

Instructor Guide

2022 CPT

Cultural Humility: Diversity, Inclusion & Equity



Ohio Peace Officer Training Commission Curriculum Development Section

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Effective Date: January 1, 2022

Course Hours: Four (4)

Student Goal: The student will familiarize themselves with important concepts of Cultural Humility.

OPOTC CURRICULUM COMMITTEE

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SUBJECT MATTER EXPERT COMMITTEE

This lesson plan has been developed from rulings handed down by the United States Supreme Court and changes to, and creation of, statutes passed by the 133rd and 134th General Assemblies, and signed into law by the Governor of the State of Ohio, Mike DeWine. The legal information contained in this lesson plan has undergone legal review by the Office of the Ohio Attorney General, Dave Yost.

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Course Introduction

Course Development

This course was developed in 2018 by the Center for Public Safety and Justice (CPSJ) at the University of Illinois at Chicago, with support from the United States Department of Justice (USDOJ) Office of Community Oriented Policing Services (COPS) through the Community Policing Development Program. Updated by Ohio Peace Officer Training Commission (OPOTC) in 2021.

The course supports the efforts to advance the practice of community policing in law enforcement agencies through training and technical assistance, the development of innovative community policing strategies, best practices and applied research that is national in scope. This course advances these goals by leveraging and integrating existing knowledge from a variety of professions (policing, the mind sciences, medicine, social work, etc.) in the development of a curriculum which bridges the gap of the historically cognitive subject matter of diversity and inclusion and the practical application of problem solving and working in partnership. The training will increase the skills and abilities of police practitioners to use cultural humility as a foundation for trust-building and to engage diverse populations in meaningful partnerships in joint efforts to build safer communities.

Course Overview

Recent national events and their resulting media attention, deep-rooted histories and personal experience contribute to high levels of mistrust of law enforcement and a reticence to engage in public safety in many minority communities. Indeed, a review of Critical Response and Collaborative Reform Reports conducted through projects funded by the COPS Office reveals that most, if not all sites, in question have low levels of trust and engagement among their minority communities. There is a clear and apparent need to repair these relationships, as police cannot take on the major problems facing communities alone. A diversity and inclusion training which builds officers' capacity to engage minority communities in meaningful problem solving efforts would do much to advance community policing and bridge this increasing divide between law enforcement and the communities they serve.

Course Scope

The course introduces learners to cultural humility and its attributes, thus creating a broader awareness of the importance and nuances of culturally-responsive policing in service to building trust in marginalized communities. Participants will consider implementation strategies at both the organizational and interpersonal level. This course integrates adult learning principles with participatory leadership values and strategies to build upon the expertise of the professional-level participants while modeling engagement strategies. The course will provide a common framework to assist sworn and civilian law enforcement professionals with respectfully engaging and building relationships in marginalized communities that have been traditionally hard-to-reach for law enforcement, including communities of color, youth, LGBTQ+ communities and immigrant communities. The course will draw connections between cultural humility and officer safety, job satisfaction, problem solving and effectiveness and procedural justice. Course material will make evident how sworn and civilian law enforcement can incorporate cultural humility's tenants into individual

practice, department culture and community policing efforts.

Course Objectives

- Participants will understand humility as an invaluable leadership asset and relate its benefits to the field of law enforcement to create environments of inclusion.
- Participants will comprehend the complex roles culture and identity play in human interactions, particularly in how they shape communication and misunderstanding.
- Participants will identify the principles of cultural humility.
- Participants will be able to apply cultural humility principles to law enforcement practice in diverse communities.
- Participants will acquire awareness-level understanding of relevant engagement strategies and will practice culturally responsive and trauma-informed strategies from allied professions.
- Participants will apply cultural humility principles to organizational approaches of community engagement and program design.
- Participants will identify frameworks, perspectives or skills they will integrate into their personal and organizational practices.

Course Progression

Module 1: Introduction
Module 2: Cultural Humility
Module 3: Humility and Leadership
Module 4: Culture Matters

Resource Requirements

Training Room Inventory: Each training site should have the following items available, tested in advance where necessary to ensure a satisfactory audiovisual experience for all participants:

- An in-house computer with an up-to-date version of Microsoft PowerPoint
- A compatible LCD projector and screen
- A compatible sound system
- All relevant cords and adapters
- Flip chart paper and easels if available
- Pens or pencils for all participants
- A printed participant guide for each student
- Sign-in sheets

NOTE TO INSTRUCTOR

Instructors are expected to:

- Bear in mind the legal, moral, professional and ethical implications of instructing in a commission-approved program.
- Follow student-to-instructor ratios (if applicable)
- Follow student-to-equipment ratios (if applicable)
- Use any and all opportunities which may arise during instruction of the required material to point out to the students the legal, moral, professional and ethical responsibilities they will bear to their employers and communities while serving in an official capacity.
- Understand that this information provided is the minimum standard. Instructors are expected to go above the minimum.
- Incorporate as many principles of adult learning as possible to include Problem Based Learning (PBL), Student Centered Learning (SCL), active group discussions, scenario activities and other responsible adult learning techniques. Emphasis should be placed on the benefits of ethical behavior and the consequences of unethical behavior throughout.

DISCLAIMER

ALL SCENARIOS INCLUDED IN THIS LESSON PLAN ARE EITHER FICTIONAL OR TAKEN AND/OR ADAPTED FROM PUBLICLY AVAILABLE SOURCES.

Module 1: Introduction

Duration: 25 minutes

Scope Statement:

This module introduces the course by previewing the course structure and rooting the course in its central objectives. One icebreakers will set the tone for the day, heading off the natural hesitation or skepticism many participants may feel in a training on diversity and inclusion. Facilitators will present values and guidelines to promote a positive classroom environment and ground the day in shared goals and expectations.

Terminal Learning Objective:

Participants will acquire a general overview of the *Diversity and Inclusion for Law Enforcement: Enhancing Cultural Responsiveness* course.

Enabling Learning Objectives:

- 1.1 Summarize course modules
- 1.2 Relate to other participants around preconceived notions of “diversity training”
- 1.3 Explain the importance of agreeing to shared values and guidelines



Slide 2



Module 1: Introduction

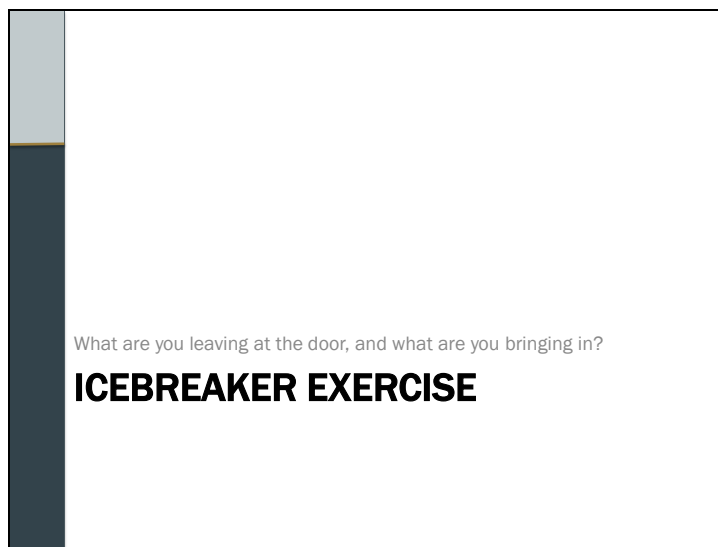
On this slide:

- ✓ Set up the icebreaker
- ✓ Acknowledge skepticism, differing expectations
- ✓ Reiterate that the goal is not to shame or blame

Key Didactic Points:

- Thank participants for coming, acknowledge the courage it takes to show up in a room where difficult conversations may take place;
- Acknowledge differing expectations, skepticism and hesitation in the room around the content;
- The aim of this course is not to shame or blame participants or to try to change what they carry with them that informs their worldviews;
- The course focuses on acknowledging what we all bring to the table and provides a framework for working through what we might not know intentionally and with a larger purpose in mind.

Slide 3



Facilitator notes:

This exercise requires a stopwatch/timer. 10 minutes

On this slide:

- ✓ Explain the icebreaker
- ✓ Conduct the icebreaker
- ✓ Debrief the icebreaker

EXERCISE SET-UP:

SAY: Turn to the person next to you. In our first round, one partner will have two minutes to respond to the prompt: “What are you leaving at the door, and what are you bringing in?” The other partner will *only* listen: no interruptions, no dialogue. Just listen.

[Put two minutes on the clock] – GO!

Now for the second round, switch roles. The partner who just spoke will listen, and the partner who just listened will now respond.

[Put two minutes on the clock] – GO!

EXERCISE DEBRIEF:

Though the content of participants' "conversations" is surely notable, the main goal of the debrief is to explore how participants felt about the **process**, the experience of intentionally listening and being listened to.

ASK: *What did you notice? How was the experience of this exercise?*

How did it feel to listen, to be listened to? What did you realize as you listened?


Debrief Key Points:


Intentional listening (not just waiting for our turn to speak) is a rare occurrence.


We learn more and understand better when we listen before jumping in. Silence can be a tool.

Slide 4

Course Purpose

 Today's Central Questions:

 What can we do to enhance our interactions with the people who are different for us?

 How can we build better partnerships with historically marginalized communities?

On this slide:

- ✓ Reiterate course purpose
- ✓ Ground course in central assumptions

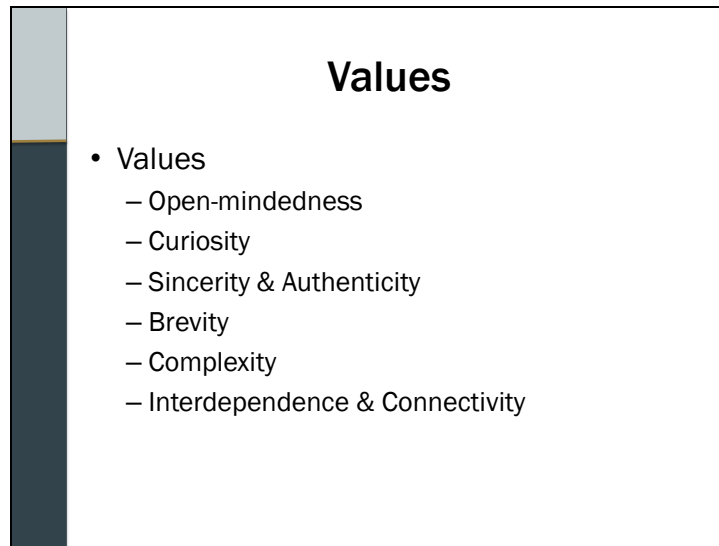
Key Didactic Points:

- Being a police officer is challenging by nature. We are called to respond to many different types of circumstances to different populations in different contexts all the time. Our role often requires us to respond quickly with fast, ethical judgement and, in many cases, supportive presence. The practicality of our work often requires us to be *more* aware of differences, as our first exposure to a suspect, victim or witness is often via demographic information over the radio.
- Community policing is rooted in the fact that we need the community to do our work effectively. We rely on them for information, cooperation and support. Building trust in historically marginalized communities is essential to problem solving, reducing crime, promoting overall community safety and – ultimately – police legitimacy and officer safety. So how can we respond in effective, appropriate ways to build relationships of trust and partnership?

Today's course will focus on an approach for **non-crisis situations**, primarily geared towards building relationships over time. However, it will also offer a framework that is applicable to any interaction, which can help police officers move through situations with individuals different from themselves more effectively and respectfully, enhancing the likelihood of safe, mutually

respectful interactions. These concepts are meant to supplement officers' tactical and communications training, specifically enhancing capacity to build and restore trust and improve interactions with people from different backgrounds than our own.

Slide 5



The slide features a title 'Values' in bold black font at the top center. Below the title is a bulleted list of values. The slide has a decorative vertical bar on the left side, divided into a light gray upper section and a dark blue lower section.

Values

- Values
 - Open-mindedness
 - Curiosity
 - Sincerity & Authenticity
 - Brevity
 - Complexity
 - Interdependence & Connectivity

Facilitator Notes:

Facilitators should have pre-written course values on a sticky note or dry erase board so they are visible throughout the day.

On this slide:

- ✓ Review values, reading expanded definitions
- ✓ Tell stories to illustrate when appropriate
- ✓ **Reach Agreement on Values**

Key Didactic Points:

Having shared values is a valuable starting point for entering conversations that matter. They challenge us to push ourselves beyond the surface level into new ways of engaging, thinking and working.

Instructor guide has the expanded definitions of the values, which are included in the participant guide. Take some time to really make meaning of these sometimes-abstract words and connect them to how we will approach learning together today.

OPEN-MINDEDNESS: When we are open-minded, we expand and deepen our knowledge and understanding with new information, experiences and new points of view, which in turn, may even cause us to change our opinions, decisions and/or actions. We also acknowledge that there are various points of view besides our own that are also legitimate. Everyone is right in their own opinion. Understanding others' lived experiences and perspectives enriches us and invites us to revisit our own as well.

CURIOSITY: When we cultivate curiosity, we invite the possibility to learn more. When we inquire, we advance our thinking, our creativity and our actions. An open mind invites us to suspend prior assumptions and/or judgements and enrich our understanding. Curiosity allows us to open our hearts and be more hopeful. Curiosity is active learning. Rather than relying on the ‘facts’ as we know them, curiosity invites us to listen, to ask questions, to seek more information – something we do all the time in our work – to understand context and meaning for ourselves and with others. When we inquire together, we often detect something ‘new’ or something ‘old’ with deeper understanding and greater meaning.

