

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

PERCEPTIONS OF THE IMPACT OF CULTURAL AWARENESS TRAINING ON
SOUTHERN MUNICIPALITIES AND THEIR COMMUNITIES

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Charles Robert Love II

Liberty University, Lynchburg, VA

2021

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October 14, 2021

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ABSTRACT

The overall purpose of this qualitative phenomenological study is to explore the perception of the impact of Cultural Awareness Training toward improving the negative relationship that exists between southern municipalities and their communities, especially those individuals who are culturally different from the given officer(s). In many cases, these relationships involve abuse of power which leads to mutual disrespect and a subsequently diminished relationship.

A review of the literature on community-oriented policing provided vivid descriptions with clear examples regarding what is identified as relationship-based policing. Relationship-based policing seeks to get not only the community's input, but also community involvement in establishing best practices and training (Beck, 2016). Relationship based policing builds on community-oriented policing and the foundation already established through community-oriented policing and goes a step further into relationship building. The aim of this research study was to examine whether Cultural Awareness Training implemented by southern municipalities is assisting and motivating police officers to relate and interact with community members using affirmative practices to create a more heartening relationship between the police and the community. This study sought the perceptions of the participants based on their lived experiences both past and present as well as their knowledge of the cultural awareness program implemented by the local police department. There were three themes which had a major impact based on the lived experiences of the participants, 1) understanding the beliefs of others, 2) the experience and exposure to different cultures, and 3) communication.

Keywords: community, community policing, culture, culture awareness, policing, relationship-based policing, police misconduct, consent decree, human value

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Dedication

This work is dedicated to my Heavenly Father, my wife, Purtula, my mother Evelyn Doris Love, my two sisters Donna and Shunda, my grandson Kellen and in memory of my Father Charles Robert Love Sr. who have supported me throughout all of my goals in life. To my friends and other family members, I truly appreciate you all for the encouragement you have provided throughout this process.

Acknowledgments

First, giving honor to my heavenly Father, my Lord and Savior Jesus Christ who is the head of my life and who deserves all the glory.

Secondly, I would like to extend a special thank you to my wife Purtula who has been by my side throughout this process and helped me to remain focused. It was truly God's grace and mercy that gave us the strength to endure the challenges throughout this journey. I would also like to thank Dr. Deborah Cains who has truly been a friend throughout this journey, and your encouragement has been a blessing. A grateful thank you goes to Dr. Brian Pinzer, Dr. Gary Bredfeldt and Dr. Peter Scharf for your instructions and guidance along the way. Lastly, I would like to thank Mr. and Mrs. Danny Blanks for their friendship and support throughout as well as the editor Mrs. Sarah McLaughlin for your editing services.

I would additionally like to express my gracious thanks to all of the participants for willingly sharing their lived experiences with me on the impact of cultural awareness training on the relationship between the police and the community.

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List of Abbreviations

New Orleans Police Department (NOPD)

Police Captain 1 (PC1)

Police Captain 2 (PC2)

Police Captain 3 (PC3)

Community Leader 1 (CL1)

Community Leader 2 (CL2)

Community Leader 3 (CL3)

Council Person 1 (CP1)

Council Person 2 (CP2)

Council Person 3 (CP3)

Institutional Review Board (IRB)

Research Question (RQ)

CHAPTER ONE: RESEARCH CONCERN

Introduction

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

Galatians 3:28, KJV

The purpose of this study was to explore the perceptions of the impact of the Cultural Awareness Training toward improving the negative relationship that exists between southern municipal police departments and their community members, especially those who are culturally different from the given police officer(s). It is essential to determine if such trainings have created a stronger cultural competency level that has both improved and enhanced the relationship between police officers and the community.

Moreover, implicit bias, corruption, excessive force, and disrespect have existed between police officers and citizens within southern municipalities for several decades. The negative behaviors, including harmful communication, inappropriate use of force, disrespectful actions and reactions demonstrated by some officers are often viewed as a universal phenomenon that happens in relationships where cultural differences exist (Scharf, 2019). This universal phenomenon includes attitudes and stereotypes that place obstacles in the officers' understanding, actions, and decisions, and in some cases unconscious manner demonstrated by many law-enforcement officers.

Consequently, law enforcement officers' daily duties consist of one-on-one communication with members of the community. Hence, an officer's ability to communicate with an individual whose culture is different from his/her own is regarded as critical (<http://llww.ncjrs.gov/App1-publications/ID192746>). In order to create a more unified relationship

between police departments and the community, leadership must recognize that it is essential to create and sustain an inclusive, non-biased culture within the department to put an end to violent and disrespectful actions by officers (Hennessy, 1998). Many police departments throughout the southern United States have recognized and realized that there is a serious need for regular training that includes meaningful and relevant activities and topics that are embedded in cultural diversity, inclusion, as well as conscious and unconscious bias (Initiative, nola.gov). As part of the effort to implement cultural awareness trainings, departments must identify and understand the root causes of the disconnect between the department and the community.

Background to the Problem

In order to effectively assess the perceived impact of the cultural awareness training implemented by some southern municipalities, one must first establish an understanding of the inimitable and negative historical development of some southern municipal police departments that have been placed under a Consent Decree Agreement by the Federal government.

For the purpose of this study, Consent Decree will be defined as the City of New Orleans (“City”) and the United States of America (collectively, “the Parties”) enter into this agreement (“Agreement”) with the goal of ensuring that police services are delivered in a manner that complies with the Constitution and laws of the United States, (DOJ; U.S. Department of Justice, 2012).

During the latter part of 2005, Consent Decree studies officially indicated that this southern, municipal police department was one of the most corrupt (if not the most) in the country. In an example of the corruption, four officers were indicted for murder in 1994 and 1995 (two were later convicted and are now on death row). In addition, studies conducted in 1992, ranked this police department with the highest number of reported brutality cases of

criminal suspects by police officers (Alpert 1992). Department of Justice (DOJ; U.S. Department of Justice, 2012) revealed extensive misconduct by police officers in this department and, consequently, it was forced to enter the most extensive consent decree in U.S. history (U.S. Department of Justice, 2012). Moreover, The Department of Justice's documents in a pre-consent study mandated the implementation of cultural awareness training for this Police Department in 2011.

Accusations of unauthorized or excessive force was one of the premises for the consent decree. For this study, use of force will be defined as the physical effort to compel compliance by an unwilling subject, above un-resisted handcuffing, including pointing a firearm at a person. In this southern municipality between 2015 and 2017, use of force statistics show the following use of force by race: 2015: African American=1,491; Asian Pacific=6; Hispanic=17; and White=212; 2016: African American=1,309; Asian Pacific=2; Hispanic=34; and White=175; and 2017: African American=1,290; Asian Pacific=6; Hispanic=30; and White=223, NOPD (2017) (see Tables 1-3, Graph 1 and Chart 1). A local Crime Coalition in the above-mentioned municipality conducted a survey in 2018 polling the citizens about their level of satisfaction with the police department and the results showed the following: 55% of those polled were satisfied compared to the national average of 53%; however, the total number of participants were not included in the article, NOPD (2018). These numbers when broken down into ethnic background, shows the confidence level of those surveyed as white (57%), black (30%) and Hispanic (52%).

The tables and figures below exhibit New Orleans demographics as it relates to race, ethnic group, population, and gender based on information from (World Population Review 2021). These illustrations provide a visual view of the breakdown of New Orleans population.

New Orleans Demographics Table 1

| | |
|--|---------------|
| Black or African American | 59.53% |
| White | 33.94% |
| Asian | 2.91% |
| Two or more races | 1.92% |
| Some Other Race | 1.50% |
| Native American | 0.20% |
| Native Hawaiian or Pacific Islander | 0.02% |

U.S. Census 2021 (World Population Review 2021)

New Orleans Population Table 2

| Year | Population | Growth | Annual Growth Rate |
|-------------|-------------------|---------------|---------------------------|
| 2021 | 388,424 | -860 | -0.22% |
| 2020 | 391,284 | -860 | -0.22% |
| 2019 | 390,144 | -860 | -0.22% |
| 2018 | 391,004 | -489 | -0.12% |
| 2017 | 391,493 | -350 | -0.09% |
| 2016 | 391,843 | 2,101 | 0.54% |
| 2015 | 389,742 | 5,802 | 1.51% |

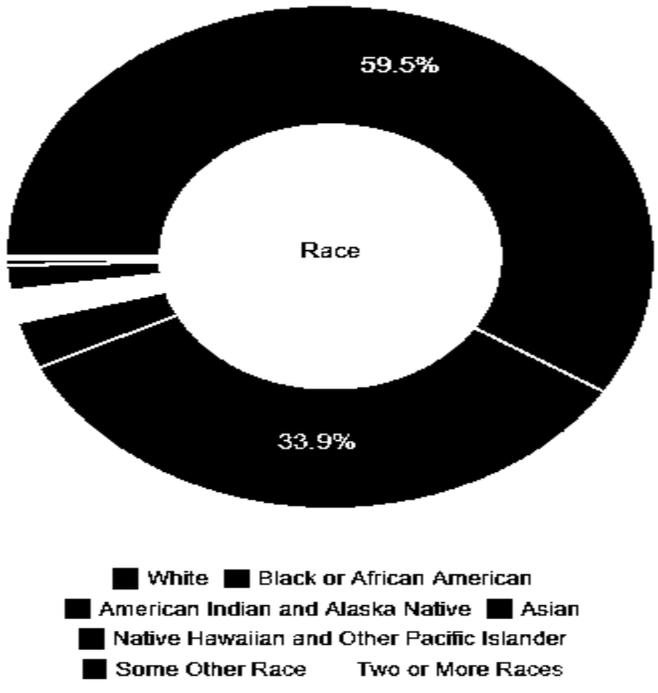
U.S. Census 2021 (World Population Review 2021)

Population by Race Table 3

| Race | Population |
|---|-------------------|
| Black or African American | 232,660 |
| White | 132,643 |
| Asian | 11,361 |
| Two or More Races | 7,500 |
| Some Other Race | 5,856 |
| American Indian and Alaska Native | 763 |
| Native Hawaiian and Other Pacific Islander | 62 |

U.S. Census 2021 (World Population Review 2021)

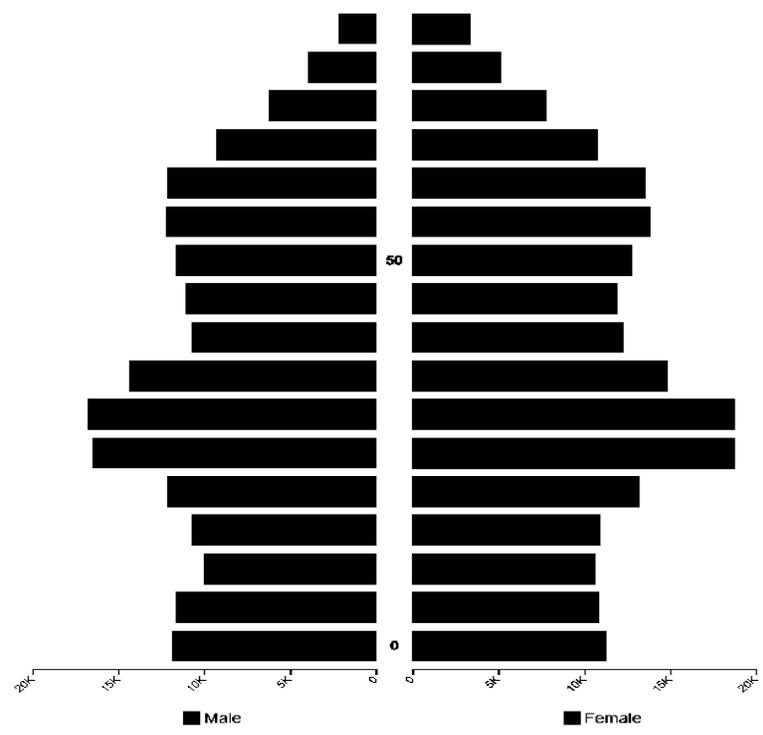
Gender Figure 1



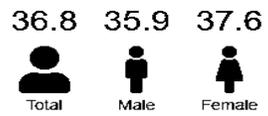
U.S. Census 2021 (World Population Review 2021)

Ethnic Group Figure 2

New Orleans Population Pyramid \$2021



New Orleans Median Age



New Orleans Adults

There are 312,340 adults, (55,281 of whom are seniors) in New Orleans.

New Orleans Age Dependency

- 52 Age Dependency Ratio
- 21.5 Old Age Dependency Ratio
- 30.5 Child Dependency Ratio

New Orleans Sex Ratio

| | | |
|--------|---------|--------|
| Female | 205,332 | 52.54% |
| Male | 185,513 | 47.46% |

Consequently, the general public's perceptions of police officers have been investigated in relation to a variety of variables such as fear, past victimization, and prior arrest (Callahan & Rosenberger, 2011; Lee & Gibbs, 2015). However, few studies have explored Cultural Awareness Training and the impact it has on the negative relationship between the police and the community (Callahan & Rosenberger, 2011; Lee & Gibbs, 2015).

Research conducted prior to the consent decree and the development of the cultural awareness training for this southern municipality focused on officer retention, public approval of the police and police corruption (Scharf 2019; Tassin 2019; Williams 2018). This study differs in that it examined the perceptions of the impact as it relates to the communication and performance of the officers after completing the required Cultural Awareness Training by conducting interviews and documenting the responses of police department officials, city leaders, and members of the community.

This study used the participants' responses to the interview questions, which are embedded in the topics, activities, and themes addressed in the training. The questions for the interviews will include topics and themes such as : (1) culture diversity, inclusion, stereotypes, and bias (2) demographics of one southern municipality (3) Police Department demographics, (4) need for training and (5) the perceived impact of cultural awareness training.

This chapter was divided into the following sections: (a) the background to the problem; (b) statement of the problem; (c) purpose statement; (d) research questions; (e) assumptions and delimitations; (f) definition of terms; (g) significance of the study; and (h) summary of the design.

Statement of the Problem

This qualitative phenomenological study was conducted to compile and interpret the collected data, which was the responses from the interviews. This data was used to determine if participating in the cultural awareness training has motivated and encouraged officers to understand the importance of utilizing and appreciating all that is entailed in cultural diversity in a multi-cultural society. The data was also be used to determine if engaging in the training has changed the once negative labels, bias, use of force, disrespect, prejudices, and corruption, among others that were officially documented and existing within the department. The data gathered helped to identify if the training had assisted in reaching an effective cultural competency level through more progressive actions and interactions between a southern municipal police department and the community.

Qualitative research entails collecting in- depth information on participants' opinions, thoughts, experiences, and feelings. This research study utilized the interview process to collect data for this study because according to experts, including Lincoln and Denzin (2004), interviews help the researcher to explain, better understand, and explore the research subjects' opinions, experiences, and behaviors. Lincoln and Denzin (2004) indicate that qualitative research involves an interpretive and naturalistic approach. "This means that qualitative researchers study things in their natural setting, attempting to make sense of or to interpret phenomena in terms of the meaning.

The challenge for law enforcement and cultural awareness is more unique than in any other profession because the power held by police fosters a special need for understanding a pluralistic and multicultural society. Consequently, because of the nature of the power police possess, it is extremely critical that police understand the changing community and the racial and ethnic

challenges that exist in the twenty-first century. Many police officers' perspectives of police work are often influenced by myriad police shows and movies, which have a vivid and strong enforcement theme that tends to glorify action-oriented policing and an "us against them" mentality (Hennessey, 1998). Jordan (1982) indicates that in today's high and impressive media environment, there is a small focus on interpersonal communication and cultural awareness.

The need for cultural awareness and race relations knowledge and training are not new for many police departments. In the 1800s, police officers were often perceived as corrupt, mean, disrespectful, and insensitive to issues involving race and culture. One can assume that then and now the need for constant training and engagement in various types of cultural awareness, race, and ethnic competency is vital to helping officers understand an ever-changing pluralistic society.

The current title for a southern municipality's Cultural Awareness Training is "Cultural Gumbo" (nola.gov). This title coincides with the community and the cultural awareness theme because gumbo is a well-loved dish throughout the community. In addition, the ingredients of this dish usually vary from group to group; however, no matter how different the ingredients are; it is still gumbo, which is appreciated by everyone. Consequently, the Cultural Awareness Training's goal is to show appreciation and respect for differences. Like the influence of gumbo, the training is designed to establish the identity of the different communities and the festivals that occur throughout the year to celebrate gumbo. The festivals vary in themes and ingredients just like a delicious bowl of gumbo. Even though gumbo has many variations, it is always delicious and appreciated, and this is the premise of the training. The community is made up of many cultures, and they all should be appreciated because differences add richness. The training

is designed to ensure positive, peaceful, and respectful interactions between police officers and the large crowds of individuals from different ethnic backgrounds and cultures.

Cultural awareness is defined as the ability of knowing, understanding, and appreciating cultural thinking and the knowledge of self and others in real time. Cultural awareness describes the degree to which people have real-time consciousness of how culture influences (1) their own mental processes and behaviors; (2) the mental processes and behaviors of others in intercultural interactions; and (3) the intercultural situation (Greenwald, 2018).

Purpose Statement

The purpose of this qualitative phenomenological study was to explore the perceptions of the impact of the cultural awareness training toward improving the relationship between the New Orleans Police Department and members of the New Orleans community, especially those who are members of a culture that is different from the police officer(s). This study investigated the perception of the study's participants in such areas as communications, action, and reaction of police officers toward the community, and the overall relationship between the New Orleans Police and the community.

Research Questions

RQ1. What is the perceived impact from the view of the research participants of the cultural awareness training on the communication between the police officers and the community?

RQ2. What is the perceived impact from the view of the research participants of the cultural awareness training on the actions and reactions of police officers toward the community?

RQ3. What is the perceived impact from the view of the research participants of the cultural awareness training on the overall relationship between the police and community?

Assumptions and Delimitations

Assumptions are the aspects of a study that are outside of a researcher's control but must

be assumed as true to conduct the study (Simon, 2011). The researcher assumed that respondents' races and ages, as well as their lived experiences may influence responses to questions regarding the impact of cultural awareness training of the relationship between the community and the police.

Research Assumptions

This study assumed that the participants from the police department, the city council and the community all have lived experiences of the police and community relationship in one southern municipality. The study addressed the lived experiences of police leaders, city council and community leaders and their perception of the impact of cultural awareness training regarding improving the relationship between the police and the community. This approach allowed the participants to express their viewpoint from lived experiences. Another assumption is the participation is assumed to be voluntary with honest contributions free from prejudice or bias.

Participants of the study were asked to discuss their experiences based on their roles and responsibilities within the police department and community. It was also assumed participants were culturally aware and had culturally competent interactions within the department and the community.

Delimitations of the Research Design

According to Simon (2011), delimitations are factors that limit the scope of a study and define its boundaries. The focus here is on one southern municipality and its police department. This study did not include nor compare the experiences of other police departments that share similar challenges regarding cultural diversity and cultural competency. This study did not provide in-depth explanations or investigate the various types of negative behaviors displayed by

police officers such as, implicit bias, use of force, corruption, among others or the crime rate in this southern municipality. The number of the participants is somewhat small, but this is advantageous as it will allow participants to have more time to think and reflect on their lived experiences and the impact of the training on the police and the community. The small number of participants will provide the appropriate setting for participants to feel comfortable while engaging because they are well-known official leaders in the city.

This study did not include an extensive review of the content and curriculum of the training to determine what degree of cultural competency and implicit bias are embedded in the content. Another limitation is that there is no discussion of the instructors' qualifications and professional experiences related to the mandated focus, topics, themes, and evaluation techniques of the training.

1. This research is delimited to one southern municipality and its police department. It does not include nor compare the experiences of other police departments that share similar challenges regarding cultural diversity and cultural competency.
2. This research is further delimited to the impact of the current cultural awareness training. It does not include nor provide in-depth explanations or investigate the various types of negative behaviors displayed by police officers such as, implicit bias, use of force, corruption, among others or the crime rate in this southern municipality.
3. This research is delimited to basic knowledge of the current cultural awareness training curriculum. It does not include an extensive review of the content and curriculum of the training to determine what degree of cultural competency and implicit bias are embedded in the content.

Definition of Terms

The following alphabetized terms were relevant to this study:

1. *Community*: A city that is governed through a local government and possesses a dedicated police department (Hemmer, 2017).

2. *Community Policing*: A law enforcement agency working with community residents to identify problems and collaborate on implementing solutions that produce meaningful results for the community (Schermer, 2015, p.3).
3. *Culture*: Kluckhohn (1951) also defined culture as: Patterned ways of thinking, feeling, and reacting, acquired, and transmitted mainly by symbols, constituting the distinctive achievement of human groups including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values (Greenwald, 2018).
4. *Cultural Awareness*: knowing about cultural thinking and the knowledge of self and others in real time Cultural awareness describes the degree to which people have real-time consciousness of how culture influences (1) their own mental processes and behaviors; (2) the mental processes and behaviors of others in intercultural interactions; and (3) the intercultural situation (Greenwald, 2018).
5. *Policing*: Law enforcement/policing. Ensuring compliance with the laws; the act of enforcing; ensuring adherence of or deference to, the actions of a watchfulness group in trying to impose the laws, the gathering of guidelines executed by authority; progress presumes respect for the law (Walker & Katz, 2002).
6. *Relationship-based policing* intends to build upon the positive step forward of community-based policing in three specific areas: (1) building relationships rather than mere partnerships, (2) working in collaboration with the community, and (3) creating an atmosphere of trust between the police and the diverse communities they serve. Relationship-based policing is a transformative policing model wherein the police make a commitment to improve the overall well-being of their communities (Beck, 2016)
7. *Police misconduct*: the result of the abuse and misuse of power (Kampanakis, 2010). (FBI 2013) defined police misconduct as a less observable wrongdoing to include striking a suspect more than necessary, as well as threatening to do harm if the suspect fails to cooperate.
8. *Consent Decree*: A court order to which all parties have agreed or made a settlement that resolves a dispute between two parties without admission of guilt or liability in a civil case, and most often refers to such a type of settlement in the United States (Washington, D.C.: Office of Community Oriented Policing Services, 2015)
9. *Human values*: Abstract ideals that we tend to consider important, such as freedom, equality, achievement, helpfulness, security, tradition, and peace to name just some of many examples. Our values are relevant to everything we do. They help us to choose between careers, schools, romantic partners, places to live, consumer products, health care options, political policies (e.g. war versus diplomacy), and broader ideologies (e.g., socialism versus capitalism) (Maio, 2016).

Significance of the Study

This study is significant because the findings provided clarity concerning the importance of why police officers should be required to participate in Cultural Awareness Training to acquire a cultural competency level that will help them to understand that effective community policing is dependent on their appreciation, respect and understanding the many aspects of a pluralistic and multicultural society (Hendricks and Byers, 2000). The results and findings from this study can lead to reform and amendments to departmental policy, which can help to reduce the overuse of force, lack of professionalism, personal and cultural disrespect, implicit bias and integrity complaints. Moreover, the findings and results of this study can serve useful to other police departments to make positive improvements between police officers and the community as it relates to cultural competency challenges. The results can assist in filling the gap from prior studies into retention of officers and approval ratings, as well as open a path for further studies that address cultural awareness challenges, especially since there is very limited research in this area.

Summary of the Design

To collect the data for this study, a qualitative phenomenological design was used. Data was collected using the semi-structured interviews. Phenomenology is defined as the study of lived experience in each phenomenon (Creswell, 2014; Lavery, 2003; Leedy & Ormrod, 2013; Pinzer, 2017). The researcher was seeking the lived experiences of the participants. During his research Heidegger in his writings sought the lived experience by the subject, but with focus to the subject's context (Lavery, 2003; Wojnar, & Swanson, 2007; Pinzer, 2017). This is commonly recognized as hermeneutical, or interpretative, phenomenology which recognizes the interplay between subjects and their lives for meaning making (Lavery, 2003; Wojnar, &

Swanson, 2007; Pinzer, 2017). This researcher used interpretative phenomenology for this study to understand the harmony between the participants and their lived experiences.

The phenomenological approach considers the dynamics between humans and their world as the fullness of reality while the science focused on merely observation of an object finds only abstraction (Moustakas, 1994), which the researcher has identified the piece that makes it more suitable for this research.

To remove the urge to include any of the researcher's biases or experiences, the researcher used the bracketing method. Bracketing is a methodological device of phenomenological inquiry that requires deliberate putting aside of one's own belief about the phenomenon under investigation or what one already knows about the subject prior to and throughout the phenomenological investigation (Carpenter, 2007).

The data was analyzed using the interpretive phenomenological analysis (IPA) approach to psychological qualitative research that focuses on how a given person makes sense of phenomenon in each context (Smith, Flowers, & Larkin, 2009). Although IPA is not at the level of description but at the level of interpretation that the natural attitude of the participants is understood (Overgaard, 2004). The aim of using IPA is to try to understand the content and complexity of meaning in respondents' experience (Smith, Jarman, & Osborn, 1999). IPA can be used to analyze data from one-on-one interviews to develop rich descriptions of human experience (Fade, 2004) and emphasizes the importance of individual account (Pringle, Drummond, McLafferty, & Hendry, 2011).

Conducting face-to-face semi structured interviews gave the researcher the opportunity to examine the participants' perceptions, feelings, experiences, and thoughts concerning the type of impact that the cultural awareness training has on the community and the police department.

After the interviews were completed, the information was transcribed using the NVivo data analysis software. The researcher also used the interpretive phenomenological analysis approach to analyze the data from the interviews to gain full understanding of the lived experiences of the participants.

In summary of this chapter, the focus of this research study was analyzing the perceptions of the impact of cultural awareness training toward improving the relationship between the New Orleans Police and the community. Researchers have assessed public perceptions of police officers in relation to a variety of factors, such as race relations (Lee & Gibbs, 2015; Wu, 2015) and media consumption (Callanan & Rosenberger, 2011); however, few have investigated the perceptions of the impact of cultural awareness training toward improving the relationship between the police and the community. Tassin (2019) conducted research on the satisfaction with a southern municipal police department from the view of the residents. Williams (2018) conducted a study focused on post-Katrina retention of law enforcement. Moore (2010) conducted a study on black rage in a southern municipality involving police brutality. Rostker, Hix, & Wilson (2007) conducted a study on recruitment and retention for a southern municipal police department. However, no studies have been found that focused on the perceptions of the impact of cultural awareness training toward improving the relationship between the police and the community. Due to the lack of research into this phenomenon, this research study is seeking to articulate the lived experiences of the participants that exhibits the impact of the cultural awareness training on the relationship between the police and the community.

CHAPTER TWO: LITERATURE REVIEW

“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation”

Acts 17:26, KJV

Overview

This chapter includes the literature that addresses the need, content, importance, and effectiveness of the cultural awareness training regarding the performance and communication of a southern municipal police department and the community. Much of the literature in this chapter has influenced this study. In addition, it includes the research questions, theoretical framework, and statement of the problem.

The Literature Review considered the following themes: theological framework, theoretical framework, related literature, rationale for the study and gap in the literature, role of demographics, profile of the current study and summary of the chapter. The following will contribute to the content of the study: the necessity and content of the Cultural Awareness Training, Identity of different policing styles with a description of each, Identity of the most effective style and strategy for building community relations, Identity of the most common style in America, identity of what is meant by policing across cultures, identity of barriers faced with policing across cultures and Identity of potential solutions to policing across cultures issues.

Theological Framework for the Study

The Word of God emphasizes love, faith, and peace. The Word of God encourages his followers to strive to be Christ-like and promises that he is always present. Moses wrote in (Genesis 1:26, The Holy Bible, King James Version) Genesis 1:26 “and God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and

over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creep upon the earth.” The scripture does not identify any race, sexual orientation, shape, or career choice, but states that God made man in his own image giving immediate value to human life. God then gave man dominion over all living things and this was to be done in peace. Sin has caused the man to lose focus and instead of being in God’s image, man now identifies with Adam. The world must now work together to restore the value, love and peace in which God created us to live. This research will be diligently conducted using the qualitative phenomenological research to explore the perceptions of the impact of the cultural awareness training toward improving the relationship between a southern municipal police department and the community, especially those who are members of a culture that is different from the given police officer(s).

