From Cultural Barriers to Educational Breakthroughs: Application of Critical Pedagogy to Diversity, Equity and Inclusion Education at Peterborough Police Service

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ABSTRACT

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This study examines critical pedagogy as a novel approach to diversity, equity and inclusion (DEI) education at Peterborough Police Service (PPS). To begin, the present study examines hypermasculinity and isolationism as cultural traits in policing that serve as barriers to DEI education. Later, results of focus groups with PPS members that investigated negative and positive experiences with DEI training, barriers to meeting DEI education outcomes and, perceived goals of future DEI education at PPS are discussed. Drawing from findings from the literature review and focus groups, this thesis argues that critical pedagogy offers a useful framework to explore divisive subjects like systemic racism, power and privilege, colonialization, etc. and contributions of police in maintenance of the status quo. Raising the critical consciousness of PPS members by unveiling systems of domination may provide a starting point for enhancing police service to groups that are racialized and minoritized. Education of this kind may also involve a reconceptualization of the role of police as allies to marginalized communities.

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CHAPTER 1

Introduction

"It is evident that one does not appreciate the power of Situations (sic) to transform one's thinking, feeling, and action when caught in its grip. A person in the claws of the System (sic) just goes along, doing what emerges as the natural way to respond at that time in that place."

Philip Zimbardo

Recent events in the United States involving police violence against racialized individuals, mostly Afro-American men, has generated worldwide attention, leading many to question police conduct and their role in society. Beyond that however, and perhaps unexpectedly, disturbing examples of police use of excessive force has spurred increased public attention to broader societal issues such as systemic racism and bias, income inequality, housing and food insecurity, and disparities in quality of education and health. Quite obviously, police cannot be held responsible for all of society's problems, just as police alone do not represent a solution. Nonetheless, the fundamental difference between police and other social institutions, complicit in preservation and replication of social, political and economic conditions that disadvantage vulnerable populations, is state sanctioned authority to use violence as a means to exert control over the public. To the state, the extraordinary authorities invested in police to deprive or limit individual freedoms through coercive measures

means that police represent a vital, highly visible and indispensable instrument to maintain status quo.

Borrowing from critical pedagogy, I will argue that policing is part of a wider system designed to protect elitist interests, leading to social stratification, exploitation and oppression of racialized and minoritized groups.[1] Standing in the way of meaningful institutional reform is the "third face of power" (Isaac, 1987) or false consciousness which prevents police and other state agents from recognizing their role in social hegemony, perpetuating the very abuses police agencies purport to detect and prevent. Indeed, this thesis suggests that raising the critical consciousness of police to this historical reality, through the introduction of transformative diversity, equity and inclusion (DEI) education, may make efforts to support more equitable and inclusive[2] police service delivery to marginalized communities possible. It may also represent a first step toward reconceptualizing the role of police as allies to these populations.

Synopsis of Thesis Chapters

This thesis has five chapters, each with a specific focus and objective. In Chapter One, "Introduction," I will use three stories of racialized and minoritized Canadians and their encounters with police, to illustrate the ongoing prevalence of systemic forms of racism and bias in policing and their relationship to instrumental forms of state sanctioned violence. In Chapter Two, "Literature Review," I will assert that DEI

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[1] Minoritized includes anyone who self-identifies as a member of a social identity group that has experienced historical oppression and marginalization (e.g.: LGBTQ2+, Indigenous, Person of Colour) (Sensoy & DiAngelo, 2012).

[2] A police service delivery model that is adaptable and responsive to individuals' and communities' particular needs, abilities and experiences.

education, from a critical pedagogy framework, has the potential to be transformative in police engagement with vulnerable populations. A brief literature review on hypermasculinity and isolationism in policing is also offered since failing to acknowledge and address these cultural roadblocks will render DEI education ineffectual. In Chapter Three, “Methodology,” I will discuss the practical implications of using a community-based research approach to this study. I also describe the recruitment and composition of three focus groups, consisting of civilian and uniformed members of Peterborough Police Service (PPS), who were asked to describe their past experiences with DEI training and providing insight into their vision of future DEI pedagogy at PPS. Ethical considerations in using focus groups in this research project and steps taken to analyze data from focus group sessions are also described. In Chapter Four, “Results and Discussion,” major themes from the focus groups are identified and discussed. These themes include negative and positive participant experiences with DEI training, possible barriers to meeting DEI education outcomes and, perceived goals of future DEI education at PPS. Finally, in Chapter Five, “Conclusion,” I will present an argument for DEI education from a critical pedagogy paradigm at PPS, supported by the literature review and findings from the focus groups. I will also identify limitations of this study and provide three recommendations on steps PPS leadership might consider in developing and implementing transformative DEI education for their members.