SINCERITY & AUTHENTICITY: Share what matters. In this environment, we intentionally create a place, a space that allows us, each of us, to stay true to ourselves, to both say what we mean and be who we are. The invitation to all of us is to practice these values in all aspects of our lives, personally and professionally, and create the conditions that allow others to stay true to themselves.

BREVITY: We highlight brevity as a value to underscore the importance of being concise and focused with what we share: to get to the ‘meat’ of what matters most to us. Our own brevity ensures that others have time to contribute their thinking and wisdom as well.

COMPLEXITY: There is no one answer. The stem word of complexity is ‘complex’ which combines the Latin roots *com* meaning “together” and *plex* meaning “woven.” This contrasts to the word ‘complicated’ where *plic* means “folded” or many layers. The key quality for us to recognize is that we live and work in an interconnected world — a complex world – and that how we relate to one another as individuals, as entities and/or systems and how we learn together strengthens us and our collective capacity to make meaningful change. Cultural humility recognizes the complex nature of our work and communities we serve.

INTERDEPENDENCE & CONNECTIVITY: When we realize that our realities are inter-connected and that we are constantly adapting to change, we recognize that we rely on each other in many, many ways. Indeed, our own ability to do our job requires the support and commitment of others – our families, our co-workers, our organizations and community members. Safe and thriving communities require everyone’s participation – police and community residents. As we recognize that there is NO one approach – no *silver bullet* – that will solve the challenges we face in our complex world, it is essential that each of us – indeed, all of us – encourage and welcome the contributions of others who want to be part of the solution. In order to create safe and thriving communities that we all want to live in, we need everyone who wants to help.

After reviewing and expanding upon the listed values, **ASK THE CLASS TO AGREE ON SHARED VALUES.**

ASK: *Does anyone have a value they would like to add?*

If anyone presents a value, ask them for a one-sentence explanation as to why the value should be included, ensuring the class gets a deeper understanding.

Add additional proposed values to the list. Once the list is final, the class must agree to the values proposed.

The easiest method for group agreement is a simple thumbs-up or thumbs-down.

ASK: *Can we agree to let these values guide our time together today?*

If all thumbs are up, agreement has been reached, and the class can move on.

In a consensus model, if someone were to block consensus, the class would return to the values and explore the value or values with which the consensus-blocker takes issue. This course is not adhering to a consensus model due to time constraints.

Module 2: Cultural Humility

Duration: 1 hour 30 minutes

Scope Statement:

This module synthesizes the foundations laid in modules two and three, introducing the approach of cultural humility and the history of its emergence in healthcare and social work sectors in an effort to better serve and connect historically marginalized groups and racial/ethnic minorities. Participants will examine the operationalization of cultural humility principles and the potential impact a cultural humility lens can have on interpersonal interactions. Participants will also be pushed to consider ways in which police organizations and police culture might evolve to meet the shifting demands of our time.

Terminal Learning Objective:

Participants will apply cultural humility attributes to law enforcement practice in diverse communities.

Enabling Learning Objectives:

- 4.1 Predict the limitations of a cultural competency approach
- 4.2 Identify the five principles of cultural humility
- 4.3 Summarize the results of applying a cultural humility lens
- 4.4 Apply the principles of cultural humility to interpersonal practice in law enforcement

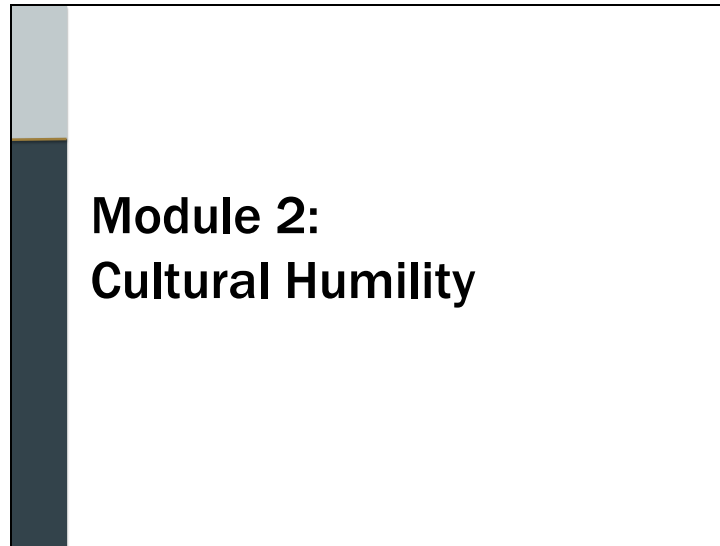
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- Schrader, C. D. & Lewis, L. M. (2013). Racial disparity in emergency department triage. *Journal of Emergency Medicine*, 44(2), 511-518.

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Slide 6

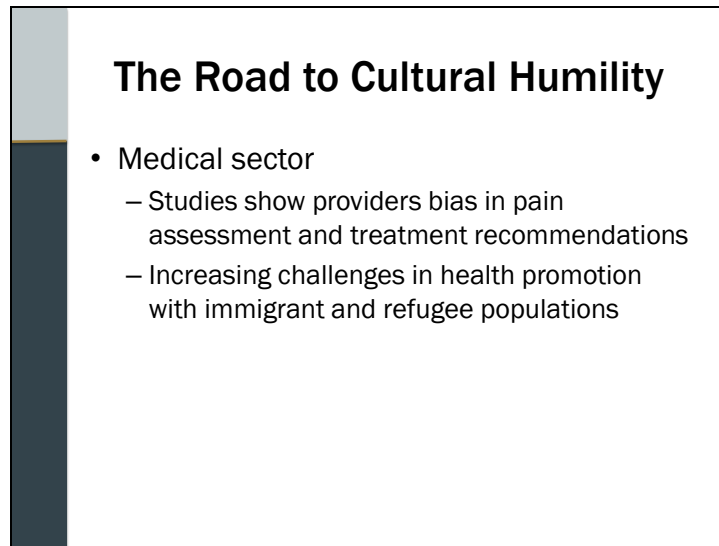


On this slide:

✓ Explain goals of module

Here, we share the components that helped create this theoretical framework, culture, cultural awareness, and cultural competence. Without these components, the theory would not exist.

Slide 7



The Road to Cultural Humility

- Medical sector
 - Studies show providers bias in pain assessment and treatment recommendations
 - Increasing challenges in health promotion with immigrant and refugee populations

On this slide:

- ✓ Medical sector treatment disparities didactic
- ✓ Reiterate that policing is not the only sector dealing with serious disparities, criticism

Key Didactic Points:

- In recent years, studies have shown that race and culture have profound impacts on the ways certain communities receive medical treatment. Policing is certainly not the only sector that is taking a critical look at its practices, policies and training models in the area of diversity and inclusion!
- Evidence shows patients of color's pain is not treated as effectively as their white counterparts:
 - One study of emergency room records indicates that Black patients are more likely than White patients to receive lower triage scores for the same complaints, meaning that triage personnel code the complaints as less serious and less urgent. As a result, less serious complaints in emergency rooms translates into longer wait times for Black patients (Schrader & Lewis, 2013).
 - Further, studies show that once a Black patient is seen, physicians spend less time with them compared to White patients, and are less likely to perceive Black patients as being honest regarding their symptoms.
 - Racial/ethnic minorities consistently receive less adequate treatment for acute and chronic pain than non-Hispanic Whites, even after controlling for age, gender, and pain intensity. The major contribution by physicians to such disparities appears to reflect limited awareness of

their own cultural beliefs and stereotypes regarding pain, minority individuals, and use of narcotic analgesics (Mossey, 2011).

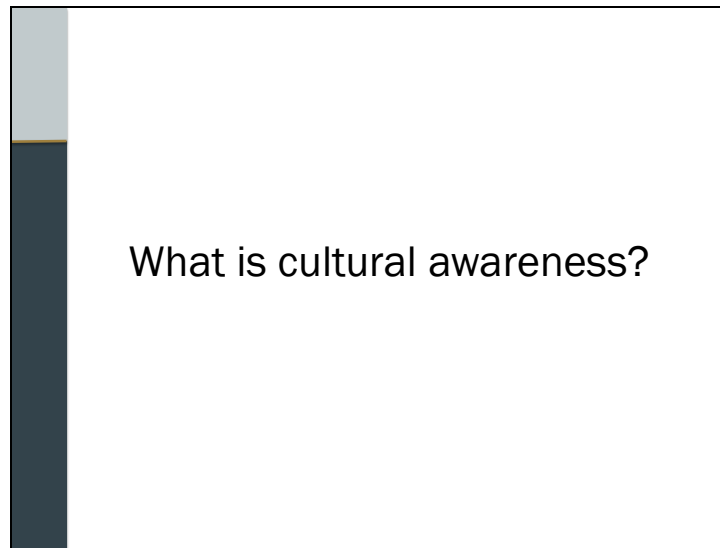
- o These studies provide context for the larger problem at hand, that people of color can be hesitant to interact with the medical system.
- As in policing, people in the medical community are resistant to thinking their practices could be prejudiced or biased in some way. The roots of these inequities are for the most part unintentional, resulting from unconscious or implicit bias.
- Regardless, hospitals increasingly found it unacceptable that for all of healthcare's advancement, outcomes continue to worsen for racial/ethnic minority patients. Hospitals increasingly recognized they needed to do more to be culturally responsive and make an intentional effort to counteract these disparities.

Slide 8



On the road to cultural humility, this section will discuss the components that helped create this theoretical framework, culture, cultural awareness, and cultural competence. Without these components, the theory would not exist. Cultural humility is the evolution of all of these components.

Slide 9



On this slide:

- ✓ MINI-EXERCISE: large group
- ✓ Define cultural awareness

MINI-EXERCISE:

In the large group, generate participant responses to the following question:

ASK: What is cultural awareness?

As participants respond, create a word cloud of associations through group brainstorm. You should hear words like cognizant, observant and conscious.

Using the brainstormed list of words, present the class with a summarized definition from their own responses.

Debrief should be limited to posing a few questions that get people thinking critically as they see the connections drawn on the board. For example:

ASK: What are you noticing here? See any problems?

Slide 10

Definition of Cultural Awareness

- To embody cultural awareness means to ensure that one is cognizant, observant, and conscious of similarities and differences among and between cultural groups. This includes recognition of one's own cultural influences upon values, beliefs, and judgments

Key Didactic Points:

- The definition includes the influences derived from the professional's work culture. Cultural awareness is promoted by the process of encountering difference. When one perceives that another person does not behave according to one's own deeply held cultural expectations, it becomes an opportunity to consider these expectations more fully in light of this encounter and to assess how they are culturally bound.

Slide 11



In the large group, generate participant responses to the following question:

ASK: Why is cultural awareness important?

As participants respond. Expound on their response with:

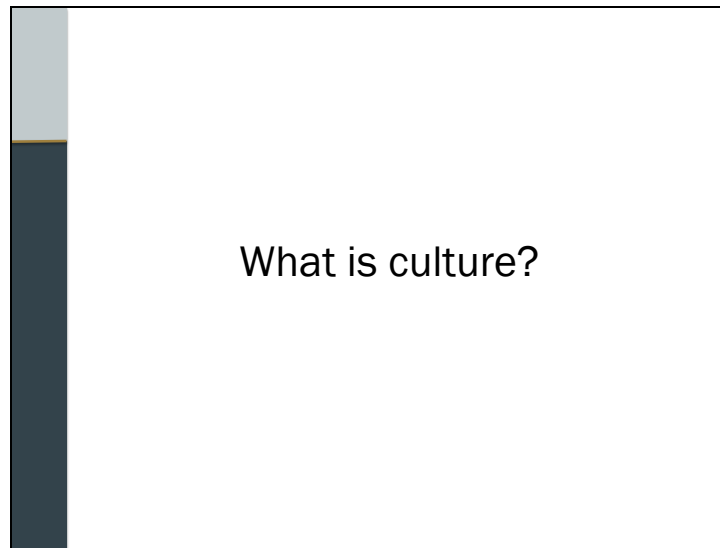
Key Didactic Points:

- First, we can acquire a much deeper self-knowledge when we are able to understand the basis for our own beliefs, actions, and responses toward others.
- Second, and even more important, we live in a diverse world where different cultures inform the beliefs and behavior of others. Cultural awareness is the first step in becoming proficient in working well with people from a variety of backgrounds.

As a result, we remain open to the idea that other people's cultures guide them in the same way that our individual cultures guide us. This offers law enforcement professionals a better chance of interacting positively with, and appropriately serving, diverse communities.

Such understandings are particularly important for law enforcement professionals because cultural perspectives and beliefs profoundly affect all aspects of people's behavior with regard to protecting and serving communities

Slide 12



SAY: Now that you all are familiar with Cultural Awareness...

ASK: What is culture?

As participants respond, you should hear works like traditions, beliefs, principles.

Key Didactic Points:

- Culture is a system of learned beliefs, traditions, principles and guides for individual and collective behaviors that members of a particular group commonly share with each other
 - Culture serves as a roadmap for perceiving and interacting with the world. It is essentially our personal lens through which we view our experiences.
 - Culture can include any of the aspects of what makes us who we are-our beliefs about reality, how people should interact with each other, what we "know" about the world, and how we should respond to the social and material environments in which we find ourselves. It is reflected in our morals, customs, value systems and spiritual traditions. It affects how we work, parent, interact with others and understand health, wellness, illness, disability, and death.