Human Value

In developing an understanding of human value and how important it is to this qualitative phenomenological study; one must first establish a definition for human value. Human value is defined as; abstract ideals that we tend to consider important, such as freedom, equality, achievement, helpfulness, security, tradition, and peace to name a few (Maio, 2016). Human values are relevant to everything we do; they shape our culture as well as our inner biases. They help us to choose between careers, schools, romantic partners, places to live, consumer products, health care options, political policies (e.g. war versus diplomacy) and broader ideologies (e.g., socialism versus capitalism) (Maio, 2016). The Bible points out one of the most important identifiers of human value when it states that man was made in the image of God. Isaiah wrote in Isaiah 43:4; “Since thou were precious in my sight, thou hast been honorable and I have loved thee: therefore, will I give men for thee, and people for thy life.”

In Maio (2016) the author identifies two elements that are pertinent to human values and used throughout religious teachings, self-interest, and self-transcendence. The self-interest such as religious preference, social interest, education, and cultural identity help to identify human values. As our human values are identified, this also contributes to our cultural decisions (Maio, 2016). Self-transcendence uses religious beliefs most times based on their faith to identify some divine state and valuable metaphysical outcome (enlightenment, heaven, avoidance of hell, higher level of reincarnation) or better life experiences. The self-transcendence develops the material thoughts and needs that leads to what have been tilted statuses within our communities. There are several ways in which our personal importance can be framed: we may be helped or hurt by the ones we have helped or harmed; we may be helped or hurt by other people unconnected to the initial act (e.g., through bad karma, “what goes around comes around”); or we may receive manifestations of God’s wrath and blessings in the here and now (Maio, 2016). The Apostle Matthew wrote “Rejoice and be exceedingly glad: for great is your reward in heaven” (Matthew 5:12, The Holy Bible, King James Version).

Schwartz’s developed a model of values that emphasizes the idea that values exist in a system (Schwartz’s, 1992). The model focused on how values relate to our needs as human beings. The model suggested that values help us to balance between three universal requirements of human existence: needs of individuals as biological organisms, needs for coordinated social interactions and survival needs of groups. According to Schwartz, satisfaction of these needs requires that we learn principles that can help us fulfill each need in correct proportion for our survival. “In his original formulation of the model, Schwartz (1992) predicted that this balancing act entails potential trade-offs between values that serve ten types of motivation: achievement, benevolence, conformity, hedonism, power, security, self-direction, stimulation, tradition, and

universalism” (Schwartz’s, 1992). The Apostle Matthew wrote “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33, The Holy Bible, King James Version).

Schwartz (1992) also provided a brief description of the ten value types: Power, social status and prestige, control or dominance over people and resources (social power, wealth, authority, preserving my public image); Achieving personal success through demonstrating competence according to social standards (successful, ambitious, capable, influential). Hedonism, pleasure and sensuous gratification for oneself (pleasure, enjoying life); Stimulation excitement, novelty, and challenge in life (varied life, daring, an exciting life); Self-direction independent thought and action-choosing, creating, exploring (creativity, freedom, independence, curiosity, choosing own goals); Universalism understanding, appreciation, tolerance, and protection for the welfare of all (broadminded, wisdom, a world of beauty, equality, unity with nature, a world at peace, social justice, protecting the environment); Benevolence preservation and enhancement of the welfare of people with whom one is in frequent personal contact (honest, loyal, helpful, forgiving, responsible); Tradition respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self (respect for tradition, humble, accepting my portion in life, devout, moderate); Conformity restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms (self-discipline, obedience, politeness, honoring of parents and elders). Security safety, harmony and stability of society, relationships, and self (family security, national security, reciprocation of favors, social order, clean) (Schwartz’s, 1992).

Rules and Perceptions of Value

Some philosophers have identified two methods for deciding whether an action is right or wrong. In dealing with the two methods different labels have been given to them, and they each have different variants and subtypes, but a frequent terminology refers to them as consequentialist versus deontological judgment (Darwall, 2003a, 2003b). In the consequentialist version it emphasizes the effects of accepting rules, motives, or traits that require or encourage kinds of acts (e.g., Adams, 1976; Brandt, 1979). This leads one to question: which rules, motives or traits promote the most valuable net outcomes, and, consequently, which acts facilitate these rules, motives, or traits? Based on their values some tend to think it is optional to what rules, motives and traits apply to them. However, we were all created equal, but based on our values and culture we have separated ourselves. Deontological perspective places an emphasis on values in moral judgment but does so in a different way. Deontological perspectives claim that evaluations of the consequences of an outcome are always relative to the people involved. This is where the selfish side of humans take effect, because based on relationships with those involved, we tend to view the consequences or outcomes as either harsher or more beneficial.

The term legal cynicism a sociology concept is another example of not valuing certain communities. (Catanzariti, 2018; Kirk and Papachristos, 2011) offered the concept of legal cynicism to conceptualize community members' negative attitudes toward police. The term legal cynicism has been defined as a cultural framework in which people perceive the police as illegitimate, unresponsive, or ill equipped to ensure public safety. Legal cynicism has been found to contribute to high rates of homicide within urban communities (Catanzariti, 2018; Kirk & Papachristos, 2011).

It was reported by (Catanzariti, 2018; Kirk and Matsuda 2011) that neighborhoods with high crime are those with high legal cynicism, where crimes are high but also unreported due to the negative views of law enforcement. During their study (Catanzariti, 2018; Corsaro, Frank, and Ozar 2015) viewed the perceptions of police specific to police practice, legal cynicism, and persistent neighborhood violence in an urban population known for their antagonistic police community relationships. (Catanzariti, 2018; Corsaro, Frank, and Ozar 2015) described legal cynicism as culturally transmitted, often resulting in community members handling matters without the police. (Catanzariti, 2018; Corsaro, Frank, and Ozar 2015) provided the following as an example of legal cynicism; community members may handle unresolved grievances by retaliating, without involving police, due to the culturally instilled lack of trust in police practice. During their study (Catanzariti, 2018; Corsaro, Frank, and Ozar 2015) also contributed higher neighborhood homicides to legal cynicism as it relates to the lack of trust in policing and community members handling things themselves.

This was described by (Catanzariti, 2018; Kubrin and Weitzer 2003) as cultural retaliatory homicide which occurred in urban communities that are affected by economic disadvantage and problematic policing. This was titled Black on Black crime by Corsaro et al. who cited (Catanzariti, 2018; Kubrin and Weitzer 2003) in the findings that community members engage in culturally retaliatory homicides i.e., homicides by community members toward other community members. The phenomenon of Black-on-Black crime, Corsaro et al. attributed this to inadequate crime control and abusive treatment of residents by the police and suggested that levels of violence are higher in communities where negative orientation toward policing is culturally transmitted. Legal cynicism has a worsening effect on the relationships between adverse police encounters and the perception of criminal injustice, which causes a divide

between police and the community (Berg, Stewart, Intravia, Warren, & Simons 2016). This simply makes minorities fear that they are not seen as having enough value to be given a fair opportunity to seek justice (Chaney & Robertson, 2015; Fair, 2018).

To describe and measure personal values, Allport proposed that a unique system of ethics is employed in six types of personality (Allport et al., 1960). The personality types focused on social, theoretical, economic, aesthetic, political or religious values. Each of the six values describes a type of future activity that people might wish to perform. For example, social values entail helping people and occupations such as social work, and theoretical values involve the search for truth and occupations such as scientific study.

The career of policing presents many challenges. These challenges include dealing with death, serious injury and horrific crimes at times may decrease the human value after dealing with such. In addition, police officers are required to stay on alert around the clock and many officers are criticized by members of the community, family, and friends. These challenges take a strong toll on the officers well- being. Consequently, most police departments tend to emphasize activities to make the officers strong in the areas of mental and physical health and seemingly neglect the officers spiritual well- being. Now more than ever public servants are faced with obstacles when interacting with cultures different from their own and their norms (Black and Kari, 2010; Fair, 2018). In the law enforcement profession, dealing with different cultures and norms only heightens the life-or-death situations that police officers are often placed in (Black and Kari, 2010; Fair, 2018).

Smith (2009) indicates that for an organization to be balanced, there must be a focus on the workers spiritual well- being and it is morally appropriate to include this area in training and practice. Embracing the spiritual dimension may help officers in the development of effective

coping strategies, which will provide a stronger sense of open mindedness, understanding, respect and appreciation of differences in reference to culture, practices, beliefs, and language, especially in the multi-cultural society of the 21st century. This can certainly serve to add fair and respectful actions between the NOPD and the community. Many organizations are concerned about the loss of spirit, morale, morality in modern organizations that tend to demonstrate an unbalance view of the world, which causes many individuals to neglect the soul of the earth and the soul of people (Rozuel, 2014).

Relationships

Human value plays an important role on influencing relationships. One of the ten value types provided by (Schwartz's, 1992), is security safety, harmony and stability of society, relationships, and self (family security, national security, reciprocation of favors, social order, clean), which identifies the importance of relationships. Relationships are a gift from God that must not be taken for granted (Dumas, 2014). This gift should be cherished by us all because these relationships are important to the survival of the human existence. In the book of Genesis which has been accredited to Moses as the author, he writes words of encouragement to the Israelites. Moses identifies difficult times which they would face but continuously shows them the light at the end of the struggle. The human relationship with earth is identified in the scripture (Genesis 1:28, The Holy Bible, King James Version) "And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that move upon the earth." God in creation, has not created people to exist in solitude without any interaction with others (Dumas, 2014). God values relationships and he has created us to be in relationship with himself and in relationship with other people (Dumas, 2014). Jesus says to his disciples

(Matthew 22:37-39, The Holy Bible, King James Version) “Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength: this is the first commandment. And the second is like unto it, thou shall love thy neighbor as thy self.”

As Christians, we are both a called out and called together people that are called into relationship with God and each other (Dumas, 2014). As God views man so shall man view one another, (John 15:15, The Holy Bible, King James Version) “Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.” The health of Christian community is directly related to the health of the relationships therein, thus relationships in life matter (Dumas, 2014). Relationships are significant in our everyday existence because “they are the glue that holds teams together (Dumas, 2014). It has been seen that relationships can be pleasant, but they also can be problematic and hinder the progress of the church and life in community. It has been experienced that conflicts and challenges that have arisen in community that have impeded the establishment and nurturing of relationships (Dumas, 2014). It has become obvious within our country that not enough has been done to heal and repair relationships, the brokenness throughout our country has become an everyday challenge. Our nation is obviously and in the need of healing for the relationships for us to live a productive life in communities throughout the nation.

In Paul’s writing of the epistles to various congregations, he uses the reconciliation multiple times (Dumas, 2014). The word reconciliation in the original language is *katallage* which means to change, “A change or reconciliation from a state of enmity to one of friendship (Dumas, 2014). Reconciliation has been identified as follows: “1) It is the result of redemption, the divine act of salvation, the ceasing of God’s wrath. 2) It is a result of God’s work of taking

upon himself our sin and establishing a relationship of peace with humanity. “Reconciliation signifies the changing of places, coming over from one side to the other. Used of ourselves, the word implies changing the judicial status from one of estrangement and condemnation to one of acceptance and justification. 3) It is difficult to define reconciliation because of its very dependence upon the situation and or circumstances that form the context for which reconciliation is required” (Dumas, 2014). Reconciliation will mean something different in different situation.

Reconciliation also involves the process of overcoming alienation through identification and in solidarity with the others, thus making peace and restoring relationships (Dumas, 2014). This solidarity is currently being experienced in the current events involving Black Lives Matter protest as it relates to racial injustice throughout the nation today. Reconciliation is experienced spiritually because of the atoning work of Jesus Christ which puts humanity in relationship with God (Dumas, 2014). Reconciliation is not the denial or the erasure of memory, but rather it involves the transformation of memory whereby we view our experience through the lens of reconciliation enabling us to move forward in a positive way. As a reconciled community, the Church becomes the instrument and agent through who God works to reconcile the world to himself and make reconciliation between others possible (Dumas, 2014). Reconciliation in human relationships is the process whereby the broken or damaged relationship between a perpetrator and a victim is restored, requires participation between two parties (Dumas, 2014). The Church is God’s new humanity, reconciled community charged with being instruments and agents of reconciliation in human relationships (Dumas, 2014).

The world must reconcile the relationships between the different cultures, which has not only caused the divide in the races but the mistrust of the police as well. During the

reconstruction era (also present during Jim Crow and the Civil Rights Movement), after the war had ended and slavery was supposedly illegal, having to deal with literally losing a battle made many white people uneasy (Durr,2015; Fair, 2018). They found it difficult to acknowledge that something once considered their property could now be a considered a person; let alone a person with the same rights and ability to build and earn like a white person could (Durr, 2015; Fair, 2018). This leads the way for the development of slave patrols, which the United States history cannot erase. Some of the very first interactions with police for black slaves was through slave patrols (Cooper, 2015; Fair, 2018). These patrols were used to control slaves and were sponsored by slave owners (Cooper, 2015). These patrols were used to enforce and keep established hierarchies prevalent (Cooper, 2015; Fair, 2018). This made many other minorities fear that they were not seen as having enough value to be given a fair opportunity to seek justice (Chaney & Robertson, 2015; Fair, 2018). The transition for black people as they attempted to build and began move on, these efforts were destroyed by white men who were not willing to see something they considered less than human succeed; let alone become more successful than a white person (Durr, 2015; Fair, 2018).

The lack of resources has become another issue in the relationships between police and the community. Based on the restrictions of policing, Bain et al. suggested that effective communication can make a difference in the relationship between police and communities; whereas lack of information or poor information can lead to a sense of isolation and feelings of being undervalued by police among communities (Bain et al., 2014; Catanzariti, 2018).

Relationships have always been developed, broken, and reconciled throughout time. If human values are relevant to everything one does, and it shapes the culture as well as one's inner

biases, then the relationship between human value and culture could be used to reconcile the relationship between the community and the police.

Dehumanization

The researcher has found the term dehumanization to have a direct effect on both how humans value life as well as the relationships between the police and the community. This could be directly impacted by cultural awareness training. Dehumanization refers to the psychological process through which others are perceived as being less than human (Bandura 1996, 1999). Consistent evidence that individuals deny out-group members' humanity relative to one's in-group (Leyens et al. 2007), makes this information important to study in the context it provides some explanation to how humans are valued based on culture or the color of one's skin. Indeed, there is evidence that dehumanization is associated with greater punitive attitudes toward African-Americans (Goff et al. 2008), willingness to torture Arabs and Muslims (Kteily et al. 2016) and favoring deportation of immigrants (Dalsklev and Kunst 2015). Kteily et al. (2015) found that dehumanization predicted greater support for violence against out-groups.

There were explicit attempts to minimize African American's humanity based on stereotypes born from the "Big Black Brute" stereotype, which depicted African American men as savage and ape-like have endured (Smiley and Fakunle 2016). Researchers Goff et al. (2008) argued that the African American-ape association has been maintained in part through implicit knowledge, providing evidence that priming individuals with African American (vs. white) faces led to quicker identification of images of apes (Study 1) and activating the concept of ape lead to an attention bias toward African American faces relative to white and Asian Faces (Studies 2 and 3). They extended this work by providing evidence of important intergroup implications, such that dehumanization was associated with greater racial disparities in policing behaviors, higher

likelihood of executions, and led to greater justification of violence toward an African American target (Goff et al. 2008, 2014). For many of these effects, dehumanization was a more robust predictor of these violence-related attitudes than racial prejudice, supporting the idea that it is qualitatively distinct from simply liking particular groups (Goff et al. 2008; Kteily et al. 2015). While prejudice involves applying particular stereotypes to a person, Wilde et al. (2014) state that by contrast, “dehumanization entails not seeing another individual as a person at all” (p. 32).

Given evidence of racial disparities in policing (Goel et al. 2016), including use of violence and firing of a deadly weapon, dehumanization may be associated with one particularly pernicious type of harmful behavior, shooting behavior toward African Americans. Relatedly, another correlational study found that implicit dehumanization moderated the association between perception of minorities as threatening and shooter biases toward African American (vs. white) targets, such that perceived fear was only associated with greater racial shooter bias among high-dehumanization participants (Mekawi et al. 2016). Kahn and McMahon (2015) posit that activation of stereotypes about African American people being threatening or criminals promotes stereotype-consistent responses (shooting African American targets), which could be overridden by greater controlled processing (Kahn and McMahon 2015). Based on Bandura’s theory of moral disengagement Bandura (1999, 2002), individuals develop standards about what is considered right or wrong, which they then use to guide and evaluate their own behaviors (e.g., valuing egalitarianism). One factor that may cause this relationship to break down is selective disengagement of moral self-sanctions, wherein individuals no longer engage in whichever moral self-regulatory process they typically would in a given scenario (Osofsky et al. 2005).

Theoretical Framework for the Study

A theoretical framework will guide this qualitative method phenomenological study on culture and community policing as it relates to the effectiveness or ineffectiveness of the impact of cultural awareness training on the relationship between one southern municipal police department and the community. Culture and community policing will assist the researcher in observing and understanding the phenomenon. The theoretical framework will help to establish how these southern municipal police department can increase public satisfaction with the police and community interactions in ways that lower the number of uses of force incidents and complaints against the department through the cultural awareness training. The theoretical framework will help to establish what degree of influence the cultural awareness training has on communication between the police department and the residents of the city as well as the public perception of both respect and dignity.

The content and the facilitators' teaching approaches and curriculum are essential for creating an inspiring and effective learning environment. This research study seeks to examine a framework, focusing on the necessity and influence cultural awareness training has on changing the negative relationship between the southern municipal police department and the community to a positive relationship.

Consequently, effective Cultural Awareness Training requires dividing sensitivity training into two different type: race relations/sensitivity and cultural or racial awareness. (<http://www.ncjrs.gov>). Therefore, it is vital for individuals to adapt to racial and cultural differences and integrate differences into the world view (Hennessy, Hendricks, and James, 2001). Cultural Awareness Training should have an innovative pedagogy to introduce the essential topics of

diversity, inclusion, equity, and bias. The training should entail a fresh world view with the primary focus on culture never law and politics.

Developing cultural competency is a relatively new priority in the field of policing and is described as a broader concept rather than merely achieving organizational diversity Norman-Major and Gooden (Eds.) (2012). It refers to the ability of all department personnel to work effectively with individuals from a variety of backgrounds, including people from different racial, ethnic, cultural, religious, and socioeconomic backgrounds; individuals with various disabilities; and other groups. Cultural competency “is not an issue of access, or even equity; it is an issue of understanding Peffer (2012).” This concept can be considered in terms of phases, or levels, with each successive level representing more knowledge, understanding, and value of differences, and greater awareness of one’s own attitudes, perceptions, and other worldviews Cross (2001). Since police officers encounter individuals from diverse groups on a daily basis, it is important for them to have the necessary cultural competencies to provide them with the knowledge, understanding and self-awareness needed to best perform their jobs. Research suggests that improving cultural competency levels of public servants can potentially increase civic engagement and social trust among young members of minority populations Fletcher (2014). Police agencies can work to increase the cultural competency of their personnel in a number of ways, through training programs, policy statements and efforts to identify aspects of the agency’s “organizational culture” that may perpetuate or condone bias; or alternatively, by identifying and building on agency policies that promote understanding and awareness.

Culture

Culture: Kluckhohn (1951) also defined culture as: Patterned ways of thinking, feeling, and reacting, acquired, and transmitted mainly by symbols, constituting the distinctive

achievement of human groups including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values. The word culture “can be applied to any human collectivity or category: an organization, a profession, an age group, an entire gender or a family” (Hofstede 2001, p. 10) and according to Rosinski (2003), “A group’s culture is the set of unique characteristics that distinguishes its members from another group” (p. 20). In the letter from Paul to the Romans he wrote “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:2, The Holy Bible, King James Version). For this study it is equally as important to understand cultural awareness as well as cultural identity for the police and the communities that they serve.

Cultural awareness is defined as knowing about cultural thinking, practices and the knowledge of self and others in real time Cultural awareness describes the degree to which people have real-time consciousness of how culture influences (1)their own mental processes and behaviors; (2) the mental processes and behaviors of others in intercultural interactions; and (3) the intercultural situation (Greenwald, 2018). Cultural awareness will prove to be crucial for law enforcement and will greatly enhance community policing in that it is based on communication and stepping outside of oneself in order to become aware of the values, beliefs, and perceptions of others. Community policing and building relationships is built on communication. We must first gain an understanding of who we are to understand others. According to St Claire-Ostwald (2007), “the biggest barrier individuals and/or employees encounter is not necessarily that they come from different parts of the world, it is the baggage they carry in their own cultural suitcases which needs to be explored”. (Rosinski, 2003) provided an important comment about a coach’s work when facing cultural differences:

Let us really listen to others, seeking to understand their perspective. Let us deal with cross-cultural differences with an attitude of openness, curiosity, and eagerness to learn. Let us strive to leverage diversity as a source of richness, not as a threat.

A perfect example of not valuing one culture or race over another is presented in the book of Galatians. Paul writes to Galatia “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise” (Galatians 3:28-29, The Holy Bible, King James Version).

Cultural awareness gives a person a sense of belonging and is shaped by the culture that he or she is around. This is very important because it effects how a person dresses, talks, acts, learns acceptable behavior and gives a guideline of what is considered acceptable and normal. Cultural awareness also plays an important role for the community, as well as the police in how each of their lives has been shaped by the cultural for which they were reared. Therefore, the importance of cultural awareness training for both the law enforcement and the communities for which they serve is great. Cultural awareness can also greatly enhance community policing with the proper cultural awareness training. “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. St. Luke the Apostle wrote “That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us” (Acts 17:26-27, The Holy Bible, King James Version).

A large amount of research has been conducted on how various minority groups relate to the police and how cultural differences affect the way some groups interact with them (Chaney & Robertson, 2013; Wu, et al., 2013; Fair, 2018). Cultural differences and diversity awareness are a very important aspect of any discussion that centers on the success of community policing.

If community policing programs are going to succeed, then the police must focus on getting the community involved and building relationships with the communities they serve (Allen and Michaux Parker, 2013; Fair, 2018). There was an analysis of United States Department of Justice Civil Rights Division investigations under the Violent Crime Control and Law Enforcement Act of 1994 (42 U.S.C. 14141; Edwards, 2004; Fair, 2018). It was found to support the fact that the relationship between the police and black males is problematic and that cultural training was identified as a training inadequacy in police departments, both large and small (Edwards, 2004; Fair, 2018).

Community

Community is defined as a city that is governed through a local government and possesses a dedicated police department (Hemmer, 2017). Community is made up of people from all walks of life. There are a mixture of cultures, professions, and genders to name a few that make up these different communities. Paul writes to the Corinthians “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Corinthians 1:10, The Holy Bible, King James Version). The following quote adds prudence to the understanding of community:

The book of Hebrews speaks of man promoting love, speaks of the doing good works and a sense of togetherness. St. Paul the Apostle wrote “Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is but exhorting one another: and so much the more, as ye see the day approaching” (Hebrews 10:24-25, The Holy Bible, King James Version). Being that the community also includes those police officers who are trusted to protect and serve us, in their time of need we

should also encourage them and offer them the same support as we would any other community member.

Today every person in a minority community has either had a negative experience with the police or knows someone who has (Wu, 2014). The perception of the police in most minority communities is that they believe most police will be confrontational and escalate situations, instead of trying to help (Bain, et al., 2014). Law enforcement must work diligently to change the negative assumptions and perceptions held by some people of color that any interaction with the police will end up in either death, or at the very least, arrest on charges for something they did not do (Allen & Michaux, 2013).

Changing this perception is necessary to build trust with the community and the police. In community policing, community participation is paramount in solving crimes and decreasing the threat of terrorism (Bain, et al., 2014). Many individuals do not understand that the responsibility to keep neighborhoods safe does not lay solely on law enforcement (Bain, et al., 2014). No individual is perfect; however, all human beings are created equal and are a part of the same community, and human beings will make mistakes or bad judgements. “For as we have many members in one body, and all members have not the same office. Paul wrote in the letter to the Romans “So, we, being many, are one body in Christ, and everyone members’ one of another” (Romans 12:4-5, The Holy Bible, King James Version).

Police

Police officers play a very important role in community-oriented policing. The Apostle Matthew wrote “Blessed are the peacemakers: for they shall be called the children of God” (Matthew 5:9). Consequently, police departments all over the world consist of men and women from all walks of life, including multiple ethnic, religious, and educational backgrounds. These

men and women are all members of communities and seek the same service and protection for themselves, as well as their families when off duty. Unfortunately, when some people see the police uniform, there is automatically a disconnect between the men and women of law enforcement and the community. Communities consist of equal human beings and are all equally affected by crime and the police are probably affected more so than other members of the community. Moses wrote to the Israelites “Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” (Deuteronomy 31:6).

Cultural awareness for the police will greatly enhance their ability to effectively communicate with the public, as well as build trust and a working relationship between the two.

Many police departments have programs, which were designed specifically for building community partnerships and trust while combating crime. The following are some examples of those programs; Community Oriented Policing (COP) that empowers the police with more decision-making responsibilities within a prescribed location, Problem Oriented Policing (POP) that focuses upon the results over the practice of policing upon specific issues, and Intelligence-Led Policing (ILP) that depends upon source development and data analysis to target criminal issues (Yilmaz, 2013).

One impossible challenge for many police officers is to be both professional with the community members they encounter, blindfolded like Lady Justice and simultaneously to see every person as an individual with clear cultural expectations of law enforcement (Paxton and Straus, 2018). The officer should treat everyone the same, whether he/she is conducting an arrest based upon probable cause, a detention based upon reasonable suspicion or a consensual encounter with a member of the local community.

The cultural awareness training should address the fact that there are cultural differences among the people in the community (Fair, 2018) and the officer should understand that these differences and expectations predict culturally derived behavior and, as a result, appropriately adopt his/her approaches based upon the individual's cultural background. The training must emphasize the importance of treating people of different cultures with respect and dignity. While participating in Cultural Awareness Training, police officers must engage in activities that will help them to realize how vital it is to give individuals a voice during the policing process, demonstrate transparency when deciding, and it is essential for officer to convey trustworthiness in their motives. The content of an effective cultural awareness training should include information and activities that can effectively assist officers to understand the why regarding certain behaviors displayed by individuals from cultures that are different from their own cultures.

Community Policing

To make strides in mending the relationship between the community and the police, the southern municipal police department that is the topic of this research study adopted the Community Oriented Policing style. There have been numerous research studies conducted on the benefits of community-policing, Lord, Kuhns, & Friday (2009) (Fair, 2018) suggested that community-policing brought communities closer together and reduced crime. There has been concern about how police deal with diverse communities and different cultures, which can have a huge effect on how people of different races interact with the police and causes a strain on the relationship between the two (Wu, et al., 2013) (Fair, 2018). Community Oriented Policing includes police activities that embolden proactive relations between local police and the communities they serve, and a mutually orchestrated problem-solving effort between local police

and the citizens to identify, locate, and eliminate the cause of criminal activity within the community (Hough, L.M., 2016). Community-policing also involves community outreach, school programs like Explorer where children are given the opportunity to learn what police do through ride-a-long, police participation in parades, celebrations, and other community events (Gayadeen & Phillips, 2014) (Fair, 2018). Assigning officers to the community during events where they are not arresting someone helps the community transition into assisting the police when they really need it most (Juhl, 2015) (Fair, 2018).

The LAPD adopted what is identified as Relationship-Based Policing, which seeks to get not only the community's input, but also its involvement in establishing best practices and training (Beck, 2016). By collaborating with the police, the community better understands police procedures and positively engages with the police to enhance the well-being of the community. Relationship-Based Policing moves the Community-Based Policing model forward from transparency to collaboration. Cronin (2010) and Wu, Smith, and Sun (2013) (Fair, 2018) each discussed the importance of making a cultural connection or learning about the diversity of the community was for success of community policing. Successful community policing is important to having strong community involvement, which will aid in citizens supporting each other in other events of crises (Terpstra, 2011) (Fair, 2018). Researchers have found that strong relationships between the community and police, makes citizens more willing to help when other tragedies occur (Umbach, 2011; Black and Kari, 2010) (Fair, 2018).