Personal Connection to Diversity, Equity and Inclusion Education

Before continuing further, it may be helpful to provide the reader with some personal details for insight into why I chose DEI education at Peterborough Police

Service (PPS) as a research topic for my master's thesis. I come from a privileged background. I am a cisgender, White, male, who is post-secondary educated, able-bodied and financially secure. I have never experienced poverty or homelessness, nor have I personally experienced racism or discrimination that I am aware of. Until much later in life, I had very few friends or family members who are racialized or minoritized. I was born and raised in Peterborough. My father was a successful executive at several multinational corporations while my mother was a "stay-at-home mom." By the time I was a teenager, my father was promoted many times, affording my family the chance to live in an upper-middle class west end suburban neighborhood in Peterborough. After graduating from high school, I attended Carleton University where I received a Bachelor of Arts, Honours Degree in Law.

Two years after graduating from Carleton, I was hired by the Ontario Provincial Police (OPP), satisfying a childhood dream to become a police officer. As a young man, I was lured by the promise of adventure and excitement. Beyond that however, I believed, and still do, that policing is a noble profession that helps to maintain civility in our society, thus providing an essential service to the communities they serve. Yet, over the eleven years I was a uniformed officer and detective constable with the City of Kawartha Lakes OPP, I learned that the police profession was not without its warts. Perhaps most surprising was the preponderance of internal politics and strife among colleagues that created a sometimes-toxic workplace. Ultimately, I left policing for a career as a professor at Fleming College, a decision largely precipitated by a lengthy and

difficult investigation that exposed this darker side of police culture and caused personal emotional and psychological harm.

Since transitioning to a career as a professor in the Police Foundations Program at Fleming College, I fostered an ongoing professional relationship with many police officers and police leaders from police agencies in the area, especially at PPS. In 2019, following the release of a Trent undergraduate study that compared demographic composition of members at PPS to the Peterborough community (Groulx and Maset, 2019), my academic chair and I approached Chief Gilbert to discuss Fleming College's participation in developing and possibly facilitating DEI training at PPS, an arrangement that was later formalized. Our offer was motivated in part by a finding from the study that I found personally disturbing: only a small percentage of PPS members identified as "allies" to the Lesbian, Gay, Bisexual, Transgender, Two-Spirit and/or Queer (LGBTQ2+) community (Groulx and Maset, 2019) – a result I will discuss in more detail later.

To be transparent, my former chair was a police officer and identified as queer; factors that may help explain their concern with the study's findings. But what about me? Was there something from my history that would explain why I had such a visceral reaction to the low percentage of PPS members who said they were allies to the LGBTQ2+ community? When I try to resolve my emotional reaction in this instance, and indeed, on other occasions when I became aware of discriminatory or exclusionary practices that unjustly disadvantage individuals and groups of people, I reflect on periods in my own life where I felt excluded by others. Feeling unwelcomed and isolated has given me empathy, sensitivity and understanding for those unfairly judged and

ostracized. The possibility that a majority of members at PPS did not see themselves as allies to a community that, more than most, have been historically marginalized, persecuted, and victimized, seemed at odds with a vital role I believe police play in our society – working in partnership with structurally and systemically excluded groups to create a more welcoming and safer community for everyone.

My meeting with Chief Gilbert happened to coincide with my entry into the Master of Education in Educational Studies at Trent University. From the very outset, I found myself particularly inspired by radical pedagogues like Freire, hooks, Kincheloe and Giroux and their teachings on subjects like social justice, equity and inclusion in schools and broader society, systemic forms of racism and bias, transformative education, leadership in education, etc. I began to make connections between radical theories of education, that resonated so profoundly, to my own values and beliefs pertaining to inclusion, equity and social justice, my experiences as a police educator and police officer and what I imagined the role of police in society. Given Fleming College's pre-existing commitment to PPS in developing DEI training, I recognized an opportunity to apply principles and practices associated with critical pedagogy to DEI education at PPS and thus put theory into practice.