Slide 13

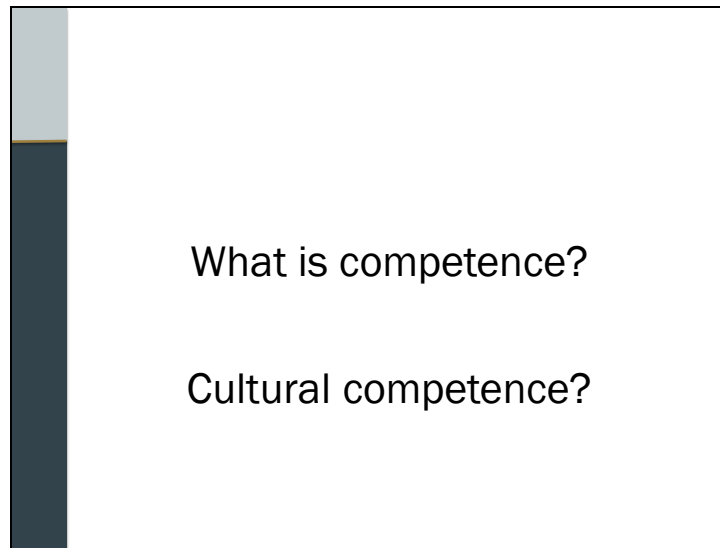
Examples of Culture

<input type="checkbox"/>	Ethnicity	<input type="text"/>
<input type="checkbox"/>	Religion	<input type="text"/>
<input type="checkbox"/>	Language	<input type="text"/>
<input type="checkbox"/>	Socioeconomic status	<input type="text"/>
<input type="checkbox"/>	Gender	<input type="text"/>
<input type="checkbox"/>	Age	<input type="text"/>

Key Didactic Points:

- It is important to remember that culture is fluid and not static.
 - Any attempts to identify norms or values of someone who identifies as Latino, Muslim or gay, for example, may not be effective and can lead to stereotyping.
- Culture is not equivalent to just race or ethnicity.
 - For example, one could say there is a law enforcement culture-- we use different terms and acronyms that people outside the department may not understand.
- Here are some examples of different aspects of culture. Can you think of other examples?
 - Ethnicity
 - Religion
 - Language
 - Socioeconomic status
 - Gender
 - Job
 - Age
 - Housing status

Slide 14



Facilitator Notes: This slide involves animation. At first, only the first question will appear. The second question will appear with a second click.

On this slide:

- ✓ MINI-EXERCISE: large group
- ✓ Define competence, define cultural competence

MINI-EXERCISE:

In the large group, generate participant responses to the following question:

ASK: What is competence?

As participants respond, create a word cloud of associations through group brainstorm. You should hear works like expertise, full knowledge and adequacy.

Next, click the slide animation so the second question appears. Expand the brainstorm to the following question:

ASK: What is cultural competence?

Deepen this discussion through more specific questioning so that the word cloud includes the knowledge, skills, attitudes and beliefs of the cultural competence concept. Use responses from the first prompt to draw connections to cultural understanding and achieving “competence.” Using the brainstormed list of words, present the class with a summarized definition from their own responses.

Debrief should be limited to posing a few questions that get people thinking critically as they see the connections drawn on the board. For example:

ASK: What are you noticing here? See any problems?

Slide 15

The Road to Cultural Humility

- Cultural Competence
 - Designed to make healthcare systems more functional for undeserved groups
 - Often leads to stereotyping; laundry list
 - Strength comes from **certainty**
 - When is one **competent**?
 - **What**, not **how**.

On this slide:

- ✓ Explain cultural competence approach
- ✓ Point out limitations of cultural competence approach
- ✓ Reiterate the focus on “what, not how”
- ✓ Preview cultural humility as you transition into the video

Key Didactic Points:

- Cultural competence, the ability to interact effectively with people of different cultures, helps to ensure the needs of all community members are addressed. Both individuals and organizations can be culturally competent. Cultural competence has been the training standard for decades as practitioners and organizations across sectors work to be more culturally responsive and achieve more equitable outcomes for racial and ethnic minorities and other historically marginalized populations (SAMSHA).
- However, in recent years, thinking has evolved as some of cultural competency’s limitations become apparent.
- Cultural competence’s focus on racial and ethnic differences may convey misconceptions that racial and ethnic groups can be understood as a set of observable and predictable traits, thereby instilling a false sense of confidence in workers about their knowledge of culturally different individuals or families.
- Further, competence is a cognitive endeavor. As with non-humble leadership, strength in cultural competence comes from certainty, from expertise.

- Cultural competency tells us WHAT, not HOW. It focuses on what we need to know about X population, rather than providing a framework that informs how to engage, build and develop relationships, thereby improving our services. Cultural humility provides this framework. The video on the next slide further illustrates this distinction.

Slide 16



In the large group, generate participant responses to the following question:

ASK: Why is cultural competence important?

As participants respond. Expound on their response with:

Key Didactic Points:

- On an organizational and systems level, we need cultural competence because:
 - Diversity is a reality
 - There are shifting demographics within our workforce
 - It increases trust and cooperation
 - It promotes inclusion and equality
 - A rich resource for creative and alternative ideas

Ask: How does Cultural Competence fit in policing? How does it fit in policing practices? How does it fit in legislation and standards?

Allow class to answer and bounce off of each other.

Slide 17



Facilitator Notes: This video is 3 minutes and 5 seconds long. The embedded link automatically begins mid-video at 6:56. **The facilitator is responsible for stopping the video at 11:01.** [Cultural Humility | Juliana Mosley, Ph.D. | TEDxWestChester - YouTube](#)

On this slide:

- ✓ Point out the Video Reflection Prompt
- ✓ Play video

The reflection section below appears in the participant guide:

What resonated with you?

What did you find challenging?

Depending on time, facilitators may sample a few reactions to the clip from Dr. Juliana Mosley's TedxTalk.

Key Didactic Points:

- Cultural humility is an evolution of the cultural competency approach.
- Cultural humility calls us to reassert our values, to intentionally bring them to the fore and let them drive our work with people from different backgrounds than us.

Slide 18

Cultural Humility

A lifelong process of self-reflection and self-awareness where one learns about the culture and experience of others while also examining one's own beliefs and cultural identities; using the lessons learned to see people as individuals and learn to work together.

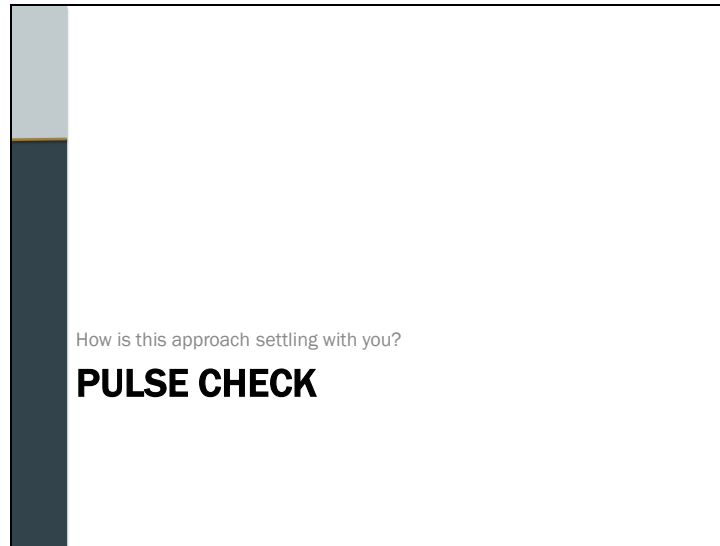
On this slide:

- ✓ Read cultural humility definition
- ✓ Connect to major themes identified in Defining Humility exercise

Key Didactic Points:

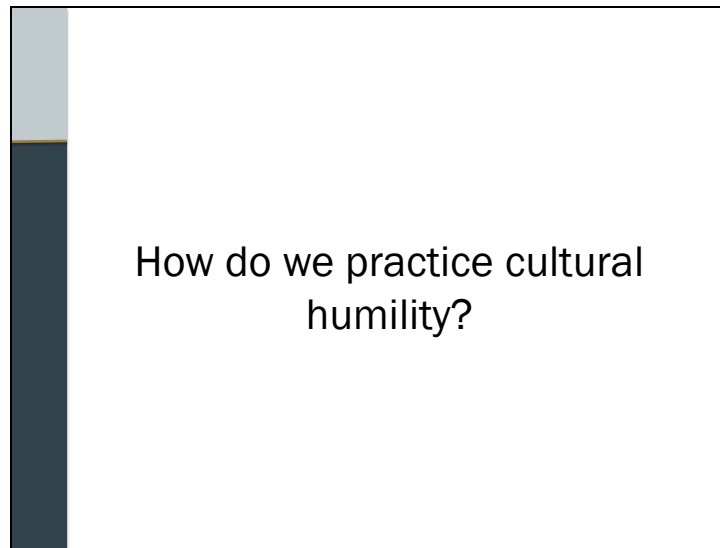
- Cultural Humility is “having a sense that one’s own knowledge is limited as to what truly is another’s culture.” (Hook et al., 2013)
- It is other-oriented rather than self-focused. It requires that we wrestle with the tendency to believe our own beliefs, values and worldview are superior.
- “Humility is not thinking less of yourself, but thinking of yourself less.” – C.S. Lewis
- Cultural competence is a helpful starting point in the development of a caring, compassionate and effective policing practice. However, its limitations are revealed with a deeper exploration of the practice of cultural humility.
- What is cultural humility? It is a willingness to suspend what you know, or what you think you know, about a person based on generalizations about their culture.
 - It is based on the understanding that culture is, first and foremost, an expression of self.
 - This means that truly understanding any individual's culture is an ongoing endeavor, because no two individuals are the same, even if they are from the same culture.
- The values aligned with cultural humility include: openness, appreciation, acceptance and flexibility.

Slide 19



- Gauge participant responses to the phrase "inherent power imbalances."

Slide 20



In the large group, generate participant responses to the following question:

ASK: how do we practice cultural humility?

As participants respond. Expound on their response with:

Key Didactic Points:

- It means being committed to:
 - respecting different viewpoints
 - being aware of one's personal beliefs and not letting those beliefs interfere with providing culturally relevant care and services
 - engaging with others from a place of learning
 - having an attitude that acknowledges culture is individual and can only be understood individually.

Slide 21

Principles of Cultural Humility

Self-Reflection, Self-Awareness and Lifelong Learning

Recognition and Mitigation of Inherent Power Imbalances

Seeking and Honoring the Expertise that Resides in the Communities We Serve in Non-Paternalistic, Mutually Beneficial Partnerships

Organizational – Level Developmental Process that Parallels the Three Characteristics Listed Above

On this slide:

- ✓ Review principles of cultural humility
- ✓ Connect to past exercises and insights as appropriate

SELF-REFLECTION, SELF-AWARENESS AND LIFELONG LEARNING

Ongoing, individual examination and critique of internal biases related to core human social constructs of race, skin color, gender, sexual orientation, gender identity, culture, socioeconomic status, physical ability, et cetera.

Supports the examination of individuals' often unexamined cultural identities, in order to deliver service that is fair, respectful, inclusive, and equitable.

RECOGNITION AND MITIGATION OF INHERENT POWER IMBALANCES

Positions the colleague/peer as expert and teacher with regard to the content, meaning, significance and explanation of their identity during a specific encounter and over the course of the relationship.

Invites us to use courage and humility when working with colleagues/peers as a way to listen and learn, to be the student, and to admit when one doesn't know about dimensions of cultural identity important to their colleague.

Is applied to relationships within the institution, across disciplines, job titles, and among colleagues, instructors, and trainees as a method to make for a healthy, equitable institution that in turn is able to produce service or educational outcomes defined by equity.

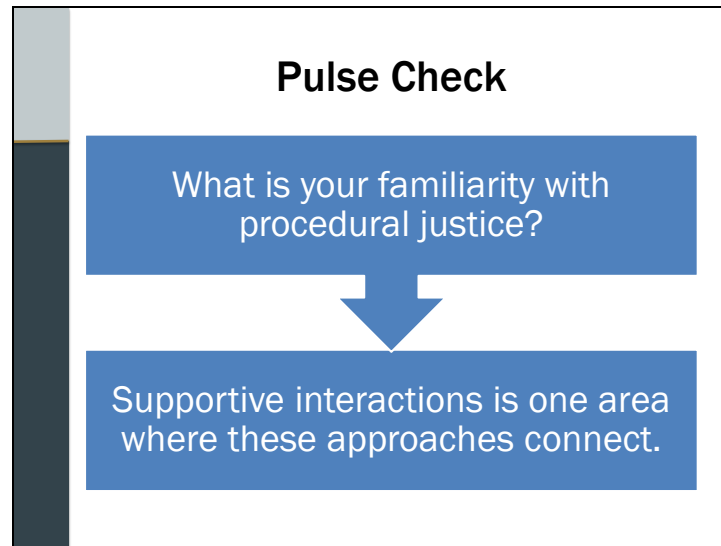
SEEKING AND HONORING THE EXPERTISE THAT RESIDES IN THE COMMUNITIES WE SERVE IN NON-PATERNALISTIC, MUTUALLY BENEFICIAL PARTNERSHIPS

Applies a self-reflective appreciation and evaluation of the sociopolitical and historical context within which colleagues and peers interact in dynamic relationship in the development of a beneficial alliance. Creates organizational infrastructures, processes and mechanisms to maintain and sustain partnerships that advance the health and well-being of individuals and communities being served.