The shift to Relationship-Based Policing started from relationship building with the police rather than partnering together to stop crime before it happens. For community-oriented policing to be a success, both sides must be willing to work together. Once both sides are willing to work together in the process of restoring trust and the relationship, there is also a need for

training on both sides for cultural awareness as both will be working in a multicultural environment.

The Community Oriented Policing style is based on three main elements: developing community partnerships, engaging in problem solving and implementing community policing organizational features. Community policing is more focused on proactive policing rather than reactive policing. This enables the agencies to provide a lucid solution to the immediate problems within a community. This begins with the police and the police partnering and working together to stop crime before it happens. This would be based on the relationship building between the police and the community, which is established through involving the community in the pursuit to control crime. This relationship begins when the administrators of the police department offer programs to create transparency in the department (Mazerolle, Antrobus, Bennett, & Tyler, 2013). In a recent study, Allen and Michaux Parker (2013) (Fair, 2018) and Wu, Smith, and Sun (2013) (Fair, 2018) discussed how making a cultural connection or learning about the diversity of the community was necessary for creating a successful community-policing program, where the community and police can trust each other and work together to proactively reduce crime by working together.

Community policing is defined as “a philosophy that promotes organizational strategies, which support the systematic use of partnerships and problem-solving techniques, to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime.” Previous studies have found that many departments over the years have found that when the community is involved, problems can be reduced and stronger neighborhoods can be created (Papachristos, Meares, & Fagan, 2012).

Related Literature

The following will identify different styles of policing as well as views. The styles of policing presented will give the reader descriptions of other styles of policing that have been or are being used around the country. The views included will provide some perspective as to how policing and culture conflict at times. Rationale for Study and Gap in the Literature

Styles of Policing

In the book, *Varieties of Police Behavior*, by James Q. Wilson; the author discovered three distinctive styles of policing, (Wilson 1969). The three are identified as the legalistic, the watchman and the service style, (Wilson 1969). Wilson identified the legalistic style of policing as sharing the organizational values and described it as a bureaucratic model of policing. This style of policing is stated to encourage police officers to take law enforcement view of the situation. The officers in this style are highly productive as far as law enforcement activities. This style is based on productivity and numbers. The second style identified by (Wilson 1969) is the watchman style of policing, which is said to stress the order of maintenance function. In the watchman style of policing more attention is given to controlling social disorder and is compared to the communal model of policing where the police officers are represented as craftsmen who are deeply involved with the community. The third style is identified as the service style of policing and described to have community satisfaction as a major organizational goal. The police in the service style of policing take both law enforcement as well as order of maintenance issues seriously. In this style of policing a good relationship with the community as well as responsiveness to the community needs are of major importance to all ranks. Wilson identified political culture as the determining variant in police behavior, (Wilson 1969, pp. 228-235).

Policing Models

The researcher will use the four models of policing commonly used in law enforcement which are identified as; traditional, zero tolerance, problem-oriented and community-oriented to distinguish which models provide the policing actions and reactions to cultural differences to help police officers to better understand and appreciate the why for some individuals. Actions and reactions. The training must point out to the officer that the individual's behavior is not always negative or disrespectful because behavior and can differ among cultures.

Traditional policing has been defined as involving officers answering calls and patrolling their communities, looking for crimes that have occurred or that are occurring (Rouffa, 2019). It is reactive: Officers respond to a variety of situations as they develop. Traditional policing is not only reactive, but also incident driven and lacks community involvement.

Zero-tolerance policing is defined as a strict non-discretionary law enforcement approach that is thought to be tough on crime (Wilson 1969). Police officers in this model enforce every facet of the law, which means that they pay closer attention to minor offenses and those considered quality of life offenses, such as public drinking, vandalism, graffiti, begging, and vagrancy. In the zero-tolerance model, the minority neighborhoods were highly patrolled while the predominantly white neighborhoods had very low police presence. In the zero-tolerance model, the community relations were poor, and the minorities lacked trust in police. It is worth noting crime continued to be high regardless of the police presence in this model.

The problem-oriented policing model is a policing strategy that involves the identification and analysis of specific crime and disorder problems to develop effective response strategies. Problem-oriented policing was developed by Professor Herman Goldstein in 1979 at the University of Wisconsin-Madison. In this model, he identified the problem as anything that

concerned citizen's criminal or safety issue. The problem in this model is to be clearly understood and analyzed and identified.

The community-oriented policing model is defined as a strategy of policing that focuses on building ties and working closely with members of the communities. The community-oriented policing model is designed for the police and the community to work together with clear communication between the two. This model is based on partnership building between organizations, government, community members, non-profits, private business as well as the media.

The community-oriented policing and the problem-oriented policing models appear to be the most common of the policing models. There are six elements of community policing that are believed to flourish success: 1) The empowerment of the community 2) A belief in a broad police function 3) The reliance of police on citizens for authority, information, and collaboration 4) The application of general knowledge and skill 5) Specific tactics targeted at particular problems rather than general tactics such as preventive patrol and rapid response 6) Decentralized authority to better respond to neighborhood needs (Cheurprakobkit, 2002). There are seven elements of problem-oriented policing that are believed to flourish success: 1) Target hardening (i.e., reducing opportunities) 2) Changes in government services 3) Provision of reliable information to residents 4) Specialized training for police officers 5) Use of community resources 6) Increased regulation 7) Changes in city ordinances or zoning. The researcher believes that taken together, these elements of community-oriented policing and problem-oriented policing would successfully rebuild the relationship between the community and law enforcement. The researcher will identify which of these models is currently being used in the

cities that are chosen, as well as identify how effective each is for each of the cities and seek ways to improve on each.

Policing Across Cultures

Research has indicated that blacks are three times more likely to be shot by a police officer than a white person, even though white people make up 62% of the population (Lowery, 2016). Research has also pointed out that officers' bias attitudes and power filled personalities, which are not usually based on cultural competency have a lot to do with which officers use force unnecessarily, as well (Miller, 2015). Officers that believe that citizens do not understand the police's role or think that citizens do not respect them are more likely to use excessive or deadly force (Miller, 2015). Male police officers with no college education are much more likely to use excessive and even deadly force than female or college educated male police officers (Miller, 2015).

Research shows that blacks and Latino's account for 58% of all persons incarcerated, but only one quarter of the total United States population (Cooper, 2015). Research also shows that white, professional men are more likely to use and sell drugs than any other demographic in this country (Cooper, 2015). With the demographics showing that there are fourteen million whites versus 2.6 million blacks have reported using drugs, or at five times the rate of blacks in America, yet blacks are 10 times more likely to end up incarcerated (Cooper, 2015).

There was an analysis of United States Department of Justice Civil Rights Division investigations under the Violent Crime Control and Law Enforcement Act of 1994 (42U.S.C. 14141) (Edwards, 2004). This official analysis supports the hypothesis that the interface between the police and urban males is problematic and that cultural training was identified as a training inadequacy in police departments, both large and small (Edwards, 2004).

The Department of Justice statistics and analysis are interconnected to the police and community situation in New Orleans and this information provides a clear understanding of why the Consent Decree was put into place in a southern municipal police department and why the department was mandated to put a Cultural Awareness Training in place.

Community View

There have been multiple studies documenting the community view on law enforcement, most of studies indicate that there is a decline in the trust or confidence that the community has in the law enforcement system. In research conducted by (Sargent 2018) titled, “An investigation of Civilian Implicit Attitudes Toward Police Officers” using two preliminary studies, both studies assessed the implicit construct activation of safety and fear. In a southern municipality during the years of 2015 to 2017, use of force statistics show the following force used by race; 2015: African American=1,491, Asian Pacific=6, Hispanic=17, and White=212. For 2016 the use of force by race; African American=1,309, Asian Pacific=2, Hispanic=34, and White=175. For 2017, the use of force by race; African American=1,290, Asian Pacific=6, Hispanic=30, and White=223, NOPD (2017). The New Orleans Crime Coalition conducted a survey in 2018 polling the citizens of New Orleans of how satisfied they were with the police department and the results showed 55% of those polled were satisfied compared to the national average of 53%; however, the total number of participants were not included in the article, NOPD (2018). These numbers when broken down into ethnic background, shows the confidence level of those surveyed as white (57%), black (30%) and Hispanic (52%).

Although the general public’s perceptions of police officers have been investigated in relation to a variety of variables (Callanan & Rosenberger, 2011; Lee & Gibbs, 2015), few researchers have considered cultural awareness training and the impact it has on the relationship

between the police and the community. This researcher seeks to discover in this study, the impact that cultural awareness training has on building a positive relationship that includes an appreciation of other cultures, respect, and dignity between the New Orleans Police Department and the New Orleans Community. These elements will be measured based on the cultural awareness training currently in place and the study's participants' interview responses.

Explicit and Implicit Bias

In order to better understand the impact that cultural awareness training has on the police and community relationship and how some value human life, it is important to understand biases. Explicit bias is the traditional conceptualization of bias. With explicit bias, individuals are aware of their prejudices and attitudes toward certain groups. Fridell (2013) Positive or negative preferences for a particular group are conscious. Overt racism and racist comments are examples of explicit biases.

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 Devine, Forscher, Austin and Cox (2012). 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. In policing, for example, implicit bias might lead police officers to automatically be suspicious of two young Hispanic males driving in a neighborhood where few Hispanics live. Implicit bias might actually endanger officers; for example, if officers have an

implicit bias based on gender, they might be “under-vigilant” with women and miss clues suggesting that a particular woman may be dangerous.

Role of Demographics

This qualitative phenomenological research method allowed the researcher to effectively collect the qualitative data necessary in order to potentially discover the impact of cultural awareness training on the New Orleans Police Department and the New Orleans Community Relationship. Therefore, interviews were conducted with 3 leaders of the New Orleans Police Department (Commander and above), 3 New Orleans City Council members, as well as the New Orleans Community (3 Community Leaders) to discover the perception of the impact of cultural awareness training on the New Orleans Police Department and the New Orleans Community Relationship.

Rationale for Study and Gap in the Literature

The rationale for choosing qualitative phenomenological research method because it will provide the researcher the opportunity to hear the lived experiences, opinions, and feelings of the leaders from the New Orleans Police Department, City Officials, and the New Orleans Community. It will also gather their views concerning the impact of the Cultural Awareness Training after they have viewed the training’s curriculum content, structure, discussions, input, collaboration, among other activities the officers are engaged in while in the training. In addition, it will provide the officers with significant knowledge of culture awareness and cultural competency and incorporate this essential information into their actions and reactions with community members.

Moreover, the researcher conducted semi-structured interviews some of the three police captains who had completed the training to determine whether the lessons and activities that they

encountered in the training helped them make a change in their communication and actions with members of the community. The interview responses were analyzed and interpreted by the researcher to determine whether the Cultural Awareness training in a southern municipality has been effective or ineffective in changing the negative relationship between one southern municipal police department and the community into a positive relationship despite cultural differences.

The qualitative phenomenological research method study helps to understand how individuals live in the real-world settings (Yin, 2016). The qualitative phenomenological research method will allow the participants to describe their lived experiences in detail, rather than using statistics or numbers that often do give a complete picture of a phenomenon (Patton, 2015).

There have been several studies conducted in one southern municipality such as Tassin (2019), which investigated the satisfaction with the police department from the view of the residents; Williams (2018) conducted a study with a focus on retention of law enforcement; Moore (2010) conducted a study on black rage involving police brutality; Rostker, Hix, & Wilson (2007) conducted a study on recruitment and retention; Fair (2018) research community policing and mentions cultural awareness but the focus was on working to develop trust; and Catanzariti (2018) researched the impact of community policing on relationships.

Profile of the Current Study

It has been determined that the qualitative phenomenological research method would be the best methodology to use for this study. Qualitative research constitutes a form of inquiry that uses various data collection methods to conduct a realistic assessment of data based on the view that reality is a social construction (Johnson & Christensen, 2010). Qualitative investigation

involves interpretive tasks that make the world more visible to the researcher who is intimately involved in the process, which was a criterion for the institutions focused on this study (Denzin & Lincoln, 2010). The data gathered by qualitative research design conveys motives, actions and views of the people and setting (Myers, 2009). The qualitative phenomenological method is preferred choice for this study because it provides a description and a better understanding of the participants' lived experiences on the topic of study (see Johnson & Onwuegbuzie, 2004).

The research design indicates how the research objectives will be obtained through procedures and sources of data (Bak, 2004). When undertaking a research study, a few critical questions should be considered: (a) which method will be used? (b), what is the duration of the study? and (c) what method will be used for analysis and interpretation of data (Punch, 2009)?

In order to provide a representation of one southern municipality and its police department, the information has been placed into charts. This information provides a visual example of how the cultures are represented within the city of New Orleans, as well as how the cultures are represented within the New Orleans Police Department. The following charts are exhibits of the demographics for the City of New Orleans Community and the New Orleans Police Department, taken from New Orleans, Louisiana Population (2019).

In summary of Chapter 2, the primary goal of chapter two is to analyze the impact that Cultural Awareness Training has on the perception of the New Orleans Police Department as it relates to the New Orleans Community. First, the chapter identified and discussed the meaning of cultural awareness and cultural awareness training. Secondly, the chapter discussed what is involved in community policing as a meaningful approach to identify and establish the primary focus of the research. Next, the research provided a focus on identifying how cultural awareness impacts community policing in New Orleans. The intent of this phenomenological study is to

interview New Orleans Police (supervisors, veteran officers, and new officers) in the city of New Orleans. The researcher analyzed existing studies and comparing the information received during the interviews, the researcher will compile the data into a chart to provide a visual of the impact of cultural awareness training. The participants will be randomly chosen from both experienced and newly hired officers in the New Orleans Police Department, as well as New Orleans community members to consider a mixture of ethnic backgrounds and experiences from across the city.

CHAPTER THREE: RESEARCH METHODOLOGY

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

Romans 12:2, KJV

The goal of this research study required that the researcher engage in an in-depth research journey to determine the perception of the impact of the Cultural Awareness Training Program that was implemented based on the findings of the federal government that indicated that a southern municipal police department was corrupt, used undue force and demonstrated disrespectful and bias attitudes to members of the community. The Cultural Awareness Training was selected and implemented by the police department to assist the police officers in developing a positive demeanor and approach for policing to improve their relationship with the community by demonstrating an effective and knowledgeable level of cultural competency.

Typically, interviews were conducted with a group of individuals who have first-hand knowledge of an event, situation, or experience. The interview questions were asked to answer two broad questions (Moustakas, 1994): What have you experienced in terms of the phenomenon? What contexts or situation have typically influenced your experiences of the phenomenon (Creswell, 2013)? The data was then read and reread and culled for like phrases and themes that are then grouped to form clusters of meaning (Creswell, 2013). Through this process, the researcher was able to construct the universal meaning of the event, situation or experience and arrive at a more profound understanding of the phenomenon. Phenomenology attempts to extract the most pure, untainted data and in some interpretations of the approach, the lived experiences gathered during the phenomenological research provides a clearer understanding for the researcher to process the data collected and to present it.

Research Design Synopsis

The Problem

The New Orleans Police Department (NOPD) has been labeled as one of the most corrupt (if not the most) police departments in the country by the Department of Justice. The NOPD had four officers indicted for murder in 1994 and 1995 (two were later convicted and now sit on death row) (FBI). In past years, research studies ranked the NOPD as the police department with the highest number of reported brutality cases of criminal suspects by police officers Utter (2007). The Department of Justice (DOJ; U.S. Department of Justice, 2012) revealed extensive misconduct by New Orleans police officers. Consequently, the NOPD was forced to enter the most extensive consent decree in U.S. history (U.S. Department of Justice, 2012). Based upon documented research, the Department of Justice mandated that the department establish a cultural awareness training for the New Orleans Police Department in 2011. For the purpose of this research, use of force will be defined as the physical effort to compel compliance by an unwilling subject, above un-resisted handcuffing, including pointing a firearm at a person. Therefore, the focus of this studying is to examine and analyze the perception of-the impact that the cultural awareness training implemented by the New Orleans Police Department has on the negative relationship between the NOPD and the community. The scope of the training should provide officers with a clear and concise understanding that many of the behaviors, language, actions, and reactions demonstrated by community members who are members of races and cultures that are different from the officer(s) culture, are not always intended for disrespect or violence. Therefore, it is vastly important for police officers to be knowledgeable of cultural diversity in a multi-cultural society concepts and practices.

The focus of this study was to answer the questions, how the New Orleans Police Department can increase public satisfaction with the police and community interactions in ways that lower the number of uses of force incidents and complaints against the New Orleans Police Department. What effect if any does cultural awareness training have on communication, actions and reactions between the New Orleans Police Department and the residents of the city of the New Orleans community? What effect does the cultural awareness training has on the public perception of the New Orleans Police Departments performance? Has the NOPD attitudes, actions and reactions changed to positives actions and reactions when required to interact with members of the community? Do the officers treat all members of the community the same,” and are they able to demonstrate respect and appreciation for other cultures to help them understand the actions of members of the community who are members of minority groups that practice customs, traditions and actions that are different from the officer’s cultural practices, actions and traditions?

Purpose Statement

The purpose of this qualitative phenomenological study was to explore the perceptions of the impact of the cultural awareness training toward improving the relationship between the New Orleans Police Department and members of the New Orleans community, especially those who are members of a culture that is different from the police officer(s). This study will investigate the perception of the study’s participants in such areas as communications, action, and reaction of police officers toward the community, and the overall relationship between the New Orleans Police and the community.

Research Questions

The following research questions will be used to guide the research study:

RQ1. What is the perceived impact from the view of the research participants of the cultural awareness training on the communication between the police officers and the community?

RQ2. What is the perceived impact from the view of the research participants of the of cultural awareness training on the actions and reactions of police officers toward the community?

RQ3. What is the perceived impact from the view of the research participants of the of cultural awareness training on the overall relationship between the police and community?

Research Design and Methodology

The researcher used the qualitative phenomenological design for this study.

Phenomenology is an approach of qualitative research that focuses on the commonality of a lived experience within a group. The fundamental goal of the approach was to arrive at a description of the nature of the phenomenon (Creswell, 2013). The phenomenon for this research study was the Cultural Awareness Training that has been implemented and required by the department. The second component to the phenomenon was the lived experiences of the participants. Typically, interviews are conducted with a group of individuals who have first-hand knowledge of an event, situation, or experience. The interview(s) attempted to answer two broad questions (Moustakas, 1994): What have you experienced in terms of the phenomenon? What contexts or situation have typically influenced your experiences of the phenomenon (Creswell, 2013)? The data is then read and reread and culled for like phrases and themes that are then grouped to form clusters of meaning (Creswell, 2013). Through this process the researcher may construct the universal meaning of the event, situation or experience and arrive at a more profound understanding of the phenomenon. Phenomenology attempts to extract the most pure, untainted data and in some

interpretations of the approach, the lived experiences gathered during the phenomenological research provides a clearer understanding for the researcher to process the data gathered to be presented.

The researcher used interviews as the tool for data collection. Interviews are a tool mainly for the collection of qualitative data and are popular as a data-collection tool because of their flexibility. According to Silverman (1997: 98), interviews are: active interactions between two or more people leading to a negotiated contextually based result. Jones (1985: 46) explains the reason behind conducting an interview: In order to understand other persons constructions of reality, we would do well to ask them questions and to ask them in such a way that they can tell us in their terms and in a depth, which addresses the rich context that is the substance of their meanings.

These interactions can come in a structured or semi-structured form to generate insights and concepts. This study used Semi-Structured Interviews - In this method, there are subsist several key questions, which cover the scope of the areas to be explored. The semi-structured interviews allow a little more leeway for the researcher to explore the subject matter. An audio recorder will be used for recording the responses and placed on a disc. The participants are made aware that the interviews are being recorded so that the researcher can transcribe the information from the recorder to listen to the participants, full responses. The semi-structured interviews were conducted with leaders of the New Orleans Police Department (3 Captain and above), the New Orleans City Counsel (3 city council members) and New Orleans community (3 leaders). The purpose of the specific interview questions and the responses was to discover the perceived impact of cultural awareness training on the New Orleans Police Department and the New Orleans Community Relationship.

Setting

The setting for this qualitative phenomenological research was the City of New Orleans, which is home to many different cultures with a police department that is currently under a federal consent decree. The interviews were conducted in the natural working environment of the participants to get as close to the lived experience as possible and will include a diverse group of participants: three New Orleans Police Department (Commander and above) leaders, three New Orleans City Council members, as well as the New Orleans Community (three Community Leaders). The intent of the researcher was to conduct three interviews per category; however, the researcher was seeking to conduct interviews until saturation had been reached. Data saturation was achieved when there is enough information to replicate the theme (O'Reilly & Parker, 2012; Walker, 2012), when the ability to develop new themes has been reached (Guest et al., 2006), and when further coding is no longer feasible (Guest et al., 2006). The interviews were conducted face-to-face, individually and lasted approximately 30-60 minutes. The purpose of the setting was to gather more natural lived experiences from the participants.

Participants

Once the study was approved by the Liberty University Institutional Review Board (IRB), invitation letters were sent to the expert panel and the participants. The participants for this study were purposefully chosen" (Creswell, 2014) based on convenience non-probability sampling. The participants consisted of three high level officials from the police department in this southern municipality which currently consist of approximately 1,500 officers, three city officials and three high profile individuals from the community, from different cultural and racial backgrounds for each category. The city's population is currently approximately 388, 000 people. The researcher will use three interviews per category but will seek interviews until no

new themes emerge and saturation has been achieved. The researcher purposely selected three captains from the southern municipality's police department to include an African American male, a Caucasian male, and a Pacific Islander male so that there was a diverse group of ethnicities included. The researcher purposely selected three city council members from the southern municipality's city leaders which included an African American male, a Caucasian female, and an Asian female so that there was a diverse group of ethnicities included here as well. The researcher purposely selected three community leaders from the southern municipality's community to include an African American male (former police deputy chief, a Caucasian male (current professor of criminology) and an African American female (city leadership) so that there was a diverse group of ethnicities included. The department is currently still under a federal consent decree, which highly favors community policing.

Role of the Researcher

When using a phenomenological design, it was important for the researcher to immerse himself/herself (Patton, 2015). In this research study the researcher acted as the interviewer and the recorder however, had limited reaction so that the answers were not influenced by the researcher. The researcher included information about how these experiences may potentially shape the interpretations the researchers make during the study Creswell (2014, p.183). The researcher was aware of connections between the researcher and the participants or the research sites that may unduly influence the researcher's interpretations Creswell (2014, p.183). The researcher is to indicate steps taken to obtain permission from the Institutional Review Board to protect the rights of human participants Creswell (2014, p.183). A qualitative investigator should have some attributes to conduct the study, including caring about data, understanding the topic

being investigated, posing good questions, and listening (Yin, 2016). Part of being a keen listener is being observant (Yin, 2016).

Ethical Considerations

This research did not proceed until the approval of the Liberty University's Institutional Review Board and will comply with all rules, regulation and procedures set forth by the institution, the Institutional Review Board, and its Graduate School of Divinity's Christian Leadership in Education doctoral program and ACSI's international research department. The researcher considered all risk to the participants. When a study features human beings the risks of causing unexpected harm is unusual and the researcher must consider all pertinent factors (Yin, 2016). The interviews were conducted in each participants' private office or via phone due to the current pandemic, and for the community members they were interviewed via phone due to the current pandemic. All of information gathered during each interview was stored in the researcher's private computer, which will always be securely stored. In addition, each participant will be asked to sign an official consent form approved by the university.

Data Collection Methods and Instruments

The researcher used semi-structured interviews as the tool of data collection to generate insights and concepts. In this method, there are subsist several key questions, which cover the scope of the areas to be explored. Interviews are a tool mainly for the collection of qualitative data and are popular as a data-collection tool because of their flexibility. The purpose of this method was to describe a sense of "lived experience" (Vagle, 2014, p. 29) to the readers of this research.

Collection Methods

According to Silverman (1997: 98), interviews are: active interactions between two or more people leading to a negotiated contextually based result. Jones (1985: 46) explains the reason behind conducting an interview. These interviews were conducted face-to-face individually. It allows a little more leeway for the researcher to explore the subject matter.

The interviews were semi structured and conducted face-to-face and were expected to last approximately 30 minutes. The interviews were conducted using open-ended questions based on the studies central focus is developed before data collection to obtain specific information and enable comparison across cases; interviewers nevertheless remain open and flexible so that they may probe individual participants' stories in more detail (DiCicco-Bloom & Crabtree, 2006). The interviewer asks all questions of each respondent but may pursue in more depth areas that emerge for each interviewee (Hill et al., 2005; Hill, Thompson, & Williams, 1997) and may also vary the sequence in which questions are asked. The protocol in such semi structured interviews serves as a guide (Flick, 2002), a foundation on which the interview is built but one that allows creativity and flexibility to ensure that each participant's story is fully uncovered. The researcher used bracketing to ensure that no biases or preconceived prejudices were allowed to interfere and or guide the participants responses to the interview questions.

Instruments and Protocols

The interviews consisted of a list of specific opened ended questions (Appendix B) that are relevant and embedded in the Cultural Awareness Training activities within the New Orleans Police Department. The study will hope that the participants provide honest answers, not biases, or opinions. The researcher for this study represented one of the instruments during this study as the interviewer, the participant as another instrument as they provided the data, the interview

questions as another instrument as it will be the source of structure and a guide to the interviews and lastly the digital recorder which will be used to document the interviews.

Interviews

Once the interview questions had been validated by the expert panel and approval was been granted by the Institutional Review Board for Ethical Standards in Research. The researcher diligently began with conducting data collection.

An audio recorder was used for recording the participants' responses to be placed on a disc. Audio information can meet the needs of a wide range of people, as well as provide alternatives to print data collection tools. To face individually. It allows a little more leeway for the researcher to explore the subject matter. An audio recorder will be used for recording sound to be placed on a disc. Audio information can meet the needs of a wide range of people, as well as provide alternatives to print data collection tools.

Interview Questions (Appendix B)

The following interview questions for this study are influenced by the National Center of Cultural Competency (2006), and the Cultural Competence and Linguistic Competency Policy Assessment. In addition, it is important to note that interview questions have been validated by an expert panel that consisted of two University Criminal Justice Professors and an English professor. The expert panel was asked to review the questions on the following basis:

1. Whether the questions are suitable for the research and data gathering?
2. How effective the questions will be in successfully gaining the information needed for the research?
3. If they have any input to improve the questions or suggested information to include?

The researcher adhered to the recommendations from the panel by making the appropriate revisions from their feedback and finalizing the interview instrument.

1. When you hear the term, Cultural Awareness or Cultural Diversity what comes to mind?
2. In your opinion, in what ways has the Cultural Awareness Training has improved the police officer's cultural competency knowledge and practices and the citizens as they receive police services?
3. Have you observed or are you aware of situations that the Cultural Awareness Training has led to attracting culturally competent staff and professionals to join the police department?
4. In your opinion, what is the greatest strength (s) of the police department regarding the Cultural Awareness competency of police services and interactions with multi- ethnic-cultural populations of the community?
5. Since the implementation of the Cultural Training. have you observed or are you now aware of a level of improvement in the officers' policing skills regarding cultural competency in the community compared to the documented negativity prior to the consent decree mandate?
6. Do you find that the aspects of police culture cause complexities and challenges to cultural awareness practices in a multi-cultural community?
7. Has the department developed other activities to enhance cultural competency levels throughout the police department?
8. Policing requires an extraordinary blend of traits and characteristics select which trait (s) /characteristic (s) is/are the most important in policing-empathy, effective communication, intelligence, and the ability to relate to people on their level.
9. Do you find in your policing experiences and the policing experiences of your colleagues when the principles and recommendations provided in the Cultural Awareness training are put into practice does this cause community members to relate to officers in a more respectful and cooperative way than before the Cultural Awareness Training was developed and implemented?
10. Is there any information you would like to add concerning the Cultural Awareness Training and Policing Services?

Procedures

The first step of the research procedure consisted of reviewing the relevant research that could influence and enhance the researcher's ability to develop interview questions that are connected to the research question and goal of this study; the researcher created research

questions to ask each participant during the interview. The Interview Questions for this study are influenced by the National Center of Cultural Competency (2006), and the Cultural Competence and Linguistic Competency Policy Assessment. In addition, it is important to note that interview questions will be validated by an expert panel that will consist of two University Criminal Justice Professors and two practicing police officers with over ten years of policing experience. The researcher will adhere to the recommendations from the panel by making the appropriate revisions from their feedback and finalize the interview instrument.

