Law Enforcement in the Fog of Mistrust

Solving the Problem of Black Mistrust of Law Enforcement

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Abstract

What is the relationship between educating police officers in African American history and culture and the development of empathy and accommodative communication during interactions? This question is important to study because history and culture define African-American mistrust in general and specific mistrust of law enforcement in the United States. “Studies consistently show minority group members are more distrustful and less confident in the police and courts” (Tyler, 2001, p. 217). African-American perceptions are shaped by historical experiences and as a result Blacks believe they are treated differently because of race. All police officers, regardless of their race or gender, because of their occupation maintain an attitude of suspicion, hyper vigilance and distrust, which can lead to hostility during interactions between the two groups. The Communication Accommodation Theory (CAT) suggests communication indicates one’s attitude towards another. CAT also suggests communication is not only influenced by the dynamics of the immediate situation but also by a social-historical context.

It is possible that educating police officers about historical and cultural experiences of Blacks could lead to the development of empathy. Empathy is necessary for one to adopt a more accommodating communicative style. A pre- and post- intervention test will be conducted to measure the development of empathy in police officers. Research by Myers, Giles, Reid and Nabi (2008) suggest that accommodating police officers exhibit more sensitivity and empathy during interactions. Accommodating results in the officer being perceived as competent and trustworthy and insures cooperation. This result is important to citizens, police officers and their administrations because citizens would feel respected and have a more positive perception of police and their departments, resulting in cooperation needed to reduce crime.
REFERENCES

APPENDIX A  51
APPENDIX B  56
APPENDIX C  58
APPENDIX D  59
CHAPTER ONE: INTRODUCTION
1.1 Importance of Study

Hajek, Barker, Giles, Makoni, Pecchioni, Louw-Potgieter and Mayers (2006) state that the public issues of crime and safety rank as major concerns today (p. 162). Cooperation between citizens and police is vital in “order to prevent criminal activity” (cited by Hajek et al., 2006, p.162). Partnership between police and citizens to impact crime has been recognized throughout history. Sir Robert Peel, founder of the London Metropolitan Police stated in 1829 “The police at all times should maintain a relationship with the public that gives reality to the historic tradition that the police are the public and that the public are the police” (Kelling & Coles, 1996, cover page). Communication with the public is 97% of police work (Hajek et al. 2006; Giles et al. 2006). Communication between police and citizens can be affected by many things including the “social-historical context” (Giles et al., 2006), which impacts communication. The “social-historical” impact includes the troubled history of negative police-civilian interaction in the United States (Hajek et al., 2006). This is especially true in the African-American community, which results in a negative viewpoint of police. “History may partially explain why, for many in American society, police officers are the most revered- and yet despised at the same time” (Hajek et al., 2008, p. 177).

Accommodating Communication is viewed as a way to foster relationships between police and the community they serve. Accommodating Communication is a way for police to gain compliance and cooperation. Accommodating communication is an interpersonal interaction, which treats all citizens in “ways that encourage judgments that procedures are fair and authorities’ motives benevolent” and police actions that are “dignified and respectful treatment” (Hajek et al., 2006, p. 173). The results are that “police may engender more trust and favorable
attitudes” (Giles et al., 2006, p. 246). One important ingredient for accommodating communication is empathy. According to Cassels, Chan, Chung and Birch (2010) empathy is the ability to perceive and understand the feelings and viewpoints of others and react properly in social situations. Empathy is needed in all positive interpersonal contacts (Giles et al., 2006; Hajek et al., 2006). These results are important to citizens, police officers and their administrations because a more positive perception of police and their departments would encourage cooperation needed to reduce crime.

This study will investigate the relationship between educating police officers in African-American history and culture and the development of empathy needed by officers to successfully utilize accommodating communication.

1.2 Statement of Problem

As stated earlier a troubled history has existed between police and citizens, especially those from minority communities. Experiences throughout the history of African-Americans in this country have resulted in mistrust. This mistrust extends to the police. Some of the negative experiences include “police harassment and brutality, being untrustworthy and non-responsive to complaints, conducting unconstitutional searches and interrogations without offering those being interrogated their legal rights (Hajek et al., 2006, p. 178).

The history of African-Americans explains the disparagement of power in this country. Hanna, Talley and Guindon (2000) stated “the urge to power is a significant aspect of human interaction” (p.430). Power is an influence at the nexus of police-citizen interaction. Police officers need to be aware of the issue of power to perform their duties in a respectful and successful manner. “The point is that power used with harmful intent without empathy or compassion is oppression” (Hanna et al., 2000, p. 432), therefore police officers must have
empathy in all interpersonal communications with civilians.

This thesis will test the hypothesis that educating police officers in the historical experiences and resultant culture of African-Americans will allow officers to develop the necessary empathy to allow accommodate communication during contact with members of the African-American community.

1.3 Definition of Terms Used

Collective Identity (group identity): Symbols that reflect group member’s attitudes, beliefs, feelings, behaviors and language, which are created by member’s collective experiences.

Culture: Shared experiences by members of a group.

Empathy: The ability to perceive and understand the feelings and viewpoints of others.

Power: The capacity to influence other people.

Communication Accommodation Theory (CAT): An explanation of how individuals “create, maintain or decrease social distance in interaction” (Giles et al., 2006, p. 247).

1.4 Organization of Remaining Chapters

This thesis is organized in five chapters. Chapter Two is a review of existing literature and research relevant to answering the hypothesis of this study. Chapter Three describes the scope and methodology used to test the projected hypothesis in the thesis. Chapter Four contains a review of the data from the study, including a discussion and comparison of the results against the hypothesis will also be included. Chapter Five summarize the limitation and further recommendations for study in this area.
CHAPTER TWO: LITERATURE REVIEW

2.1 Philosophical Basis

Rhetoric is defined as “the available means of persuasion” (Griffin, 2009, p. 280). Aristotle’s *On Rhetoric* describes his theory for public speaking but it is also the foundation for future communication thought and theory. Aristotle believed rhetoric was based on three proofs, logical (*logos*), ethical (*egos*) and emotional (*pathos*). “Logical proof comes from the line of argument in the speech, ethical proof is the way the speaker’s character is revealed through the message and emotional proof is the feeling the speech draws out of the hearers” (Griffin, 2009, p. 280).

Ethical proof requires high source credibility. Ralph Waldo Emerson stated, “Use what language you will, you will can never say anything but what you are” (Griffin, 2009, p. 282). Aristotle noted three elements of high source credibility “perceived intelligence, virtuous character and goodwill” (Griffin, 2009, p. 282-283). Tom R. Tyler (2001) noted these values are important to police because citizens will support police if they show care, concern and possess “good character” (p. 222).