ORGANIZATIONAL – LEVEL DEVELOPMENTAL PROCESS THAT PARALLELS THE THREE CHARACTERISTICS LISTED ABOVE

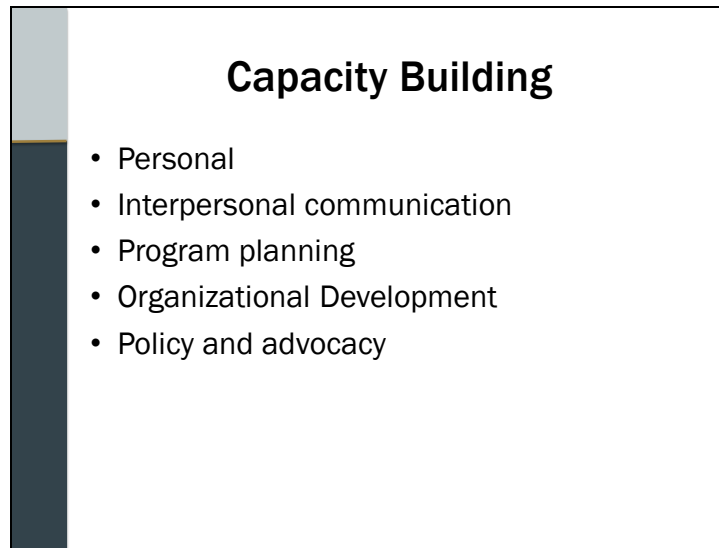
While individual development is essential, it is insufficient as a stand-alone process to redirect the social hierarchy and structural inequality that set the stage for unequal care. Organizations and institutions are required as well to examine their unexamined processes and structures to participate actively in system transformation. This includes an ongoing process of institutional self-reflection and critique to change and adjust policies, practices, and behaviors. (i.e. reviews of data disaggregated by race/ethnicity, language status, geography, and other social and cultural identifiers).

Slide 22



Self-reflection and Critique: “This attribute is defined as a critical process of reflecting on one’s thoughts, feelings, and actions. Self-reflection and critique was described as a journey or endless process of continual reflection and refinement.” We all mess up. Find opportunities in those moments to explore what single story may have informed your assumption or misstep. Remind yourself of the value in calling yourself out.

Slide 23



Capacity Building

- Personal
- Interpersonal communication
- Program planning
- Organizational Development
- Policy and advocacy

On this slide:

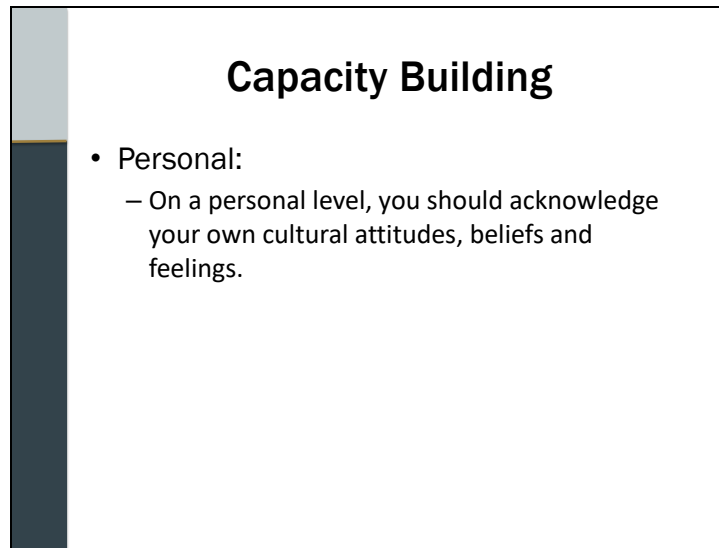
✓ highlight the ways Peace Officer professionals can grow their capacity to become more culturally competent while practicing cultural humility.

Say: Growing your capacity to be more culturally competent as a Peace Officer is important in this role. Capacity Building has a few components, that include:

- Personal
- Interpersonal communication
- Program planning
- Organizational Development
- Policy and advocacy

These components will be discussed further in the next few slides.

Slide 24



Capacity Building

- Personal:
 - On a personal level, you should acknowledge your own cultural attitudes, beliefs and feelings.

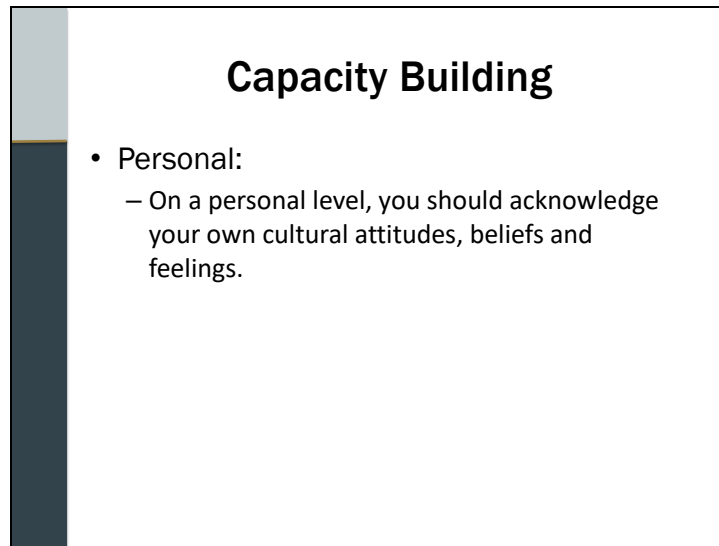
Say: Why is it important to acknowledge your own cultural attitudes, beliefs and feelings? How does this help you in your profession?

Answers should include: working with a diverse group, inside and outside the work place.

Key Didactic Points:

- It is also important to recognize and accept cultural differences that exist between yourself and the groups you work with. It also means that you respect what you may not always understand and that you engage and learn about cultures through a willingness and commitment to pursue information in all of the ways available to you. And lastly you must be able to regularly conduct a self-evaluation about how your values and beliefs impact your worldview

Slide 25



Capacity Building

- Personal:
 - On a personal level, you should acknowledge your own cultural attitudes, beliefs and feelings.

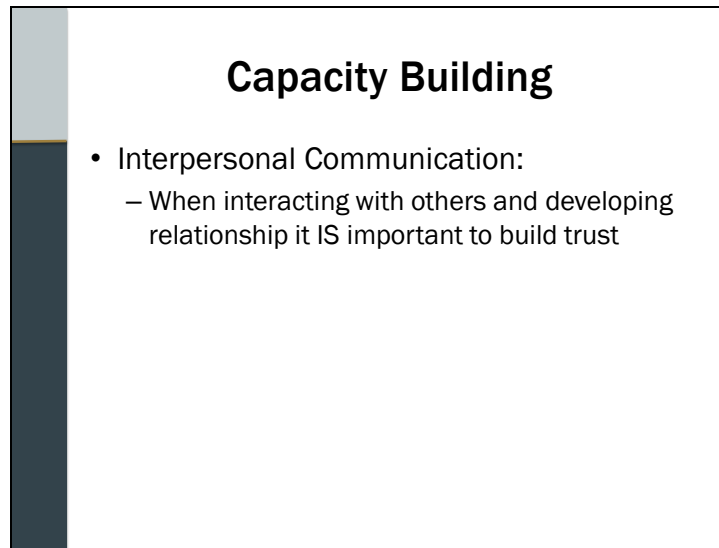
Say: Why is it important to acknowledge your own cultural attitudes, beliefs and feelings? How does this help you in your profession?

Answers should include: working with a diverse group, inside and outside the work place.

Key Didactic Points:

- It is also important to recognize and accept cultural differences that exist between yourself and the groups you work with. It also means that you respect what you may not always understand and that you engage and learn about cultures through a willingness and commitment to pursue information in all of the ways available to you. And lastly you must be able to regularly conduct a self-evaluation about how your values and beliefs impact your worldview

Slide 26



Capacity Building

- Interpersonal Communication:
 - When interacting with others and developing relationship it IS important to build trust

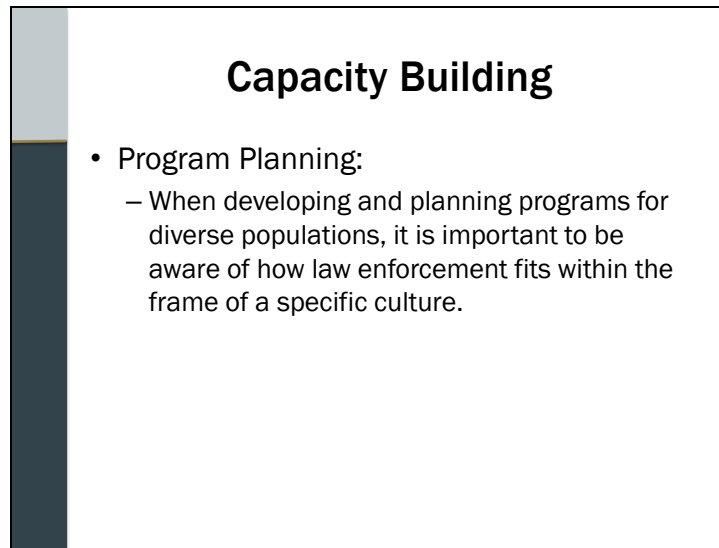
Say: Why is it important to build trust? How does this help you in your profession?

Answers should include: build a rapport, better interaction.

Key Didactic Points:

- It is also important to learn how to effectively communicate with others who have different languages and worldviews; adapt mindful interactions as you engage from one culture to another; and possess knowledge and information about the specific individual or group you are working with

Slide 27

The slide features a title 'Capacity Building' in bold black font. Below the title is a bulleted list. The first bullet point is 'Program Planning:', followed by a sub-bullet point: '– When developing and planning programs for diverse populations, it is important to be aware of how law enforcement fits within the frame of a specific culture.' The slide has a decorative vertical bar on the left side with a light gray top section and a dark blue bottom section.

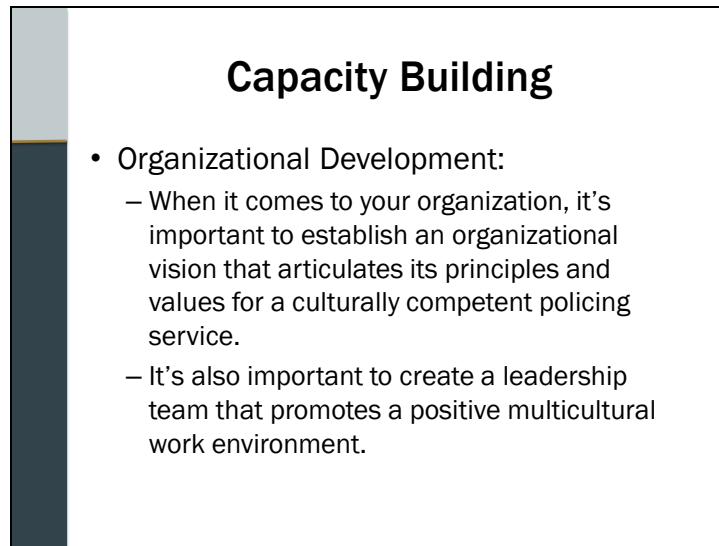
Capacity Building

- Program Planning:
 - When developing and planning programs for diverse populations, it is important to be aware of how law enforcement fits within the frame of a specific culture.

Key Didactic Points:

- It is also crucial to communicate accurate information on behalf of culturally diverse groups as well as build trust and develop relationships with culturally diverse community members; and also include the cultural, social and environmental influences on communities in program design.

Slide 28



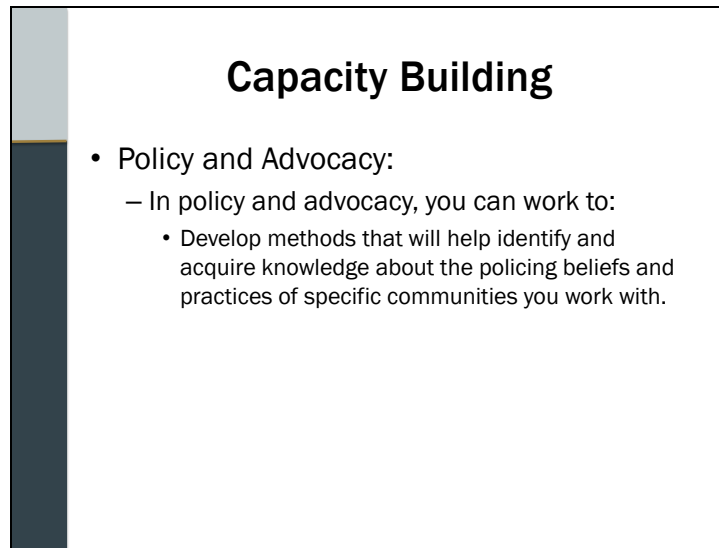
Capacity Building

- Organizational Development:
 - When it comes to your organization, it's important to establish an organizational vision that articulates its principles and values for a culturally competent policing service.
 - It's also important to create a leadership team that promotes a positive multicultural work environment.

Ask: Why is organizational development important when building rapport with your community? Why is it important to promote a positive multicultural work environment?

Answers may include: community policing serves multicultural individuals within the communities they serve. Being able to articulate and display a work environment that mimics the individuals you serve, may build trust and rapport.

Slide 29



Capacity Building

- Policy and Advocacy:
 - In policy and advocacy, you can work to:
 - Develop methods that will help identify and acquire knowledge about the policing beliefs and practices of specific communities you work with.

Key Didactic Points:

- It is also important to review policies and procedures for their relevance in the planning and evaluation of programs and services for culturally diverse populations.
- You must also ensure that contracting procedures and proposals for services include culturally competent practices.
- And also be able to establish policies to assure allocation of resources for culturally diverse groups.