The second step in this research procedure will be to seek the approval of the Institution Review Board at Liberty University. Once approval has been granted the third step in the research procedure will be to seek the agreement to participate from the selected participants. The participants will be selected from a group of police leaders who are native of the city of New Orleans, captain and above from different cultural backgrounds. The city council members will be chosen one black, one white and one Asian to include different cultures. The three community leaders will also be chosen to achieve representation from different cultures.

The data collected during this research study was kept electronically saved to the personal computer of the researcher. The data was secured through password access and stored in a locked room of the researcher's home. The data collected during the research and writing process was done so anonymously to prevent accidental disclosure of any identifying information of the participants.

Data Analysis

The researcher will use coding to discover meanings in the data, one needs an attitude open enough to let unexpected meanings emerge (Giorgi, 2011, Lopez & Willis, 2004). Bracketing will be used by the researcher to document each participant's personal experiences

with the subject to help remove him or herself from the process (Maxwell, 2013). Through the fundamental methodology of “bracketing” the researcher’s own experiences, the researcher does not influence the participant’s understanding of the phenomenon. Although the concept of bracketing is well-suited in research that aims to explore human experience, the application and operation of bracketing remain vague and often perplexing (Gearing, 2004). It results with disconnection of the practice of bracketing in phenomenology. Bracketing is a methodological device of phenomenological inquiry that requires deliberate putting aside one’s own belief about the phenomenon under investigation or what one already knows about the subject prior to and throughout the phenomenological investigation (Carpenter, 2007).

Analysis Methods

The researcher used the interpretive phenomenological analysis (IPA) approach along with Nvivo 12 to analyze and transcribe the data. The IPA is an approach to psychological qualitative research that focuses on how a given person makes sense of the phenomenon in each context (Smith, Flowers, & Larkin, 2009). It is not at the level of description but at the level of interpretation that the natural attitudes of the participants are understood (Overgaard, 2004). The aim of using IPA was gain an understanding of the participants’ lived experiences within the municipality both before and after the police department instituted the cultural awareness training program, the researcher applied the methodology of interpretative phenomenological analysis (IPA) (Smith, Flowers, & Larkin, 2009), as this approach enables both participants and the researcher to arrive at an understanding of the participants’ lived experiences through open dialogue that allows for the sharing and interpretation of multiple perspectives. IPA can be used to analyze data from one-on-one interviews to develop rich descriptions of human experience (Fade, 2004) and emphasizes the importance of individual account.

The IPA approach as defined by Smith, Flowers, and Larkin (2009) permits a more flexible and interpretive process. The approach defined by Smith et al. enables the researcher to not just “bear witness” to emergent themes, but rather to become an active participant in the discovery of those themes (Pringle, Drummond, McLafferty, & Hendry, 2011).

Trustworthiness

The researcher used an expert panel along with the research literature to build trustworthiness. The researcher hopes the integrity of the participants involved will inspire them to provide honest answers. According to Patton (2015), a qualitative analysis is aimed at understanding the qualitative data that has been gathered by providing applicably noteworthy results, answering the key questions surrounding the research study, ascertaining thematic concerns, and discovering trends. The rest of the data gathered was based on prior studies which were approved. This study did not use leading questions rather the study used face-to-face interviews to gather data on the lived experiences of the participants.

Credibility

The information gathered through the one-on-one interviews was obtained in a way where the participants answered the interview questions based on their lived experiences and knowledge gained. This was done in a way to establish credibility within the collected data. “Credibility establishes whether the research findings represent plausible information drawn from the participants’ original data and is a correct interpretation of the participants’ original views” (Korstjens & Moser, 2018, p. 121). The researcher was able to achieve triangulation by examining the various participants’ differing points of view about the impact of cultural awareness training on the relationship between the police and the community (Smith et al., 2009, pp. 52-53).

Dependability

The researcher has maintained consistency with the standards of the methodological design by transcribing the participants responses to the interview questions through the use of REV as a transcription tool to maintain transparency in the responses. The researcher has delivered the information in a way that it is clear and easily replicable for others who may follow or choose to conduct similar research. The researcher has provided complete documentation of all his research as required by the IRB and his dissertation committee.

Confirmability

In an attempt to maintain transparency throughout the research by including transcribing the data and including all of the information in the final version. However, all of the data collected will be stored on a secured password protected laptop to ensure not to cause any hinderance to future research. The researcher has provided all documentation for this study as required in hopes of reaching confirmability. Confirmability is concerned with establishing that data and interpretations of the findings are not figments of the inquirer's imagination, but clearly derived from the data" (Korstjens & Moser, 2018, p. 121).

Transferability

According to Yin (2016), transferability features a faintly weaker assertion that may exist with logical simplification, as transferability identifies the uniqueness of the restricted circumstances within a personalized qualitative study. There has not been any extensive research into the impact of cultural awareness training on the relationship between the police and the community. Because of the lack or research in this area, there is a misunderstanding of the potential impact that cultural awareness training could have on the relationship between the community and the police. Further research into the lived experiences of impact of cultural

awareness training on the relationship between the police and the community could offer a solution or better understanding of the social injustice plaguing the country currently.

Chapter Summary

This chapter revealed how participants were chosen and why semi-structured interviews was the selected method of gathering the necessary information needed during this study. This chapter also disclosed how the data will be collected, as well as used to ensure the privacy of the participants and the integrity of the study. It also provided the assumptions and limitations that could present some difficult challenges to this study and reveal the delimitations and ethical assurances that were taken into consideration to minimize those issues faced with the sensitivity of the topic.

CHAPTER FOUR: ANALYSIS OF FINDINGS

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;”

Revelations 5:9, KJV

Overview

This qualitative phenomenological study was conducted to examine the perception of the impact of cultural awareness training on the perception of the New Orleans Police Department and the New Orleans Community. The objective of phenomenological research was to understand the lived experiences of encounters with a phenomenon while assimilating and defining the phenomenon (Yuksel & Yildirim, 2015). The participants included members of the local municipality of the rank of captain and above, members of the local city council and local community members.

This chapter describes the results of this study. The purpose of this study was to determine whether the Cultural Awareness Training is effective or ineffective in helping to change the negative relationship and communication between members of the community to a more positive relationship and a positive level of communication that is embedded in respect and dignity. The study was based on the research questions: What is the perceived impact from the view of the research participants of the cultural awareness training on the communication between the police officers and the community? What is the perceived impact from the view of the research participants of the of cultural awareness training on the actions and reactions of police officers toward the community? What is the perceived impact from the view of the research participants of the of cultural awareness training on the overall relationship between the

police and community? All the research questions were based on the lived experiences of the participants.

Compilation Protocol and Measures

This specific section includes the protocol for the collecting of data through semi-structured interviews, and the results will be compiled into charts and graphs with detailed explanations in order to provide the measurement of the results in percentage relative to the answers provided.

Upon receiving approval from the institutional review board (IRB; Approval No. FY20-21-11), recruitment letters were emailed to nine potential participants. The consent document included background information on the project, as well as information about the researcher (Hatch, 2002; Rubin & Rubin, 2005). Hatch (2002) stated that participants must fully understand the “intentions of the research” (p. 67) and that the researcher must assure each individual that participation is voluntary and that the participant may withdraw from the study at any time. Once the participants had agreed to participate by signing the participation consent form, the researcher began to schedule the nine semi-structured interviews based on the availability of the participants and the restraints due to the COVID-19 pandemic.

The data for this phenomenological qualitative study was collected through semi-structured interviews. The nine semi-structured interviews were scheduled between October 2020 and January 2021 based on the availability of the participants due to the pandemic, elections, and the threats of hurricanes. Each interview lasted between 15 and 25 minutes and was audiotaped on a digital voice recorder with the permission of the participants. The interviews were conducted via phone in a private office. Once the nine interviews were

completed, they were transcribed through REV.com to expedite the process and to ensure accuracy.

The IPA approach enabled the researcher to reflect on the subjective nature of reality from each participant's view of cultural awareness training within the local police department and if there was an impact on the police and community relationship. IPA also allowed the researcher to be able to maintain the validity of the individual experiences. The IPA analysis approach as detailed by Smith, Flowers, and Larkin (2009), the data analysis was conducted as an iterative process that included multiple readings of the transcripts to identify emergent themes. In this methodology, bracketing was done in an attempt to consider each interview individually.

The following interview questions were designed to guide the participants in describing their lived experiences and knowledge of the cultural awareness training effects on the relationship between the police and the community:

1. When you hear the term, Cultural Awareness or Cultural Diversity what comes to mind?
2. In your opinion, in what ways has the NOPD's Cultural Awareness Training has improved the police officer's cultural competency knowledge and practices and the citizens as they receive police services?
3. Have you observed or are you aware of situations that the Cultural Awareness Training has led to attracting culturally competent staff and professionals to join the NOPD police department?
4. In your opinion, what is the greatest strength (s) of the police department NOPD regarding the Cultural Awareness competency of police services and interactions with multi- ethnic- cultural populations of the community?
5. Since the implementation of the Cultural Training, have you observed or are you now aware of a level of improvement in the officers' policing skills regarding cultural

- competency in the community compared to the documented negativity prior to the consent decree mandate?
6. Do you find that the aspects of police culture cause complexities and challenges to cultural awareness practices in a multi-cultural community?
 7. Has the department developed other activities to enhance cultural competency levels throughout the NOPD police department?
 8. Policing requires an extraordinary blend of traits and characteristics select which trait (s) /characteristic (s) is/are the most important in policing-empathy, effective communication, intelligence, and the ability to relate to people on their level.
 9. Do you find in your policing experiences and the policing experiences of your colleagues when the principles and recommendations provided in the Cultural Awareness training are put into practice does this cause community members to relate to officers in a more respectful and cooperative way than before the Cultural Awareness Training was developed and implemented?
 10. Is there any information you would like to add concerning the NOPD Cultural Awareness Training and Policing Services?

Demographic and Sample Data

The data was collected using the semi-structured interviews that were conducted based on the following demographics: three leaders of the New Orleans Police Department (Captains), three city council members as well as the New Orleans Community (3 Community Leaders) to discover their perception of the impact of cultural awareness training on the New Orleans Police Department and the New Orleans Community Relationship. The research practices for this study followed the ethical standards and guidelines set forth by Liberty University. Based on this study requiring interaction with human subjects, the researcher applied for and received permission from the Institutional Review Board prior to beginning the study. The prospective participants were purposefully chosen because they were members of one of the three categories listed above.

Since the researcher serves as a policeman in the local department, contact had already been established.

Table 3 Participant Demographics Profiles

| Participant | Gender | Ethnicity | Abbreviation |
|-------------------------------|---------------|-------------------------|---------------------|
| Police Captain 1 | Male | Black | PC1 |
| Police Captain 2 | Male | Pacific Islander | PC2 |
| Police Captain 3 | Male | Caucasian | PC3 |
| Community Leader 1 | Male | Black | CL1 |
| Community Leader 2 | Male | Caucasian | CL2 |
| Community Leader 3 | Female | Black | CL3 |
| Council Person 1 | Female | Asian | CP1 |
| Council Person 2 | Female | Caucasian | CP2 |
| Council Person 3 | Male | Black | CP3 |

Data Analysis and Findings

The IPA approach was the most applicable method and was used to analyze the data. The IPA approach is an approach to psychological qualitative research that focuses on how a person makes sense of phenomena in each context (Smith, Flowers, Larken, 2009). The data analysis was conducted by analyzing the data and categorizing it based on the following areas: (1) New Orleans Police Department staff demographics; (2) needs assessment; (3) New Orleans Community demographics; (4) diversity training; and (5) survey demographics. The analysis was conducted to discover patterns, themes, as well as to analyze the data collected to answer the research questions. This information was transcribed with the use of REV.com and documented through text and through charts to provide the reader with a visual break down of the data, was uploaded into NVivo 12, qualitative data analysis software (QDAS) for coding purposes.

As established earlier, the theoretical framework for this study was guided by culture and community policing theories. Lenz (2016) explained that RCT (Miller, 1976) is a contemporary psychodynamic framework for understanding human development based on the assumption that people's happiness and well-being are a product of the degree to which they participate in growth-fostering relationships. To establish a better understanding of the effectiveness or ineffectiveness of the impact of cultural awareness training on the relationship between the police and the community, the researcher relied on culture and community.

The results of this study were organized by themes, which were discovered from the data retrieved and address the questions:

RQ1. What is the perceived impact from the view of the research participants of the cultural awareness training on the communication between the police officers and the community?

RQ2. What is the perceived impact from the view of the research participants of the of cultural awareness training on the actions and reactions of police officers toward the community?

RQ3. What is the perceived impact from the view of the research participants of the of cultural awareness training on the overall relationship between the police and community?

This section includes the themes generated from the data; themes were discovered from the analysis of the responses to the interview questions based on the three research questions listed above. There were three themes that emerged from the interview responses based of the lived experiences of the participants after conducting data analysis (Moustakas, 1994; Van Kaam, 1959). The themes were as follows:

Theme 1 Understanding/Beliefs

Theme 1 understanding/beliefs suggested that understanding and respecting of others' differences is a start to being able to effectively communicate with each other. Gaining a mutual understanding of each other's cultural beliefs, traditions and the background provides the most with necessary information to be able to simply relate to where one stands, which will promote a more positive interaction.

Theme 1 provided a framework for RQ1. What is the perceived impact from the view of the research participants of the cultural awareness training on the communication between the police officers and the community? This theme confirmed the how human values are relevant to everything we do; how they shape our culture, how we communicate as well as our inner biases. Human values help us to choose between careers, schools, romantic partners, places to live, consumer products, health care options, political policies (e.g. war versus diplomacy) and broader ideologies (e.g., socialism versus capitalism) (Maio, 2016). The participant responses continually expound on how understanding and beliefs influence our everyday lives. The following excerpts from the interviews add validation to the interview responses from the

participants based on their lived experiences. The responses confirm that through gaining understanding of others and their beliefs that the communication with them is improved by doing so. This was established based on the participant responses below:

- **PC3:** To me, they are two different things. Cultural awareness is an ability to understand other people's backgrounds and beliefs, and in a non-judgmental way, right? Just to understand that people might've been raised in different, to use the word culture, belief systems. It's not bad or good, no value judgment added, but to understand it helps us better understand where that person might be coming from so we can understand maybe why, what has brought them to whatever it is that we're dealing with. Whereas cultural diversity I think is a broader term in that it is simply an acceptance of there are a number of different types of folks out there and that having all of their voices and inputs into a system, I think makes that system more, I'm sorry, better able to react to whatever issues it might encounter.
- **CL1:** Well, what comes to mind is an understanding of what's going on and a person would have an understanding what's going on in his community, understand the diversity in his community and understand what makes his community tick, what the values are, what the norms are, what's socially acceptable, and what's not socially acceptable.
- **CL2:** It's a social radar. It's social radar. Being able to understand the nuances in the cultures that you're dealing with. So, it's understanding some of the history, the meanings of culture, the methods of communication, language, proxemics. Everything is a part of that.
- **CP1:** Understanding different kind of people that you interact with. From what they eat, how they wear, how they speak, how their background, why they have a certain color hair, the length, just everything about those individuals

Theme 2 Experience/Exposure

Theme 2 experience/exposure suggested that the amount of experience/exposure to different cultures or the lack thereof has a direct effect on the ability to relate effectively or ineffectively. This theme provides one with the necessary tools to gain understanding rather than limit the knowledge that one might have on the subject matter. This theme suggested that the more experience/exposure one gets in dealing with the different cultures helps to promote a more positive understanding of how to communicate across cultures.

Theme 2 provided a framework for RQ2. What is the perceived impact from the view of the research participants of the of cultural awareness training on the actions and reactions of police officers toward the community? The findings from theme 2 highlighted information from the literature review in chapter 2 defining implicit and explicit biases. These two have a direct effect on the actions and reactions of the police towards the community. With explicit bias, individuals are aware of their prejudices and attitudes toward certain groups. Fridell (2013) Positive or negative preferences for a particular group are conscious. Overt racism and racist comments are examples of explicit biases. 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 Devine, Forscher, Austin and Cox (2012). The following excerpts from the interviews add validation to the interview responses from the participants based on their lived experiences:

- **PC1:** All right. So real good question. The way that cultural awareness, cultural sensitivity improves police services is because, one, in the organization in which I work, for most of the recruits are now starting to trend from outside of the region. And they're coming from more up north, which is a different culture, different lifestyle, different experiences. And so, there is a true saying down south that there's a southern charm, southern culture. And then when you defined it even more differently at the local level, the culture gets smaller. And so, having officers or that exposure to billions, to what's uniquely New Orleans? What uniquely makes New Orleans New Orleans, they have to be made aware of it, or they won't understand it. And if they don't understand it, then they're going to assume about it, which 10 out of 10 times will be a false assumption.
- **PC2:** Well, as I said before, you have to be aware of the areas, traditions, and what it is that society that city holds to be dear. Now, I'll give you an example, Second Lines, if you've never been exposed to second line coming from North East city, which we have a lot of people right now at the Academy who have

never seen a second line. Don't have a clue about what it is, and if they happen to run into a particular Sunday or Saturday, and they see this massive crowd coming down the street and a band, two, three bands and this thing goes crazy. There are really large crowds with only a few officers handling it. They might be in a situation where they don't know what they're seeing, and it might be really scary to them. But I think part of what we do here is trying to introduce people to these various things, such as Mardi Gras, Mardi Gras Indians, and second line, so that they're at least aware of it.

- **CP3:** You have to acknowledge the fact that everybody doesn't start at the same place. Everybody doesn't come from the same perspective. So, in order to be able to serve the public, you got to understand sometimes the public's mindset. Now, if you go to certain areas of the country, there are certain things that are totally acceptable. But if you go to other areas of the country, they're certainly totally unacceptable.

Theme 3 Communication

Theme 3 communication suggested that in order to effectively communicate across cultures, we must first establish an understanding of the cultures with which we are communicating. The theme suggested that experience/exposure to work with different cultures helps to establish more effective communication, which promotes healthy relationships amongst those involved.

Theme 3 provided a framework for RQ1 and RQ3. What is the perceived impact from the view of the research participants of the of cultural awareness training on the overall relationship between the police and community? The findings from theme 2 highlighted information from the literature review in chapter 2 relaying the ten value types provided by (Schwartz's, 1992), as security safety, harmony and stability of society, relationships, and self (family security, national security, reciprocation of favors, social order, clean), which identifies the importance of relationships. Relationships are a gift from God that must not be taken for granted (Dumas,

2014). The following excerpts from the interviews add validation to the interview responses from the participants based on their lived experiences:

- **PC2:** I'm going to say the ability to relate to people, because obviously all those other traits are important, but I'm going to tell you, the biggest thing that I've seen in those officers who are successful is the ability to talk to people and make them understand at least why you're doing something. You call the police, and you may not like the outcome of things, but however, if that officer is able to relate to you and tell you why he is doing what he's doing, and you get them to understand you, I think that's about 90% of what you need to do as a police officer. And that was the way it was when I came on. We assumed that people knew that we were police officers, and they knew what we're doing, but I found that it really isn't. So, we didn't take the time to talk to people. We didn't take the time to tell people what we're doing, even on a stop, hardly tell anybody. We didn't use to tell them why we stopped them. And I think that's really a big change now. Hey, telling them why you stopped them. Now they may be upset about it, but at least they know why I'm stopping you. But I think that the ability to relate to people is a big deal.
- **CL1:** Well, I think it's two things. I think it's communication, then the ability to relate to people on their level. I learned a long time ago just through experience, and again, I was one of those people, when I came on, I was trained to act a certain way, to treat people a certain way to get compliant. But I learned over many years that just from talking to people on their level, just from communicating with people, you find that you have a lot in common, that you have common ground in many, many areas, and that the people that you police are just people just like you are. And when you make that relationship with people, you have that communication with people, it's tougher to have conflict. If you have that communication and they know you and you know them, it's tougher to have that conflict with them. You don't become friends, but you find a common ground. You find a common ground in whatever your goal is, the citizens know where they stand, and you know where you stand with the citizens. And I think if you have that communication and you understand them on their level and what makes them tick, you have less trouble.
- **CP2:** That's tough. But I feel like if you have effective communication skills, that that means that you are communicating with empathy and intelligence and you're relating to people on their level. I feel like effective communication encompasses both empathy and the ability to relate to people on their level.

Interview Questions Findings

The following represents the data and findings from each interview question based on the responses provided by each participant:

1. When you hear the term cultural awareness or cultural diversity, what comes to mind? Based on the responses to interview question 1, there were seven participants (CL1, CL2, CP1, CP2, PC1, PC2, PC3) who reported as understanding/beliefs being the first thing to come to mind when hearing the term cultural awareness, no participants reported communication as the first thing to come to mind when hearing the term cultural awareness and two participants (PC1, CL3) reported experience/exposure as the first thing to come to mind when hearing the term cultural awareness.

In response to interview question one, PC3 responded:

To me, they are two different things. Cultural awareness is an ability to understand other people's backgrounds and beliefs, and in a non-judgmental way, right? Just to understand that people might've been raised in different, to use the word culture, belief systems. It's not bad or good, no value judgment added, but to understand it helps us better understand where that person might be coming from so we can understand maybe why, what has brought them to whatever it is that we're dealing with. Whereas cultural diversity I think is a broader term in that it is simply an acceptance of there are a number of different types of folks out there and that having all of their voices and inputs into a system, I think makes that system more, I'm sorry, better able to react to whatever issues it might encounter.” Given the participants response and understanding of cultural awareness, it provides a connection between RQ1, RQ2 and RQ3 as well as themes 1, 2 and 3.

In response to interview question one, CL3 responded:

So, what comes to mind, I was talking, I was thinking about experiences of dealing with various cultures, ethnicities, backgrounds. That's what comes to my mind, in terms of being aware and cultural diversity, so that the experiences.” Given the participants response and understanding of cultural awareness, it provides a connection between RQ1, RQ2 and RQ3 as well as themes 1, 2 and 3. This connection to the research questions provides ways of improving communication between the police officers and the community, the actions, and reactions of police officers toward the community and the overall relationship between the police and community.

2. In your opinion, in what ways does cultural awareness training improve the police officer's cultural competency and knowledge and practices in the citizens as they receive police services? Based on the responses to interview question 2 there were three participants (PC1, CL2, CP3) who reported as understanding/beliefs being the a way that cultural awareness has improved the police cultural competency and knowledge, none of the participants reported communication as being a way that cultural awareness has improved the police cultural competency and knowledge and one (PC1) reported experience/exposure as being the a way that cultural awareness has improved the police cultural competency and knowledge.

In response to interview question two, PC1 responded:

All right. So real good question. The way that cultural awareness, cultural sensitivity improves police services is because, one, in the organization in which I work, for most of the recruits are now starting to trend from outside of the region. And they're coming from more up north, which is a different culture, different lifestyle, different experiences. And so, there is a true saying down south that there's a southern charm, southern culture. And then when you defined it even more differently at the local level, the culture gets smaller.

And so, having officers or that exposure to billions, to what's uniquely New Orleans? What uniquely makes New Orleans New Orleans, they have to be made aware of it, or they won't understand it. And if they don't understand it, then they're going to assume about it, which 10 out of 10 times will be a false assumption.” Given the participants response and understanding of cultural awareness, it provides a connection between RQ1, RQ2 and RQ3 as well as themes 1, 2 and 3. The response gives prudence as to how cultural awareness training provides understanding of different cultures, how they communicate and how police can build positive relationships.

In response to interview question two, CL1 responded:

Well, I don't think cultural awareness has helped the police department at all, because there is no cultural awareness. Well, let me say the cultural awareness is limited or has been limited. It's been limited, the only time I can remember in the history with the police department in having cultural awareness, any kind of cultural awareness training, is when there was an incident involving the Mardi Gras Indians. There was a brief cultural awareness training and a booklet appointed, but it was only given to those people who were working the event at the time, or working with the Indian event at the time, it was not department wide. In any of the training that I had with the police department, there was no cultural awareness training, and there was no consistency in the cultural awareness training, meaning when a new police chief comes in or new leaders come in, the cultural awareness, whatever they had in the past, goes away. I don't think there's enough cultural awareness. I don't think there's any at this point.” Given the participant's response and understanding of cultural awareness, there was no connection between the

research question's themes 1, 2 and 3 because the participant believed the training to be limited.

3. Have you observed, or are you aware of situations that cultural awareness training has led to attracting culturally competent staff and professionals to join the police department? Based on the responses to interview question 3 there was one participant (PC2) who reported that understanding/beliefs of how people want to be policed due to cultural awareness training leading to attracting more culturally competent staff, no participants reported communication as having any effect on attracting more culturally competent staff and one participant (CP1) reported communication as being a way that cultural awareness training has helped with attracting more culturally competent staff.

In response to interview question three, PC2 responded:

Yes. I mean, I think it definitely helps any type of training you get in that. We actually at the Academy do have an in-depth program, as far as, giving an example, Mardi Gras Indians. As I came on the job, I had no idea what that was about, and I'm from New York. But getting to know what that was about, learning it on my own and really opened my eyes about it. But we actually offer a course where we have one of the big chiefs of the Mardi Gras Indians come in and explain their history, their culture, the purposes of what they're doing and why they make their own costumes, and the different elements of their tribe. So that's something that a recruit, even when out on the field, would not get and not even understand. They would just be allowed to go on duty and like, Hey, I got a big parade here. I got to block off the street, and not even really understanding what they're seeing. So, I think it's really important that we provide this cultural, as we call it, gumbo class. It really introduces people who aren't from this area to New Orleans culture

and New Orleans ways and the various parades and people they see in costumes. And especially around during St. Joseph's Day and Mardi Gras, going by a jazz Fest and so on, and so on. So, I think that's important, that they are aware of it. They understand it's a little bit more than just people walking down the street in costumes, and I think that's what we offer.” Given the participant’s response and understanding of cultural awareness, there was a connection between the research question’s themes 1, 2 and 3 because the participant believed the training provided understanding of the New Orleans culture and how to respond to different circumstances.

In response to interview question three, CL3 responded:

Yeah. Well, encouraged them to join the police department and the attraction once they come through the training, that it encourages them to, for the most part, do the right thing. I think maybe through the training, it helps people be more comfortable with themselves and confronting potential biases. It makes you more aware of yourself, and therefore being aware of sounds, you're more aware of your engagement or your encounter to be less judgmental. Right. Yeah, I think so. But I think it really starts with self-awareness first. How am I approaching the situation? How am I looking at an individual or my preconceived notions? So, I think it's the self-awareness that therefore has an impact on who we hire, who we attract. I think you tend to attract people like you, but it starts with you first. And therefore, hopefully through the change, you attract people with similar characteristics or goals, or being less biased than individuals who are biased. Given the participant’s response and understanding of cultural awareness, there was a connection between the research question’s themes 1, 2 and 3 because helped the officers gain a better understanding of self. This participant believed the training has provided a better

understanding of self which will equip the officers with the communication skills to build better community relationships.

4. In your opinion, what is the greatest strength of the police department regarding the cultural awareness competencies or police services and interactions with multi-ethnic cultural populations of the community? Based on the responses to interview question 4 there was two participant (PC2, CP3) who reported understanding/beliefs being the greatest strength of the police department when providing services to a multi-ethnic community, one participant (CP2) reported communication as being the greatest strength of the police department when providing services to a multi-ethnic community and no participant reported experience/exposure as being the greatest strength of the police department when providing services to a multi-ethnic community.

In response to interview question four, PC1 responded:

Well, one of the things that I've started to see in recent times, so this has only been within the last four years, so this is different from what the recruits get in training, but now in in-service the training and the lectures are starting to be geared more towards active adult learning. And that could only be considered based on sharing culture, sharing ideas. Is it improving the police department? Yes, we have a long way to go. What have I seen the department accomplish? One, and they touted this a while back, we had the first two female partners, female dating partners to be promoted to sergeants at the same time. I believe that right now we have more diverse rank within the organization, and some are at the highest level, and may hold command positions. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 because the participant believed the training has provided

much needed growth in all three areas covered by the research questions. This participant believed the training has developed growth in the department as well as the cultural society in witnessing a married couple from the LGTBQ (lesbian, gay, transexual, bisexual, queer) being promoted within the department. better understanding of self which will equip the officers with the communication skills to build better community relationships.