Martin Buber’s “I-Thou” philosophy revealed the importance of these ethical obligations. Buber stressed the existence of “two types of relationships, I-It versus I-Thou” (Griffin, 2009, p. 81). Buber believed an “I-It” relationship was a monologue which treated the other as an object. Conversely, “I-Thou” was a true dialogue which treated the other as a human, “created in the image of God” (Griffin, 2009, p.81), who should be treated with respect. “Communication grounded in mutuality and reciprocal respect, the building blocks of Martin Buber’s I-Thou philosophy” (Rivett, 2009, p. 3) provides the guidance for successful dialogue. Aristotle described this mutuality as “friendship” (Peters, 2004, p. 162). “One who wishes the good of
another is called a well-wisher…when well-wishing is mutual, it is called friendship. (Peters, 2004, p.162). Rivett (2009) stated “I-Thou relationships are characterized by “mutuality, open-heartedness, directness, honesty, spontaneity, frankness, lack of pretense, non-manipulative intent, communion, intensity and love” (p. 10). Empathy is an essential element of Buber’s philosophy. “I-Thou” takes dialogue to a third dimension of mutuality and “locates the speaker and the other in a spiritual embrace” (Rivett, 2009, p. 10). Buber also understood the influence of power in all interactions, when he “acknowledged some functional barriers to relational equality” (Rivett, 2009, p. 10). Examples of unequal relationships are doctor-patient, student-teacher and important to this study, police-civilian. Buber expressed the importance of mutual empathy in communication when he states each participant “must stand not only at his own pole of the bipolar relationship but also at the other, experiencing the effects of his own actions” (cited by Rivetts, 2009, p. 10). Martin Buber’s thoughts on true dialogue are important to police officers, who spend a majority of their job communicating with citizens. Buber’s ‘I-Thou” philosophy allows officers to transverse “racial, geographic, political and class boundaries” (Rivett, 2009, p.11)

2.2 Theoretical Basis

The socio-cultural tradition of communication states that humans talk, produce and reproduce culture. Clifford Geertz explains that “man is an animal suspended in a web of significance that he himself has spun” (Griffin, 2009, p. 250), therefore “culture is shared meaning, shared understanding, shared sense making” (Griffin, 2009, p. 250). Michael Pacanowsky posits that we must be concerned with the process of culture and communication is that process (Griffin, 2009).

The Social Identity Theory explains how this process works, Henri Tajfel and John
Turner “suggest that we communicate not as individual actors but representatives of groups that help define who we are” (Griffin, 2009, p. 391). The social identity approach leads “to the development of “we” as collective identity because it is characterized by a hierarchical, life span development systems” (Rutherford, 2010, p. 1). Witteborn (2006) defines collective identity as a shared “we-identity” (p. 7) constructed when people “express and enact themselves as members of a collective (Witteborn, 2006, p. 7). People can align themselves by “certain modes of action and lifestyles, to orientations and expectations of what it means to be a person or member of a group, and to having a common past” (Witteborn, 2006, p. 7). Group membership can impact communication both in negative and positive ways.

Howard Giles’ Communication Accommodation Theory (CAT) draws from The Social Identity Theory to describe practices and potential results of those practices. In 1973, Giles claimed when two people from different ethnic or cultural groups interact they tend to accommodate each other to gain each other’s approval. (Giles, 2006; Griffin, 2009). One way this is accomplished is by “meshing with another’s style of speaking” (Griffin, 2009, p.387), which Giles called speech accommodation theory. In 1987 Giles changed this name to CAT. CAT explains how individuals “create (convergent), maintain or decrease (divergent) social distance in interaction” (Giles, 2006, p. 247). Giles also provided CAT as a theory to improve intercultural communications. Giles noted five factors that influence intercultural communication,

- Collectivistic cultural context
- Distressing history of interaction
- Stereotypes
- Norms for treatment of groups
- High group solidarity/high group dependence

(Griffin, 2009, pp. 392-393)

Giles and his colleagues also suggest proper use of accommodating communication will leave a convergent speaker perceived to be “more competent, attractive, warm and cooperative (Griffin, 2009, p. 394) and the divergent speaker looked upon as “insulting, impolite or downright hostile” (Griffin, 2009, p. 394). CAT is viewed as an empathic communication strategy for reducing uncertainty and increasing positive outcomes during intercultural interactions (Griffin, 2009; Giles et al., 2005; Giles et al., 2006; Hajek et al., 2008).

The Literature

“If you would understand anything, observe its beginning and its development”

-Aristotle (Oler, 2011, p. 71)

2.3 Culture and Communication

Samovar, Porter and McDaniel (2010) define intercultural communication as how members of one culture produce a message targeted for a member of another group or culture. The message is vulnerable to cultural perception and symbol system that may alter the meaning of the message to the receiver. The theoretical information provided by Caputo, Hazel, McMahon and Dannels (2002) defines culture as shared social experiences by members of a group. It shapes the majority of understandings humans need to make sense of their world, and it is necessary to humans in to successfully negotiate and survive their worlds. Culture comes from past experiences of group members, which is to say “The culture of a people is an ensemble of texts” (Geertz, 1972, p. 29). Communication is the method by which this information is passed on from generation to generation. History is an important aspect to culture because it provides lessons to people.
2.4 Collective Identity and Minorities

The research provided by Ogbu (2004) identifies another by-product of culture, collective identity. Collective identity refers to the symbols that reflect the attitudes, beliefs, feelings, behaviors and language of its members. Collective identity is enacted in social interactions and goes beyond cultural identities. Collective identity encompasses the complexity of group identities that are claimed by individuals. Witteborn (2006) notes collective identity is a collection of cultural, ethnic, “socio-political or hybrid identities” (p.6). Witteborn (2006) provides an example of when respondents in her study ‘related ‘Black’ mainly to racial identities, ‘Black American’ to patriotism, cultural pride and heritage and ‘African-American’ to political awareness” (pp. 4-5). Collective identity is constructed by participating individuals. Collective identity develops because of people’s collective experiences, which Witteborn (2006) described as “a common past” (p. 7). Nolan (1999) informs us that collective identity is formed over time, when he states “People in any given culture derive a large part of their personality and sense of group identity from these patterns, which have been developed over a long period of time” (p. 4). Examples of these “common past” experiences are warfare, conquest, oppression and enslavement. Communication is the tool used to construct identity from collective experiences. One form of communication used is narratives. Priscilla Wamuchi (2011) states “people make sense of their experiences, claim identities, interact with each other and participate in cultural conversations through storytelling” (p. 184). Collective identities of minority groups are defined by two factors, status problems and the response by group members to status problems. One historical experience that shaped a status problem occurred when white Americans created a separate group for blacks through slavery. Orbu (2004) identifies status problems for minority groups as
-Involuntary incorporation into society