Slide 30

Principles of Cultural Humility Exercise

In the specific context of policing, what does this principle look like in practice at the interpersonal level?

What might prohibit law enforcement from employing this principle?

Grade yourselves: how well are we doing this currently?

On this slide:

- ✓ Set up Principles of Cultural Humility exercise
- ✓ Conduct Principles of Cultural Humility exercise
- ✓ Debrief Principles of Cultural Humility exercise

EXERCISE SET-UP:

SAY: We are now going to take advantage of the amazing asset in the room today – hundreds of years of expertise in law enforcement – to hone in on what these pillars really mean for policing. These principles were derived from a meta-analysis of studies from nursing, social work, child welfare and health care, so now we are going to mull them over and operationalize them in the specific context of law enforcement.

If there are more than five tables, split extra participants up among tables 1-5 for a total of five groups. Assign each table a principle of cultural humility. Instruct tables to assign a new scribe and new reporter and answer the following questions:

1. In the specific context of policing, what does this principle look like in practice at an interpersonal level?
2. What might challenge or slow law enforcement from employing this principle?
3. Grade yourselves: how well are we, as a profession, doing this currently?

Give participants 10 minutes to discuss the prompts and to record their responses; instruct them to record each question on a separate sheet of flip chart paper.

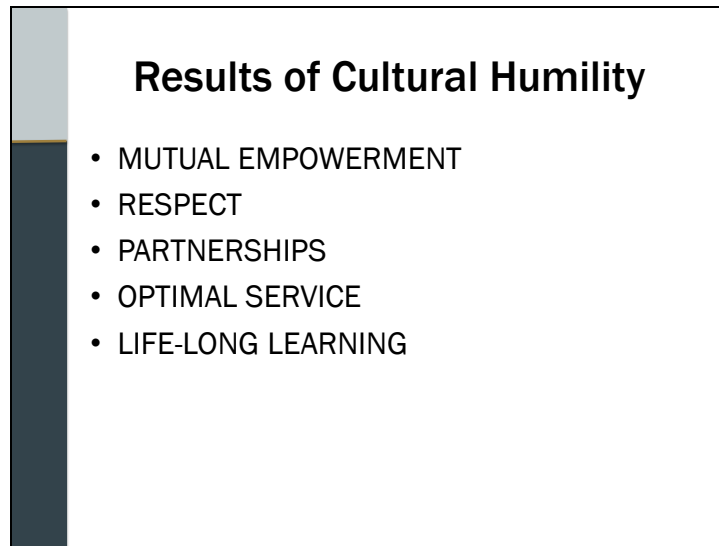
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EXERCISE DEBRIEF

When time is up, instruct reporters to report out, one at a time, on their responses, revealing one response at a time as they go through the questions. In response to the third prompt, reporters should offer the letter grade and explain why they made that choice.

Facilitators should ask clarifying questions, paraphrase participant responses and extend questions to the larger group to gauge agreement (particularly with the letter grades) throughout the debrief.

Slide 31



Results of Cultural Humility

- MUTUAL EMPOWERMENT
- RESPECT
- PARTNERSHIPS
- OPTIMAL SERVICE
- LIFE-LONG LEARNING

On this slide:

- ✓ Review results of cultural humility
- ✓ Connect to past exercises and insights as appropriate

Expanded Definitions (from Foronda et al., 2016):

Mutual Empowerment: When people feel that their voice has been included in decision-making, they feel respected and empowered. Community members are likely to feel both heard and helpful when authorities recognize and seek their expertise in their own lives and cultures. Likewise, one employing a cultural humility framework can feel empowered in their own work serving the community more effectively, responsively and with clearer channels of communication. They may feel that they are contributing to the larger issue of public safety and enhancing cultural understanding. Service providers may feel empowered when the sense of doubt or worry about making a mistake is lifted.

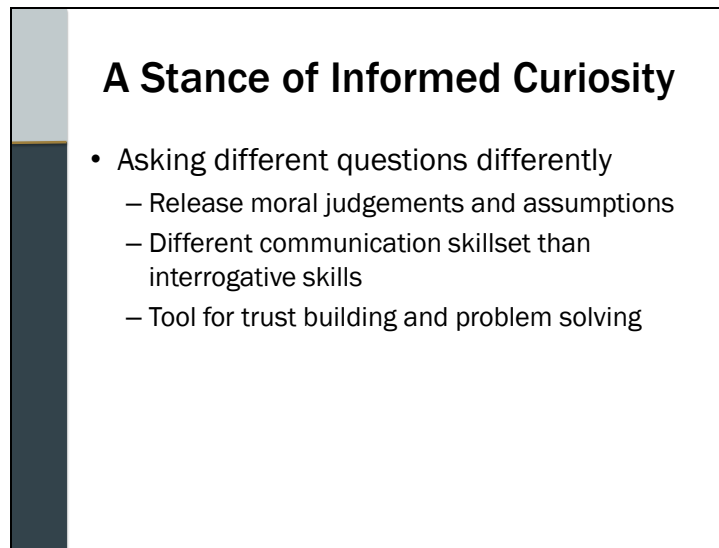
Respect: Linked closely with mutual empowerment, respect can be a byproduct of using a cultural humility framework. People feel respected when power differentials are flattened and they are treated in a procedurally just fashion. Their respect for law enforcement may also grow when they see officers acting in non-traditional ways, showing an openness and willingness to learn from them that may be unexpected. Relate to responses from Module 2's Humility in the Workplace exercise.

Partnerships: Often, existing power dynamics carry over into problem solving partnerships around public safety issues. Employing a cultural humility framework at an organizational level can lead to better, more authentic partnerships when the power inherent in leadership, goal setting and decision- making is shared.

Optimal Service: Plain and simple, this approach makes us better at our jobs. We work better when we do not spend mental energy worrying about making mistakes or trying to remember a laundry list of cultural practices. Quieting ego to ask questions and gain clarification gives us the information we need to do our work more responsively, effectively and in a way that promotes mutual respect and mutual empowerment. Enhancing the latter increases police legitimacy on a broader scale, which has implications for officer safety. Further, employing both self-awareness and self-reflection and critique generates consistent refinement and improvement towards the optimal service.

Lifelong Learning: Cultural humility entails a continuous process of self-reflection and learning. Cultural understanding is not a box to be checked or an 8-hour course, but a lifelong pursuit. Law enforcement is one of the most dynamic professional fields, with technological, economic and social forces changing how we think about safety and security all the time. It necessitates lifelong learning in a way that other fields do not, but do we apply this to our interpersonal work with people different from us?

Slide 32



A Stance of Informed Curiosity

- Asking different questions differently
 - Release moral judgements and assumptions
 - Different communication skillset than interrogative skills
 - Tool for trust building and problem solving

On this slide:

- ✓ Present stance of informed curiosity
- ✓ Relate to daily practices of policework
- ✓ Share a story from the field

Key Didactic Points:

- Another way to think about this cultural humility framework is as a stance of informed curiosity. The “informed” part ensures we are not off the hook for lifelong learning about people different from us and calls us to keep in mind the context part of the individual-in-context. Curiosity reflects a genuine interest in the individual and cultural experience of another person, which encapsulates the principles of cultural humility (openness to new ways of thinking, self-awareness that you do not know, quieting ego to ask and showing care through genuine interest throughout the interaction).
- This approach demands that we ask different questions differently. Asking questions from a stance of informed curiosity is a different skill set than interrogative skills, meant for a different context. Interrogative skills are essential to policework, but they are not always helpful in building trust and communicating genuine interest and curiosity about a person’s life.

Facilitator: share a story from the field about a time a conversation featuring informed curiosity led to a new understanding or “ah-ha” moment about a population or public safety problem.

Differentiate this type of questioning from interrogative questioning skill set. *Incorporate officer safety implications if applicable.

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Slide 33

The Platinum Rule

The evolution of the Golden Rule is the Platinum Rule:

The Platinum Rule considers the perspective and needs of others, shifting from a self-orientation to an other-orientation. Rather than “do unto others as you want done to you,” consider “do unto others as they would want done to them.”

On this slide:

✓ Pose food for thought questions

Key Didactic Points:

- The Platinum Rule is a popular concept in management and leadership that, like cultural humility, pushes us to evolve our approach to others outside of ourselves. Like cultural humility, it has other meanings in different contexts. In the management example, it reminds supervisors that their staff do not think exactly as they do. Styles vary, and though a supervisor may have preferred direct instructions and close supervision when she was new on the job, some of those she supervises may prefer a little space and discretion to do their own thing.
- Obviously, in both supervision and policework, we cannot employ this all of the time, but it is a good thing to keep in the back of your mind as a reminder to get outside of your own lens.

End the module by posing questions:

- Knowing what we know now, with the complexity of our jobs in working in historically marginalized communities, how would we apply a golden or platinum rule to our work?
- Where are the opportunities to evolve?

Module 3: Humility and Leadership

Duration: 60 minutes

Scope Statement:

Highlighting relevant research from business and leadership experts, this module explores the concept of humility as a key asset to effective leadership. Though many seem to innately know what humility is, rarely are we asked to define it. This module requires participants to do just that, applying the attributes of humility to interpersonal interactions, body language, the workplace, and ultimately, to the profession of policing, including participants' work in diverse communities. Through group exercises and didactic content on leadership research from the private sector, participants will understand humility as a critical factor in providing optimal service and effective organizations.

Terminal Learning Objective:

Participants will understand humility as an invaluable leadership asset and relate its benefits to the field of law enforcement and to creating environments of inclusion.

Enabling Learning Objectives:

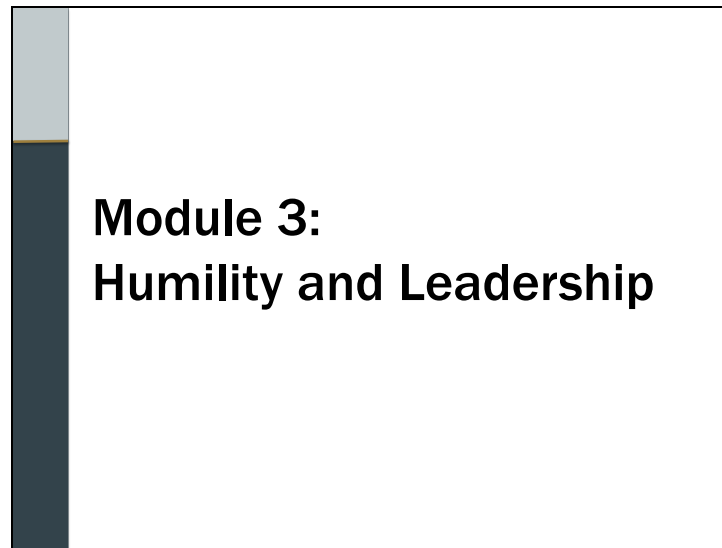
- 2.1 Define humility and describe its attributes, including non-verbal attributes
- 2.2 Identify benefits of leading with humility
- 2.3 Relate humility in the workplace to personal experience
- 2.4 Synthesize humility's applications for law enforcement leadership
- 2.5 Explain the connection between leading with humility and creating inclusive work environments

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Slide 34



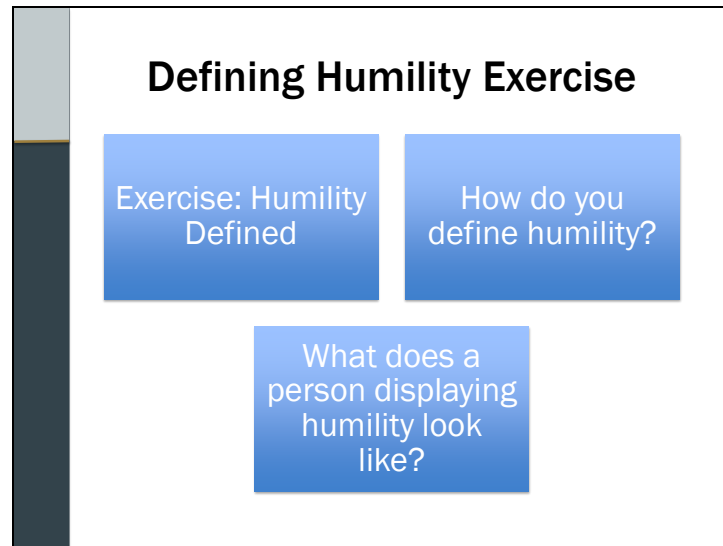
Module 3: Humility and Leadership

On this slide:

- ✓ Explain goals of module
- ✓ Set up defining humility exercise

Using examples from the private sector, this module introduces humility as an invaluable component of effective leadership. Humility is a word we throw around a lot, perhaps in our faith communities or as a value we might want to impart to our children as parents, but rarely are we asked to define it.

Slide 35



Facilitator Notes:

Each group/table should have a piece of paper to record. Instruct one person at each table to be the recorder during this conversation.

On this slide:

- ✓ Provide exercise instruction
- ✓ Conduct the exercise
- ✓ Report out and debrief the exercise
- ✓ Body language exercise

EXERCISE SET-UP:

SAY: Humility is one of those words we innately understand but are rarely asked to define. We are going to begin this module by challenging ourselves to slow it down and do just that.

Read the questions aloud.

- What is humility? How do you define it?
- What does a person displaying humility look like? Describe what it looks like in action. Make a list of the attributes of humility on your paper.

Instruct participants to take some time to think on the three questions independently, using the space provided in their manuals to take notes.

Give participants around three minutes to reflect independently.

Draw the group back together, instruct participants to discuss their responses at their tables.