Three Stories

The following three anecdotes illustrate three examples of structural forms of bias and discrimination in policing that ultimately contributed to loss of life and physical and psychological harm. Subsequent investigations of each of these examples point to patterns of systemic discrimination, which shape police service delivery. These

examples, and indeed my research into transformative DEI education at Peterborough Police Service (PPS), are not intended to demonize the individual police officer or denigrate the policing profession. Rather, by deconstructing oppressive systems embedded in our social institutions and revealing their deleterious influence on police policy, decision-making and behaviour, it is possible to reenvisage the role of police, not as an apparatus of oppression but purveyors of social justice and equity.

Tina Fontaine

Tina Fontaine was an Indigenous girl who at four years of age was taken to live with her great aunt on the Sagkeeng First Nation in Manitoba, a decision precipitated by her mother's drug-use and involvement in the sex trade (Manitoba Advocate, 2019). Following the death of her father in a violent altercation, Fontaine was increasigly recorded as absent from school, was reported missing by her grandmother multiple times, was experimenting with drugs and alcohol, and was sexually exploited by adult men. At fifteen, after failing to return to Sagkeeng after visiting her mother in Winnipeg, Fontaine was located and put into the care of Child and Family Services in Winnipeg. In late July, 2014, Fontaine was again reported missing. In the early morning hours of August 8, 2014, police stopped a vehicle occupied by Fontaine and operated by an intoxicated male. Despite her status as "missing," and in the company of a much older man, police officers failed to apprehend Fontaine (Manitoba Advocate, 2019). Several days later, Fontaine's body was found along the banks of the Red River, wrapped in plastic and a duvet cover and weighed down by rocks. A 2019 report from the Manitoba Advocate for Children and Youth concluded that Fontaine's life echoed experiences lived

by other Indigenous peoples. The report further stated that until society accepts and understands the “realities of historical and current discrimination, injustices, systemic racism, and that not all people are allowed access to opportunities on equal measure,” historical, long-standing, and ongoing injustices like those experienced by Fontaine will continue (Manitoba Advocate, 2019, p. 15).

Andrew Kinsman

Andrew Kinsman was known to his friends as “quirky and unconventional” (Brockbank, 2019). Kinsman, an openly gay man, was also recognized as a community activist and a strong advocate for LGBTQ2+ rights (Brockbank, 2019). In June 2017, at the age of 49, Kinsman was one of many gay men who went missing near the Gay Village in Toronto. Months later, despite community fears to the contrary, Chief Mark Saunders denied any evidence of the presence of a serial killer in the City of Toronto (Westoll, 2019). In 2019, Bruce McArthur pled guilty to eight murders including the killing of Kinsman. McArthur targeted mostly gay, South Asian men during his killing spree that spanned at least seven years. It is noteworthy that while the LGBTQ2+ community, especially the South Asian sub-community, had been calling on police for several years to investigate disappearances in the Village and surrounding areas, it was not until Kinsman (a White male) went missing that a more significant investigation was initiated (Epstein, 2021).

In 2021, an independent review of Toronto Police Service investigations into missing person cases, including those attributed to McArthur, was released to the public. Retired Ontario Court of Appeal Justice Epstein concluded that systemic bias and

discrimination by police was a factor in "flawed" investigations (Epstein, 2021, p.3). In her report, Epstein (2021) wrote,

> Some officers had misconceptions or stereotypical ideas about the LGBTQ2+ communities. At times, their perceptions impeded their work. Investigators missed opportunities to use community expertise or resources – as well as expertise or lived experiences within the Toronto Police Service itself – to learn more about those communities and what leads might be available. Investigators failed to appreciate – and attempt to address – barriers that prevented some witnesses from coming forward. These barriers included how police are perceived and often mistrusted by marginalized and vulnerable communities (p. 3).

Sharron Abbott

Sharron Abbott self identifies as a Black woman of African descent. In 2007, while delivering papers in the early morning, Abbott was stopped by Sgt. Ruffino of the Toronto Police Service for an alleged traffic offence (Abbott v. Toronto Police Services Board, 2009). While many details related to the interaction are disputed, both Abbott and Toronto Police Services agree that during her arrest for failure to identify herself to police, a statutory duty under the *Highway Traffic Act*, Abbott was pushed against Ruffino's patrol car and that they both fell to the ground as Ruffino tried to handcuff Abbott. Each reported sustaining minor injuries. For his part, Sgt. Ruffino charged Abbott with seven traffic related offences. Abbott eventually filed a complaint to the Human Rights Tribunal of Ontario. In their ruling, the adjudicator wrote that implicit

racial and gender bias played a role in Ruffino's decision-making and that the officer's actions were consistent with a "manifestation of racism whereby a white person in a position of authority has an expectation of docility and compliance from a racialized person and imposes harsh consequences if that docility and compliance is not provided" (Abbott v. Toronto Police Services Board, 2009, para. 46).