-Instrumental discrimination

-social subordination

-expressive mistreatment

Status problems create and maintain dominance by the majority group over minority groups. Minority groups and their members individually feel the impact of status problems. They feel mistreatment simply because of their membership; therefore, the minority holds the dominant group responsible for the oppression. As a result members will respond by reinforcing a separate collective identity and develop a new identity in direct opposition to the dominant group (Ogbu, 2004). This opposition can be displayed in what Ogbu (2004) describes as “cultural frames of reference” that include ways of acting and language. African-American oppositional collective identity formation started during slavery and continues to this day. The research by Ogbu (2004) describes the status problems of Blacks before emancipation. This treatment included control by slave holders, expectations to act like slaves and collective punishment for the oppositional acts of an individual. Collective punishment is an important ingredient in the development of Black collective identity. Slaves were denied opportunities open to Whites. Whites also felt slaves were an inferior race and required them to give up their African culture. Condoleezza Rice, in a 2003 speech to the Annual Convention of the Association of Black Journalists, summarized it best when she stated “When the Founding Fathers said ‘We the People’; they did not mean us. Our ancestors were considered three-fifths of a person” (Pennington, 2011, p. 126). Oppression and exploitation of slaves forced them to develop a sense of black community. In opposition, Blacks were forced to develop a new culture to maintain their identity. Different dialects of English and Black music are examples of this new culture. After the end of slavery Blacks still suffered
oppression. Blacks were denied equal employment opportunities and segregation denied them educational opportunities. White Americans still held all Blacks responsible for the acts of individual blacks. Inferiority was still a belief held by White Americans and this resulted in Blacks believing treatment was different than Whites because of race and history. Black Americans demanded equality and social justice. Whites resisted this struggle for civil rights and inclusion into society, which increased White resistance. As a result Blacks became more mistrustful of the dominant culture and the organizations that supported the status quo. This mistrust included the organizations (police) that maintained the status quo through the use or threat of force.

Media reports impact Black collective identity. Research by Dixon and Azocar (2007) indicates that local news reports over-represent blacks as lawbreakers. Media reports shape public perceptions. Maxwell McCombs and Donald Shaw stated “mass media have the ability to transfer the salience of items on their news agendas to the public agenda” (Griffin, 2009, p. 359). That is long term exposure to news shape a perception that crime is a Black activity, therefore media coverage of crime associates the cause of crime with race. Blacks today, as they have in the past, feel the sting of collective punishment when the media over-represents blacks as lawbreakers. Blacks suffer as a group because of the actions of an individual. Fujioka (2005) indicates African-Americans cope with negative images portrayed in the media and exhibit opposition reactions, including asserting stronger collective identity. Research by Fujioka (2005) posits negative media images of Blacks may result in white negative stereotypes of blacks. It may also produce intergroup conflict between Whites and Blacks.
2.5 Black and White Perceptions of Justice

The research by Wiley (2001) indicates Blacks and Whites possess different perceptions of justice. Wiley (2001) indicated Blacks are more harshly judged by jurors, more likely to receive more severe punishment and are over-represented in the criminal justice system. This study indicates race is an important influence in the perceptions of police. African-Americans possess a less positive view of police than do whites. The Black perception of the police also include they have less integrity and cannot be trusted. Research by Kuhl (1997) indicates disparities in the justice perceptions of blacks and whites. Kuhl (1997) explained these differences in perceptions through the Social Identity Theory. The Social Identity Theory indicates that one will desire to view one’s social group positively. The Kuhl (1997) study utilizes the different opinions of the OJ Simpson trial between Whites and Blacks to explain Black and White perceptions of justice. His study indicates the year of the Simpson trial possessed all the elements that fueled the disparities between the two groups. “That context has been marked by high levels of conflict and mistrust, and cultural conditions which constantly reinforces the divisions and distinctions between blacks and whites” (p. 540). While white displays of anti-black sentiment has lessoned over the years, some whites still feel uncomfortable around Blacks and will oppose programs to provide opportunities for minorities. Many Blacks felt that if OJ Simpson, a black man of wealth and influence, could be “set up” then police and courts could do this to any black man. Kuhl (1997) noted “Tales of racially motivated miscarriages of justice, in which Blacks were unfairly tried and convicted of crimes they did not commit, have been passed down from generation to generation to generation among Blacks as family folklore” (p. 541). Kuhl (1997) believes the rise of a positive Black in-group identity can help negative views among African-Americans, which can lead to respect for the identity of
others. On the negative side this also can be a problem if one’s primary motivation is to defend his ethnicity.

2.6 Police Culture

The culture of the police officer is made up of the attitudes and values shared by officers and are shaped by the working environment which working is characterized by ambiguity and danger. As a result, Paoline, Myers and Worden (2000) notes this environment shapes police culture and influence the way and how officers perform their occupation. Paoline et al. (2000) state these characteristics include “officer’s conceptions of the scope of the police role, beliefs about how that role should be performed, and attitudes towards citizens” (p. 577). Michael Pacanowsky (1982) adds support stating “this presentation of organizational self occurs as they locate themselves through their talk in particular relation to their work, to their co-workers, to their communities and to themselves as people.”(p. 20) Danger and ambiguity of police work make self preservation important to police officers. This leads to suspicion, hyper vigilance, and maintaining a “one up” (Paoline et al., 2000, p. 577) stance with citizens. Paoline et al. (2000) points to community policing as a major influence on changing police culture. Community policing facilitated officer’s positive contacts with law abiding, supportive citizens, which helps temper the suspicion held by officers. Paoline et al. (2000) also emphasized the importance of training in community policing. “Officers with more training in community policing might be more likely to have heard and understood the messages, and thus hold broader conceptions of the role and positive attitudes towards citizens” (Paoline et al. 2000 (p. 582).

2.7 Empathy, Power, Perspective Taking and Cooperation

In her book *Stoic Warriors*, Nancy Sherman (2005) points towards the Stoic philosophers Marcus Aurelius and Hiercoles for the importance of empathy. Both noted the capacity for
respect must be developed through “imagination” (cited by Sherman, 2005, p. 172). Heircoles commented “we imagine others as part of our inner circle, we respect them, honor their rights and concerns and make them a part of a community that takes their humanity seriously” (cited by Sherman, 2005, p. 172). According to Gerdes, Lietz and Segal (2011) the “earliest conceptions of empathy dates back to German and American psychologists Theodor Lipps and Edward Tichener” (p. 84). They coined the term *Einfühlung*, which means “in-feeling” and “was indicative of people’s tendency to imitate when observing another person, commonly referred to as the “other” (Gerdes et al., 2011, p. 84)

The research provided by Cassels, Chan, Chung, and Birch (2010) identifies empathy as important to individual, social and emotional health. Cassels et al. (2010) exposed the ability to perceive and understand others feelings and to share those emotional states enables humans to react properly social situations. Increased empathy can assist and influence positive prosocial outcomes and “even leads to heightened valuation of other’s welfare and well being” (Cassels et al., 2010, p. 310). Research further identifies two types of empathy: cognitive empathy and affective empathy. (Cassels et al., 2010, Gerdes et al., 2011) Cognitive empathy refers to an individual’s ability to identify another’s feelings. It is strictly a cognitive process completed without emotion. Affective empathy is an emotional response to another’s emotion or situation. Affective empathy response can be observing another in distress and responding in two ways: personal distress or empathic concern. Personal distress is seeing another situation and internalizing their reaction. It focuses on one’s own emotion. Personal distress can be feeling discomfort when observing another’s distress. Empathic concern is seeing another’s situation and experiencing feelings of concern for that person. This focus is outward. Personal distress may not influence or predict helping others or prosocial behavior. Empathic concern may predict
prosocial behavior or wanting to assist another person.