Instruct participants to discuss the following at their tables:

- Question 1: Together, come up with a definition of humility.
- Question 2: Brainstorm a list of what humility looks like in action.

To expand upon question two, ask participants to expand their thinking beyond attributes, to include verbal and non-verbal expressions of humility, including body language. What might non-humble body language look like?

EXERCISE REPORT-OUT:

SAY: Someone who did not record, will be the speaker for the group

Instruct each reporter to, in turn:

- a) Provide their definition, note key phrases onto a central list at the front of the classroom.

As participants report out, affirm and emphasize insights and acknowledge commonalities. Explore differences and negative associations with the word humility.

POSSIBLE DEBRIEF QUESTIONS:

ASK: How was coming up with those definitions? Easy? Immediate?

When you came together in small groups, were definitions similar?

Did your tables feel the same way about the word humility and the word humble?

What is the opposite of humility? What did you notice when people posed in non-humble ways? What did you see in one another's poses that displayed humility?

Slide 36

Humility Defined

“An interpersonal characteristic that connotes a willingness to view oneself accurately, an appreciation for others strengths and contributions, and teachability or openness to new ideas and feedback.”

- Owens, Johnson, & Mitchell, 2013

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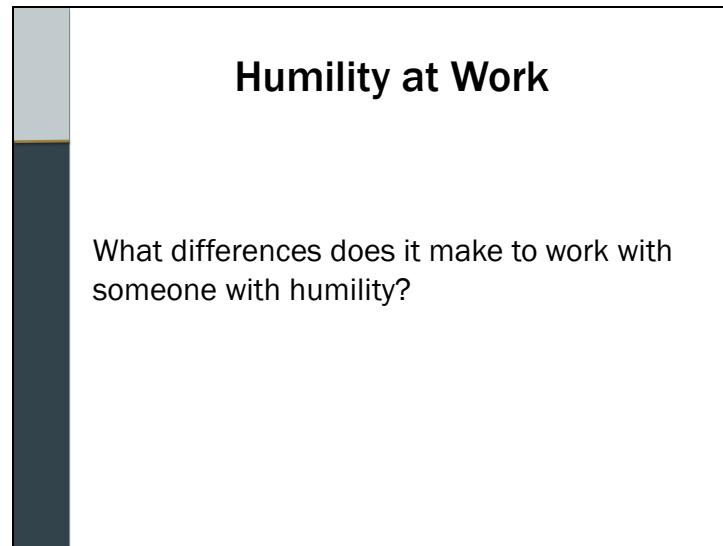
- ✓ Continuation of debrief
- ✓ Provide academic definition
- ✓ Point out commonalities with participant definitions
- ✓ Explain what humility is NOT

Key Didactic Points:

- Researchers have also struggled to define humility.
- “Dictionaries often describe humility as low self-esteem, self-degradation and meekness. In a 2016 College of Charleston survey, 56% of fifth and sixth graders said that the humble are embarrassed, sad, lonely or shy. When adults are asked to recount an experience of humility, they often tell a story about a time when they were publicly humiliated” (Dame & Gedmin, 2013).
- Humility, however, is NOT hospitality, courtesy or a kind or friendly demeanor. Humility has nothing to do with being meek, weak or indecisive. Nor does it entail shunning publicity (Dame & Gedmin, 2013).
- Research shows a different story: “The most humble rarely describe themselves as humble (that seems arrogant to them), but studies have shown that they aren’t embarrassed, humiliated or ashamed. No, they’re secure in their identity and higher in well-being” (Dame & Gedmin, 2013).
- Humility entails a willingness to view oneself accurately, knowing what you don’t know – and being ok with that. Humble leaders defer, delegate and rely on those with expertise.

- Humility involves a passionate curiosity. Humble leaders are teachable and open to new ways of seeing the world. They are open to and reflect on feedback.
- Connect humility definitions to values.

Slide 37

The slide features a title 'Humility at Work' in bold black text at the top center. Below the title, a question is posed: 'What differences does it make to work with someone with humility?'. The slide has a decorative vertical bar on the left side, consisting of a light gray upper portion and a dark blue lower portion.

Humility at Work

What differences does it make to work with someone with humility?

On this slide:

- ✓ MINI-EXERCISE: small group discussion
- ✓ Connect definition to lived experience in the workplace
- ✓ Share a personal story about humility at work

EXERCISE SET-UP:

ASK: Consider your own professional experience – in and out of policing. What difference does it make to work with someone with humility? No need to record anything, just discuss and share stories.

Give participants 6-8 minutes to discuss this question at their tables.

DEBRIEF QUESTIONS:

ASK: What came out in the discussion at your tables?

Can anyone share a story about someone who led with humility? Or, someone who did not?

How do you as the employee feel working for or with someone who leads with humility?

Key Didactic Points:

- Research suggests that we most readily associate leadership competence with attributes like charisma, self-promotion, speaking up first, and speaking longest. However, these characteristics are not actually what makes leaders effective. (Prime & Salib, 2014).

- Research shows that leader humility fosters supportive, empowering organizational culture; encourages follower loyalty and commitment; reinforces employee interest in continuing learning, job satisfaction, engagement in work and retention (Owens & Hekman, 2016).
- When leaders model this behavior, employees emulate it, influencing organizational culture and shifting how people in organizations work with one another, ultimately affecting team performance (Owens & Hekman, 2016).

Slide 38

Humility and Leadership Didactic

Humility in the Private Sector

- Greenleaf's Servant Leadership (1970):
 - Great leaders are servants first
- Collins' Level 5 Leadership (2001):
 - Personal Humility
 - +
 - Professional Will

On this slide:

- ✓ Teach servant leadership
- ✓ Teach Good to Great Level 5 Leadership

Key Didactic Points:

- The private sector has long embraced humility as an essential attribute for effective, visionary leadership and organizational transformation. Two common models are Greenleaf's Servant Leadership (also championed by Steven Covey) and Jim Collins' Level 5 Leadership.
- Greenleaf's Servant Leadership, at its simplest, requires that leaders internalize leadership as a calling to serve others before self – it is other-oriented. A leader is most effective when he or she is lifting others up, not exerting control from the top down. This mentality is rooted in humility, rather than ego.
- Jim Collins' Level 5 Leadership is characterized by the paradoxical combination of a fierce professional will and extreme personal humility. Each of the eleven companies Collins' team studied – companies that had transitioned from good to great – had leaders who possessed this counterintuitive combination of traits.

Additional Didactic Background:

Servant Leadership, Robert K. Greenleaf (1970):

“Servant-leadership theory, at its simplest, requires that leaders internalize leadership as a calling to serve others before self. While servant-leadership has deep roots in philosophical and spiritual literature, the concept has been embraced by chief executive officers in the American business sector for years. Such leaders behave as ethical stewards of the power given to them. They use their position’s power to increase levels of trust and loyalty throughout the workplace. This leadership practice increases the propensity of staff to become invested in the leader’s vision because that vision also includes the staff’s legitimate motivational needs” (Garder & Reece, 2012).

“A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the “top of the pyramid,” servant leadership is different. The servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible.” www.greenleaf.org

Thus, a leader is most effective when he or she is lifting others up, not exerting control from the top down. This mentality is rooted in humility, rather than ego.

Many of today’s police leadership consultants, including Stephen Covey, have built on Greenleaf’s servant leadership concept when they highlight the important characteristics of good leadership.

Level 5 Leadership, from Jim Collins’ Good to Great: Why Some Companies Make the Leap and Others Don’t (2001)

- Of 1,435 companies that appeared on the Fortune 500 list from 1965 to 1995, Collins’ team sought companies who had reliably gone from 15 years or more of stagnation (good) to 15 years or more of performance that outpaced the general market by a factor of three or more. Only eleven made the very tough cut into the study, which analyzed factors that moved companies from good to great, including leadership style. Each of the eleven companies had what Collins coined Level 5 Leadership in key positions, including the CEO, at the pivotal time of transition.
- Level 5 Leadership combines the counterintuitive and countercultural (people generally assume that transforming from a good organization to a great one requires charismatic, larger-than-life leaders). Level 5 leaders are characterized by the paradoxical combination of a fierce professional will and extreme personal humility.

PROFESSIONAL WILL: Collins stresses that Level 5 leaders are “fanatically driven” with an “unwavering resolve” and inspired standards. However, their formidable ambition is directed toward the company and its success, not to personal renown. When things go well, they give credit to other people, or in many cases, to simple good luck. When things go badly, they “look in the mirror” and never blame bad luck. (p. 35)

PERSONAL HUMILITY: The Collins team also found that Level 5 leaders did not exhibit enormous egos; in fact, larger-than-life personalities were found in more than two-thirds of the comparison companies that did not achieve greatness. “We were surprised, shocked really, to discover the type of leadership required for turning a good company into a great one,” Collins wrote. “Compared to high-profile leaders with big personalities who make headlines and become celebrities, the good-to-great leaders seem to have come from Mars. Self-effacing, quiet, reserved, even shy—these leaders are a paradoxical blend of personal humility and professional will. They are more like Lincoln and Socrates than Patton or Caesar.”

Slide 39

Leading with Humility & Policing

Non-humble leaders' strengths comes from a position of certainty

Police leadership requires the ability to make split-second decisions, take control of high-voltage situations that evolve on the street

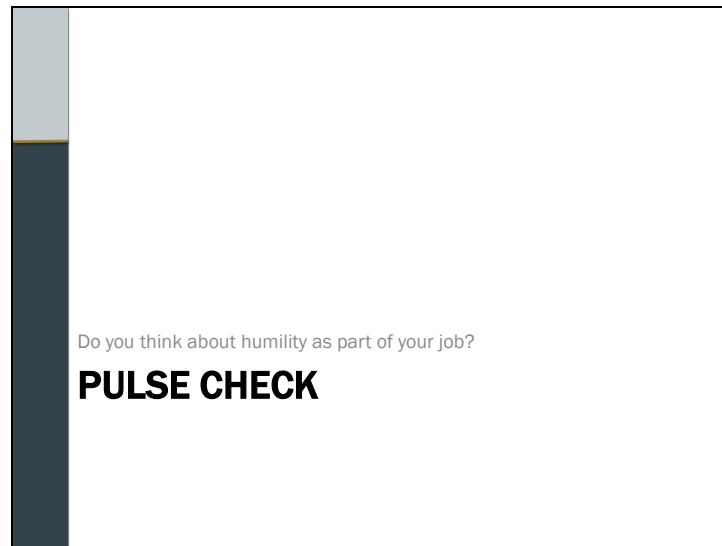
Provides leaders with more flexibility in how power is used: *strike a balance*

On this slide:

- ✓ Connect leading with humility to policing
- ✓ Explain humility as an additional tool, not appropriate for all police situations

So as we see an appreciation for humble leadership grow in the private sector, let's bring it back to our own work. Humility and policing are two words we do not usually put together, nor does the average resident. Police are asked to be many things to their communities, serving in many roles they did not sign up for or expect – but is humility one of the many hats they wear?

Slide 40



Facilitator: Share a personal story illustrating your own experience with humility in policing. Share what you have learned about the role of humility in your work throughout your career, perhaps in making a mistake, learning from a fellow officer, learning from a suspect, etc.
*Integrate implications for officer safety if applicable.

Key Didactic Points:

Excerpt from “Leaders are more powerful when they’re humble, new research shows” by Ashley Merryman, Washington Post, December 2016:

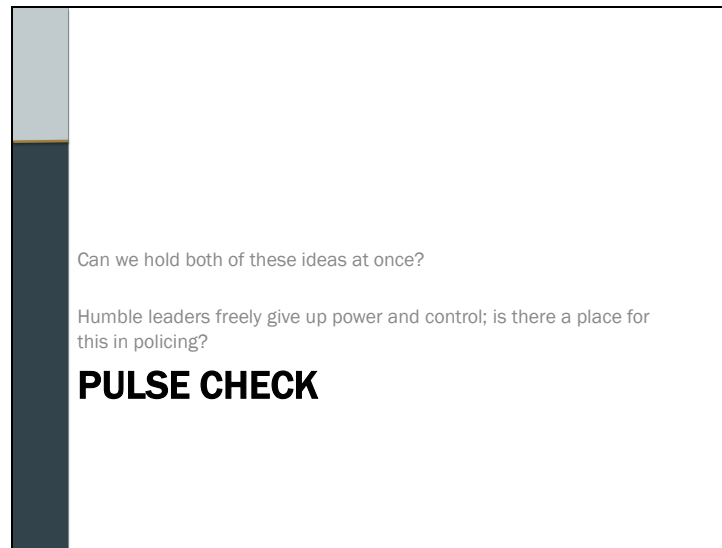
“Importantly, humility doesn’t weaken leaders’ authority. It gives them more flexibility in how they use their power. For example, a Navy commanding officer might be egalitarian while planning an operation, encouraging junior officers to contribute ideas. However, during the mission, he is more authoritarian. The danger of the mission calls for a single, sure voice. But afterwards, during the debrief, he once again asks peers and subordinates for their opinions on how everything went. He’ll make sure to highlight that their contributions were essential to the operation’s success. Because of all this, the humble leader’s followers are more motivated and work harder. They know their leader is counting on them – and their input matters – so they rise to the occasion.

Owens and Hekman found that, by contrast, non-humble leaders get their strength from a position of certainty. The non-humble leader promises that he does have all the answers, and he knows exactly what to do. He ignores information that might cause him to re-think his strategy.