In response to interview question four, CL1 responded:

So, I'll start with our chief. When you have a chief that gets it, understand that naturally, that he doesn't have to read the policy to get it, right? He knows that this is important. He knows that he is representing a city that is really diverse. So, he embeds that in his leadership and his leadership goes to the district commander for each district and they also get it. And so, I'm also very blessed to have... So, my district that I represent, I interact with two district NOPD. The fifth and the seventh. And each commander gets it. They fully understand the importance of cultural awareness and understanding, and I think through their leadership, they also incorporate what I enjoy so much, is community policing. So, when you talk about cultural awareness, you also must find ways about this. So how do you interact with people in good times, too, right? Not just during bad times. So that way it balanced out... Because you got to build up the trust of the citizens that they serve. And so, both the fifth and the seventh commanders and their officers fully understand that to the extent where they go beyond the call of duty and brought us to just interacting with our citizens and making sure that they are always being proactive in education. So, when we talk about cultural awareness, that is part of education. And just because if you have... So, captain, well, no, just because you have a Black officer, that

doesn't mean that that Black officer fully understand everything about the citizen who is black. Right? And so, I think immediately when we think about culture awareness, we're thinking about two different ethnicities coming together. But I also have seen where there's cultural awareness is really needed within a culture, that we also got to make sure... Because we all live differently. We all respond to different things. We all react to different things. And so, I think for me, cultural awareness is also not just ethnicity, but it's how we live that sets us apart and different. And our officer, as they're interacting with citizens... I'm sorry, I have triplets at home doing virtual learning and we're sharing the space. But no, you have to stay in your second monitor. Yeah. All right. That's okay. Sorry about that. But just getting back to my point. It is this ongoing community policing that also helped balance that relationship with the citizen that they serve. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 based on the leadership being an active part in the communication and building relationships with the community.

5. Since the implementation of cultural awareness training, have you observed, or are you now aware of a level of improvement in the officers policing skills regarding cultural competencies in the community, compared to documented negativity prior to the consent decree mandate? Based on the responses to interview question 5 there was two participants (PC1, PC3) who reported that based on understanding/beliefs they have seen a level of improvement in officers policing regarding cultural competency since the implementation of the cultural awareness training, no participant reported that based on communication that they have seen a level of improvement in officers policing regarding cultural competency since the implementation of the cultural awareness training and no participant reported that based on experience/exposure they have seen

a level of improvement in officers policing regarding cultural competency since the implementation of the cultural awareness training.

In response to interview question five, PC1 responded:

Night and day. Absolutely I notice a difference in cultural awareness, cultural sensitivity prior to the consent decree. Prior to the consent decree, it didn't exist. And the culture that existed was police culture, meaning we're going to tell the community how they're going to act, what's acceptable, and there was no community involvement. Since then, one of the biggest things, I do like the harp on that could illustrate that point, at one point in time tradition in New Orleans was the Mardi Gras Indians. People who did not know the culture will come down, join the police department, and we'll get into big scuffles because they didn't see the significance of African Americans' dressing as Indians and parading around the street. They saw it as a good time. However, the culture of New Orleans signified that with the Indians would allow black slaves, runaway slaves to go into their tribes to avoid capture. And so, when the police department became educated on that, and was not allowed to fill in the blanks, we started to see some significant progress. We're seeing African Americans do a lot of things now that, I would say within the last 15 years, we could not even begin to even have a conversation about certain things. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 based on the growth of knowledge in cultural awareness and cultural sensitivity since the consent decree.

In response to interview question five, CL1 responded:

Well, I think the consent decree has improved the police department some, but again, those things, the competency of the police department comes from the leaders of the police department. There are very few leaders, as I see it, who have that competency, who even care about cultural diversity or cultural awareness. I haven't seen any cultural training in the police department other than that incident I mentioned with the Mardi Gras Indians, other than that, I don't really see any cultural training, any effort to enhance cultural awareness in the policing, except for a very few small pockets. There are very few leaders in that department that, in any department, not just the NOPD, in many departments. Who don't understand that community policing is the way to go, cultural awareness and to make community policing work, they have to understand who their community is and the fact that New Orleans is a very diverse community. The things that work in the uptown culture don't work in the downtown culture, from district to district is different. And the same thing on a black, so you must understand what your culture is. You have to understand the culture of the Mardi Gras Indians, you have to understand the culture of the second line group, and they're all different cultures, they may seem the same, because they do similar things, but the cultures are all different. And you must understand that, even the Mardi Gras crews, each Mardi Gras crew has a different culture. So, you must understand what those cultures are about, what makes them tick to be able to perform up to the standard that you need to live up to, the police. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 the participant believes the leadership is important in how receptive those under them are to cultural awareness and how successful the training can potentially be.

6. Do you find that the aspects of police culture cause complexities and challenges to cultural awareness practices and multicultural community? Based on the responses to interview question 6 there were three participants (PC2, PC3, CL3) who reported that based on understanding/beliefs police culture has caused complexities and challenges to cultural awareness practices and multicultural community, no participant reported that based on communication police culture has caused complexities and challenges to cultural awareness practices and multicultural community and no participant reported that based on experience/exposure police culture has caused complexities and challenges to cultural awareness practices and multicultural community.

In response to interview question six, PC1 responded:

That's a good one. Does it cause complexities? Yes. Because the one thing we can't control, even with a person who have the best intentions are their internal biases. So, at best, we talk about the internal biases, make a person ... Or not make. Have a person admit or acknowledge their internal biases, not vocally. Of course, to themselves. If explicitly, they don't act upon those biases, then we have no control of it." Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 the participant believes that implicit and explicit biases have a direct effect on communication with the community as well as the relationships.

In response to interview question six, CL1 responded:

Absolutely. So, when a police recruit joins the police department, he knows very little about the police culture, other than if he had friends in the police department. Once that

person gets in police department, he is indoctrinated and trained to the ways of whatever that police culture is at that time. They always use the term real policing. When I hear that term real policing, that term leads me to believe that it's a bunch of rights violations, a bunch of things that are not necessary, it's not necessarily best for the communities. And those trades are passed along, and trained, and learned, and whatever the culture is or whoever the chief is at the time, that culture is learned and that the culture that's enforced on the community. So, yes.” Given the participant’s response and understanding of cultural awareness, there was a connection between the research question’s themes 1, 2 and 3 the participant believes that there are some bad potentially detrimental habits that are passed on the new officers from the veterans which damages the relationship between the community and officers as well as the communication between the two.

7. Has the department developed other activities to enhance cultural competency levels throughout the police department? Based on the responses to interview question 7 there was one participant (PC1) who reported that based on understanding/beliefs the department has developed other activities to enhance cultural competency levels throughout the police department, no participant reported that based on communication that the department has developed other activities to enhance cultural competency levels throughout the police department and no participant reported that based on experience/exposure that the department has developed other activities to enhance cultural competency levels throughout the police department.

In response to interview question seven, PC3 responded:

I think we have, although I don't know if it was because of the... I don't think it was with the expressed goal of enhancing cultural competency levels. I think it was more of just

basic community outreach skills, and in doing community outreach your officers will better understand the community that they're serving and thus become more aware of that community's cultural traits and backgrounds and beliefs and things like that. So just our focus on community outreach, our focus on listening, look, the police department of the past was not one to sit and listen to citizen's concerns on a regular basis wherein that seems to now be a really important part of our day to listen to, well, what do you expect from this outcome? What are your concerns about this? And it goes from your normal call for service all the way up to when the superintendent, or deputy chiefs, or captain sit on panels at various discussions where we're actually seeking feedback from the community so we can better understand each other." Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 the participant believes that the department has developed other activities throughout the department but does not believe it was done to enhance cultural competency, rather to more of community outreach. However, believes these activities does bolster the officer's awareness of the community's background, traits and beliefs.

In response to interview question seven, CL3 responded:

Yes. It's all relevant in the training that's provided. I even look at CIT training as a part of it. It's not just race, it's not just ethnicity. It is disabilities. So, it's not just about race or ethnicity. Yes, and all of that plays a part in the services that the police are asked to provide, and is very important because the different cultures itself, and I think sometimes it's misunderstood when people hear the word culture, they automatically look at race, and it's not about race because there's people who look just like me and you, who

probably don't speak a bit of English. So, all of that comes into play with what culture they used to. And there's others who look like us, who don't listen to the same type of music. The type of music that people listen to goes along with the culture, the food that they eat, all that plays a part in being aware of what culture they come from. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 the participant believes that the department has developed other activities and referred to the CIT (crisis intervention training) training which was developed to train officers to better understand and assist those who have mental challenges.

8. Policing requires an extraordinary blend of traits and characteristics. Select which traits, characteristics are the most important in police in empathy, effective communication, intelligence, the ability to relate to people on their level. Based on the responses to interview question 8 there was one participant (PC2) who reported that based on understanding/beliefs that the ability to relate to people was the most important trait in policing, three participants reported that based on communication that effective was the most important trait in policing and no participant reported that based on experience/exposure as being one of the most important traits in policing.

In response to interview question eight, CL1 responded:

Well, I think it's two things. I think it's communication, then the ability to relate to people on their level. I learned a long time ago just through experience, and again, I was one of those people, when I came on, I was trained to act a certain way, to treat people a certain way to get compliant. But I learned over many years that just from talking to people on their level, just from communicating with people, you find that you have a lot in

common, that you have common ground in many, many areas, and that the people that you police are just people just like you are. And when you make that relationship with people, you have that communication with people, it's tougher to have conflict. If you have that communication and they know you and you know them, it's tougher to have that conflict with them. You don't become friends, but you find a common ground. You find a common ground in whatever your goal is, the citizens know where they stand, and you know where you stand with the citizens. And I think if you have that communication and you understand them on their level and what makes them tick, you have less trouble. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 the participant believes that of the extraordinary blend of traits, that communication was the most important based on the fact that communication helps to develop a better understanding of each other and builds relationships.

In response to interview question eight, CL3 responded:

I think all. The way they communicate, I guess, would be one if I must choose. But I mean, empathy, all those things matter, but I think how you communicate. The approach is everything and communication is both verbal and non-verbal. And I know I do think that spirit of empathy is the ability to people where they are. So, all of them matter, are great characteristics that make a fine officer. But communication is how you, again, through verbal or nonverbal, how you kind of set the tone. It's how you interact. Even with empathy, you must express it through the way you communicate or meet people where they are. You must express it through how you communicate. So out of those, I maybe would pick communication first. And a few minutes ago, you mentioned the CIT

training, which actually teaches de-escalation, which goes right along with that communication piece, which makes you able to actually communicate across the culture because people don't realize that mental health is actually a culture in itself. And it makes you able to communicate with them and bring them down a level, so you able to work things out for them. So that all flows together with the communication piece. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 the participant believes that of the extraordinary blend of traits all of them were very important and that communication was the most important based on the fact that communication would be the choice if only one could be chosen. This participant stressed the importance of verbal and nonverbal communication as well as the ability to meet people where they are.

9. Do you find in your experiences, and the policing experiences of the police when the principals and recommendations provided in cultural awareness training are put into practice, does this cause community members to relate to officers in a more respectful, cooperative way than before cultural awareness training was developed and implemented? Based on the responses to interview question 9 there was no participant who reported that based on understanding/beliefs that when principals and recommendations provided in cultural awareness training are put into practice, that it caused community members to relate to officers in a more respectful, cooperative way than before cultural awareness training was developed and implemented, two participants (PC1, CL2) reported that based on communication that principals and recommendations provided in cultural awareness training are put into practice, that it does cause community members to relate to officers in a more respectful, cooperative way than before cultural awareness training was developed and implemented and two participants (PC1, CL3) reported

that principals and recommendations provided in cultural awareness training are put into practice, that it does cause community members to relate to officers in a more respectful, cooperative way than before cultural awareness training was developed and implemented.

In response to interview question nine, PC1 responded:

Absolutely, 100%. The community, what I think I've found over the course of my career, is that the officers wanting to engage with the community, the community want the officers to engage with them, but no one ever figured out how to get that initial dialogue started. And I think now we're at a point, one of the things that we do here is through the social media campaign. And so social media, although it has its faults, its setbacks, allows police officers to tell their own story. And one of the things we accomplished was simply a featured employee, where we take one employee and we feature them on social media to the community in which they serve so that the community could see and say, "Hey, that police officer looks like me. Hey, that police officer is a pilot." And many people don't know that, but without that exposure and without that communication. We have police officers that can perform tasks, skills that exists in everyday communities. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 the participant believes that social media has assisted with cultural awareness in that it provides a platform for the police to highlight officers doing good things and for the community to see this and realize that the police are not only a part of the community but that they have something in common as well. This participant believes that this helps to initiate the dialogue between the two entities that opens the line of communication which allows the community to see the officer's stories.

In response to interview question nine, PC3 responded:

I struggle with that question because I don't know that we're doing as good of a job in cultural awareness training, in implementing throughout, again, all the other disciplines, but I also know that our officers just seem to be described as nicer. And some of that I think just comes with, some of it is I think because of our peer training, our peer intervention training, right? Some of it is because we teach people to slow things down, some of it's because we're giving officers better tools to handle their own emotions to the OAP program, what have you. And then I would bet that some of it is through some of the cultural awareness training, although when you send an officer to a class called cultural awareness training, I think there's automatically a, some officers, not all, but I would even venture to say most, don't go into it thinking, I'm going to learn how to better relate to the community. I think they go into it thinking this is a class I must get through.

And that if we better blended cultural awareness training into, and I just keep harping on this, throughout the board and take away, I think it would, A, take away the stigma of cultural awareness training in some officer's minds, and B, it would help it become more institutionalized rather than a block of instruction. So, do I think that cultural awareness training is helping our officers relate to people in a more respectful cooperative way?

Maybe, although I don't think that it has been as impactful as it could be. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 the participant believes that the cultural awareness training has helped the officers better relate to the community, but believes cultural awareness has a lot more potential to help change policing in a positive manner. This participant believes the title cultural awareness training because of the

negative way the topic has been presented, some officers don't apply themselves and miss the potential learning that they could receive.

10. Is there any information you would like to add concerning the cultural awareness training and policing services that I did not cover? Question number 10 did not have any bearing or effect on the themes that were revealed by the data.

In response to interview question ten, PC1 responded:

I think we could do more. More of that. One of the things law enforcement is big on is tactical training. And rightfully so. All right. But I think we overplay that to a degree and create a sense of paranoia. And that's why most departments, in due time, revert to the same old traditions and customs that didn't work. To progress, the departments must maintain that level, that high level of community engagement, culture sensitivity, cultural awareness, and put that equal to tactical training, report writing, to everyday contact. Put it equal. Not one above the other. And that way, as long as it's reinforced by the leadership and embraced by the leadership and acknowledged by the leadership as something good, then I think it'll be sustained for decades to come. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 the participant believes that in order for the police to progress that cultural awareness training should have equal importance to that of tactical training and report writing.

In response to interview question ten, PC3 responded:

Yeah, I think it would be nice, and I've alluded to, I've done more than allude to, I've said this throughout. If we took tenets of cultural awareness training and implement it into

across different disciplines without pointing it out every time, but just to say, look, this is just a part of policing is understanding where people come from and their backgrounds so we can understand what brought them here so we can understand where we're going from here. I think it would make it a more impactful training tool rather than what I sometimes fear our training mandates become, which are boxes to be checked. So, boxes to be checked are not meaningful and that long lasting, and don't create systematic change. Wherein implementing training throughout the entire, if it's important enough we do it the right way, to do it the right way is to implement it across every opportunity we can in almost every discipline, and to reinforce it in the field in much the same way we do Epic. Right?

So, Epic has reinforced all these different disciplines and training, and then it's reinforced in the field, and when we see it, we praise it, and we are overt about it. We talk about it on a regular basis and we Epic ourselves. If it's important enough to do, I think that's the way to do it. And if it's not important, well then, I guess we can just check a box and move on, but I don't subscribe to the fact that it's not an important thing to do, I just don't think that we're finding the most effective way to do it. Given the participant's response and understanding of cultural awareness, there was a connection between the research question's themes 1, 2 and 3 the participant believes that cultural awareness training should be implemented across all disciplines and that in doing so it would help officers with understanding where people are coming from enabling officers to meet people where they are.

The method of IPA allowed the researcher to explore the perspectives of the participants and allowed the researcher to gain a true understanding of participants' lived experiences in

dealing with the impact of cultural awareness training on the police and the community relationship. IPA allows for co-construction, i.e., the ability of the participants and the researcher to work together to make meaning and share perspectives and interpretations of multiple experiences, while simultaneously maintaining a focus on the individual experiences as well (Pringle et al., 2011; Smith et al., 2009). The process of discovery evolved naturally through conversation, exploration, and interpretation, which was accomplished through deep conversations with participants and through multiple iterations of analysis (Smith et al., 2009; Willig, 2001). Interpretative phenomenological analysis relies heavily on interpretation, and therefore does not require the researcher to completely ‘bracket’ themselves out of the research. Even though bracketing is not required (or even advised in all cases), it became an important part of the research process. The attempt to “bracket” thinking (through the use of a research journal) allowed the researcher to capture initial ideas and theories for each individual participant and compartmentalize first impressions. Interpretation is crucial to creating meaning making, and to the overall purpose of this research, as the study focuses not only on understanding individual experiences but also on understanding how those experiences are connected to the wider social, cultural, and theoretical contexts from which they arise. The researcher first used Nvivo12 to analyze the data which resulted in figures 3 and 4 below. The reader then used IPA to further analyze the data by conducting several readings to identify particular words and phrases that may have stood out in the text. The results of the IPA analysis are represented in figure 5 below.

Figure 4
 Themes That Emerged from the Interview Responses

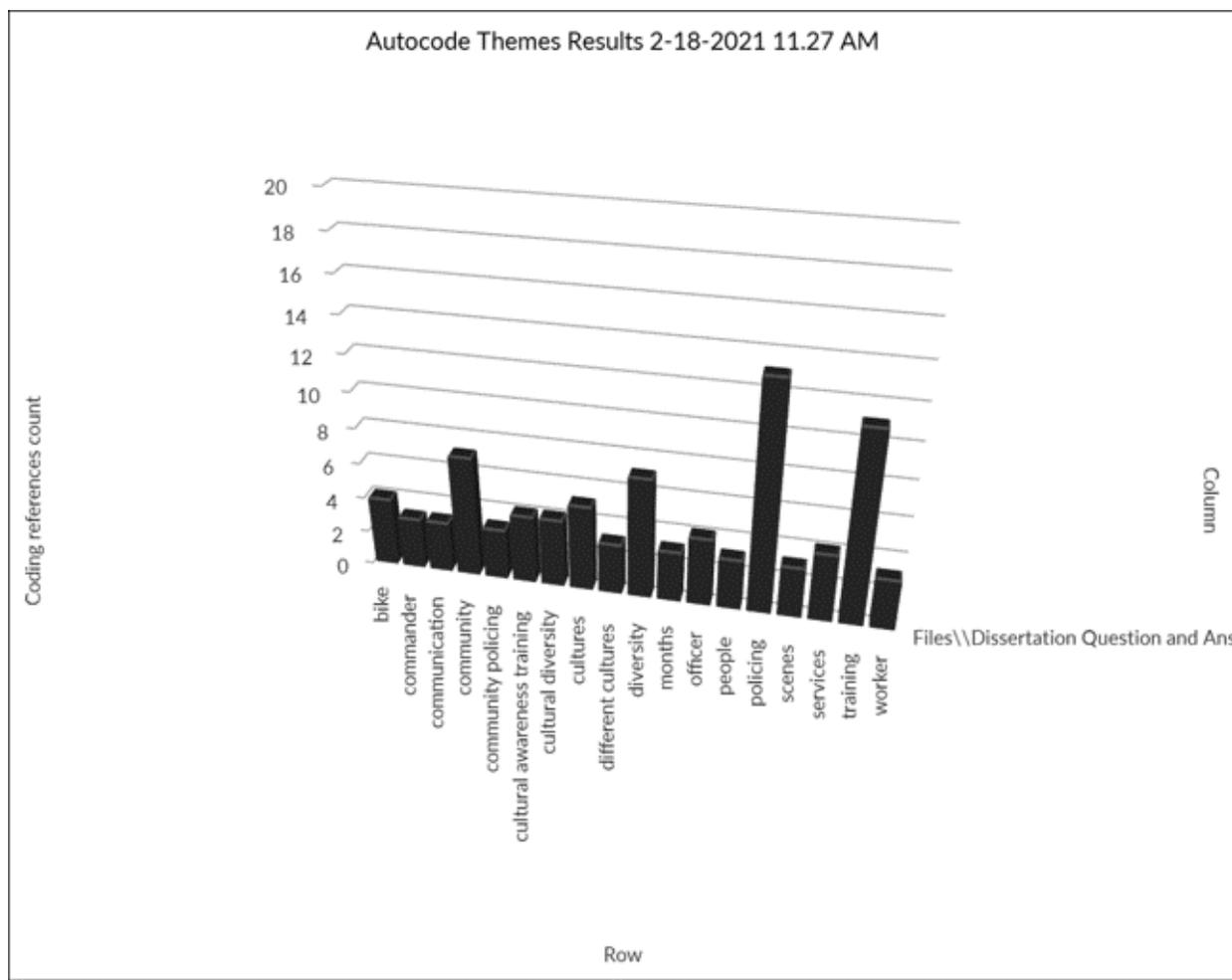


Table 5
Stages of this IPA analysis of the Interview Responses

| Stage | Action |
|-------------------------------|--|
| Reading and Re-Reading | This stage started the researchers reading and re-reading of the transcript of each interview question and the participants responses which was created using the Nvivo12 data analysis software. The researcher listened to the actual recorded interview several times to ensure the accuracy of the transcript in order to capture the participants responses as accurately as possible. |
| Exploratory | This stage began once the initial stage of reading and re-reading had concluded with the researcher gaining an understanding of the transcripts and bracketing to focus on the participants responses not on the researchers experience or knowledge of the content. The researcher then began to explore the content to identify and document topics of importance and to gain some understanding of each. The researcher was able to identify 3 recurring themes: 1) understanding and beliefs 2) experience and exposure and 3) communication |
| Emergent Themes | This stage began with the researcher now focusing on the topics of importance identified in the exploratory stage. The themes were developed to exhibit the participants understanding of the impact of cultural awareness training on the police and community relationship. Based on the participant responses there is some identifiable success to the cultural awareness training. See pages 83-87 for examples of how the emergent themes were identified. |

Evaluation of the Research Design

The researcher found that the strength of the research design was the phenomenological method used, which allowed the participants to answer the interview questions based on their lived experiences. After gathering data on the lived experiences of the participant the researcher was able to understand from the view of the police, city council and community leaders how each viewed the impact of cultural awareness training on the police and the community. Each provided some very valuable insight that should be taken into consideration for future studies and well as enhancing the current cultural awareness training program.

The researcher observed through conducting this study that one weakness that was obvious was the position of the participants. The researcher considered that using platoon level officers and mid-level rather than upper management and civilian leaders would have better served the study. The platoon officers and the regular citizens interact with each other daily and would provide a larger pool of potential participants to gather data from more lived experiences. This will also add more diversity to the study providing greater insight on the perceived impact of cultural awareness training.

In summary of chapter four, it presented the sources and procedure of how the data was collected as well as how relevant the data and the analysis were to each of the three research questions. The data provided a summary to each of the interview questions and how the responses were related to the research questions and themes. The data revealed the impact that cultural awareness has had thus far based on the lived experiences of the participants.

Chapter five will provide some conclusions from the data analysis of Chapter four. Chapter Five will also suggest further research opportunities related to the impact of cultural awareness training on southern municipalities police and communities.

CHAPTER FIVE: CONCLUSIONS

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”

Revelations 7:9-10, KJV

Overview

The final chapter of this research study has considered all of the data explored in the problem, the research background, the literature review, and the analysis of the researcher’s findings as it pertains to this qualitative phenomenological study of the impact of cultural awareness training on the police and community relationship. Chapter 5 will provide the reader an answer to the question if there was an impact from the cultural awareness training on the police community relationship. Chapter 5 will identify whether the lived experiences of the participants revealed a positive or negative impact if any at all.

The chapter was divided into five sections as follows: 1) Research Purpose, 2) Research Questions, 3) Research Conclusions, Implications, and Applications, 4) Research Limitations, and 5) Further Research. The purpose of chapter 5 was to bring the research of the researcher to a conclusion by providing insight to the readers of the findings.

Research Purpose

The purpose of this qualitative phenomenological study was to explore the perceptions of the impact of the cultural awareness training toward improving the relationship between the New Orleans Police Department and members the New Orleans community, especially those who are members of a culture that is different from the given police officer(s). This study looked at the

perception of participants based on communications, action and reaction police officers toward the community, and the overall relationship between the New Orleans Police and the community.

Research Questions

The following research questions were addressed during this research and the findings are listed below:

RQ1. What is the perceived impact from the view of the research participants of the cultural awareness training on the communication between the police officers and the community?

RQ2. What is the perceived impact from the view of the research participants of the of cultural awareness training on the actions and reactions of police officers toward the community?

RQ3. What is the perceived impact from the view of the research participants of the of cultural awareness training on the overall relationship between the police and community?

The researcher conducted nine semi-structured interviews. The participants included three police captains all three were male (1 black, 1 Caucasian and 1 pacific islander), three city council members 2 females and 1 male (1 black male, 1 white female, and 1 Asian female) and 3 community leaders 1 female and 2 males (1 black female, 1 white male and 1 black male). The IPA (interpretive phenomenological analysis) method and the Nvivo 12 data analysis tool were used to help interpret the participants responses. From this emerged the four themes which expressed the lived experiences of the participants as it relates to the local police departments cultural awareness training.

Research Conclusions, Implications, and Applications

The findings of the current research suggest that the impact of cultural awareness training on the relationship between the community and the police is effective but may have opportunity for improvement. Based on the participant responses and their particular roles within the city they are able to observe the interactions between the police and the community. The 3 emerging

themes identify some success of the training based on the following: the participant responses identified understanding others and their beliefs as a theme which was repeated and within the training the officers were provided with information on the community which they serve in order for them to better understand the community and the culture. Secondly based on the officer's experience and exposure to the culture and beliefs of the community for which they serve the participants were able to observe some success of the training. Lastly the communication between the officers and the community the participants were able to identify some success based on the number of professionalism complaints received. The local municipality where the study was conducted provided the lived experiences of some of those who have been a part of implementing policy based on consent decree mandates both before and after the start of the cultural awareness training for the local police.

This chapter presented a discussion of the findings related to lived experiences of 3 police captains, 3 city council members and the 3 community leaders. The findings suggested that there is much to be learned and benefited from cultural awareness training. This study has provided important insight and understanding on the lived experiences of some of those who were a part of implementing policy on cultural awareness training and who were directly affected by the training. The results of this study suggest that there is a need for a more intense program, but also that there are benefits from the training. Furthermore, the researcher believes that there is a need for more research in this area.

The researcher found it challenging when bracketing himself throughout the research. However, bracketing occurred when this researcher laid aside his biases and prejudices and more actively and fully engaged the participant during the interview data collection process (Sorsa et al., 2015, p. 10). Bevan (2014) called this idea maintaining a "deliberate naiveté" (p. 138). In this

manner this researcher did not seek to bend the interview to fit his preconceived knowledge, or a preconceived hypothesis, or preferred conclusion, but rather consistently followed the interviewees with their responses in the semi-structured interview (Sorsa et al., 2015, pp. 10- 11). For example, this researcher sought to neutralize his biases through bracketing. The researcher was able to remain opinion free to the research participants responses and focused on understanding their lived experiences from their perspective of the impact of cultural awareness training.

Research Question 1 Conclusions

Research Question 1 sought the impact of the cultural awareness training on the communication between the police and the community from the view of the research participants. The research gathered information from the literature review in chapter 2, along with interviews with the nine participants based on their lived experiences. The results of the interviews revealed from the participants that communication was very important to developing meaningful relationships between the police and the community. The research also revealed that understanding others as well as respecting their beliefs, traditions and meeting them where they are in life had a huge effect on being able to communicate across cultures.