According to Gerdes et al. (2011) persons in helping situations cannot simply feel empathy alone. This empathy must stimulate a decision making process that leads to action, therefore “to be empathic is to experience an affect, process it, and then take action” (Gerdes et al., 2011, p. 86). Gerdes et al. (2011) suggests social workers education can help students develop empathy and the skills to take empathic action that is empowering for the client.

Power is another influence in all communication. Power is often defined as the capacity to influence other people (Galinsky et al., 2006, p. 1068). DeTurk (2001) understands the influence of power on intercultural communication, when she stated it “is not the differences in traits, cultural practices or communication styles, but the political nature of differences.” (p. 379) DeTurk adds “the primary race and class difference among women, like gender difference, is power.” (cited by DeTurk, 2001, p. 379) Empathy is an important factor in determining the intent of the use of power. “Power used with harmful intent without empathy or compassion is oppression.” (Hanna et al., 2000, p. 432)

Research conducted on power and its impact on inter- and outer group communication (Fishbane, 2011; Freedberg, 2007; Hanna et al., 2000; Jordan, 2000; Pinderhughes, 1979; Pedersen, 2008) indicates empathy has been defined by Western cultures as individual “understanding of emotions, thoughts and actions of one person by another” (Pedersen, 2008, p. 370). This construct of empathy is not applicable to intercultural communication, (Fishbane, 2011; Freedberg, 2007; Jordan, 2000) whereas mutual or relational empathy has been viewed as a more applicable type of empathy. Research on relational empathy has focused on the impact of relational empathy displayed by therapists and clients in helping relationships (Fishbane, 2011; Freedberg, 2007; Jordan, 2000). This research has focused on couple therapy because “power
dynamics permeate couple’s relationships.” (Fishbane, 2011, p. 338). Recent feminist scholarship has constructed an alternative definition of empathy. (Freedberg, 2011, Jordan, 2000).

Research conducted by feminist theorists at the Stone Center at Wellsley College “view empathy as a central ingredient in the helping process.” (Freedberg, 2007, p. 254). This research resulted in the development of the Relational Cultural Theory, of which its “core ideas…are that:

- people grow through and toward relationship throughout the life span.
- movement toward mutuality rather than movement toward separation characterizes mature functioning
- mutual empathy and mutual empowerment are at the core of growth-fostering relationships
- in growth-fostering relationships, all people contribute and grow or benefit; development is not a one-way street
- therapy relationships are characterized by a special kind of mutuality.
- mutual empathy is the vehicle for change in therapy
- real engagement and therapeutic authenticity are necessary for development of mutual empathy.

(Jordan, 2000, p. 1007)

This research has been utilized to improve intercultural communication by taking the relationship between two out group people into a “third culture” (Broome, 1991; DeTurk, 2001), therefore, relational or mutual empathy is constructed by building shared understanding between two participating people. The results appear to be a blend of cognitive and affective empathy described by Freedberg (2007) as “affective resonance…which the worker experiences as a vicarious emotional response while cognitively aware that the source of affect in oneself
emanates from the other person” (p. 255), as a result of the feminist Cultural-Relational Theory a “heightened awareness of the diverse cultural and sociopolitical contexts” that affect intercultural communication (Freedberg, 2007, p. 257). Communication takes place between two people “in a socially stratified and hierarchical society and becomes powerful determinants of the reality of their lives” (Freedberg, 2007, p. 257) and participants must come to the realization of “power differentials that exist across racial ethnic and gender lines” (Freedberg, 2007, p.257). The development of mutual empathy dismisses power differentials and thus “increase the prospect for mutual engagement in effective and productive communication” (Broome, 1991, p. 247) in an intercultural setting.

Research provided by Vescio, Secrist, and Paolucci (2003) indicates that an attempt to promote improved intergroup attitudes and to provide individuals from one group with information that does not affirm stereotypes of another group can lead to “favorable intergroup representations.” (p. 455) Vescio et al. (2003) believes positive intergroup representations can lead to positive intergroup attitudes. This research also notes that there are barriers to improving intergroup attitudes. One method for overcoming these barriers is perspective taking. Perspective taking stimulates empathy arousal and can directly influence positive intergroup attitudes. Galinsky, Magee, Inesi and Gruenfeld (2006) state that “perspective taking decreases stereotyping… power increases stereotyping…power decreases perspective taking.” (p. 1072).

Research on cross cultural communication between counselor and client recommends cultural or relational empathy can be enhanced if counselors “become knowledgeable about the historical and sociopolitical background of clients” (Chi-Ying and Bemak, 2007, p. 158). Counselors should “be highly sensitive to the oppression, discrimination and racism that are encountered by many people and often on a daily basis” (Chi-Ying and Bemak, 2007, p. 158). Vescio et al.
(2003) research is based on perspective taking or to “imagine how the person being interviewed feels about his experiences he/she describes and how it has affected his/her life” (p. 460). The participants in this research were requested to “try to feel the full impact of the interviewees’ experiences and how he/she feels as a result” (p. 460). In this study the interviewee is an African-American male who describes his experiences adjusting to college life. The interviewee describes group relationship problems, stereotyping, and racism. The research also indicates that the participants exhibited more pro-black group attitudes after viewing the interview. Empathy arousal increased, especially in the category of affective empathy. The findings concluded that perspective taking aroused empathy and positive intergroup attitudes.