Presence of Systemic Racism and Bias in Policing

For some, police conduct in the Fontaine, Kinsman and Abbott cases can be dismissed as isolated incidents of police ineptitude, negligence, or overzealous behaviour. Others might point out that it is unfair to cast judgement on all police officers based on the actions of a few. Still, each case was investigated by an outside body that concluded a wider pattern of systemic discrimination and bias in society and in policing influenced the outcomes. For example, the Manitoba's Advocate for Children and Youth report (2019) revealed Eugene Fontaine, Tina Fontaine's father, was twelve when he ran away from home to escape his severely alcoholic and violent father, a survivor of the residential school system. As Talaga (2017) explains, many of the federal government's abusive and debilitating laws, designed to eradicate, displace and subjugate Indigenous peoples, have been enforced by police (Talaga, 2017). This of course included the practice of RCMP officers taking Indigenous children from their communities and transplanting them in residential schools, a strategy that has led to intergenerational trauma, exemplified in the Fontaine family. Talaga (2017) maintains that the long history of Indigenous animosity and distrust of police is precisely a result of these historical and ongoing police practices sanctioned by the state. Tina Fontaine's

murder also renewed calls for a national inquiry into hundreds of missing and murdered Indigenous women and girls. Among the many findings, the Missing and Murdered Indigenous Women and Girls Inquiry reserved sharp criticism for police concluding that racism and sexism was at the root of police investigative inaction (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019).

In her review of Toronto Police Service investigations into missing persons, Epstein (2021) referenced the legacy of over-policing and under-protecting of members of the LGBTQ2+ community, as a contributor to the "strained relationship between their communities and the police (p. 51). Sentiment of this kind was cited in 2018 by Toronto Pride Parade leadership in their decision to request that Toronto Police Service withdraw its application to participate in the Pride parade (Hooper, 2018). More broadly, Pride Parade organizers expressed their ongoing frustration with discriminatory police practices that have targeted the LGBTQ2+ community. In postwar Toronto for example, police were used to supress gay gatherings and activities to "regulate public spaces and ensure Torontonians behaved according to the social norms of the times" (Graffeo, 2018, p. 3). This resulted in raids of bathhouses and the public outing of many of those charged. Disparate treatment of queer communities has also included failure of police to act in instances of homophobic and transphobic violence, a systemic breakdown exemplified in the McArthur homicides (Graffeo, 2018).

In *Abbott v. Toronto Police Services Board, 2009*, Adjudicator Mark Hart concluded that Sgt. Ruffino's actions and failure to take steps to defuse the situation were attributable to racial discrimination (Abbott v. Toronto Police Services Board,

2009). To assist in arriving at his decision, Hart stated that he considered the same set of facts but imagined a White woman in place of Abbott. Hart wrote,

> Most often, racial discrimination emanates from unconscious attitudes and belief systems. In a historical context, some of these attitudes and belief systems include that Black persons (and other groups) are expected to 'know their place' and that any Black person who talks back or refuses to comply is to be regarded as 'uppity' and needs to be dealt with harshly. There is no evidence before me that Sergeant Ruffino consciously subscribes to any such attitudes or belief systems. But these kinds of attitudes and belief systems are part of our historical and social fabric... (Abbott v. Toronto Police Services Board, 2009, p. 13)

Hart's comments extend far beyond the Abbott case to countless police interactions with people from racialized and minoritized communities that take place everyday. Perhaps the most notable recent example was the George Floyd murder by former Police Constable Derik Chauvin of Minneapolis Police Service. This incident generated world-wide attention to police policies and tactics that disproportionately disadvantage those of African descent. Floyd's death sparked months of protests and riots denouncing police violence against Blacks and minoritized peoples and calls for fundamental changes to the policing model that for some included defunding and for others, police abolition. From the objectivist perspective, high profile cases of police brutality or disparate treatment of marginalized groups by police, like the Floyd case, are "events in which the usually concealed corrupt components of social systems are revealed to the public" (Adut, 2008, p. 9).