During the interview when asked question number 1 the participant CL2 responded “being able to understand the nuances in the cultures that you're dealing with. So, it's understanding some of the history, the meanings of culture, the methods of communication, language, proxemics. Everything is a part of that.”

Research Question 2

Research Question 2 sought the impact of the cultural awareness training on the actions and reactions of the police toward the community from the view of the research participants. The research gathered information from the literature review in chapter 2, along with interviews with the nine participants based on their lived experiences. The results of the interviews revealed from the participants that sometimes acting without reacting at times is the more sufficient option. The findings highlighted information from theme 1, where human value was defined as; abstract ideals that we tend to consider important, such as freedom, equality, achievement, helpfulness, security, tradition, and peace to name a few (Maio, 2016). Again, the research revealed that understanding others as well as respecting their beliefs, traditions and meeting them where they are in life had a huge effect on being able to communicate across cultures.

During the interview when asked question number 3 the participant CP3 responded:

You have to acknowledge the fact that everybody doesn't start at the same place.

Everybody doesn't come from the same perspective. So, in order to be able to serve the public, you got to understand sometimes the public's mindset. Now, if you go to certain areas of the country, there are certain things that are totally acceptable. But if you go to other areas of the country, they're certainly totally unacceptable. So, the idea that there is a nuance to people from where they're from, has to be incorporated if you are going to be able to relate to them. Second line funeral, people drinking out of open containers, walking on public street is normal here. That is a part of our culture, is a part of what we do, but there are places where that would never be accepted. So, if someone is to be in a position where they've got to administer laws or administer some stringency on the public to get them to do or not do something, they got to understand that this might not look

right somewhere else, but it's very right here.” This was a good example of how the cultural awareness has a direct effect on the actions and reactions of the police toward the community.

Research Question 3

Research Question 3 sought the impact of the cultural awareness training on the overall relationship between the police and community from the view of the research participants. The research gathered information from the literature review in chapter 2, along with interviews with the nine participants based on their lived experiences. The results of the interviews revealed from the participants believe that cultural awareness training has had a direct effect on the overall relationship between the police and the community.

During the interview when asked question number 2 the participant CP2 responded:

So, I don't, I have not had specific intel on exactly what that training looks like. But I will say that a couple months ago I participated in a Zoom call with mayors and council members from across the country. And it was during all this social upheaval with George Floyd and a lot of the protests and there were cities from all over the country and they were having such a hard time with protests and how to respond, and they were at a loose end. And I told them, when it was my turn to speak, I was like it's fascinating, but in New Orleans we have almost 30% poverty rate. We're a majority minority. You would think we would have a lot of the same issues, but we're not. And I said, "I think the reason we don't is because we have a constitutionally trained police force. And I think that there's been a tremendous amount of training within NOPD that has prevented this from happening." And I think that's kudos to NOPD quite frankly. And I think it speaks to

training at all levels. And I hope that part of that is potentially culture. I think there's nothing more personal and emotive than someone's identity and who they identify with and the neighbor they identify with. And I think if you have a police force that respects that and understands that, then I think these are the results that we have.

Implications

The research findings identified the impact that cultural awareness training has on communication, relationships, and police actions and reactions. The findings were guided by the understanding/beliefs and the communications for all involved both the citizens and the police. The implications of the findings are valuable for the current practices and for future research as it fills the gap identified in literature review found in chapter two.

Implication 1

In chapter two human value was defined as abstract ideals that we tend to consider important, such as freedom, equality, achievement, helpfulness, security, tradition, and peace to name a few (Maio, 2016). These values provide relevancy to everything we do; they shape our culture as well as our inner biases. They help us to choose between careers, schools, romantic partners, places to live, consumer products, health care options, political policies (e.g. war versus diplomacy) and broader ideologies (e.g. socialism versus capitalism) (Maio, 2016). The themes discovered during this study 1) understanding and beliefs, 2) experience and exposure, and 3) communication suggest that the lack of cultural awareness contributes to the deficiency of all three.

The findings identified the lack of understanding others and their beliefs, experience and exposure to other cultures, and communication with other cultures as the root cause of dysfunction and conflict. The participants identified these three as areas which they observed the most improvement from the police department. The participants also identified these three as the areas that impacted relationships between the community and the police most since the institution of the cultural awareness training. The findings provide evidence that the cultural awareness training has produced some improvement and opens the door for future research.

Implication 2

Culture was also defined in chapter two as abstract ideals that we tend to consider important, such as freedom, equality, achievement, helpfulness, security, tradition, and peace to name a few (Maio, 2016). Human values and culture are relevant to everything we do; they shape our culture as well as our inner biases. They help us to choose between careers, schools, romantic partners, places to live, consumer products, health care options, political policies (e.g. war versus diplomacy) and broader ideologies (e.g., socialism versus capitalism) (Maio, 2016). In the findings it was mentioned several times how understanding and meeting people where they are in life helps the police better communicate and serve the public based on cultural awareness. The themes discovered during this study suggest that the lack of knowledge of different cultures, experience dealing with or exposure to other cultures and the lack of understanding and respect for the beliefs of other cultures, hinders the level of cultural awareness that can be achieved.

Although the findings identified the lack of understanding others and their beliefs, experience and exposure to other cultures, and communication with other cultures as areas of improvement. The finding of this study also suggests a need for a more intense cultural

awareness training program in order to continue to build stronger and more trusting relationships between the community and the police.

Implication 3

Chapter 2 presented relationships and the importance of relationships to human existence. Relationships are a gift from God that must not be taken for granted (Dumas, 2014). The themes discovered during this study suggest that the lack of knowledge of self, and the lack of understanding and respect for the beliefs of the culture you are a part of hinders the level of cultural awareness that can be achieved. According to St Claire-Ostwald (2007), “the biggest barrier individuals and/or employees encounter is not necessarily that they come from different parts of the world, it is the baggage they carry in their own cultural suitcases which needs to be explored”. (Rosinski, 2003) provided an important comment about a coach’s work when facing cultural differences:

“Let us really listen to others, seeking to understand their perspective. Let us deal with cross-cultural differences with an attitude of openness, curiosity, and eagerness to learn. Let us strive to leverage diversity as a source of richness, not as a threat.”

The implications for ministry with regard to cultural awareness training are great. As the Church has a great influence on all communities this phenomenon could potentially be greatly impacted with the assistance of the Church. With ministry exposing the congregations to different cultures and assisting the congregations with gaining understanding of those cultures through cultural awareness training, this increased awareness could support the development of family-focused cultural programs, leadership-focused cultural programs, and Church outreach cultural programs.

These programs could assist with the framing of relationships within the Church, the community, and with police and community relationships. This cultural awareness training can enrich, lead, and teach the community, the police, individuals, and family's better ways of doing relationships with themselves, with others and with God.

These trainings, with the support of spiritual leaders, the necessary support needed to build strong, trusting relationships between the police and the community. These relationships would help to decrease the number of social injustice incidents that we are currently seeing all over the United States. These trainings will also help to decrease the number of hate crimes as well as the attacks on different ethnic backgrounds that we have experienced across the United States lately.

Applications

An application from the research findings, indicated previously would be to use the cultural awareness training to train across all aspects of police and community interactions as well as for everyday living. Since the study has shown some impact based on the lived experiences of the current leadership within the southern municipality, the impact of cultural awareness training should reveal a far greater impact on the patrolman and the regular citizens who interact on a daily basis. For a future study identifying patrolman and regular civilians may reveal more accurate as well as a greater impact for the cultural awareness training.

Application 1

In response to interview question 1 CP3 suggested that acknowledgement that the differences exist and that making everyone aware of their differences was a start to improving cultural awareness training. By acknowledging our differences and through the teaching during

the cultural awareness training, we now provide the officers and the community with the understanding each other's cultures and beliefs system as well as how some cultures interact and speak using their hands so that certain body movements are not perceived as threats. This understanding and exposure to other's beliefs opens the line of communication between the police and the community.

This could be established by a cultural awareness training being established for businesses, schools at all levels, team sports, and churches to start. If each organization were to provide their employees, students, athletes, and members the knowledge provided through cultural awareness training about understanding different cultures and belief systems this would result in a better respect for each other.

Application 2

In response to interview question 2 PC3 suggested that the cultural awareness training be more detailed so to be more widespread and to broaden the impact of the training. PC3 also suggested that the training not be held during the yearly training because it takes away from the importance of the content. This suggestion was based on the cultural awareness training that is already in place and the participants observations and agreement of some success with the training. The participant suggests that to enhance the training which is normally instituted within the recruit training or the annual 40 hours in service for officers, that the training be held separate to have a greater impact.

This training could provide a greater impact if offered during the monthly community meetings with the public that are currently in place. This gives the department a greater opportunity to reach the public with the training and will provide a greater impact.

Application 3

In the response to interview question 3 CL1 suggested that cultural awareness be made more important in policing because of the obvious lack of importance for cultural awareness thus far. This suggestion was made based on the participants observations of what they perceived as obvious success with the limited training which is already in place and their perceived positive effect that a more in-depth training would provide.

This can be accomplished through partnering with the religious institutions. The Church has potentially the greatest influence than any other institution. The Church's role would be to engage the congregation in the subject of cultural awareness training. This provides the opportunity for the Church to partner with the police department to give the congregation the opportunity to learn as well as to share their feelings with the police and to engage in open conversation about the concerns and benefits of culture and beliefs.

Research Limitations

According to Simon (2011), delimitations are factors that limit the scope of a study and define its boundaries. The participants for this study were recruited from the southern municipality where the researcher resides and is employed, which was the most accessible due to the pandemic. Access and interactions were still limited due to the pandemic and restrictions placed on the local area by city officials. All of the data was gathered through phone interviews, which impacts the natural environment of the interactions gained with in person one-on-one interviews. The participants were chosen from the following: 3 police captains, 3 city council members and 3 community leaders. Although from a policy perspective the chosen participants may provide more beneficial responses based on their lived experiences; however, the lived

experiences of the regular community and patrol officers who interact with each other daily may have been more beneficial to the study.

Further Research

Further research should address the relevance of the content to achieve the altimeter goal, which is strong cultural competency throughout the NOPD. The future research should include the view of the impact of cultural awareness training impact on the relationship between the community and the police from the lived experiences of the regular citizens and the regular patrol officers who encounter each other daily. The future research should be done in a quantitative study as to broaden understanding of the cultural awareness training as well as the demand for such training and how effective the training has been. The quantitative study would broaden the number of participants and would provide a more in-depth view of perspectives. The researcher found this to be a weakness of the research design.

This research may contribute to the literature and trainings by encouraging the police and the community to learn more about each other. This will encourage both sides to engage with each other in a more positive way, which will provide better understandings of each other while promoting improved communication and interactions. This study reveals the need for a more engaged cultural awareness training that will provide opportunities for both the community and the police to learn from each other. This study reveals an example of how to begin to address today's issue with social injustice so that the world can recover from recent, divisive incidents.

Summary

Chapter 5 provided a conclusion to the research. Chapter 5 restated the research purpose, the research questions, research conclusions, implications, applications, limitations, and suggestions for further research.

The results of this study revealed the impact that cultural awareness has already had on the southern municipality where the study was conducted based on the lived experience of the participant in the study. The study reveals a potential for a greater impact for not only police and community relations, but across all aspects of orderly functioning of institutions and organizations.

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APPENDICES
Appendix A

Cultural Awareness Interview Questions

Christian Leadership and Education Department

STUDY INSTRUCTIONS:

Please read the following prior to starting the interview.

This study is being conducted to allow researchers at Liberty University to collect data relating to the perception of the impact of cultural awareness training on the perception of a southern municipal police department and the Community relationships. All information provided will remain completely confidential. Your experiences, not your identity, are of the utmost importance. All responses will be kept anonymous. Your participation will assist researchers in determining if problems exist relating to impact of cultural awareness training for this police department and make recommendations based on the impact.

Thank you for your cooperation.

The interview will consist of 7 questions. The interviews are strictly voluntary. You may choose not to answer any questions you do not wish to answer. You may stop at any time. Results of this study will be mailed upon request.

Contact: Charles Robert Love II

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Appendix B

Interview Questions

1. When you hear the term, Cultural Awareness or Cultural Diversity what comes to mind?
2. In your opinion, in what ways that the Cultural Awareness Training has improved the police officer's cultural competency knowledge and practices and the citizens as they receive police services?
3. Have you observed or are you aware of situations that the Cultural Awareness Training has led to attracting culturally competent staff and professionals to join the police department?
4. In your opinion, what is the greatest strength (s) of the police department regarding the Cultural Awareness competency of police services and interactions with multi- ethnic- cultural populations of the community?
5. Since the implementation of the Cultural Training. have you observed or are you now aware of a level of improvement in the officers' policing skills regarding cultural competency in the community compared to the documented negativity prior to the consent decree mandate?
6. Do you find that the aspects of police culture cause complexities and challenges to cultural awareness practices in a multi-cultural community?
7. Has the department developed other activities to enhance cultural competency levels throughout the police department?
8. Policing requires an extraordinary blend of traits and characteristics select which trait (s) /characteristic (s) is/are the most important in policing-empathy, effective communication, intelligence, and the ability to relate to people on their level.

9. Do you find in your policing experiences and the policing experiences of your colleagues when the principles and recommendations provided in the Cultural Awareness training are put into practice does this cause community members to relate to officers in a more respectful and cooperative way than before the Cultural Awareness Training was developed and implemented?

10. Is there any information you would like to add concerning the Cultural Awareness Training and Policing Services?

Note: The Interview Questions for this study are influenced by the National Center of Cultural Competency, 2006 and the Cultural Competence and Linguistic Competency Policy Assessment.

Appendix C

Request: For Participation in a Research Study

Expert Panel Invitation Letter

April 2020

Request for research participation, as an expert for instrument review, with the study titled: A Phenomenological Study of How Cultural Awareness training impacts the relationship between a southern municipal police department and Community.

Dear _____

My name is Charles Love. I am a doctoral candidate at Liberty University. I am conducting research as part of the requirements of my PhD in Christian Leadership and Education. I am studying the impact that cultural awareness training has had on a southern municipal police department and community. If you decide to participate you will be asked to assist in the following ways:

- Reply to me via email, indicating your desire to participate.
- Review the two attached instruments for appropriate content related to the topic and research questions below.

o the first instrument is a set of open interview questions for cohort model leaders to lead toward a description of the model. The literature review has articulated each model (three models selected for research) through public domain information on each model, while these interview questions are designed to further the description by filling in any gaps from public records.

- Give the researcher feedback on the following questions via email.

o (1) Do you believe the questions in your area of expertise will be effective in gathering accurate qualitative data for the pertinent research question; (2) do you believe any questions are biased or leading; and (3) do you have any suggested questions or elements not currently included.

The researcher will then consider your feedback along with the other experts on the review panel. This research will benefit the police department and the community, as a qualitative research base for understanding lived experiences of those within the particular southern municipality. The research will provide a description of how this context has influenced participants' leadership competencies in their context and their understanding of a personal mission.

Participation in this research, as an expert instrument reviewer, is requested but optional. Furthermore, all feedback you give is CONFIDENTIAL and will be reported anonymously, without attributing to any individual. Therefore, at no point in the research will you be named, or your feedback attributed to you. The data collected during research will be shared in the final write up of the research, but not attributed to any individual. The only name explicit in the research are the model names.

I will be happy to answer any questions you have about the study. You may contact me at if you have study related questions or problems.

Thank you for your consideration. If you are willing to participate, please send an email to indicate your intent to participate as an instrument reviewer. Once you indicated your willingness to participate, please review the two attached instruments and send your feedback to me prior to April 2020.

With kind regards, Charles Love

Appendix D

Letter – Request / Invitation for Participation in A Research Study

Request for research participation, as an expert for instrument review, with the study titled: A Phenomenological Study of How Cultural Awareness training impacts the relationship between the police department and Community.

Dear _____

My name is Charles Love. I am a doctoral candidate at Liberty University. I am conducting research as part of the requirements of my PhD in Christian Leadership and Education.

I am studying the impact that cultural awareness training has had on the police department and community. If you decide to participate you will be asked to assist in the following ways:

- Reply to me via email, indicating your desire to participate.
- Review the two attached instruments for appropriate content related to the topic and research questions below.

o the first instrument is a set of open interview questions for cohort model leaders to lead toward a description of the model. The literature review has articulated each model (three models selected for research) through public domain information on each model, while these interview questions are designed to further the description by filling in any gaps from public records.

- Give the researcher feedback on the following questions via email.

(1) do you believe the questions in your area of expertise will be effective in gathering accurate qualitative data for the pertinent research question; (2) do you believe any questions are biased or leading; and (3) do you have any suggested questions or elements not currently included.

- The researcher will then consider your feedback along with the other experts on the review panel. This research will benefit the police department and the community, as a qualitative research base for understanding lived experiences of those within the southern municipality. The research will provide a description of how this context has influenced participants' leadership competencies in their context and their understanding of a personal mission.

Participation in this research, as an expert instrument reviewer, is requested but optional.

Furthermore, all feedback you give is CONFIDENTIAL and will be reported anonymously, without attributing to any individual. Therefore, at no point in the research will you be named, or your feedback attributed to you. The data collected during research will be shared in the final write up of the research, but not attributed to any individual. The only name explicit in the research are the model names.

I will be happy to answer any question you might have.

Thank you

Charles Love

Appendix E

Interview Questions and Responses

1. When you hear the term cultural awareness or cultural diversity, what comes to mind?

Based on the responses to interview question 1, there were seven participants (CL1, CL2, CP1, CP2, PC1, PC2, PC3) who reported as understanding/beliefs being the first thing to come to mind when hearing the term cultural awareness, no participants reported communication as the first thing to come to mind when hearing the term cultural awareness and two participants (PC1, CL3) reported experience/exposure as the first thing to come to mind when hearing the term cultural awareness.

PC1: All right, when I hear cultural awareness and cultural diversity, what comes to mind is simply exposure. What often people confuse that with, is that it's imposing another's belief on someone. But that's not it. It's simply exposure to one's own culture, self-identity.

PC2: I think that as a society, obviously, the different cultures and different backgrounds are influenced by how we grew up and what it is that our neighborhoods, their traditions and what they view as part of their traditions may not be somebody else's. So, I think that people coming into this job who are not familiar with the culture of where they are working to be familiar with.

PC3: To me, they are two different things. Cultural awareness is an ability to understand other people's backgrounds and beliefs, and in a non-judgmental way, right? Just to understand that people might've been raised in different, to use the word culture, belief systems. It's not bad or good, no value judgment added, but to understand it helps us better understand where that person might be coming from so we can understand maybe why, what has brought them to whatever it is that we're dealing with. Whereas cultural diversity I think is a broader term in that it is simply an

acceptance of there are a number of different types of folks out there and that having all of their voices and inputs into a system, I think makes that system more, I'm sorry, better able to react to whatever issues it might encounter.

CL1: Well, what comes to mind is an understanding of what's going on and a person would have an understanding what's going on in his community, understand the diversity in his community and understand what makes his community tick, what the values are, what the norms are, what's socially acceptable, and what's not socially acceptable.

CL2: It's a radar. It's social radar. Being able to understand the nuances in the cultures that you're dealing with. So, it's understanding some of the history, the meanings of culture, the methods of communication, language, proxemics. Everything is a part of that.

CL3: So, what comes to mind, I was talking, I was thinking about experiences of dealing with various cultures, ethnicities, backgrounds. That's what comes to my mind, in terms of being aware and cultural diversity, so that the experiences.

CP1: Understanding different kind of people that you interact with. From what they eat, how they wear, how they speak, how their background, why they have a certain color hair, the length, just everything about those individuals.

CP2: So, our neighborhoods first come to mind because of my work in my 20s, as head of a non-profit that we would fix up houses for folks in the neighborhoods for low-income elderly, physically disabled homeowners. And we did that because our goal was for folks to be able to age in place, and it was also to fight issues of gentrification so that people could live and take care of their properties and be in their properties and not be forced out. And these older homes have so much wear, it's harder to maintain an old wood frame house, right? Especially when

you're on a fixed income. Before Katrina, I think the average annual income was around \$14,000 a year. After Katrina, it was about 16,000. But it just speaks to the poverty that we had at the time. So, our program would only work in neighborhoods when our presence was requested to come in, which meant that I did a lot of community work, sitting down at kitchen tables all over certain neighborhoods, working with neighborhood associations, and really this is way before ... oh, God it's embarrassing. It was before email and using all of this stuff.

And so, you would get participants in the program by literally walking door to door, a neighbor needed to know neighbor. And so that's how, that's what schooled me in the diversity of our neighborhoods and our culture, because each neighborhood was so intrinsically different from the next, and you had to respect that. And in fact, members of the neighborhood who would sit on my steering committee and would help make policy decisions. And I went away for a while after that and I came back to the program as director after Katrina, when I was older. And then I had to redo the whole thing all over again, because it's a long story. But those very basic principles we re-instituted when I went back to the program, which actually made it even more of a success because it was the neighbors who knew where Ms. So-and-so was in Houston to bring her back home.

And so, it was a much bigger situation, and it shared the importance of what neighborhood was. And then after Katrina and so I didn't get onto the council until 2010, five years later. And I think in that timeframe you saw how displacement really affected neighborhoods and people. You saw that in how it created a lot more tension and angst in neighborhoods. People living from different wards, from different neighborhoods going into other neighborhoods. There was always that sense of conflict.

I think with schools, all these schools were so up ended, children not walking to schools anymore. They lost that identity which the person sitting on the front porch, they looked out for them when they were walking to school or learn from their elders. And we missed a lot of that. So, it was really important when I got elected to the council, I really pushed the administration in terms of the police department to create a training program on neighborhoods and the different aspects of the neighborhoods in the city, because I felt that was something that I knew we were getting an influx of new officers and there was a lot of play in the force at that time.

And so that was something that I pushed a lot. Also, Counselor and I we both served on governmental affairs. It was really important for us too that the Mardi Gras Indians were allowed to continue with their culture without having undo things put on them, just like permitting and things like that. And there was concern too, that the police that maybe did not know the culture, would try to interfere with that. And so, we really created a council at that time to get the Indians and the police together so that people could respect each other, and they could balance what they were looking at and what the expectations were for both groups. And I think that was a huge success, I think. And I think there hasn't been a problem since quite frankly, that I'm aware of. And I think that shows you the strength of respecting different cultures and being proactive and understanding the culture. And so, I think those are two really important things that I've done.

CP3: Meaning that in order to be aware, you have to acknowledge that there's a difference to start. So yeah, I think that's it. You got to be aware that there's a difference, to accept that there's a difference.

2. In your opinion, in what ways does cultural awareness training improve the police officer's cultural competency and knowledge and practices in the citizens as they receive police services?

Based on the responses to interview question 2 there were three participants (PC1, CL2, CP3)

who reported as understanding/beliefs being the a way that cultural awareness has improved the police cultural competency and knowledge, none of the participants reported communication as being a way that cultural awareness has improved the police cultural competency and knowledge and one (PC1) reported experience/exposure as being the a way that cultural awareness has improved the police cultural competency and knowledge,

PC1: All right. So real good question. The way that cultural awareness, cultural sensitivity improves police services is because, one, in the organization in which I work, for most of the recruits are now starting to trend from outside of the region. And they're coming from more up north, which is a different culture, different lifestyle, different experiences. And so, there is a true saying down south that there's a southern charm, southern culture. And then when you defined it even more differently at the local level, the culture gets smaller. And so, having officers or that exposure to billions, to what's uniquely New Orleans? What uniquely makes New Orleans New Orleans, they have to be made aware of it, or they won't understand it. And if they don't understand it, then they're going to assume about it, which 10 out of 10 times will be a false assumption.

PC2: Well, as I said before, you have to be aware of the areas, traditions, and what it is that society that city holds to be dear. Now, I'll give you an example, Second Lines, if you've never been exposed to second line coming from North East city, which we have a lot of people right now at the Academy who have never seen a second line. Don't have a clue about what it is, and if they happen to run into a particular Sunday or Saturday, and they see this massive crowd coming down the street and a band, two, three bands and this thing goes crazy. There are really large crowds with only a few officers handling it. They might be in a situation where they don't know what they're seeing, and it might be really scary to them. But I think part of what we do here is

trying to introduce people to these various things, such as Mardi Gras, Mardi Gras Indians, and second line, so that they're at least aware of it.

While we can't offer the full experience of it, we just have to tell them, Hey, it's part of New Orleans culture and you have to be aware as they go on. And the best way to police that is to really just, if they have a permit and everything's fine, let it not run through block traffic, be part of the crowd. I haven't worked those for several years. You have to learn to be proud of the crowd and make sure that nobody's causing trouble and there's no issues, and actually try to enjoy it. And I think if you have that mindset going in, I think you'll be okay. And I think the citizens not only appreciate that, but they will come up and speak to you. And to get to know a lot of what they're thinking about and why they're having second lines and why it's important to them.

PC3: I think that although the training is well intentioned, it has not been as robust, or as perhaps widespread as I would hope so, I don't know that there has been an impact on the way that our citizens police services have been affected by this. And I'll say that to say, I have not been through any cultural awareness training that I remember in the last couple of years of me being a captain, I just don't think that that's something that were given to the command staff. So, when I see it, I see it as modules, right? Or classes given at in service or at the Academy, and I think that when you do that, it becomes isolated from the overall message, so it's like, "Okay, well I got to take this class on cultural awareness," and there's not a better connection as to how it could go across all the disciplines of policing as opposed to just, it's a check mark box.

So, because of that, because it feels like it's been pigeonholed into whatever the time limit is, let's just say like a two-hour class, I don't think that that has really impacted the overall services as much as it could. Now, there might've been some unmeasured impacts, maybe an officer might

have sat in a class and learned something about another group of folks that they didn't realize before, but I just think that we fell short in our making it connect to all aspects of how we respond to things, rather than just the standalone set of instruction that we've given at the Academy.

CL1: Well, I don't think cultural awareness has helped the police department at all, because there is no cultural awareness. Well, let me say the cultural awareness is limited or has been limited. It's been limited, the only time I can remember in the history with the police department in having cultural awareness, any kind of cultural awareness training, is when there was an incident involving the Mardi Gras Indians. There was a brief cultural awareness training and a booklet appointed, but it was only given to those people who were working the event at the time, or working with the Indian event at the time, it was not department wide. In any of the training that I had with the police department, there was no cultural awareness training, and there was no consistency in the cultural awareness training, meaning when a new police chief comes in or new leaders come in, the cultural awareness, whatever they had in the past, goes away. I don't think there's enough cultural awareness. I don't think there's any at this point.

CL2: Well, I think, as I mentioned to you, I was one of the authors of Understanding the Community Policing Guide by BJA. It started with the cop shop and then went to BJA. And there's a stage of engagement that's critical for community police. So, in the community policing model, I think this directly relates to engagement, touching the community, contact people in the community, and really presenting a personal face in the interaction with citizens.

CL3: One is a greater level of respect for individuals, just period. So being non-biased or judgmental in the initial interaction.

CPI: Yeah, so I know it has been very helpful and useful for a law enforcement agency. The area that I represent is very diverse in culture and ethnicity. And I know that the law enforcement agency has come a long way, not just understanding the cultural awareness of the citizens that they serve, but they've also embedded cultural officer, I guess you could say, a diverse officer that comes from those neighborhoods to also to be embedded into their operation. So, I think there's two ways, but I know that it has helped particularly. So, we have a large Vietnamese community in the district that I represent, and language barriers is an obvious barrier. And I know that the law enforcement agency has used other resources to help them with communicating to the citizen in the Vietnamese community. I think the expectation of them learning the language as they become officers is unrealistic, but I think that them using creative resources that are out there using technology to help them to communicate.

But there's also a two-fold where we have citizens that also serve as an advocate to help our law enforcement agency as well. I know there's times that I served as an interpreter because I speak Vietnamese as well. But always pushing for cultural awareness in law enforcement agency because they do interact with citizens at the most painful time. And when people are in that environment, our officer needs to understand why certain things happen. So, for instant, I get it all the time. "Are they screaming at each other?" No, they're not screaming at each other. That's how they communicate when they are nervous and when there's outside people in, but they're not really screaming at each other, that's just their normal way. And then, "Why do they just kind of look at you?" Well, really because they don't understand the language, but they are concerned. But they're not mad at you for being there. They really are happy that you're there. So just little things like that. I think it makes a significant difference in reference to how law enforcement agency interacts with our citizens, particularly our bilingual communities.