2.8 Communication Accommodation and Police

Giles, Barker, Fortman, Dailey, Hajek and Anderson (2006) note the lack of research on communication between police and citizens. Police training devotes little time to communication training, even though 97% of law enforcement interaction involves communication with the public. Giles et al. (2006) states accommodation in communication by police officers predicts positive satisfaction in interactions with civilians. Accommodation also results in a positive perception of police performance. Research indicates an effective police requires cooperation from citizens. A positive view of police creates cooperation and a willingness to follow police orders. Giles et al. (2006) suggests that if a section of citizens have a negative view of police, cooperation can be significantly reduced or result in hostility. Giles et al. (2006) states stress, anxiety and uncertainty often occur in the environment of police-civilian interaction. Gudykunst and Nishida (1984) declare the reduction of uncertainty between communication participants “increase predictability about behavior of both themselves and others in the interaction” (p. 23). Giles et al (2006) utilize Communication Accommodation Theory (CAT) to explain how
individuals “create, maintain or decrease social distance in interaction” (p. 247). These interactions explain the multiple ways people accommodate their communication, the motivations for doing so and the results of accommodation. Giles et al. (2006) explain that communication is set not only in the immediate situation but is also influenced by a social-historical context. CAT suggests that communication indicates one’s attitude toward another and that attitudes describe the level of social distance between communicators. When a communicator adapts his or her communication in a way that is more similar to the communication of another, it is called convergence. Language and nonverbal behavior is adapted by others to gain approval. Police officers often use two styles of communication during interaction with civilians. Convergent behavior is empathic. Divergent behavior is authoritative. Giles et al. (2005) state that police departments fail officers by encouraging them to be less emotional, which can result in less considerate behavior and less accommodation. Disrespect and non-accommodation can affect policing, which is based on the trust and cooperation that is received from the community. Giles et al. (2005) suggest that law enforcement consider more training and community partnership strategies to obtain positive perceptions from the public. As noted earlier, studies suggest Blacks perceive police to be untrustworthy and more likely to use excessive force against citizens. Black perceptions are determined by direct interaction with police and by vicarious experiences, which include historical interactions between police and civilians. These historical interactions have an impact on the Black perceptions of police. One way to overcome the negative perceptions of Blacks is by training officers to expand accommodating communication. Accommodating communication includes listening, smiling and explanations during police-civilian contacts. Research by Myers, Giles, Reid and Nabi (2008) suggests that accommodating police officers exhibit more sensitivity and empathy during
interactions. This research indicates that accommodating, sensitivity and empathy results in officers being perceived as competent. These characteristics also result in a more positive image of police officers. Research provided by Hajek, Barker, Giles, Makoni, Pecchioni, Louw-Potgieter and Myers (2006) suggests that police training should include interpersonal and intergroup training, that includes Training that guides police in becoming more accommodating in their communication techniques. According to Hajek et al.,(2006) accommodation results in “respect and address forms, listening skills, empathy, explanations and nonverbal skills when situational appropriate” (p. 177). The research by Hajek et al. (2006) suggests that accommodation results in more confidence and trust in officers. Accommodation training insures meaningful cooperation “especially in cultures with troubled histories” (Hajek et al., 2008, p. 173) and ultimately reduces intergroup boundaries between police and citizens. Patzuis (2011) indicates police academies in the United States either utilize military-based or a non-stress academic model. Patzuis (2011) suggests that the non-stress academic model better prepares officer recruits for “community policing by making them more cooperative and citizen oriented.” (p.20)

2.9 Rationale and Research Question

Samovar et al. (2010) define intercultural communication and how it can be affected by cultural perception. Caputo et al. (2002) define culture as shared experiences by members of a group. Culture is obtained from past experiences of group members that are passed on from generation to generation. Culture determines the way group members should act, feel and think. Research by Ogbu (2004) notes the historical impact on African-American culture. The historical traumas and oppression experienced by Blacks in America resulted in an understanding that Blacks “were born into a world perceived to be untrustworthy” (McAdams, 2006, p. 208) and
this perception was passed on through the generations and resulted development of Black
culture, in opposition to the dominant culture, contained the major characteristic of mistrust. As
Blacks sought more equality and were resisted by White Americans, mistrust was increased and
spread into the criminal justice system.

Police culture shaped attitudes of police officers. The environment of stress, ambiguity
and danger also affected police culture. Officers were expected to maintain hypervigilance and
suspicion for reasons of self-preservation. Paoline et al. (2000) suggests that community policing
can facilitate positive contacts with the community, as it enhances officer understanding of
messages and assists in developing more positive attitudes towards citizens. Vescio et al. (2007)
and Cassels et al. (2010) note that empathy is an important element to predicting prosocial
behavior. Vescio et al. (2007) cite perspective taking as increasing empathy arousal and positive
intergroup attitudes. Giles et al. (2006) state accommodating communication leads to positive
perceptions of police by citizens, and utilizes the Communication Accommodation Theory to
explain how communication is influenced by social-historical context. Police officers trained in
using convergent, more accommodating, behavior can develop trust and cooperation by the
community. Hajek et al. (2006) and Patzuis (2011) suggest training in interpersonal, intergroup
and community policing can prepare officers to act more prosocially and becoming more citizen
oriented. Officers who are educated in the historical experiences of African-Americans may
develop empathy and understanding of why there is mistrust of police. Gerdes et al. (2011)
suggests empathy-driven actions, such as communication accommodation, can be empowering.
Given what we know about history, culture, empathy and accommodating communication, the
question is can effective education of police officers on the subject of African-American history
and culture result in the empathy required by police officers to support their successful use of
accommodating communication?
Data for this study will be collected from the total of 113 commissioned police officers employed at a St. Louis, Missouri area municipal police department. The sample will be limited to police officers, holding the rank of lieutenant or below, assigned to the Division of Patrol. The patrol officers and supervisors were chosen because their environment of police-civilian interaction often contains, stress, anxiety and uncertainty. (Giles et al., 2006). This pool will include 72 male officers and 10 female officers. From this sampling frame, a systematic model will be constructed by selecting every second completed survey from the pool of surveys. A total of 30 surveys will be selected for study.

All participating officers will be attending a semi-annual in-service training program. This in-service training will be presented in four individual training sessions over a three week period of time.

3.2 Instrumentation

Recently researchers have developed several empathy measuring methods. “The Hogan Empathy Scale was developed in 1969 and measures cognitive empathy” (Gerdes et al., 2011, p. 84) and “The Questionnaire Measure of Emotional Empathy, developed in 1972, focuses on affective empathy” (Gerdes et al., 2011, p. 84). The Interpersonal Reactivity Index (IRI) (Davis, 1980) which will be utilized as the method of measurement for this study is a 28 item index used to measure both affective and cognitive empathy. According to Cassels et al. (2010) recognize two types of empathy: cognitive and affective empathy. Cognitive empathy refers to an individual’s ability to identify another’s feelings and emotions. It is strictly a thought process void of emotion. Affective empathy is the observation of another in distress and responding in
two ways: personal distress or empathic concern. Personal distress is an internal reaction, focusing on one’s own emotional reaction. Empathic concern is seeing another in distress and experiencing outward feelings of concern for that person. The 28-item questionnaire consists of four discrete, seven-item subscales. The four subscales consist of

1. Fantasy Scale (FS)
2. Perspective-Taking Scale (PT)
3. Empathic Concern Scale (EC)
4. Personal Distress Scale (PD)

The Fantasy Scale (FS) measures the “frequency with which one places oneself into fictional situations” (For example, being in an tense emotional situation scares me.) (Cassels et. al., 2010, p.309). The Perspective-Taking Scale (PT) measures the ability of one to “shift perspective- step outside the self- when dealing with other people” (Davis, 1980, p.11-12). The other two scales measure the difference in an individual’s emotional response when observing emotions in others. The Empathic Concern Scale (EC) assesses the emotional feelings of “warmth, compassion and concern (Davis, 1980, p.12) when observing emotions in another. The fourth scale, Personal Distress Scale, measures the inclination of one to experience “fear, apprehension and discomfort at witnessing the negative experiences of others” (Davis, 1980, p.12). The IRI tool is formatted as a five-part Likert-type scale with answers to questions ranging from (1) being “does not describe me well” to (5) being “describes me very well.”