Indeed, the Fontaine, Kinsman and Abbott cases are emblematic of the ubiquitous nature of systemic racism and bias in policing, and their potential for dire consequences to racialized and minoritized individuals. In each example, systemic racism and bias were either directly or indirectly contributory to violent outcomes, and in the case of Fontaine and Abbot, sadistic acts of violence and loss of life. While it may be true that physical violence was a common thread in each of these examples, Maynard (2017) would argue the conventional definition of *'violence,'* typically understood as the threat or actual application of force, belies more common and insidious forms of violence perpetrated by police against racialized people and endorsed by the state.

State Sanctioned Violence

For many, the expression "state sanctioned violence" is associated with incidents of police use of excessive force like the 2013 shooting death of Sammy Yatim by Constable James Forcillo of Toronto Police Service. However, in *Policing Black Lives* (Maynard, 2017), Maynard (2017) contends that the state perpetrates a "complex array of harms" (p. 6) against marginalized social groups, through government policies, actions, and inaction that date to early colonization and slavery of Black people in pre-confederation Canada. According to Maynard (2017), violence of this nature includes psychological, economic, social and physical harm that is unevenly distributed along gender, race and class lines. In this way, Weber's (1965) contention that the state monopoly over legitimate use of violence, safeguarding its position of dominance and establishing enduring subordination of the public, can be expanded to acts of violence

that do not include physical force. Since the introduction of the modern policing model in the early 1800's, police have used violence, as defined by Maynard (2017), to assist in maintaining inequitable social, racial and economic divisions in society at the expense of the dispossessed. [3] As Maynard (2017) writes, "Grave injustices — including slavery, segregation and more recently, decades of disproportionate police killings of unarmed Black civilians — have been accomplished within, not outside of, the scope of Canadian law" (p. 6).

Racial profiling and surveillance of Black bodies in public spaces are among the "complex array of harms" (p. 6) Maynard exposes. Maynard (2017) argues that state sanctioned violence, in the form of racial profiling and surveillance of Black people, has led to a disproportionate percentage of arrests, charges, rates of detention and incarceration, as well as rates of violence by police. Maynard's (2017) critical portrayal of police surveillance is suggestive of Foucault's (1977) own historical critique of police surveillance and structural violence. In *Discipline and Punish* (Foucault, 1977), Foucault (1977) argues that the threat of ubiquitous police surveillance, analogous to Bentham's hypothetical Panopticon, makes it possible for police to control public spaces. Thus, to Foucault (1977), disciplined society resembles a prison where our movements are closely monitored, our actions are controlled, and we are subject to various forms of discipline should our behaviour violate hegemonic norms and values entrenched in our laws. Those that run afoul of laws are detected by police and sent to prison where they

[3] Maynard (2017) identifies the dispossessed as Indigenous, Black, people of colour, particularly those who are poor, women, lacking Canadian citizenship, living with mental illness or disabilities, sexual minorities and other marginalized populations (p. 6).

are housed, punished and disciplined. Within the walls of these institutions, which Foucault calls "recruitment centers for the army of crime," (Droit, 1975) offenders become intentionally hardened, making reintegration into mainstream society more difficult, and ultimately leading to recidivism. In this way, police and prisons form a perverse interdependent relationship.

> Prison and police form a twin mechanism; together they assure in the whole field of illegalities the differentiation, isolation and use of delinquency. In the illegalities, the police-prison system segments a manipulable delinquency. This delinquency, with its specificity, is a result of the system; but it also becomes a part and an instrument of it. So that one should speak of an ensemble whose three terms (police-prison-delinquency) support one another and form a circuit that is never interrupted. (Foucault, 1977, p. 282)

Foucault (1977) adds that despite accepted wisdom, the penal system is not designed to reduce crime, reform offenders or ensure justice is served. Rather, it works to defend the power of the ruling class.

Indeed, surveillance of the masses from the metaphoric Panopticon, empowers state agents to detect behaviour deemed antithetical to interests of the privileged class. Street checks or "carding" practices utilized by police are but one contemporary example of a wide array of surveillance techniques intended more to remind racialized and minoritized communities that the "tower" is always watching, than it is to catch criminals – a theory supported by the low number of charges and convictions that result from this police tactic (Maynard, 2017). And should anyone dismiss these kinds of police

techniques as minor inconveniences, Maynard (2017) notes that “ongoing scrutiny of Black life practiced by law enforcement – and the cataloguing the Black population into massive law enforcement databases – has significant impacts on the psychological well-being of Black communities” (p. 91). The American Psychological Association reports that profiling[4] of racialized communities, even when arrests are not made, can lead to post-traumatic stress disorder, other stress-related disorders and alienation, constituting a form of state violence (Maynard, 2017).