CP2: So, I don't, I have not had specific intel on exactly what that training looks like. But I will say that a couple months ago I participated in a Zoom call with mayors and council members from across the country. And it was during all this social upheaval with George Floyd and a lot of the protests and there were cities from all over the country and they were having such a hard time with protests and how to respond, and they were at a loose end. And I told them, when it was my turn to speak, I was like it's fascinating, but in New Orleans we have almost 30% poverty rate. We're a majority minority. You would think we would have a lot of the same issues, but we're not.

And I said, "I think the reason we don't is because we have a constitutionally trained police force. And I think that there's been a tremendous amount of training within NOPD that has prevented this from happening." And I think that's kudos to NOPD quite frankly. And I think it speaks to training at all levels. And I hope that part of that is potentially culture. I think there's nothing more personal and emotive than someone's identity and who they identify with and the neighbor they identify with. And I think if you have a police force that respects that and understands that, then I think these are the results that we have.

CP3: You have to acknowledge the fact that everybody doesn't start at the same place. Everybody doesn't come from the same perspective. So, in order to be able to serve the public, you got to understand sometimes the public's mindset. Now, if you go to certain areas of the country, there are certain things that are totally acceptable. But if you go to other areas of the country, they're certainly totally unacceptable.

There are things that people do. I mean, just to use my own city that I love tremendously. I watch people in New Orleans stop at a red light, open their car door, and nip out their ashtray. There are places in the country where you never see that. There are cities where you go to where you don't

see trash on the street at all, but here it's just normal. So, someone coming from somewhere else noticing that would be totally, totally offended.

But trying to understand that that is something that is done here, even though it's wrong and I wish that it wasn't, but it's something that's done. So, the idea that there is a nuance to people from where they're from, has to be incorporated if you are going to be able to relate to them. If you go right now to places in the Midwest and talk about sucking crawfish heads, that people are going to run you out of there. However, sucking crawfish heads here is as normal as adding one and one is two. So, someone coming here needs to internalize and understand that, and then let's just get all the way down to the policing stuff.

Second line funeral, people drinking out of open containers, walking on public street is normal here. That is a part of our culture, is a part of what we do, but there are places where that would never be accepted. So, if someone is to be in a position where they've got to administer laws or administer some stringency on the public to get them to do or not do something, they got to understand that this might not look right somewhere else, but it's very right here.

3. Have you observed, or are you aware of situations that cultural awareness training has led to attracting culturally competent staff and professionals to join the police department? Based on the responses to interview question 3 there was one participant (PC2) who reported that understanding/beliefs of how people want to be policed due to cultural awareness training leading to attracting more culturally competent staff, no participants reported communication as having any effect on attracting more culturally competent staff and one participant (CP1) reported communication as being a way that cultural awareness training has helped with attracting more culturally competent staff.

PC1: Yes. We took a stab at this in the organization I would say within the last eight to 10 years, where they introduced something called cultural gumbo. And it could have been introduced a little bit sooner that, but it was one of those actual uncomfortable conversations where locals born and bred in the south, in particular New Orleans, sitting next to people who may be from the Midwest, from the North, or from the west or from the east, never one even experienced a vacation in New Orleans. And you really get to open up that dialogue and learn and teach people about why we do certain things in New Orleans. Why we love those certain things in New Orleans. And cultural awareness, cultural sensitivity goes both ways. Because while you're engaged in that conversation and they're trying to learn about what uniquely New Orleans in particular, you get exposure as to what's uniquely to their city or state.

PC2: Yes. I mean, I think it definitely helps any type of training you get in that. We actually at the Academy do have an in-depth program, as far as, giving an example, Mardi Gras Indians. As I came on the job, I had no idea what that was about, and I'm from New York. But getting to know what that was about, learning it on my own and really opened my eyes about it. But we actually offer a course where we have one of the big chiefs of the Mardi Gras Indians come in and explain their history, their culture, the purposes of what they're doing and why they make their own costumes, and the different elements of their tribe. So that's something that a recruit, even when out on the field, would not get and not even understand.

They would just be allowed to go on duty and like, Hey, I got a big parade here. I got to block off the street, and not even really understanding what they're seeing. So, I think it's really important that we provide this cultural, as we call it, gumbo class. It really introduces people who aren't from this area to New Orleans culture and New Orleans ways and the various parades and people they see in costumes. And especially around during St. Joseph's Day and Mardi Gras,

going by a jazz Fest and so on, and so on. So, I think that's important, that they are aware of it. They understand it's a little bit more than just people walking down the street in costumes, and I think that's what we offer.

PC3: I'm not aware of it, not to say that it has not, I don't have any, either firsthand, or even anecdotal knowledge regarding our cultural awareness training leading to culturally competent staff joining the department.

CL1: I have not. I have not. Again, cultural awareness is something that's lacking in the police department, and not just in the NOPD, police departments period. And I think that's a big part of the police departments has trouble because of the lack of cultural awareness, and it's lacking, and I don't think it's important enough in policing.

CL2: Well, I think if you go back to the nineties, and got a community police movement when Richard Pennington was here. I think I told you I was a teacher up at American University in D.C. AU in D.C. And I think there was a wave of enthusiasm for law enforcement, guys like you, joining the force. In the aftermath of that there was this guy, John Linder, who really promoted working for an NOPD. And a lot of it was that personal contact with citizens. I remember my wife and I were in a restaurant and there were those arguments among some police folks I knew. Who had the better captain, Lonnie Swain or Linda Boucek? And that's what it was like, people would just love working for NOPD. And they loved community policing. And we kind of lost that

CL3: Yeah. Well, encouraged them to join the police department and the attraction once they come through the training, that it encourages them to, for the most part, do the right thing. I think maybe through the training, it helps people be more comfortable with themselves and

confronting potential biases. It makes you more aware of yourself, and therefore being aware of sounds, you're more aware of your engagement or your encounter to be less judgmental.

Right. Yeah, I think so. But I think it really starts with self-awareness first. How am I approaching the situation? How am I looking at an individual or preconceived notion? So, I think it's the self-awareness that therefore has an impact on who we hire, who we attract. I think you tend to attract people like you, but it starts with you first. And therefore, hopefully through the change, you attract people with similar characteristics or goals, or being less biased than individuals who are biased.

CP1: Yes. We have been very fortunate in the district that I represent. We have, I believe, three Vietnamese speaking officer, and I want to say we also have at least two to three Spanish speaking officers as well, because we do have a growing Hispanic community in the district that I represent.

CP2: That I don't know because I'm not privy to what the numbers have shown with recruitment.

CP3: I would hope that having that cultural training, it may not have attracted competent staff, it made the staff more competent because by having it and having people who are being hired, understand what they're walking into, you end up getting a better end product.

4. In your opinion, what is the greatest strength of the police department regarding the cultural awareness competencies or police services and interactions with multi-ethnic cultural populations of the community? Based on the responses to interview question 4 there was two participant (PC2, CP3) who reported understanding/beliefs being the greatest strength of the police department when providing services to a multi-ethnic community, one participant (CP2) reported communication as being the greatest strength of the police department when providing

services to a multi-ethnic community and no participant reported experience/exposure as being the greatest strength of the police department when providing services to a multi-ethnic community.

PC1: Well, one of the things that I've started to see in recent times, so this has only been within the last four years, so this is different from what the recruits get in training, but now in in-service the training and the lectures are starting to be geared more towards active adult learning. And that could only be considered based on sharing culture, sharing ideas. Is it improving the police department? Yes, we have a long way to go. What have I seen the department accomplish? One, and they touted this a while back, we had the first two female partners, female dating partners to be promoted to sergeants at the same time. I believe that right now we have more diverse rank within the organization, and some are at the highest level, and may hold command positions.

PC2: Well, I think the biggest strength of that is to, again, have these recruits and the police officers realize that there are different cultures here. We do have different festivals. We have our version of St Patrick's Day, which is really huge. We have Mardi Gras Indians that also parade on Saint Joseph's day. We have Super Sunday. We have the Italian festival right after that. So, all these things merge in different parts of the city, different ways of policing. And I think really, the greatest strength of the New Orleans police department is that we're aware of these things. And we police it accordingly. Even though each culture has their own traditions and formations and how they parade, I think we handle it the same.

We do realize that everybody has their own tradition but policing for us is making sure that there's peace and order. And we don't interfere what's going on, but we're available to immediately address any issues that pop up. And it's just like Mardi Gras. We address Mardi Gras in certain way. People wonder why we are successful in handling such large crowds is such

little police officers and just barricades. Well, I tell my recruits, man, listen, you step in when it's time. Don't try to address every little violation and get the crowd on your side. And that's the same thing with Second Lines. That's the same thing with parade. You show that you're interested, and you'll find that, I've found any way in my 22 plus years, is that the crowd, if you treat them fairly and they treat them right, and they know you're trying to do your job really to the best of your abilities, they will help you.

I've seen it done in Mardi Gras crowds. I've seen them done in those parades sometimes, Second Lines, where they will come up to you and say, Hey, this person here is armed. That's very unusual for citizens knowing that people are watching them, come over and tell you, Hey, that guy over there is armed. And that's something that I've seen them do. So that's really our greatest strength, is the ability to get the crowd on your side and foster those relationships within the crowd.

PC3: So, to call this a strength, I guess the greatest strength is just the fact that we even broach the topic at all, compared to maybe some other entities out there where we're not scared to tackle it. I just don't necessarily think that we've done a good job of making it across all disciplines. So, if I had to pick a strength, it would just be the fact that we are even beginning to, not beginning, because we have been having this conversation for a while, but that we are willing to engage in conversations about cultural awareness.

CL1: Well, I think there are a few pockets of people within the police departments who are doing the right thing, who understand the value of the community, who understand that if you understand the culture and you play to the culture of the people, that you'll have more success in law enforcement, you'll have more success in everything if you just play to the culture, because there are some things that are acceptable and some things are not, and police departments have to

be willing to understand what's acceptable and what's not. And I always say that people, and police in the future, the police will only be able to be to police the people that way the people want to be policed. And the only way to do that is to understand what the culture is, understand what people won't accept, understand how they want to be policed and understand what they willing to tolerate and what they're not willing to tolerate.

What they're not willing to tolerate is trouble from the police. The police are supposed to be there to provide a service and to help the people out, but the police don't seem to know or want to know what that service they should be providing is. If the police department had more cultural awareness or spend more time on cultural awareness, they would understand, and I think they would have an easier time policing. If that answers your question.

CL2: You got to get some good people; is I think the truth. I've been involved in, including with your boss, with Sean... With interaction... I assume mugged outside of that Harry's, the one who was at Tulane. And Sean was a I think he was maybe a Sergeant or maybe Lieutenant, but you have examples like that. I had a friend who asked me for help, his son was missing. And I thought the police were very, very effective in that outreach in that sensitive situation. And he was a kid up in the elbow there, Counts and then St. Charles, who just went missing and never found again.

CL3: So, I think on the front end is having the training, recognizing that the training is needed, it's embedded in our training. So, I think the first is having it a part of the training, which is the first step into creating or having an organization that is self-aware. But it starts with the training is the biggest strength.

CP1: So, I'll start with our chief. When you have a chief that gets it, understand that naturally, that he doesn't have to read the policy to get it, right? He knows that this is important. He knows that he is representing a city that is really diverse. So, he embeds that in his leadership and his leadership goes to the district commander for each district and they also get it. And so, I'm also very blessed to have... So, my district that I represent, I interact with two district NOPD. The fifth and the seventh. And each commander gets it. They fully understand the importance of cultural awareness and understanding, and I think through their leadership, they also incorporate what I enjoy so much, is community policing.

So, when you talk about cultural awareness, you also have to find ways about this. So how do you interact with people in good times, too, right? Not just during bad times. So that way it balanced out... Because you got to build up the trust of the citizens that they serve. And so, both the fifth and the seventh commanders and their officers fully understand that to the extent where they go beyond the call of duty and brought us to just interacting with our citizens and making sure that they are always being proactive in education.

So, when we talk about cultural awareness, that is part of education. And just because if you have... So, captain, well, no, just because you have a Black officer, that doesn't mean that that Black officer fully understand everything about the citizen who is black. Right? And so, I think immediately when we think about culture awareness, we're thinking about two different ethnicities coming together. But I also have seen where there's cultural awareness is really needed within a culture, that we also got to make sure... Because we all live differently. We all respond to different things. We all react to different things.

And so, I think for me, cultural awareness is also not just ethnicity, but it's how we live that sets us apart and different. And our officer, as they're interacting with citizens... I'm sorry, I have

triplets at home doing virtual learning and we're sharing the space. But no, you have to stay in your second monitor. Yeah. All right. That's okay. Sorry about that. But just getting back to my point. It is this ongoing community policing that also helped balance that relationship with the citizen that they serve.

CP2: Well, I think what I said earlier plays into that. I think the fact that there's a lot of proactive interaction between the NOPD and the community has created relationships and more trust that would not normally be there. I participated in a walk during all the protests over here in Algiers and it was different neighborhoods were walking and everybody met together at federal city. But you had a group from Cut Off and then you had a group from Old Algiers and then you had a group from Fisher. And so, they walked their whole neighbor, and these were folks from these neighborhoods and they're walking with the policemen and then everybody met in the middle and talked about keeping communication open and respecting each other. And I think that's symbolic of what can happen.

CP3: Knowing that those cultures, those customs, those traditions exist in the first place.

Acknowledging the fact that people do things a certain way, acknowledging the fact that there are certain things that are acceptable and normal, having the police force readily accept that I think is a very good thing. Now there was some humbug a while back with the Indians and all this other stuff. But after some conversations and some open dialogue, you ain't got them problems no more, but acknowledging that these traditions, these traits are just as normal as somebody adding one and one and getting two, I think makes everybody better.

5. Since the implementation of cultural awareness training, have you observed, or are you now aware of a level of improvement in the officers policing skills regarding cultural competencies in the community, compared to documented negativity prior to the consent decree mandate? Based

on the responses to interview question 5 there was two participants (PC1, PC3) who reported that based on understanding/beliefs they have seen a level of improvement in officers policing regarding cultural competency since the implementation of the cultural awareness training, no participant reported that based on communication that they have seen a level of improvement in officers policing regarding cultural competency since the implementation of the cultural awareness training and no participant reported that based on experience/exposure they have seen a level of improvement in officers policing regarding cultural competency since the implementation of the cultural awareness training.

PC1: Night and day. Absolutely I notice a difference in cultural awareness, cultural sensitivity prior to the consent decree. Prior to the consent decree, it didn't exist. And the culture that existed was police culture, meaning we're going to tell the community how they're going to act, what's acceptable, and there was no community involvement. Since then, one of the biggest things, I do like the harp on that could illustrate that point, at one point in time tradition in New Orleans was the Mardi Gras Indians. People who did not know the culture will come down, join the police department, and we'll get into big scuffles because they didn't see the significance of African Americans dressing as Indians and parading around the street. They saw it as a good time. However, the culture of New Orleans signified that with the Indians would allow black slaves, runaway slaves to go into their tribes to avoid capture. And so, when the police department became educated on that, and was not allowed to fill in the blanks, we started to see some significant progress. We're seeing African Americans do a lot of things now that, I would say within the last 15 years, we could not even begin to even have a conversation about certain things.

PC2: Yes. I mean, I've seen that. As I said, I've worked these Second Lines when I was a Sergeant and all the way up to Lieutenant for several years, maybe five, six, seven years. And what I've seen is exactly that. It didn't take a consent decree for us to know that when the crowd stops, get out of your cars, engage the people, let them see you, don't be scared of the crowd. Talk to the people, tell the people in the bars, Hey, it's time to go. And believe me, they cooperate. We had people go into the bars and some of them don't want to leave the bars, but we had a schedule to keep it and they knew it. And we always talked to the organizers.

But I've always seen police officers. That's always been our greatest asset, is to be able to talk to people in organizations and get them to help us out. And that they know we're there to help them and vice versa. So, I think that's always been something that I've always seen and been proud of for our officers. And it didn't take a consent decree to do that. There is no mandate in the consent decree to go out, speak to everybody around and try to make friends with them, or try to build a relationship. There is really no mandate for that. Offices take that on, on their own without a consent decree mandate.

PC3: I don't know that I'm aware of specific instances regarding cultural competency, but I do believe that our offices are more patient and understanding than they used to be. And that is probably a conglomeration of a whole lot of factors, and I don't think that our cultural training can be dismissed as not having some impact on that. So, to try and boil it down to this segment of training compared to that segment of training, I think that it's just, there's been a whole lot of hands in the pot if you will, and they all have brought some level of change to the department, which leads us to having better interactions with the public. Now, whether it's consciously, because I now understand the public better, so I can better rationalize why, with this person's... I can have more empathy for somebody, I can understand where they're coming from, or whether

it's just because of all of the different disciplines that we've gone through. I don't know that I can attribute it simply to cultural training, although I can't say that it's not because of it either.

CL1: Well, I think the consent decree has improved the police department some, but again, those things, the competency of the police department comes from the leaders of the police department. There are very few leaders, as I see it, who have that competency, who even care about cultural diversity or cultural awareness. I haven't seen any cultural training in the police department other than that incident I mentioned with the Mardi Gras Indians, other than that, I don't really see any cultural training, any effort to enhance cultural awareness in the policing, except for a very few small pockets. There are very few leaders in that department that, in any department, not just the NOPD, in many departments. Who don't understand that community policing is the way to go, cultural awareness and to make community policing work, they have to understand who their community is.

And New Orleans is a diverse community. The things that work in the uptown culture don't work in the downtown culture, from district to district is different. And the same thing on a black, so you have to understand what your culture is. You have to understand the culture of the Mardi Gras Indians, you have to understand the culture of the second line group, and they're all different cultures, they may seem the same, because they do similar things, but the cultures are all different. And you have to understand that, even the Mardi Gras crews, each Mardi Gras crew has a different culture. So, you have to understand what those cultures are about, what makes them tick to be able to perform up to the standard that you need to live up to, the police.

CL2: Well, yeah. I mean, it's anecdotal. What we need to do is a really good study and hopefully we're going to work again with your department within NOPD. They're in informal talks with Sean, they're looking for money. But I think that you will see it over time. I don't think it's

automatic. And also, is a culture change within the cop's units. And also, just control, that the things that you teach in diversity training get institutionalized in the day-to-day police responses. It takes time. So, I don't think it's a get-well pill. I think it's a seed for longer-term change.

CL3: I would say that improvements, absolutely in the people that we hire. But also, those who have been, who have been with us. So maybe not new hires, but those who have been a part of the organization that now understand what will be tolerated versus not. But when we have officers that are more self-aware, then they're able to modify their behaviors or even modify their thinking. You're open to and you're receptive to others who are not like you.

CP1: Yeah. So, I could definitely speak in reference to my district. I definitely see an improvement and it's an ongoing work. So, just because we made one improvement, that doesn't mean that we stop, right? And so, what I echo is that ongoing commitment that both the fifth and the seventh district continues to give to the citizen in my district. From participating in different cultural events, from participating in meetings when there are concerns expressed by the community, for continuously setting up. And what we're actually doing now is that we posted a Community Crime Prevention Workshop series. October is Crime Prevention Month. And so that's what I'm saying, that when I have the best command at the fifth and the seventh, we've been planning for this way before COVID and then because of COVID, and of course it caused a delay, but it did not prevent them from saying, "Hey, Cindy, we need to get this back on because we need to stay engaged."

I love the core activeness because I know that they're very busy in reference to the work, but always keeping the concept of engaging with community. Actually today, we're hosting our second week of Community Crime Prevention Workshop. It's a new topic. It's Environmental Design. And we have presenters from NOPD, 311, 911, Crime Stoppers to basically engage with

our community. So, I really love that because as a council member, and even as law enforcement agency, sometimes we don't know when things are going to happen in our community. We would hope that the community will be safe at all times, but unfortunately, we don't live in that reality. But they recognize that the public needs to play a role and how they can play a role by law enforcement agency providing them education. So, going back to education, awareness of their surroundings. So, I really appreciate, and I'm loving the fact that we're doing this.

It is five weeks, but ongoing, talking about walking in different neighborhoods. The commander night, being proactive in engaging in communities. And that is an ongoing thing that we always are thinking of, not so much during the summer months, because it's too hot, but during the nice weather, I would love to be out there. But with all jokes on the side, even the summer months, I know that Captain Gernon and I walked in Little Woods together with several other partners. And so, he's always a good team player. Same with Commander Young, who drove with me through the low nine and identifying high hotspot area issues that the community have. And so, they're always accessible in which I think it starts with that. If they're not accessible, then we really can't get to working together. And so, I have to give them credit for that, despite their heavy workload.

Last week we ran a community crime prevention. It was basically an overview of NOPD, right? And I've been a council member for two and a half years. And I actually kind of like... And I emailed Captain Bernie, I was like, "Listen, I'm going to have to stop beating on y'all for everything, because didn't realize the massive request, expectations we have on our officer, on our men and women." And so, it really shows the appreciation. And I think, and I got some feedback from my residents. I had no idea that law enforcement agency are for use for this. And one thing that stood out that I didn't make the connection is during Mardi Gras season. Law

enforcement are deployed to provide public safety because we want to have Mardi Gras. So many times, when we want something, we don't think that we have to deploy resources that we normally use on a day-to-day base, right?

And we kind of forget that. And I don't think we forget that on purpose. I think as human nature, you just, you're more interested in having fun, but not really understand the nuts and bolts behind the entire setup and who we need to use. And if we use them, then they can't be at the same place at the same time. So, I think just having that awareness really helps the community. And at the end of the day is that we all have... I really believe that this NOPD really wants to engage with the community, wanting to address the situation that maybe has happened before, but changing the narrative. And the men and women that we have in positions are working really hard to make sure that they participate in changing the narrative because NOPD are out front. I see them at... we're doing a trick or treating in the community. So, it was no-brainer for Captain Gernon and Captain Frank Young to say, "Hey, we're in it." Because it's another opportunity to engage with people at a time where they're happy, right?

We don't want to just constantly engage law enforcement in the community when they're hurt, when they're in pain. And so, having that balance, I really believe that makes a big difference. And then the culture awareness is ongoing, and something that I am very proud of with these two district NOPD offices.

CP2: Yeah, absolutely. I mean, and I think that the numbers play out. Meaning I was reading the public's approval rating of NOPD and it's much different now. The stats are much different now than they were before the consent decree.

CP3: 100%, yes. Just what I just talked about, man. You don't have those kinds of humbugs that you had before. So no, I think it was woefully ineffective before, but it's been exemplary now in that the police are partners and not considered adversaries. So no, I think it has been a major, major, major positive difference.

6. Do you find that the aspects of police culture cause complexities and challenges to cultural awareness practices and multicultural community? Based on the responses to interview question 6 there were three participants (PC2, PC3, CL3) who reported that based on understanding/beliefs police culture has caused complexities and challenges to cultural awareness practices and multicultural community, no participant reported that based on communication police culture has caused complexities and challenges to cultural awareness practices and multicultural community and no participant reported that based on experience/exposure police culture has caused complexities and challenges to cultural awareness practices and multicultural community.

PC1: That's a good one. Does it cause complexities? Yes. Because the one thing we can't control, even with a person who have the best intentions are their internal biases. So, at best, we talk about the internal biases, make a person ... Or not make. Have a person admit or acknowledge their internal biases, not vocally. Of course, to themselves. As long as explicitly, they don't act upon those biases, then we have no control of it.

PC2: Well, obviously, yeah, because again, this is why we have training. Every officer comes in with their own upbringing, their own traditions, their own biases, you might say. And it may not be for everyone, but at least you know about it. And we try to train you to be aware of it so that you can identify your own issues if you have any. And I think that police officers here do a good job. I don't think we have these issues from other cities because of that. You won't see that, when

we in New Orleans Police Department are singled out for having some sort of racial issue or some sort of racial act, because really, we're such a diverse police department that I don't think you're going to find where you can say that. And I think that's not our issues that we thankfully didn't have to address.

PC3: Yes. Yes. And just to expound on that. Policing culture is unique and it's unique to each policing organization, but we almost create our own little internal world and people that aren't in our world we are, generally, not specifically for the NOPD, but generally people not in the policing world are seen as outsiders, or they don't know what they're talking about, or we're going to tell you what we're going to do when you call us to your house and this is how we're going to go X, Y, Z.

And so, I think that that is a challenge to have that officer step out of the policing culture into the other person's shoes, which is what cultural awareness is, is understanding where that other person's coming from. And it's not a challenge, I think any police department has perfected. The reality is no institution in America, or the world has probably perfected this. We just happen to be the ones that are on the front line of going to people's houses on a regular basis and deal with them in times of crisis. So, it's probably more acute that we do address this rather than maybe some other institutions who are in the background.

CL1: Absolutely. So, when a police recruit joins the police department, he knows very little about the police culture, other than if he had friends in the police department. Once that person gets in police department, he is indoctrinated and trained to the ways of whatever that police culture is at that time. They always use the term real policing. When I hear that term real policing, that term leads me to believe that it's a bunch of rights violations, a bunch of things that are not necessary, it's not necessarily best for the communities. And those trades are passed

along, and trained, and learned, and whatever the culture is or whoever the chief is at the time, that culture is learned and that the culture that's enforced on the community. So, yes.

CL2: Yeah. As we discussed in the class you sat in with, we all grew up in a different generation. In one police career, that's worked with department for 30 years. Started in D.C. when came down. 30 years ago, you had the rabbit, the guy dressed up like a bunny rabbit, beat prisoners. And he had a very profound hook and book culture and overcoming that training and social organizational socialization is a challenge for any police department or any supervisor. You know, I think at the classroom that we asked what you do to or trained in an area that's very different from the one year in right now. So yes, that's a huge challenge for leaders such as you increase.

CL3: Well, I don't know if it causes a problem. Only if they're not secure in the role and in the job that they're performing. But it goes back to one's self-awareness and understanding that their perceptions that people have of you. But through the self-awareness you can modify how you engage.

CP1: So, I don't fully... I'm still learning about policies in reference to NOPD. And so, I can definitely say one policy that they have is the no-chase policy. Right? And while people were really... And I was really shocked that I didn't realize that there was no-chase policy embedded in. And I think that kind of caused... Because we started getting like, "Well, we see NOPD out there, but they aren't doing anything." Where they can't chase the person because of the policy. And I think that we need to do a better job, as we implement policy, to engage community. And I don't know because I came in when this policy was already in place. And so, having before being introduced policies always... And I'm a big believer of community engagement because you may

think one way, but then if you hear from somebody with a different perspective, you may think differently.

And so, I always believe that if we're about working with community, we need to continue to engage it. So, I would love to see some sort of... And I don't know if they're doing it now. I think we're working on a couple of policies in reference to the NOPD, around, I think, the... What do you call it? What is that? The gas? I'm not a very law enforcement person, you could tell that, right? The gas. You know how they throw gas to kind of.

Tear gas. That's what was said. Yeah. So, I know we're... and I think we did. So, what we did was we had a motion or resolution having NOPD to kind of get with the policy, and brought us to how do you address tear gas, with the respect of... Because many times, I think, as a community, we want police to do certain things. But we also got to hear from the men and women that are putting their lives at hand, right? If they find themselves in this situation. So, we also got to make sure that there's a policy to protect the men and women in blue as well.

Because if not, we're not going to be able to recruit people to become officer. If they feel like, "Well, if I work, if I become a police officer, I'd probably die before I collect retirement." And that's not fair to them. You know what I mean? So, it's trying to balance out... And I don't agree to tear gas, but I also want to understand about this and what law enforcement can use if they find themselves in that position that they have to basically minimize the chaos at that time. What else can we use to minimize the negative impact to the public, if any? And I think that if we need to use tear gas, then we need to pass some sort of policy that people should understand. And like I said, policies only work when people are aware of it. If we create policy in a closet, then it stays within the closet, right?

And then what happens is that when something bad happens, everybody is crying out, accusing NOPD of doing this. And then we all discovered that this is the policy that we have that the men and women were following. So, I think that's a good example in reference to engaging community, in reference to policies, but moving forward, I would love to see more. As the chief looked at policy for NOPD is how do you engage community in helping to educate them at the same time on the need of either creating this policy or amending this policy.