The IRI is “one of the most widely used self-report measures of empathy in circulation and has both good internal and external validity” (Cassels et al., 2010, p. 314). Davis (1980) notes the IRI has excellent psychometric properties” (p. 17). The IRI’s “factor structure remains constant for both sexes” (Davis, 1980, p. 17) and supports the previous theory
on empathy. That is, “greater perspective-taking ability is associated with greater feelings of empathic concern for others and less feelings of personal unease in the face of other’s negative experiences” (Davis, 1980, p. 17).

3.3 Procedures

Participants were asked to complete an informed consent form (Appendix C) which was collected. Participants were then provided a paper copy of the IRI questionnaire (Appendix A) prior to intervention. The intervention consists of a two-hour instruction on African-American history, its resultant culture and the effects on their worldview. The instruction will also include:

- Understanding Black mistrust and its development through historical experiences.
- Black history and its influence on Black collective identity.
- United States military counterinsurgency techniques and its potential usage by law enforcement in multicultural communities.
- The ways the public evaluates police performance
- The issue of power and its influence on interpersonal communication.
- Development of mutual empathy
- Utilization of accommodating communication techniques and its expected results.

After the completion of the intervention another paper copy of the IRI survey was reissued and a post survey conducted and collected by this researcher.

A focus group questionnaire (Appendix B) will also be conducted as a methodology. The focus group will be utilized to build an understanding of the results of the research data developed from this study. The focus group participants will be chosen at random, using the officer’s designated serial number. Focus group members will not have participated in the pre-post intervention survey. A copy of the questionnaire was provided at the focus group interview
for completion after the intervention. These were collected for study by this researcher.

3.4 Ethical Considerations

Procedural controls will be maintained for all data collected through survey and focus group interviews. This researcher will collect and maintain all data. Safeguards will be in place to secure participant anonymity, and the confidentiality of their input in this study. All participants will be informed of their rights prior to participating in this study. Participants will be asked to sign an informed consent form (Appendix C) to ensure their understanding of the rights and expectations concerning their participation in this study. The completed informed consent forms will be maintained by the researcher.
CHAPTER FOUR: THE STUDY

4.1 Data Analysis

The 30 questionnaire survey packets selected for use in this study each consisted of the completed pre and post intervention surveys. The 30 surveys represented 25 male and five female police officers. This researcher collected all data from each survey and calculated total points in each category, Perspective Taking, Fantasy Scale, Empathic Concern and Personal Distress. The totals from each pre and post-intervention survey were uploaded into the SPSS Statistical Package Program. The entries were divided into five separate comparison pairs. Pair One (1) was the overall pre and post intervention scores. Pair Two (2) consisted of pre and post intervention Perspective Taking scores. Pair Three (3) was the pre and post intervention Fantasy Scale scores. Pair Four (4) represented the pre and post intervention Empathic Concern scores. Pair Five (5) consisted of the scores from the pre and post intervention Personal Distress category. A focus group questionnaire was also conducted to gain opinions and insight about the content and effectiveness of the intervention.

4.2 Results of the Study

A paired-samples $t$ test was chosen because it “compares the means of two scores from related samples. Significant values indicate that the two scores are different. Values that are not significant indicate that the scores are not that significant” (Cronk, 2008, p.64). (Appendix D) Pair One (1) overall pre test mean was 45.9000 ($sd=8.03591$), and the mean overall post intervention score was 47.0333 ($sd=11.30604$). No significant difference from the overall pre-intervention to post-intervention test was found ($t (29) = .774, p > .05$).

A paired samples $t$ test results indicated the mean for the pre-intervention Perspective Taking was 15.7333 ($sd = 2.44855$) and the mean for Perspective Taking post intervention test
was 16.8000 (sd = 3.34664). A significant increase from pre-intervention to post-intervention was discovered (t (29) = 2.122, p < .05).

Pair Three compared the mean Fantasy Scale pre-intervention score of 10.1333 (sd = 4.57680) and the post-intervention test score 9.7000 (sd = 5.33143). No significant difference from pre to post-intervention was discovered (t (29) = -.578, p > .05).

Pair Four compared Empathic Concern pre and post variables. The mean on the pre-intervention test was 15.3000 (sd = 3.97536), and the mean of the post-intervention test was 16.1000 (sd = 4.64127). This comparison approached a significant difference (t (29) = 1.657, p > .05).

The final pair compared pre and post Personal Distress scores. The mean on the pre-intervention variable was 4.9333 (sd = 3.02784) and the mean test score for the post-intervention was 5.2333 (sd = 3.89237). No significant difference from pre to post intervention was found (t (29) = .404, p > .05)

4.3 Focus Group Results

The open ended questionnaires completed by the focus group were reviewed by this researcher for content. Every selected questionnaire participant agreed the intervention provided an increased understanding of how African-American history influences the development of Black collective identity. One male officer with over 30 years experience stated “Didn’t realize that the Black community was still impacted by slavery.” Another male officer with five years experience expressed gratitude for a different perspective and understanding “that the Black community is what it is today because of generations of mistrust.”

Generally, all participants felt the understanding of Black history, culture and collective identity can assist police officers with communicating with members of the African-American
community. One male officer with over 20 years experience wrote “If people I am talking with truly believe I understand their history and culture, they are more likely to open up, trust and speak with me.” All participants believed U.S. military counterinsurgency techniques could be deployed successfully by law enforcement. One officer noted counterinsurgency techniques would provide “improved understanding and communication with the citizens we serve”

All participants believed they used some form of accommodating communication while on duty. One officer stated accommodating communication allows officers “to get to know someone on a more personal level. It further allows more officers to learn more about the community.”

4.3 Discussion

Generally, comments provided by focus group participants supported the findings of increased perspective taking and near significant increase in empathic concern. Also the results of the paired samples $t$ tests indicated empathy was developed significantly in the participant’s perspective taking, which positively impacted empathic concern. Previous research indicted perspective taking increases empathy (Cassels et al., 2010; Rumble et al., 2010; Vescio et al., 2007). Empathy is an important element for accommodating communication. Giles et al. (2005, 2006) indicated successful accommodating communication is convergent or empathic communication. Hajek et al. (2006) posits accommodating communication results in more confidence and trust in police officers, with consequences of meaningful cooperation “especially in cultures with troubled histories” (p.173), therefore educating police officers in African-American history and culture does positively impact perspective taking and the development of empathy builds a foundation for accommodating communication. For police officers increased perspective taking and empathic concern can positively affect their on-duty performance
therefore, police officers who utilize accommodation communication during on-duty interactions can overcome mistrust in the Black community.
CHAPTER FIVE: SUMMARIES AND CONCLUSIONS

5.1 Limitations of the Study

This study’s research’s main goal was determining the relationship between educating police officers about the history and culture of African-Americans would increase each officer’s empathy, which is required for effective accommodating communication. The results indicate educating police in this subject does increase their perspective taking and somewhat positively affects their empathic concern. This study was limited by several factors. First, the methods used for this study required participants to self-report honestly and openly. Police culture, in itself, stresses non-emotion and separateness for self-preservation, which has implications for their answers. This study did not allow for the effects of gender upon empathy. Previous studies indicate females tend to possess higher levels of empathy than males (Cassels et al., 2010; Davis, 1980). In this study only five of 30 pre-post intervention participants were female. The focus group questionnaire group only included one female. Another possible factor limiting this study was the availability of minority officers. No minority officers were available for the focus group and only three African-American and one Latino participant completed the pre-post surveys collected for this thesis study. It is unknown how much this affected this study and is a possible area for future study.