State Acknowledgement of Systemic Racism and Bias in Policing

Human rights tribunals and bodies, courts at all levels, including the Supreme Court, police leaders and politicians from across Canada, have acknowledged the presence of systemic racism and bias in policing. Following an examination of Toronto Police Service data from 2013 to 2017, a 2020 Ontario Human Rights Commission (OHRC) report arrived at two major findings. Firstly, Black people are grossly over-represented in discretionary, lower-level charges and are more likely than White people to face low-quality charges with a low probability of conviction. Secondly, Blacks are significantly over-represented in all use of force cases (OHRC, 2020). The study concluded that many Black people had experiences that “contributed to feelings of fear/trauma, humiliation, lack of trust and expectations of negative police treatment” (OHRC, 2020, p. 25).

[4] Racial profiling is defined as an individual act that violates the offended party’s rights. It is viewed as the “expression” of stereotyping or the belief in pre-conceived ideas about a person or group’s characteristics (OHRC, 2017).

In *R. v Parks* (1993), the appellant was a Black, Jamaican drug dealer who was convicted of manslaughter after the death of a White cocaine user. Parks appealed the trial court's guilty finding based on the judge's decision to deny Parks the ability to question potential jurors on whether they could be impartial and unbiased given the racial dynamics present in the case. In quashing the decision of the lower court, Doherty J.A. referenced the powerful influence of implicit bias and systemic racism.

> A significant segment of our community holds overtly racist views. A much larger segment subconsciously operates on the basis of negative racial stereotypes. Furthermore, our institutions, including the criminal justice system, reflect and perpetuate those negative stereotypes. These elements combine to infect our society as a whole with the evil of racism. Blacks are among the primary victims of that evil. (R. v. Parks, 1993)

In *R. v Le* (2019), the appellant, a man of Asian descent, argued before the Supreme Court of Canada that police violated his *Charter* rights, specifically his right against unlawful search and seizure and not to be arbitrarily detained, section 8 and 9, respectively. In their decision, the Supreme Court directly acknowledged a number of social facts that, in the court's opinion, had been proven by authoritative studies, reliable research and articles that examined relations between police and racialized communities. These facts included: (a) racialized groups have disproportionate levels of contact with the police and the criminal justice system; (b) people of colour are treated differently by the police, a reality that does not go unnoticed by them; (c) in the absence of reasonable suspicion of criminal activity, the impact of over-policing people of colour

and the carding of individuals within those communities takes a physical and mental toll on the person as well as impacting their ability to pursue employment and education opportunities; (d) carding also leads to ongoing social exclusion of racialized people, contributes to a lack of trust in the fairness of the criminal justice system, and perpetuates criminalization and; (e) racialized communities, particularly young men of colour, are regularly targeted, stopped, and subjected to pointed and familiar questions by police (R. v Le, 2019).Noteworthy in *R. v Le* (2019) was the Supreme Court's statement that these social facts were based on authoritative sources with similar conclusions and recommendations to studies conducted ten, twenty and thirty years ago.

In June 2020, RCMP Commissioner Lucki contradicted an earlier statement, denying systemic racism within the organization, for a more nuanced response to the question of whether racism exists within the RCMP and how it is manifested in police interactions with diverse communities.

> Systemic racism isn't about the behaviour of a single individual or the actions of one person. It's in the institutional structures that reflect the inequities that persist in our society. And it shows up in policies, processes or practices that may appear neutral on the surface, but disadvantage racialized people or groups. (Tasker, 2020).

Finally, in June 2020, Prime Minster Trudeau acknowledged that systemic racism is a nation-wide issue and exists in all our institutions, including in all our police services. Importantly, Prime Minister Trudeau stated that systemic racism is not manifested in

deliberate, intentional, aggressive and individual acts of racism. Rather, it appears in systems built over generations that treat people of racialized and Indigenous backgrounds unfairly (Tunney, 2020).