When people are afraid and searching for security, Owens and Hekman consider if there's a visceral appeal to the non-humble leader. Perhaps his certitude comforts and inspires. It just better work. Because he can't deviate from his chosen path. To do so, would mean admitting he'd been wrong all along.

Another lesson learned from the research: both arrogance and humility are contagious. Both can be taught and caught. When our leaders act arrogantly – when they dismiss the value of learning and development, when they only pay attention to information that confirms their views, when they refuse to apologize – they encourage us to think narrowly. They teach us that the most important thing we need do is protect our ego. They encourage us to be selfish.”

Slide 41

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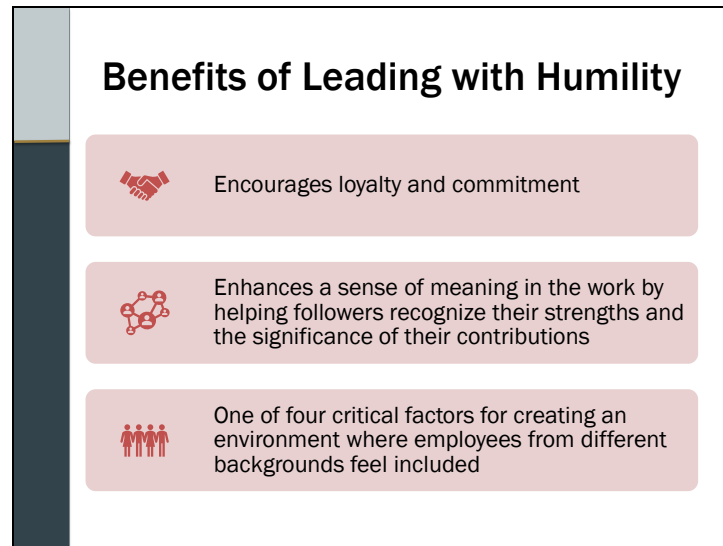
Can we hold both of these ideas at once?

Humble leaders freely give up power and control; is there a place for this in policing?

PULSE CHECK

- In law enforcement, where certitude and control is central to your safety, some may think leading with humility could be dangerous! Police officers are committed to helping others, to the point where asking for help is foreign – opens us up and makes us vulnerable. In some sense, all of this runs counter to our training. However, in these times, we need more tools to rebuild trust. We may need to try something different, and humility may be that tool which gives us a flexibility necessary for 21st Century Policing.

Slide 42



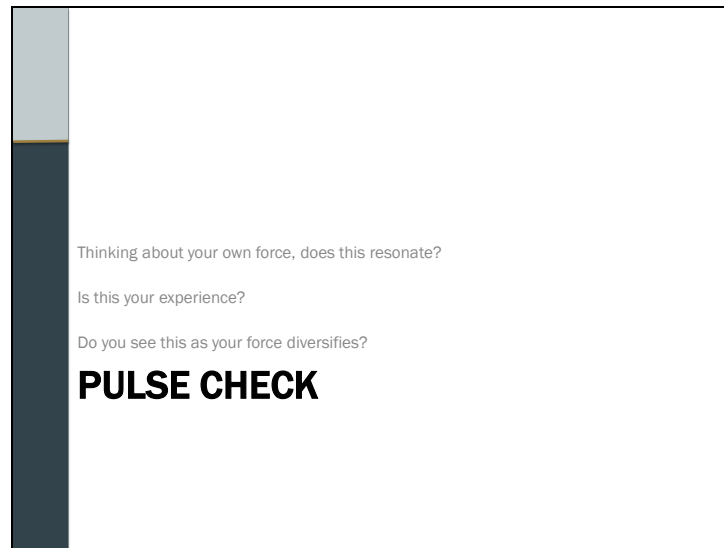
On this slide:

- ✓ Reiterate benefits, internally and externally
- ✓ Connect humility and inclusion of people from diverse backgrounds

Key Didactic Points:

- Reiterate the sense of loyalty, commitment, shared vision and participation that humility engenders in followers. However, it is important to recognize that the benefits also specifically extend to employees from diverse or historically marginalized backgrounds.
- A 2014 Catalyst study found that humility is one of four critical leadership factors for creating an environment where employees from different backgrounds feel included. The study found that in addition to empowerment, courage and accountability, humility predicted the feelings of uniqueness and belongingness – the two key ingredients for inclusion. (Prime & Salib, 2014).

Slide 43



What is true internally – within organizations – may have implications for our external work with people from different backgrounds in the community. Research shows this internal to external transference is true for procedurally just environments, and though this is an understudied area, this connection may exist for environments of inclusion as well.

Check for understanding:

- Are there any additional questions related to what we have discussed in this module?

Slide 44

Individual Reflection

How could the leadership asset of humility show up in your role as leaders in your communities?

On this slide:

- ✓ Pose this question for individual reflection
- ✓ Draw connections between content and police as community leaders
- ✓ Direct participants to record their reflections in their participant guide

The reflection section below appears in the participant guide:

Reflect on a time you acted with humility as a police officer. How was it received?
How could leading with humility be an asset in your work with communities? What would it look like?

Module 4: Culture Matters

Duration: 60 minutes

Scope Statement:

After laying a foundation for humility as an asset, this module realigns content with the course purpose: to provide a framework for navigating complex encounters with people from different backgrounds. The module focuses on self-awareness of participants' personal identities, illustrating the many identities that comprise a person-in-context. Participants will also relate cultural factors to challenges in communication, including microaggressions and "single stories" in encounters with the public and one another.

Terminal Learning Objective:

Participants will comprehend the complex roles culture and identity play in human interactions, particularly in regards to how they shape communication and misunderstanding.

Enabling Learning Objectives:

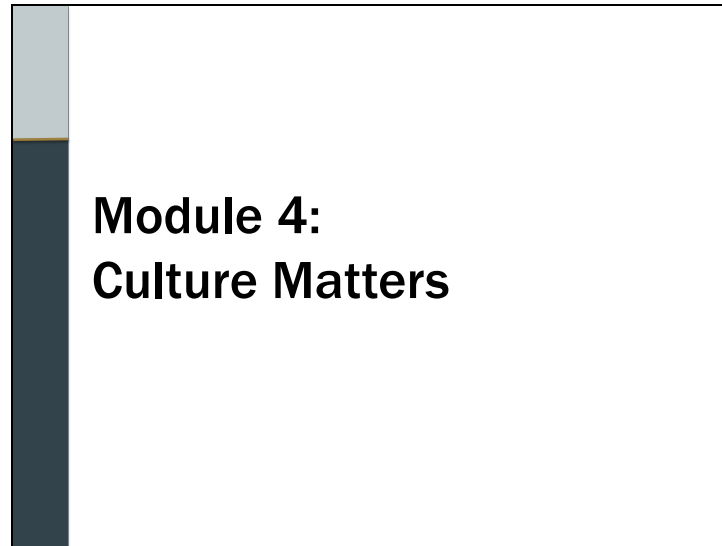
- 3.1 Define culture, worldview, microaggressions and intersectionality
- 3.2 Differentiate between social identity and personal identity
- 3.3 Differentiate between implicit bias, explicit bias and racism
- 3.4 Describe the multitude of identities that comprise oneself
- 3.5 Draw personal connections to the "danger of a single story"
- 3.6 Identify assumptions hidden in microaggressions
- 3.7 Compare the dangers of a culturally neutral approach as well as a "single story" approach

Reference List:

- Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. University of Chicago Legal Forum, 1989(1).
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- Office of Multicultural Affairs. Diversity and social justice: A glossary of working definitions. University of Massachusetts Lowell. Retrieved from: https://www.uml.edu/docs/Glossary_tcm18-55041.pdf.
- United States Department of Justice, Community Relations Services. *Understanding Bias: A Resource Guide*. Community Relations Services Toolkit for Policing. Retrieved from: <https://www.justice.gov/crs/resource-center>.
- YWBoston (2017, March 29). What is intersectionality, and what does it have to do with me? [Blog post]. Retrieved from: www.ywboston.org.

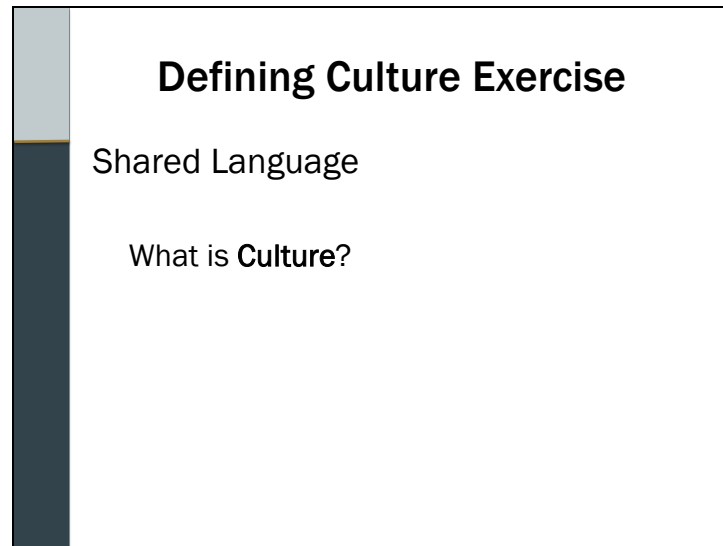
Slide 45



On this slide:

✓ Set up exercise

Slide 46



Facilitator Notes: Make a T-chart on the board or a sticky note. This exercise continues over two slides.

On this slide:

- ✓ Acknowledge that we are rarely asked to define culture
- ✓ Open the question up to the class
- ✓ Record responses on the board/sticky note

EXERCISE SET-UP:

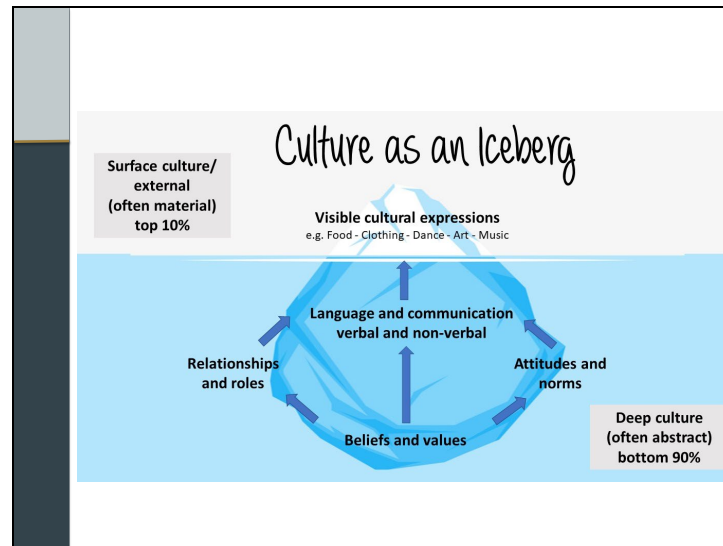
SAY: Why we are here today is for better frameworks for working more responsively and effectively with people who are different from us. When speaking about issues related to identity and culture, having a shared language is an essential starting point. Often we find ourselves talking in circles because one person's definition of a concept differs from someone else's. Further, in and of itself, culture is a confusing word. So, let's open it up to the class – what is culture? How is it expressed and where does it come from?

Open this question up to the class. As answers are called out, record responses on the t-chart. Record the ways in which culture is expressed (e.g., norms, behaviors, beliefs, values, dress, art, worldviews) in the left hand column, and culture's sources (history, race, gender, ethnic background, profession, politics, etc.) in the right-hand column. On the sources side, try to get

people thinking about culture in more expansive ways than country of origin. On the expressions side, be aware of the ratio of visible to invisible expressions the participants list.

When finished, move to the next slide.

Slide 47



On this slide:

- ✓ Present definition of culture
- ✓ Relate to participant responses
- ✓ Explain culture as an iceberg
- ✓ Using answers solicited in T-chart, identify which are visible and invisible

Define Culture:

"The integrated pattern of human knowledge, belief and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations. A set of shared attitudes, values, goals and practices that characterizes a group of individuals or an institution or organization." (Merriam- Webster Dictionary).

"Culture ought to be viewed as having both stable and ever-changing aspects that may be revised as a consequence of interaction with others" (Ortega & Faller, 2011).

Key Didactic Points:

- Many people identify culture as its most visible components – dress, food, art, etc. Outsiders can often identify these surface-level cultural products and behaviors that mark cultural groups with varying degrees of accuracy depending on familiarity.
- The reality, however, is that these are merely an external manifestation of the deeper and broader components of culture – the complex ideas and deeply held preferences and priorities, our attitudes and values. Culture informs who we are in the world – our

identity – as well as how we make meaning, how things are related, how we problem solve. Culture informs our mental models and worldview, which though often unspoken, are foundational to how we navigate our worlds.

- Icebergs can be a helpful metaphor to understand all that comprises culture; a small portion is visible above the surface, but the majority extends unseen, deep below the waterline.

EXERCISE CONTINUED:

Instruct participants to call out which items on their list comprise the visible part of culture. Circle those items in one color (or mark a letter “V” next to them).

Next, go through the list and identify the invisible parts of culture. Circle these items in a different color (or mark a letter “I” next to them).

POTENTIAL DEBRIEF QUESTIONS:

ASK: Does the iceberg metaphor make you think of any additional elements of culture?

What can we take away from the iceberg metaphor to help us understand culture differently?

Could the iceberg metaphor also be applied to an individual?

Slide 48

Dimensions of Identity

- Shared Language
 - Personal Identity
 - Personal characteristics, history, personality, name, and other characteristics that make us unique and different from other individuals.
 - Social Identity
 - Defines a person in terms of characteristics of groups to which they belong.
 - Worldview
 - The perspective through which individuals view the world; comprised of their history, experiences, culture, family history, and other influences.