5.2 Recommendations

Although the results indicated African-American history and culture education for police officers increases significantly perspective taking and has a somewhat positive affect on empathic concern it is recommended a more intensive intervention may have a longer lasting effect on police officers. As one focus group participant commented in his/her opened post test questionnaire a more intensive training and practice would make the intervention “second
nature” for officers. This training should include reverse role-playing. “Through these techniques, the client has the opportunity to assume the role of the victim. Then, as part of processing the experience, the oppressor can be asked how it feels to be that person—what kind of thoughts and feelings they experienced in that role” (Hanna et al., 2000, p. 439). McDermott and Hulse (2012) in their article *Interpersonal Skills Training in Police Academy Curriculum*, recommend this type of training to teach police officers interpersonal communication skills. Development of empathy is important, as one participant noted on his questionnaire “You have to communicate with others on a human level. While training is important, if your personality is unwilling to adapt then all the training is useless.” It is recommended further study is needed to determine the long term effects of educating police officers in history and culture of African-Americans and its relationship to developing and maintaining empathy. A concerted effort in this area may build trust and diminish the socio-historical barriers between police and citizens in the African-American community.

In a democracy, the police work at the consent of the citizens, who “have been socialized to believe that it is the people who should control and direct government agencies”, therefore citizens may believe “the police, especially because of their awesome powers of arrest and capacity to use force, are not exempt from this rule” (Hajek et al., 2008, p. 177). Because of this belief citizens evaluate police performance in two ways, fairness of decision-making and treatment with respect. (Tyler, 2008)

As noted, interactions between police and civilians are influenced by the issue of power. Police culture requires officers maintain the edge “with authoritative, take-charge approach as they create, display their authority to be “one up” on citizens” (Paoline et al., 2000, p. 578). This means police offices must keep the balance of power in their favor. Galinsky et al. (2006)
noted “perspective taking-stepping outside of one’s own experience and imagining the emotions, perceptions and motivations of another individual-seems the antithesis of self-interested behavior often displayed by the powerful” (p. 1068). Police officers must be aware of the issue of power and how it affects communication with citizens. Police officers require perspective taking to effectively communicate and build long-term relationships with communities they serve. Another important benefit for police officers is empathy can also increase safety of police officers through its ability to manufacture cooperation. Rumble, Van Lange and Parks (2010) state “empathy motivated greater levels of cooperation when both a strong need and subjective perspective taking were present” (p. 863). Galinsky et al. (2006) stated “Effective communication requires taking knowledge and perspectives of one’s audience into account” (p. 1070). Lack of perspective taking can be a barrier to building lasting civilian-police partnerships. Galinsky et al. (2006), notes “When disregard for all concerns, emotions and individuality of others-their humanity-persists, the powerful can inspire enmity, bitterness and incipient rebellion. The inverse relationship between power and perspective taking may allow the powerful to accomplish short-term goals but lead to long term loss of power” (p. 1073).

Perspective taking influences the development of empathic concern, which is another important aspect of affective empathy. “Empathic concern is predictive of prosocial behavior such as altruistic helping or at least attempting to alleviate the other’s distress (Cassels et al., 2010, p. 311). Law enforcement officers, who are sworn to help and serve the public require compassion to successfully and respectfully perform their duties.

The ancient philosophers planted the early seeds of respect and empathy. A Stoic teacher “requires cultivating humanity through empathic identification and respect” (Sherman, 2005, p.179). Sherman (2005) points out the early reason for respect were, as Seneca believed, all
people had “god within us’ to use his metaphor- inspires a feeling of reverence” (Sherman, 2005, p.170). Communication Accommodation is empathy-driven action that answers the concerns of the public, who expect fairness and respect because” an accommodative climate is one in which conversational partners listen to each other, takes others views into account, desire to understand their conversational partner’s unique situation, and explain things in ways that ‘sit right’ with their partners. An accommodative climate features pleasantness, politeness and respect” (Hajek et al., 2008, p. 178). McDermott and Hulse (2011) stressed the importance of interpersonal communication techniques, such as communication accommodation, because “To set the stage for effective communication, officers should practice crucial verbal and nonverbal habits. These include eye contact, body position, voice tone, facial expressions, gestures, physical distance and physical contact” (p. 18).

Communication within a multi-cultural environment has in recent years come to the forefront during recent U.S military deployments to southwest Asia. In both Iraq and Afghanistan the U.S military had to deal with insurgencies that attempted to undermine government authority. The U.S. military adapted to meet these threats and counterinsurgency (COIN) tactics. COIN tactics recognize the importance of people. COIN efforts are focused on developing and maintaining what David Kilcullen (2009) called “population-centric security” (p. 266). The goal of this effort is to separate the insurgents from the population. The cooperation of the population is required to successfully complete this mission. COIN stresses communication and relationship building with the local population, who maintains different language and cultures. David Kilcullen (2010) believes cultural capability must be increased in every soldier. Kilcullen (2010) notes “Culture is intimately connected with language, since humans use language to make sense of reality and communicate meaning. Therefore, in counterinsurgency,
linguistic and cultural competence is a critical combat capability. It generates a permissive operating environment and enables access to cultural centers of gravity, situational awareness, and interaction with the population” (p. 222). As with every soldier and Marine, police officers also need to be proficient in cultural knowledge, awareness and understanding to be successful in their multi-cultural “operating environments. In Paula Broadwell’s (2012) *All In: The Education of General David Petraeus* she lists the important points in General Petraeus’ “Counterinsurgency Guidance Letter” issued to his troops upon taking command of International Security Assistance (ISAF) in Afghanistan. This letter contains several points applicable to law enforcement efforts in a multicultural society. These points include-

- secure and serve the population
- pursue the enemy relentlessly
- be a good guest
- consult and build relationships, but not just with those who seek us out.
- walk
- be first with the truth
- live our values.