Given the plethora of recent public pronouncements made by many community leaders, state agents, judges and political figures, Trudeau's declaration on this subject is hardly a revelation. Although, his allusion to "systems we have built" (Tunny, 2020, para. 3) is an acknowledgement, at least in part, to state culpability in erecting systems that protect the interests of property-owning White people at the expense of Indigenous people, people of colour, and those living in poverty. The statement acknowledge that state systems contribute to the institutionalization of racism and bias. Those like Marx, Gramsci, Foucault and Freire have much more directly recognized the power and influence of state led institutions over social conditions and human behaviour. However, the fact that state representatives are evoking concepts associated with Marxism, cultural hegemony and critical theory in public discourse is striking. Historically, state led institutions have preferred to rely on dispositional or trait-based theories to explain instances of police mistreatment, violence or neglect of racialized and minoritized peoples. This apparent change of heart marks a significant departure in attitude. The popularization of the "few bad apples" argument released state institutions from any culpability in instances of unethical or unlawful conduct on the part of state agents. Thus, individuals became scapegoats and blame was pointed squarely on those few agents who were thought to lack good character and strong values, effectively obfuscating the state of any responsibility (Zimbardo, 2008).

While an in-depth examination of the historical, political, and ideological forces that reproduce systems of oppression is beyond the scope of this study, evidence presented thus far makes a compelling argument against dispositional theory and the contention that a significant number of overtly racist, bigoted and misogynistic police officers are at the root of the problem. Instead, to understand police decision-making and behaviour, a systems analysis is appropriate:

> Human behaviour is always subject to situational forces. This context is embedded within a larger, macrocosmic one, often a particular power system that is designed to maintain and sustain itself. Traditional analysis by most people…focus on the actor as the sole causal agent. Consequently, they minimize or disregard the impact of situational variables and systemic determinants that shape behavioural outcomes and *transform* [emphasis added] actors. (Zimbardo, 2008, p. 445)

To Zimbardo (2008) systems are the “engines that run situations” (Zimbardo, 2008, p. 178). In other words, systems manufacture the situations that dictate human interaction and behaviour. Critical theory would add that oppression exists within any system designed by people to create and maintain power imbalances. As Steinberg and Kincheloe (2010) note, “critical theory grapples with issues of power, justice, and moral action and the ways that the economy, matters of race, class, gender, and sexuality, ideologies, discourses, religion, education, and other social dynamics interact to construct the social systems that shape our consciousnesses” (p. 143). Furthermore, critical theory contends that the insidious nature of these systems of power is such that

their pervasive influence over human behavior is imperceptible and exist below our consciousness. Thus, it is unlikely that most of us, including police, recognize our role in the preservation of institutionalized systems of oppression. In fact, it is more likely that police officers, through an indoctrination process that will be discussed later, would describe themselves as holding the line between civility and anarchy and as offering an indispensable service to society. Perhaps herein lies DEI education's greatest challenge.

In Retired Justice Epstein's finding, she writes of the long hours and hard work many officers dedicated to missing person investigations. I believe this is where police pushback - "How can we be biased or racist? Look at all the work we do and the sacrifices we have made?" What is missed by many of us, including police, is that just below the surface of our consciousness, there lie stereotypes, biases and prejudices that affect decision-making and behavior, ultimately detracting from good intentions and work done, to the serious detriment of vulnerable populations. To argue otherwise, is to suggest that police are the only ones among us that are immune to external influences of systems in our society, as seen in our institutions, culture, education, and media, that result in the formation of implicit biases. As Descartes urged,

> The seeker after truth must once in his lifetime doubt everything that he can doubt. We're bound to have many pre-conceived opinions that keep us from knowledge of the truth, because in our infancy, before we had the full use of our reason, we made all sorts of judgements about things presented to our senses. The only way to free ourselves from these opinions, it seems, is just once in our

lives to take the trouble to doubt everything in which we find even the tiniest suspicion of uncertainty. (McKeever, 2021)

My sense is that at the root of police officer resistance to DEI education is a conflation of overt vs. implicit forms of bias. Accusations of systemic racism and discrimination in policing circles is heard by police as, "police are racists, misogynists and homophobes," leading to defensiveness and further division between police and public. While pronouncements made by members of the privileged class recognizing systemic racism and bias in policing is important, until and unless frontline police officers acknowledge their presence and harmful influence, it is unlikely that transformational change in police relations with racialized and minoritized groups is possible.

Background

In 2019, a Trent University undergraduate study, *Comparative Analysis of Peterborough Police Service Relative to the Service Area* (Groulx and Maset, 2019) was released. This project was commissioned by Chief Scott Gilbert to compare the demographic profile of uniform and civilian staff (hereinafter referred to as "members") of the PPS to the surrounding community to answer one central question: How representative is PPS to the community it serves? As described earlier, it is this study and the findings and recommendations contained therein, that constituted the genesis of my thesis research.