On this slide:


- ✓ Define personal identity, social identity and worldview
- ✓ Distinguish between the three
- ✓ Check in for understanding

Key Didactic Points:


- The difference between personal identity and social identity is that personal identity refers to individual characteristics without reference to the larger group, while social identity defines a person in terms of characteristics of the group. Personal identity includes personality traits and personal experiences.
- Social identity gets at the individual-in-context concept discussed earlier. It includes the ways in which one characterizes oneself, the affinities one has with other people, the ways one has learned to behave in stereotyped social settings, the things one values in oneself and in the world, and the norms that one recognizes or accepts governing everyday behavior.
- Our worldviews are a product of many influences – history, personal experiences, culture, family values, social group values, etc., with weights to each differing for everyone

Slide 49

Culture and Communication



Shared culture often leads to easier communication and understanding



Differing core beliefs are more likely to lead to:

- False assumptions
- Broad generalizations
- Misunderstanding
- Poor communication

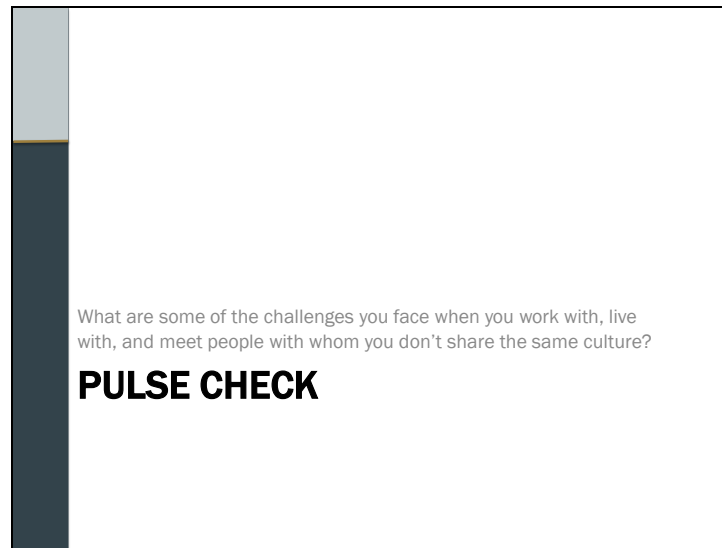
On this slide:

- ✓ Emphasize the importance of culture in communication
- ✓ Connect to iceberg
- ✓ Share a personal story illustrating this challenge

Key Didactic Points:

Often, what lies below the water line, including values, core beliefs, and the communication styles that emerge from them help shape our filters, which often do not match those of people from different cultural backgrounds. This can lead to false assumptions, broad generalizations, misunderstandings and poor communication. We often operate from a default that our position is “normal” or “best,” which can lead these misunderstandings to become value-laden.

Slide 50



What are some of the challenges you face when you work with, live with, and meet people with whom you don't share the same culture?

PULSE CHECK

Facilitator: Share a personal experience with having to let go of your own view of what is appropriate or normal. In policing, we have to roll with the many ways people are in the world, which is often not in line with our own personal and/or cultural orientation to what's "best."

Slide 51

Shared Language

- Explicit Bias
 - Individuals are aware of their prejudices and attitudes toward a certain group. Positive or negative preferences for a particular group are conscious, i.e. overt racism and racist comments
- Implicit Bias
 - Automatic positive or negative preference for a group based on one's subconscious thoughts. Does not require animus; it only requires knowledge of a stereotype to produces discriminatory actions
- Institutional or Systemic Racism
 - A system in which public policies, institutional practices, cultural representations and other norms work in various, often reinforcing ways to perpetuate racial group inequity

On this slide:

- ✓ Define Explicit and Implicit Bias, and Structural Racism
- ✓ Give highlighted examples

Facilitator Note:

Obviously, race is a critical part of conversations around identity, and we would be remiss or avoidant not to discuss it directly. In line with this course's underlying framework of cultural humility and considering the audience, we are not presenting an extensive didactic on the many "-isms" that shape the way we see one another, our world and ourselves. However, it is essential to differentiate three often-muddled terms in the area of race and bias, each of which influence our everyday interactions.

Expanded Definitions, adapted from "Understanding Bias: A Resource Guide," Community Relations Services Toolkit for Policing

Explicit Bias:

Explicit bias is the traditional conceptualization of bias. With explicit bias, individuals are aware of their prejudices and attitudes toward certain racial or ethnic groups, positive or negative preferences for a particular group are conscious. Overt racism and racist comments are examples of explicit biases.

Implicit Bias:

Implicit bias involves all of the subconscious feelings, perceptions, attitudes, and stereotypes that have developed as a result of prior influences and imprints. It is an automatic positive or negative preference for a group, based on one's subconscious thoughts. However, implicit bias does not require animus; it only requires knowledge of a stereotype to produce discriminatory actions. Implicit bias can be just as problematic as explicit bias, because both may produce discriminatory behavior. With implicit bias, the individual may be unaware that biases, rather than the facts of a situation, are driving his or her decision-making.

For example, implicit bias might lead a line officer to automatically perceive crime in the making when she observes two young Hispanic males driving in an all-Caucasian neighborhood or lead an officer to be "under-vigilant" with a female subject because he associates crime and violence with males.

Institutional or Structural Racism:

Though organizations are made of humans and people make decisions, institutional racism lies in the processes and policies of institutions and organizations at multiple levels. Institutional racism is woven into laws and policies and informs racial disparities in our society. Institutional racism is the historical and ongoing public policies, institutional practices, and cultural narratives that perpetuate racial inequalities and constraints mobility for communities of color. While sometimes institutional racism can be overt (Jim Crow Laws), more often it's more subtle and even unintentional because it's so embedded in our structures that it seems normal or naturally occurring. Individuals take part in structural racism by acting out the inequalities rooted in their organizations policies and practices.

Some examples (Pick two or three to read quickly):

- **In Education:** Racism in the public education system no longer takes the overt form of state segregated schools, but institutional racism still exists on the organizational level when schools with predominantly students of color are underfunded or under-resourced. It is also expressed when a guidance counselor dissuades a high-performing Latino student from attending a 4-year university in favor of a community college program.
- **Housing Discrimination:** Historically, predatory or unfair bank lending practices in the U.S. have excluded people of color from accessing loans or may require a higher interest rate because of the "high risk" classification of non-white neighborhoods. Still today, real estate is appraised differently based on the racial makeup of the community in which the property sits. While White homeowners have been able to use their home equity to make investments and support children through college, Black Americans have been excluded from these opportunities for advancement, which has had generational impacts.

- **Media Bias:** People of color are regularly under or misrepresented in media. People of color account for close to half of the U.S. population and yet they are significantly underrepresented in the television industries. Examples of misrepresentation include the use of pejorative terms like ‘thug’ and ‘animal’ to describe protesters and the widespread over-reporting of crime stories involving black suspects.
- **Leadership in Companies and Organizations:** Many organizations are disproportionately White in upper-level management positions, while people of color fill lower and entry-level positions.

Slide 52

Shared Language

Intersectionality

- The interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of advantage or disadvantage

Microaggressions

- Microaggressions are the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership

On this slide:

- ✓ Define intersectionality and microaggressions
- ✓ Give highlighted examples

Expanded Definitions:

Intersectionality:

The interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of advantage or disadvantage.

- “Intersectionality recognizes that identity markers (e.g. “female” and “black”) do not exist independently of each other, and that each informs the others, often creating a complex convergence of oppression” (YW Boston Blog).
- Example: A man of Mexican descent may face xenophobia despite being a naturalized U.S. citizen. If he is in his 50’s or 60’s, ageism may add to the discrimination he could face in trying to find a job.
- Intersectionality is often misused as a blanket term to mean, “Well, it’s complicated.” Sometimes, “It’s complicated” is an excuse not to do anything. This is not the goal – the word implies that identities intersect and overlap in ways that create new identities, and awareness of this is invaluable in working across cultures, genders, races and generations.

Microaggressions:

Microaggressions are the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.

- Microaggressions can be illustrated as the times when our filters cause us to hear a slight, snub or insult that someone might not know they caused, but which can have a cumulative impact.
- A reasonable response to “the last straw” of cumulative impact can cause a person to come off as oversensitive if only the situation at hand is considered.
- Acknowledge that this word has been politicized, but it is important to have a shared understanding for what it means as we think about how culture influences communication.
- Trainers: Give personal example.

Slide 53

Examples of Microaggressions

Where are you from?

He is so articulate.

A white man or woman clutching their purse or checking their wallet as a Black or Latino person approaches or passes

Female doctor mistaken for a nurse

Raising your voice or speaking slowly when addressing a blind student

On this slide:

✓ MINI-EXERCISE: large group; identify built-in assumption

MINI-EXERCISE:

As you read the examples, ask volunteers to identify the assumptions built into each statement or question. See examples for the first two below:

Question

Asking an Asian woman “Where are you from?”

Complimenting a black politician, “He is so articulate.”

Assumption

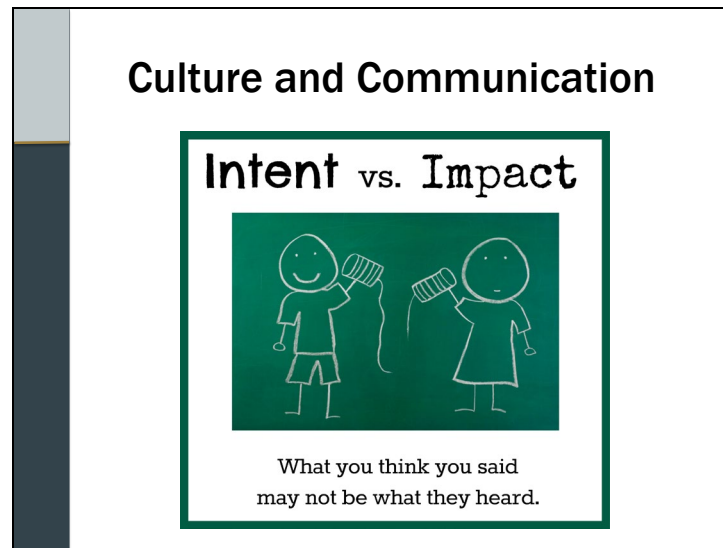
She was not born here, is not American.

Black men are rarely well-spoken or well educated.

Microaggressions happen when underlying assumptions, the stories we have about people, come through, often unintentionally, in verbal and nonverbal communication. Though someone may not have intended to cause harm, microaggressions – particularly when compounded – do cause harm.

Remember that intent and impact matter.

Slide 54



On this slide:

- ✓ Emphasize importance and potential misalignment of intent and impact
- ✓ Connect to guidelines

Key Didactic Points:

- We each have a filter comprised of various components of our culture, social, and personal identity. This filter affects what we say, how we say it, and our intended messages, as well as, how we interpret other people's messages. One's perception of how a message is delivered or received is subject to the filter and each individual's cultural understanding.
- This implies that we interpret information differently. A person may communicate information to us with a certain intent, but that might not make it through our filters as they intended. The impact of the information may not be the same as the intent. Positive intentions can have negative impacts because of these filters. [Connect to guidelines!]
- Being aware that your filter is different from people who are different from you is the first step. Awareness may enhance your ability to recognize and recover from those miscommunications.
- It is just as essential for us to understand and delineate intent and impact when it comes to accountability for what we say. In a cultural misunderstanding, we are quick to our own defense with "That's not what I meant. You misunderstood me." However, we can hold two ideas at once (our guideline of both/and), understanding that our good intentions are important, but so too is the impact we inadvertently caused.

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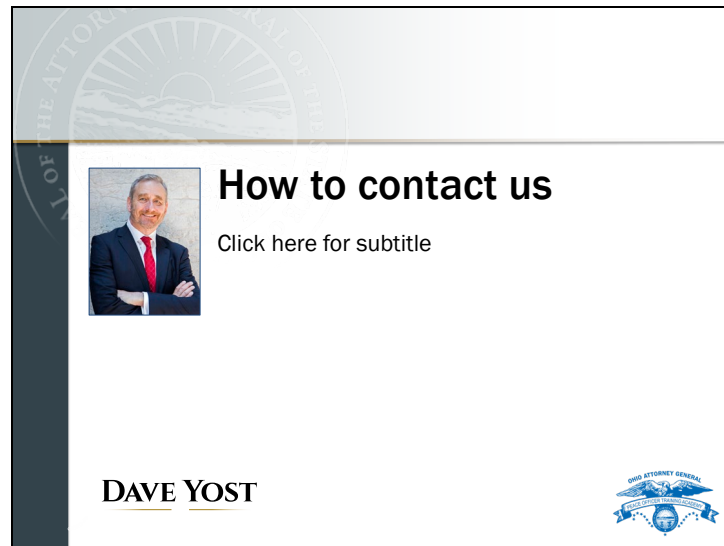
Slide 55

Reflection

How will you move forward with implementing the components you've learned today about Cultural Humility in policing?

Allow class to discuss and reflect on how Cultural Humility can be used in policing.

Slide 54



Additional resources:

Center for Public Safety and Justice College of Urban Planning and Public Affairs
University of Illinois at Chicago 412 South Peoria Street Chicago, IL 60607

<https://cpsj.uic.edu>

Developed by Katie Holihen, MSW Laura Nading, MUPP Lina Cramer, MSW Juliana Stratton, JD with special thanks to Jason Stamps, Charlene Moe and LaChundra Lindsay

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