CP2: Well, yeah, I think by nature there's going to be tension, right? Only because you have an entity that's uniformed that physically looks different, that is meant to enforce laws. And I think just by the physicality of what police look like and what their mission is, that can create an automatic tension. Right?

I do think, and I just think that's the nature of the job. I think that's always where we try to figure out how can everybody co-exist together with those things that are still there, right? Because the police need to have all those things in terms of having a chain of command and having levels of responsibility and they have to keep themselves slightly apart from the community. But I think they've been trained much better in their basic interaction when they're on the street and they're working with the communities to help overcome that.

I mean, I know a lot of these non-PAC meetings that always happen inside the police stations are huge and those create their own relationships. I mean, there's so many of these volunteer groups in each of these neighborhoods that you see the police during Mardi Gras, they have little Mardi Gras brunches or whatnot, or lunches to send the police off on their way because they know how challenging it is during that period of the year. So, I do think that the work that the police has done has really garnered more, I think trust.

CP3: It has to, but you've also got to be intentional and understanding that that's what you signed up for. All right. You are going to be faced with having to deal with what is considered a norm, but also have to timber that within the parameters of what the legality may be. It's going to take some fortitude within those individuals to know that if I want to interpret this a certain way and make it wrong, I can. But knowing what the norm is here, I don't have to interpret it that way. I've got some leverage interpreted another way and avoid some police conflict with the somebody.

7. Has the department developed other activities to enhance cultural competency levels throughout the police department? Based on the responses to interview question 7 there was one participant (PC1) who reported that based on understanding/beliefs the department has developed other activities to enhance cultural competency levels throughout the police department, no participant reported that based on communication that the department has developed other activities to enhance cultural competency levels throughout the police department and no participant reported that based on experience/exposure that the department has developed other activities to enhance cultural competency levels throughout the police department.

PC1: I would say we have. Because one, one of the quickest ways to get disciplined on this job is not going to be for wrongdoing. It's not going to be for what you see happening nationally. Police brutality. What we normally find and what we normally get the most discipline for would be law enforcement officers, who may not have been on the job that long, not understand that some of the calls for service that they're going on and misinterpreting certain things. But the way we get around that is that of course, all of our police recruits have a field training phase that sort

of serves as a defacto cultural awareness ambassador to New Orleans and to the police department.

PC2: I think they try to institute some different things now. In particularly, I feel like it really is a big push to engage with juveniles, and really, that's really our biggest issues right now. And people are afraid to really say it, but I mean, we really could do a better job with juveniles. And that goes all the way up all through the justice system, but we're trying. And I think that Chief Ferguson has put some things in place to try to deal that knowing that police athletically, they're trying to get off the ground. We did have prior to that all the basket ... And people may say, well, what's the big deal about opening up a gym till 10, 11 o'clock? It's important because as those kids engage in sports activities, they have somewhere to go.

They're not hanging around in corners. They're not bored at home, hanging outside in the streets. They're not getting into trouble. And when they get home at night, they're exhausted, they go to sleep and get up and go for the next day. I think that's important to have some activities, especially with kids who don't have the ability to just go to the home theaters, just go to different restaurants and things like that, or even to work. So, I think it's important to have that. And that's what I think, the police department is trying to do a better job with juveniles. I think that's really our main issue. That's really our success of our future. If we can deal with juveniles in a better way and not just parents and older people. I think the juveniles are a big deal.

PC3: I think we have, although I don't know if it was because of the... I don't think it was with the expressed goal of enhancing cultural competency levels. I think it was more of just basic community outreach skills, and in doing community outreach your officers will better understand the community that they're serving and thus become more aware of that community's cultural traits and backgrounds and beliefs and things like that. So just our focus on community outreach,

our focus on listening, look, the police department of the past was not one to sit and listen to citizens' concerns on a regular basis wherein that seems to now be a really important part of our day to listen to, well, what do you expect from this outcome? What are your concerns about this? And it goes from your normal call for service all the way up to when the superintendent, or deputy chiefs, or captain sit on panels at various discussions where we're actually seeking feedback from the community so we can better understand each other.

So, I think that in doing that, we have enhanced our cultural competency, although I don't know if it was a, I think it's a positive unintended consequence of our general community outreach efforts.

CL1: Not that I know of. They've made attempts to, since the consent decree, made attempts to have... They sent the commanders to implicit bias training; they sprinkled some things through our in-service. That's the thing that comes to mind, implicit bias training and they sprinkled a little training in between every now and then, but it's not consistent enough. It's not consistent enough. And it has to be from the leadership, it has to come from the top down, and I just don't think it trickles down. I don't think there's enough people at the top that believes in it.

CL2: Well, it's hard at the plan for the new mayor for Latoya and in retrospect, I think we share change cultural diversity, ironic as it is, cause that's what you know, training and I think we should have done there was an era in policing that we feel pretty mechanical, and I think we've got to get over that and really get into exactly what you're asking is really make sure they do it. And I was on this national call yesterday, and I told you that, things like the chief of president, you said the cops hitchhike down, I-5 to LA as a way of teaching cultural diversity, I think we got into a lot more street stuff like that. And go from there.

CL3: Yes. It's all relevant in the training that's provided. I even look at CIT training as a part of it. It's not just race, it's not just ethnicity. It is disabilities. So, it's not just about race or ethnicity. Yes, and all of that plays a part in the services that the police are asked to provide, and is very important because the different cultures itself, and I think sometimes it's misunderstood when people hear the word culture, they automatically look at race, and it's not about race because there's people who look just like me and you, who probably don't speak a bit of English. So, all of that comes into play with what culture they actually used to. And there's others who look like us, who don't actually listen to the same type of music. The type of music that people listen to goes along with the culture, the food that they eat, all of that plays a part in being aware of what culture they come from.

CP1: So, you know what? I think outside from hiring diverse officer, I don't have any in-depth insight if they have done anything to continue that within their force, but yeah

CP2: Yeah. I mean, just this past weekend in Algiers, I know the police had a bike ride. And the reason I bring that up is that's been something that we've really been stressing over here in Algiers. And I fundraised to buy six bicycles for the police. They have to be tricked out a certain way, and we've been building a lot of bike racks and whatnot, I mean bike trails in Algiers. And so, the police had their own bike ride with the community over the weekend, and I think that's awesome. I mean, I think that shows a respect for trying out something new and trying to figure out a way of meeting the police on their terms.

CP3: Those interactions man, is somebody entertaining kids and somebody handing out baskets and bicycles for Christmas. All of that stuff makes a big difference in making the community feel like the police are in partnering in the community. We're all in this together. So yeah, to have another outreach activity, that'd made a difference. I was at a church, what two, three weeks

ago, man, and they had invited police from the district. There were five or six officers in uniform at the church service. That to me is a phenomenal thing because it lets the community get a comfort level that the police are not here on us, they're here with us. And I think that's a big difference.

8. Policing requires an extraordinary blend of traits and characteristics. Select which traits, characteristics are the most important in police in empathy, effective communication, intelligence, the ability to relate to people on their level. Based on the responses to interview question 8 there was one participant (PC2) who reported that based on understanding/beliefs that the ability to relate to people was the most important trait in policing, three participants reported that based on communication that effective was the most important trait in policing and no participant reported that based on experience/exposure as being one of the most important traits in policing.

PC1: I would say that's easy. In one word ... Well, one sentence. A person has to be willing to be open to listen. And if a person is open to listen and able to be taught, then we can overcome any type of bias that they may want to display explicitly. And we have to call it out. That's the big thing. If the ranking officers within the organization are the ones that engage in that type of insensitivity amongst their officers, then the problem never goes away.

PC2: I'm going to say the ability to relate to people, because obviously all those other traits are important, but I'm going to tell you, the biggest thing that I've seen in those officers who are successful is the ability to talk to people and make them understand at least why you're doing something. You call the police, and you may not like the outcome of things, but however, if that officer is able to relate to you and tell you why he is doing what he's doing, and you get them to understand you, I think that's about 90% of what you need to do as a police officer. And that was

the way it was when I came on. We assumed that people knew that we were police officers, and they knew what we're doing, but I found that it really isn't. So, we didn't take the time to talk to people. We didn't take the time to tell people what we're doing, even on a stop, hardly tell anybody. We didn't use to tell them why we stopped them. And I think that's really a big change now. Hey, telling them why you stopped them. Now they may be upset about it, but at least they know why I'm stopping you. But I think that the ability to relate to people is a big deal.

PC3: I think empathy. I think if you have empathy then all those other things fall in, right? If you can understand where somebody is coming from then you're going to be able to communicate with them, you'll be able to better relate to them. I just think that an empathetic officer can certainly look at a human being, having a really, really horrible day, be it a suspect, victim, what have you, and still see them as a human being and not as some other person to be dismissed or to be marginalized.

CL1: Well, I think it's two things. I think it's communication, then the ability to relate to people on their level. I learned a long time ago just through experience, and again, I was one of those people, when I came on, I was trained to act a certain way, to treat people a certain way to get compliant. But I learned over many years that just from talking to people on their level, just from communicating with people, you find that you have a lot in common, that you have common ground in many, many areas, and that the people that you police are just people just like you are. And when you make that relationship with people, you have that communication with people, it's tougher to have conflict. If you have that communication and they know you and you know them, it's tougher to have that conflict with them. You don't become friends, but you find a common ground. You find a common ground in whatever your goal is, the citizens know where they stand, and you know where you stand with the citizens. And I think if you have that

communication and you understand them on their level and what makes them tick, you have less trouble.

CL2: Well, that is great. Great question. I think these are important really is not only for victims, but for all kinds of situation. Like if you get, go to a homicide scene how do you and the kids see their brother and trauma pants, how do the police deal with that? And again, going back in time, believe it or not the guy I argued with all the time more than Riley, but he ran a very good program with some psychologists set out my school and that now with Nancy Friedman, and they really would bring a social worker to, or a valid crime scene, especially involving children and murder scenes family. And I think we need to, I think that kind of empathy, for example, of how empathy can be very critical in how you build trust for the police.

CL3: I think all. The way they communicate, I guess, would be one if I have to choose. But I mean, empathy, all those things matter, but I think how you communicate. The approach is everything and communication is both verbal and non-verbal. And I know-

I do think that spirit of empathy is the ability to people where they are. So, all of them matter, are great characteristics that make a fine officer. But communication is how you, again, through verbal or nonverbal, how you kind of set the tone. It's how you interact.

Even with empathy, you have to express it through the way you communicate or meet people where they are. You have to express it through how you communicate. So out of those, I maybe would pick communication first.

And a few minutes ago, you mentioned the CIT training, which actually teaches de-escalation, which goes right along with that communication piece, which makes you able to actually communicate across the culture because people don't realize that mental health is actually a

culture in itself. And it makes you able to communicate with them and bring them down a level, so you able to work things out for them. So that all flows together with the communication piece.

CPI: Oh, wow. Yeah. So, I am a social worker by degree. And so, I think that I find, and I'm discovering, that time has changed for... To becoming an officer outside from the fact of being physically equipped, and be able to handle the physical part of the work, right? But I also believe that we're in a time where we need officer either coming with the skills of providing a sense of training and how to interact with people. Many times, when an officer doesn't know how, or not equipped with the skills to interact with people, I think that it can get really bad in one minute or two. I think it's how you handle the situation. For instance, if an officer approach or enter into a scene, and if they see a Black boy with the pants on below his behind, then that boy could be designated as a potential person that is involved in the crime, if you don't know the person, right?

And so, I think that going back to the understanding and the ability to not be biased, I think it's really key because we do live in a society that is very sensitive to that. And we got to remove those bias when we are working with people. I worked with young people for 20 years. And I always tell the kids, "If you know it's going to be a crime scene, you need to remove yourself. Because many times you, as a minority, especially a Black young man in the community, you may be labeled." And it'd be great if all of our officer comes, they respond to a crime scene and has that training, that don't label people. Conduct your investigation, and then make an assessment, or based on the evidence. And again, I'm not in law enforcement agency. So, I think that if there's some sort of improvement of people that are in the social work, the psychological field, that could really add into the training and the understanding of how to work with people, I think it will make the law enforcement agency very community engaged.

But then even looking at... Because I know that we are in dire need of recruiting more officers to the force. And I definitely don't want to take opportunity away from individuals that may have really great physical ability, right? And really want to become officer but lacks the understanding or the education around working with people. Then how do we give him or her that ability to acquire that skills? And I think going back to your early question of ongoing cultural awareness training, I think that if NOPD continued to embed that in, literally every day, because when you think about it, these men and women are interacting with people every day. And so, we should not just say, "Well, we'll do this through the cultural awareness annually as a review."

When they're dealing with this every day, and if resources are limited, that we need to have a sort of... I don't know, maybe a person as part of NOPD to be their mentor as officers are facing cultural awareness challenges. Or feel like, "Hey, I kind of approached this incident and I didn't feel really comfortable on how to respond to this lady or this man. Can you give me some thoughts?" So, I think that if that could be... And the thing is it doesn't cost a lot of resources for just a person that could really support culture awareness, ongoing, for officers for the entire city of New Orleans. I think that would help. So that way officers will have the sort of person that they can go to as they're interacting with the community.

CP2: That's tough. But I feel like if you have effective communication skills, that that means that you are communicating with empathy and intelligence and you're relating to people on their level. I feel like effective communication encompasses both empathy and the ability to relate to people on their level.

CP3: I don't know how you separate those four into separate entities. I think that all has to come all together. All right. And yeah, you got to be able to talk to people on their level, but that also incorporates empathy. You've got to be smart enough to be able to figure out how to talk to them

on their level. All of those things you just said, are all on the same stone to me. So, I don't know if you could make one more important than the other, because they're all equally important because they're all gold to the final product of having a police force, a police officer, able to relate to the community in which he or she is serving.

9. Do you find in your experiences, and the policing experiences of the police when the principals and recommendations provided in cultural awareness training are put into practice, does this cause community members to relate to officers in a more respectful, cooperative way than before cultural awareness training was developed and implemented? Based on the responses to interview question 9 there was no participant who reported that based on understanding/beliefs that when principals and recommendations provided in cultural awareness training are put into practice, that it caused community members to relate to officers in a more respectful, cooperative way than before cultural awareness training was developed and implemented, two participants (PC1, CL2) reported that based on communication that principals and recommendations provided in cultural awareness training are put into practice, that it does cause community members to relate to officers in a more respectful, cooperative way than before cultural awareness training was developed and implemented and two participants (PC1, CL3) reported that principals and recommendations provided in cultural awareness training are put into practice, that it does cause community members to relate to officers in a more respectful, cooperative way than before cultural awareness training was developed and implemented.

PC1: Absolutely, 100%. The community, what I think I've found over the course of my career, is that the officers wanting to engage with the community, the community want the officers to engage with them, but no one ever figured out how to get that initial dialogue started. And I think now we're at a point, one of the things that we do here is through the social media campaign.

And so social media, although it has its faults, its setbacks, allows police officers to tell their own story.

And one of the things we accomplished was simply a featured employee, where we take one employee and we feature them on social media to the community in which they serve so that the community could see and say, "Hey, that police officer looks like me. Hey, that police officer is a pilot." And many people don't know that, but without that exposure and without that communication. We have police officers that can perform tasks, skills that exists in everyday communities.

PC2: I've found that is to be true. Yes. I think that, as I said before, I think people want you to learn about them. They want you to learn about their culture. They want you to be aware of their particular celebrations, and what it is that's support to them. I think it's always helpful.

PC3: I struggle with that question because I don't know that we're doing as good of a job in cultural awareness training, in implementing throughout, again, all the other disciplines, but I also know that our officers just seem to be described as nicer. And some of that I think just comes with, some of it is I think because of our peer training, our peer intervention training, right? Some of it is because we teach people to slow things down, some of it's because we're giving officers better tools to handle their own emotions to the OAP program, what have you. And then I would bet that some of it is through some of the cultural awareness training, although when you send an officer to a class called cultural awareness training, I think there's automatically a, some officers, not all, but I would even venture to say most, don't go into it thinking, I'm going to learn how to better relate to the community. I think they go into it thinking this is a class I have to get through.

And that if we better blended cultural awareness training into, and I just keep harping on this, throughout the board and take away, I think it would, A, take away the stigma of cultural awareness training in some officer's minds, and B, it would help it become more institutionalized rather than a block of instruction. So, do I think that cultural awareness training is helping our officers relate to people in a more respectful cooperative way? Maybe, although I don't think that it has been as impactful as it could be.

CL1: Well, if they use whatever cultural awareness training, they had, sure it does. Again, if you go out and use the tools and the training that you're provided, certainly it makes a difference, and certainly it makes your job a lot easier, but you have to be consistent. And that's what this that's what everybody lacks, consistency.

CL2: You know, I think that's a great question. And I think, again, my answer based on the anecdotal observation, other than unseen and quite a bit within LPD over the years, and I think that people are starting to build trust, and this goes back a little bit, but Eddie Compass, who was the superintendent, I knew him way before superintendent. His name was Lieutenant then or Sergeant. I can't remember. And the ladies in desire project after he started implementing his diversity is cultural communications training would come out and they say, before Lieutenant had come here, we couldn't go cook our gumbo outside. Now we cook our gumbo. And I think that a lot of parents really see the police as a resource to help them with their kids, make sure they're going to school, keep them in line. And those systematic observations I did. Who was in the desire during that period, I also saw the six districts much more recently, some huge impact of that kind of training and the cop's unit under Ronnie surpass the Gates, a block on her name. She was great. Sick sister. It was some particular officers. So, I think became a magnet for

community support. There were very good for the... Washington. It was in the last name, social worker, I think really built some trust with police.

CL3: In my experience, I believe they are put to practice. And where they are not, officers are reprimanded.

CP1: Oh yeah, for sure. I mean, one thing that I... And I know Captain Gernon came to our district probably about four or five months ago. And he started the third Wednesday of each month. And I've noticed that people are like, "Hey, he's pretty cool," right? "That I could connect with him, not so much in a meeting, but I could connect with him on Facebook Live" And so I think that has really helped create a comfortable feeling for people to connect with him.

Because if people are afraid to talk to officers, then they're going to stay to themselves, right? And so, we have to remove those barriers by creating those really cool environments that I say, that people can... because it's not normal. Right? So, I got to give kudos to Captain Gernon on that of just being really flexible and even the short time that he's been with me, he has done neighborhood walk with me. Even Captain Young: willing to go out to the community during the daytime, in the evening, interact with people. Really informal conversation. And I think that really gives people the sense that they can trust our commander and that they're getting it.

And then the most important thing is that he's following up. They're following up after the walk, outside of the fact that I'm pretty sure once he gets back to the office, he has all sorts of reports, right? But they're being very intentional in making sure that they continue to build relationship and it makes a big difference. And as a council member, I can definitely appreciate that because I don't fight crime. So, I rely on partners. And when you have partners that are willing and available and are following up on issue, it takes the pressure off of me. Because then I have to

constantly keep pushing him to follow up because I didn't want to make a decision where it's not within my own map.

So, I really believe that cultural awareness has really been helping. And I love to see more that is very natural, right? Because when you call it something that people's like, "Oh, this must be... that's for today's agenda, but not tomorrow." I think that would be embedded in naturally as part of how we practice as a law enforcement agency. When we do this all the time, it's no big deal. This is who we are. I think it really breaks the ease for people in the community.

CP2: Yes, I do.

CP3: 100%, yes. Again, it makes people feel like the police are not here on the community, the police are in the community. It makes people feel like they're not here to as overseers, they're here as partners. And I think that that goes a long way. Absolutely.

10. Is there any information you would like to add concerning the cultural awareness training and policing services that I did not cover? Question number 10 did not have any bearing or effect on the themes that were revealed by the data.

PC1: I think we could do more. More of that. One of the things law enforcement is big on is tactical training. And rightfully so. All right. But I think we overplay that to a degree and create a sense of paranoia. And that's why most departments, in due time, revert back to the same old traditions and customs that didn't work. In order to progress, the departments must maintain that level, that high level of community engagement, culture sensitivity, cultural awareness, and put that equal to tactical training, report writing, to everyday contact. Put it equal. Not one above the other. And that way, as long as it's reinforced by the leadership and embraced by the leadership

and acknowledged by the leadership as something good, then I think it'll be sustained for decades to come.

PC2: Yeah. I really wished that we actually had the ability to really learn more as these recruits get out in my positions. But because of our OPTEMPO and everything else that's going on, it's very difficult to really make sure the officer gets this. So, it's incumbent upon the FTOs. It's incumbent upon lieutenant sergeants to really make these younger officers understand what's going on, and why they have to engage in and understand what's going on other than just, Hey, I'm the police officer. Do as I say. So, that's all very important. It really all comes down to all that, relating to people, talking to people, understanding why people are doing what they're doing. And let them enjoy themselves a little bit. As long as they're in order and there's order and there's peace, I don't think there's really any reason why we need to step in all the time, just because we don't like the size of the crowd. If they're being unruly, unruly, that's a different situation. But I think a lot of the times, as I've seen in New Orleans, I've never seen Second Lines get out of control. Yes, we've had some issues with some of them, but those are the few characters that acted out and affected the second line. You'll find that the second line organizers never had those issues, nor do they want them.

PC3: Yeah, I think it would be nice, and I've alluded to, I've done more than allude to, I've said this throughout. If we took tenets of cultural awareness training and implement it into across different disciplines without pointing it out every time, but just to say, look, this is just a part of policing is understanding where people come from and their backgrounds so we can understand what brought them here so we can understand where we're going from here. I think it would make it a more impactful training tool rather than what I sometimes fear our training mandates become, which are boxes to be checked. So, boxes to be checked are not meaningful and that

long lasting, and don't create systematic change. Wherein implementing training throughout the entire, if it's important enough we do it the right way, to do it the right way is to implement it across every opportunity we can in almost every discipline, and to reinforce it in the field in much the same way we do Epic. Right?

So, Epic has reinforced all these different disciplines and training, and then it's reinforced in the field, and when we see it, we praise it, and we are really overt about it. We talk about it on a regular basis and we Epic ourselves. If it's important enough to do, I think that's the way to do it. And if it's not important, well then, I guess we can just check a box and move on, but I don't subscribe to the fact that it's not an important thing to do, I just don't think that we're finding the most effective way to do it.

CL1: Well, I think cultural awareness, the training is one thing, living up to the training is another thing. It has to come from the top. It has to be believed in by the police chief and all the deputy chiefs and the command staff, and it has to be reinforced. We lack reinforcement and training. We have a training one day, and then we don't have any reinforcement. You have to continue to reinforce it and you have to continue to live it, and if you don't, it's not going to be successful.

So that would be the one takeaway that I would have in any training and not just cultural awareness, it has to be all the time, and it has to be consistent. It has to come from the top and be trickled down from the top. It has to be rained down on the masses if you will. And that not only goes for just the police, but it also goes for the citizens. So, the department should have regular meetings to discuss the differences, and discuss these things with the public, other than just talking about crime numbers. And the public is less concerned about crime than the treatment that they get from the police, in my opinion.

CL2: Well, I think we're really learning. Guys, people like you that got several people who were in the classroom or in these that had come to others will. They mentioned you as an example of the new kind of policing. And I think it's going to take place leadership changes, not, not the stickler administration really to prioritize this kind of training. I mean, police are kind of they follow the values and attitudes of the command. So, I think when we get commanders and deputy chiefs and others who really believe in this, then you're going to start seeing a Madison fact. So, we're going to have to wait for you to come chief.

CL3: Just that it's not races, it's not just about race and ethnicity. Cultural awareness is how people, the food they may eat or where they may visit, or it's really through their exposure with others. So, the only thing I would add is that it's not just about race and ethnicity in terms of culture.

CP1: No. I think that if we could figure out a way how we can... Of course, I mentioned this, is to get more people, make the job itself more attractable. That NOPD is not just about guns and arresting, but it's really about engaging with the community and providing public safety. Because I think that that could really help attract... I don't know. Maybe I would want to become a police officer one day when my time is up with city council. I don't know if they could change the uniform or not, but in either case, with all jokes on the side, I think marketing NOPD as a community partner.

But so, I think that, and then embedding in. I would love to see more community policing around engaging with community. Because I think there's a... But also helping people to understand that... And I know, I'm pretty sure you know that there's a massive movement of defunding the police department. I don't agree to it, to the extent I really believe that we can utilize the law enforcement agency as a way of engaging. When you engage with community, you are

preventing crimes. And then it also gives people a sense of comfort, right? When police officers are out there, because for whatever reason, that blue uniform, really, sometimes do scare some of the elements. Right? And so, I think that incorporating community policing more into our police department can also address the fact of what communities are calling for.

I think we just got to really reevaluate because at the end of the day, you could be at a community event and something could happen, right? And so, you're going to need officer there. And so, I think that'd be great if the police department integrate community policing, but also being available to also prevent maybe things that are about to go down. Because they're going to be able because they have that training, they have that skill sets to be able to track that. But having more of that in the community. And I know that having more of that would requires that we have more manpower. And so, I think it all connects with my earlier statement of how you make law enforcement... becoming an officer more attractable that can be for those that really have a good sense of public safety, but they may not feel like, "Well, I'm not equipped to become a police officer."

So how do we balance that out to really gain their interest? Because I am not physically equipped. I don't know how to hold a gun. I don't know if I would ever be able to train to hold a gun. But if I had those delays or the non-skills then how can I still be part of the force to really provide my other skills that I have, that I feel like is really valuable as we move to more community policing. And I don't know if it's possible or not.

CP2: No, I think that's it.

CP3: I think that New Orleans does a phenomenal job. I think we've got a very unique culture when you layer that on top of the fact that we are a tourist destination. So, you have all these

folks coming from all these various places. And then when you layer that on top of the multi kinds of culture that you have to deal with, we've got a very strong Vietnamese community.

We've got a very strong Hispanic community. We've got a very strong Black community. We've got a very strong gay community. We've got a very strong tourism attracted. So, when you start adding all of that up, I think our police are uniquely suited to be able to deal with all of those various entities and do it very well.

And I wasn't being cramped when I said that New Orleans police have been operating in D.C., the crowds never would've got what they would've got because our people would have diffused that early on, even as angry and as mad and as stupid as they want us to be, our folks who've handled that much different. But I think that that comes from that training and that sensitivity and that understanding of the diversity that they got to deal with from the beginning.

Three themes emerged from the interview responses after conducting data analysis (Moustakas, 1994; Van Kaam, 1959). The themes were as follows: understanding, experience/exposure, and communication.

Theme 1 understanding/beliefs suggested that understanding and respecting our differences is a start to being able to effectively communicate with each other. Gaining a mutual understanding of each other's cultural beliefs, traditions and the background provides us with necessary information to be able to simply relate to where one stands, which will promote a more positive interaction.

Theme 2 experience/exposure suggested that the amount of experience/exposure or the lack thereof has a direct effect on the ability to relate effectively or ineffectively. This theme provides one with the necessary tools to gain understanding rather than limit the knowledge that one

might have on the subject matter. This theme suggested that the more experience/exposure one gets in dealing with the different cultures helps to promote a more positive understanding of how to communicate across cultures.

Theme 3 communication suggested that in order to effectively communicate across cultures, we must first establish an understanding of the cultures with which we are communicating. The theme suggested that experience/exposure to work with different cultures helps to establish more effective communication, which promotes healthy relationships amongst those involved.

Appendix F

Cultural Awareness Training Statement of Instructional Goal(s) and Objectives:

Instructional Goal/Course Overview:

This course is designed to familiarize Recruits who relocated to New Orleans with cultural differences in the New Orleans neighborhoods and community make-up of the city. Recruits native to New Orleans are able to share personal stories to engage their peers. The training will also expose recruits to some of the most common street language. New Orleans has a unique vernacular that is connected to its historically diverse population demographics.

Learning/Instructional Objectives:

Recognize the geographic regions and neighborhoods of New Orleans on a city map with the eight (8) NOPD Districts and their boundaries.

Discuss the street language (colloquialism) and commonly used terms people may use in everyday conversation in the City of New Orleans. In addition to the different dialects that varies to different neighborhoods.

The Mardi Gras Indians, Second-Line Groups, and Social Aid & Pleasure Clubs.