood a hate crime occurred. It is important to quote the exact language used by the suspects whenever possible.

#### G.O. 438.5.1 HATE CRIME REPORTING

This Department shall report hate crimes in the form and manner and at regular intervals as prescribed by rules adopted by the Department of Public Safety. This shall be conducted by the Central Records Manager or assigned to the Investigation Unit (Tex. Gov't. Code § 411.046(b)).

(a) A Hate Crimes Review Committee shall review all suspected hate crimes on a monthly

basis to determine those cases that fall within the definition of a hate crime for reporting purposes.

(b) The Department may request hate crime-related information or statistics from the Department of Public Safety to carry out investigations or other lawful business (Tex. Gov't. Code § 411.046(c)).

Learning Objective 7 – 1 hour

**Lesson Summary:**

This lesson is an 8 hour presentation in a classroom setting. The accompanying PowerPoint presentation and Student Handout are used to cue conversation and students are expected to take notes and actively participate in discussions and scenarios. In addition to addressing topics of prejudice, discrimination, impartial policing, and cross-cultural communication; Students are presented with Penal Code Statutes and Austin Police Department Policies regarding reporting Hate Crimes. Students will review the procedures for investigating and reporting Hate Crimes and will be able to apply these procedures.

**Evaluations:**

The academic material covered will be included on a Major Exam.

## Chapters Resource

### I AM, BUT I AM NOT

#### The Purpose of This Activity

The activity engages participants in a process of identifying what they consider to be the most salient dimensions of their own identity. It is also a helpful introduction to stereotypes and ways in which people identify salient stereotypes in their lives.

#### Estimated Time

5 minute intro; 10 minutes to write out their sentences; 2 minute each participant to share; 15 minute debrief

#### Materials

- Paper
- Writing Utensils

#### Introduction

Common stereotypes can be very hurtful and difficult for individuals to celebrate their own identities. In this activity we will claim some of our own identities and dispel stereotypes we may believe exist about the group.

#### How to Play

5. Participants will be asked to fold their paper in half and re-open it to create 2 columns. On one side, the heading will be "I am." On the other side, the heading will be "I am not." Instruct participants to write the word "but" in the middle of the two columns.
6. Students will be asked to write at least five "I am, but, I am not" statements on their paper. Demonstrate one example to the group, such as, "I am Asian, but I am not good at math." Participants should use this opportunity to introduce their identity and dispel any stereotypes about them.
7. Make sure there are no questions, and allow time for everyone to write at least five statements.
8. Allow participants to share their own after emphasizing listening skills and respect.

#### Suggested Debriefing Questions

1. What are 1-2 words that describe what this activity was like for you?
2. How did you choose which identities to share?
3. Did anyone in the group surprise you? Why?
4. How did it feel to be able to stand up and challenge stereotypes?
5. (if there was any laughter during the exercise), I heard several moments of laughter. What was that about?
6. Where did we learn these stereotypes?
7. How can we reduce them? What role do we play in doing so?

#### Things to Consider

- Addressing stereotypes is always a trigger. The debrief is very important. People may articulate stereotypes in their "but I am not" that might trigger other participants. A

**Commented [159]:** Snaps for this. I like this activity. Quick, easy, and to the point.

**Commented [160]:** Excellent, debrief questions. Simple, yet probative.

**Commented [161]:** The Trigger warning should go at the beginning of the class, and be reemphasized each time participation might further draw that out.

helpful way to debrief is to ask the group (or individual) “Where did you learn that stereotype? What was your first message about that stereotype? How is it reinforced for you?” It might also be helpful to ask other participants if they had heard that stereotype before and what their first messages about it were, too.

- The key to this activity is the process of examining one's own identity and the stereotypes associated with that identity, then having one's own stereotypes challenged through others' stories and stereotype challenges.
- It is crucial, especially for the final part of the activity when participants are sharing their stereotypes, to allow for silences. People will be hesitant to share initially, but once the ball starts rolling, the activity carries a lot of energy. Allow time at the end for participants to talk more about whatever stereotype they shared.

## Learning Experiences about Race/Ethnicity worksheet

The students will discuss their personal racial/ethnic group and provide introspection by asking and answering a series of questions.

My racial/ethnic group is:

1. Things I was told or encouraged to believe about individuals of my racial/ethnic group.
2. Values that I was taught about how persons of my racial/ethnic group should behave.
3. Individuals of my racial/ethnic group I was encouraged to hold as role models.
4. Individuals of other racial/ethnic groups I was encouraged to hold as role models.
5. Ways I learned to interact with individuals who were of other racial/ethnic groups.
6. Which of the above messages have had the most lasting effect on you?
7. Which of the above messages have had the most negative effect on you?
8. How have you or how can you overcome any negative messages?

9. What was I taught about law enforcement in my community? What was I taught about the way law enforcement might treat me?

**Commented [162]:** I like this question. I think it helps with perspective.