(Broadwell, 2012, pp. 59-61)

Major Jim Gant (2009) stated counterinsurgency is “influence without authority” therefore, “The most reliable and lasting happens by acting as partners, not distant superiors or strangers” (p. 3). COIN tactics, including accommodating communication can assist in establishing partnerships in minority communities. COIN experts tell us all counterinsurgency is local. COIN tactics empower every individual soldier and Marine to participate in the overall success of the mission. Individual police officers can use COIN tactics everyday while on duty.
Martin Buber’s ‘I-Thou” notes that genuine dialogue is based on mutual respect and supplies the foundation for the results of this study. By educating police officers in the history and culture of African-Americans they will develop empathy and this empowers officers to empathic action. This means a move to the “I-Thou” third dimension of mutuality. In this environment of mutual respect and empathy police officers can effectively use accommodating communication and establish genuine dialogue and. “I-Thou” dialogue increases cooperation and helps to build partnerships across “racial, geographic, political and class boundaries” (Rivett, 2009, p.11).

5.3 Conclusions

Ultimately it is the goal of every police department to have each individual officer to be a leader in the community they patrol. Armed with knowledge of history and culture of others can allow officers to become the leaders the police department and public expect. Bordas (2007) declares “Looking at history from a different point of view and consider the reason why the past is so relevant to people of color can be a springboard for learning to lead from a multicultural orientation” (p. 37). Individual officers, acting as leaders, can establish genuine dialogue between law enforcement and the African-American community, which is needed to overcome the barrier of mistrust. Law enforcement requires community cooperation and trust to establish partnerships to impact the social problem of crime.

A police officers principle task is to enforce the laws of this country, which must be performed in a professional manner. The environment police officers execute their duties can be dangerous and uncertain. Their duty takes place in communities that are multicultural and include cultures that mistrust police. Police officers who are knowledgeable and aware of different cultures can develop empathy and act professionally and respectfully. They can build
the empathy needed to construct relationships with citizens and raze the walls of mistrust. The Stoics provide the basic understanding for development of empathy. The Stoic philosophers inform us that upon birth we all become “citizens of the world” (Sherman, 2005, p. 179). Every police officers need to be aware of this. It allows officers to separate the human being from their acts, to be nonjudgmental and empathic. It is from this commonality police officers can perform their duties empathically and with respect. This camaraderie must be recognized by all. Seneca stated “Let us cultivate humanity” (cited by Sherman, 2005, p. 179). These words should be engrained into the code of values for all police officers and a goal of all people.
References


Appendix A

The following statements inquire about your thoughts and feelings in a variety of situations. For each item, indicate how well it describes you by choosing the appropriate letter on the scale at the top of the page: A, B, C, D, or E. When you have decided on your answer, fill in the letter on the answer sheet next to the item number. READ EACH ITEM CAREFULLY BEFORE RESPONDING. Answer as honestly as you can. Thank you.

INTERPERSONAL REACTIVITY INDEX

ANSWER SCALE:

A               B               C               D               E

DOES NOT               DESCRIBES ME
DESCRIBE ME               VERY
WELL                  WELL

1. I daydream and fantasize, with some regularity, about things that might happen to me. (FS)

2. I often have tender, concerned feelings for people less fortunate than me. (EC)

3. I sometimes find it difficult to see things from the "other guy's" point of view. (PT) (-)
4. Sometimes I don't feel very sorry for other people when they are having problems. (EC) (-)

5. I really get involved with the feelings of the characters in a novel. (FS)

6. In emergency situations, I feel apprehensive and ill-at-ease. (PD)

7. I am usually objective when I watch a movie or play, and I don't often get completely caught up in it. (FS) (-)

8. I try to look at everybody's side of a disagreement before I make a decision. (PT)

9. When I see someone being taken advantage of, I feel kind of protective towards them. (EC)

10. I sometimes feel helpless when I am in the middle of a very emotional situation. (PD)

11. I sometimes try to understand my friends better by imagining how things look from their perspective. (PT)

12. Becoming extremely involved in a good book or movie is somewhat rare for me. (FS) (-)

13. When I see someone get hurt, I tend to remain calm. (PD) (-)

14. Other people's misfortunes do not usually disturb me a great deal. (EC) (-)
15. If I'm sure I'm right about something, I don't waste much time listening to other people's arguments. (PT) (-)

16. After seeing a play or movie, I have felt as though I were one of the characters. (FS)

17. Being in a tense emotional situation scares me. (PD)

18. When I see someone being treated unfairly, I sometimes don't feel very much pity for them. (EC) (-)

19. I am usually pretty effective in dealing with emergencies. (PD) (-)

20. I am often quite touched by things that I see happen. (EC)

21. I believe that there are two sides to every question and try to look at them both. (PT)

22. I would describe myself as a pretty soft-hearted person. (EC)

23. When I watch a good movie, I can very easily put myself in the place of a leading character. (FS)

24. I tend to lose control during emergencies. (PD)

25. When I'm upset at someone, I usually try to "put myself in his shoes" for a while. (PT)
26. When I am reading an interesting story or novel, I imagine how I would feel if the events in the story were happening to me. (FS)

27. When I see someone who badly needs help in an emergency, I go to pieces. (PD)

28. Before criticizing somebody, I try to imagine how I would feel if I were in their place. (PT)

NOTE: (-) denotes item to be scored in reverse fashion

PT = perspective-taking scale
FS = fantasy scale
EC = empathic concern scale
PD = personal distress scale

A = 0
B = 1
C = 2
D = 3
E = 4

Except for reversed-scored items, which are scored:
MEANS AND DEVIATIONS FOR THE FOUR IRI SCALES

(Catalog of Selected Documents, 1980, *10*, 85)

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<th>Females (N=582)</th>
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<td>(4.85)</td>
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<td></td>
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<td>(3.83)</td>
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<tr>
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<tr>
<td></td>
<td>(4.55)</td>
<td>(5.01)</td>
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Appendix B

Please answer the following questions in short essay form.

Do you feel Black mistrust in law enforcement was adequately explained by understanding Black history and the resulting development of collective identity? Why?

Do you feel understanding Black history and its resulting mistrust of law enforcement will assist you in your on duty communication with members of the African-American community? Why?

Do you feel the COIN-LE techniques can be effective tactics to utilize on duty? Why or why not?

Do you feel accommodating communication is a good practice to use during civilian/law enforcement interaction? Can you think of examples where you have used these or where you could see yourself using these?
Have you used accommodating communication previously?

Do you feel you would benefit from further training in communication accommodation? Why?
Appendix C

Informed Consent

I, _______________________________________________ understand that my participation in this study is for use in the completion of a Masters degree thesis. This is a study in the relationship between education in Black history and culture and the development in empathy and accommodating communication. My participation is voluntary and my identity will remain anonymous. All data recovered in this study is confidential and will be maintained by the researcher.

Sign:____________________________________________________

Date:____________________________________________________
Appendix D

Paired Samples Statistics

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### Paired Samples Test

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## Paired Samples Test

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## Paired Sample Test

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