In the Trent study (Groulx and Maset, 2019), authors conducted their analysis along seven demographic categories: ethnicity, gender identification, Aboriginal identification, language, education, marital status and age. Data from Canadian Census

and the results from a semi-structured survey distributed to members of the PPS were compared. Of the 208 members at PPS, 122 individuals completed the survey. While the study found a strong to moderate positive correlation in ethnicity, Aboriginal identification, education and marital status, there were representational gaps seen in gender, language and age. The findings in respect to gender were particularly disparate as 63% of respondents identified as cis-male while over 50% of the population in Peterborough are female (Groulx & Maset, 2019). Of particular interest to the present study, three percent of members identified as part of the LGBTQ2+ community and 13% (approximately 16 members) as "allies." In the opinion of the researchers, "The high percentage of PPS members who selected 'no' to being an ally to the LGBTQ2+ prove a gap between the PPS and LGBTQ2+ community" (Groulx & Maset, 2019, p. 33).

As noted, the study found a high correlation in ethnicity between the PPS and that of the Peterborough community (Groulx & Maset, 2019). Of the PPS members who responded to the Trent survey, 96% identified themselves as "White" (defined as "not a visible minority"), 3% as "other" and 1% as Korean (Groulx & Maset, 2019). Comparatively, 93.9% of City of Peterborough residents identified as White in a 2016 Canadian Census. Despite these similar percentages, researchers cautioned that changes are predicted and that according to the Peterborough Social Planning Council, the City of Peterborough can expect a three percent growth in the immigrant population in the next fifteen years. In response, Groulx and Maset (2019) suggest that "…PPS must make adjustments to adapt to these changes" (p. 20). One such adjustment or recommendation is that PPS should take steps to ensure that its membership is

representative of the increasingly diverse community it serves. The authors' central contention throughout the report is that diversity within the membership of the PPS ought to be viewed as a source of strength; enhancing communication, collaboration and responsiveness to community needs (Groulx & Maset, 2019).

Furthermore, Groulx and Maset's (2019) study recommended that PPS offer "diversity training" (p. 42) that is responsive to the ethnic changes predicted by the PSPC (2015). The researchers added that, "As the diversity of the community is continuously changing, it is vital that the training follows a similar route, with updated programs to ensure that the delivery of training is as effective as possible" (Groulx & Maset, 2019, p. 42). What makes this recommendation foretelling is that PPS does not currently provide any formal diversity training to its members. Indeed, evidence of Peterborough's changing demographic profile and the absence of meaningful DEI education programming present an undesirable situation for the PPS and the community that may lead to a gap in service delivery to racialized and minoritized groups. Groulx and Maset (2019) concluded that observance to their recommendations is critical to maintaining future community confidence in the PSS.

The importance of garnering community confidence and trust has been well recognized in police philosophy since Sir Robert Peel first introduced his nine principles of policing nearly two hundred years ago. As Peel aptly stated in his second principle, "the ability of the police to perform their duties is dependent upon public approval of police actions" (Ottawa Police Service, 2020). The relationship between community confidence and police effectiveness continues to be a point of emphasis in modern day

police literature. In 2017, the Canadian Association of Chiefs of Police (CACP) Executive Global Studies Program released a research paper on public trust in policing. The study concluded that "trust" is critical to establishing "stability, integrity and the effective delivery of service" (Clark, 2017, p. 103). The CACP Executive Global Studies Program also referenced diversity in one of its seven recommended action plans for building community trust.

> Community engagement is everyone's responsibility. It is not a program or simply an expressed philosophy, but it must be evident as our way of doing business. It is a core responsibility of all police officers and civilian staff members to ensure inclusion and engagement of all members of society in each diversely self-identified 'community' we serve. Every interaction must be recognized as an opportunity to build trust. (Clark, 2017, p. 106)

As one might expect, exclusionary practices in policing compromise community confidence and trust. In a 2018 CACP Executive Global Studies Program summary report, researchers warned that policing in Canada is experiencing a "crisis of credibility both internally and in the public eye, arising from the existence of exclusionary environments within police organizations" (CACP Executive Global Studies, 2018).

Purpose and Research Question

In light of Groulx and Maset's (2019) findings and recommendations, PPS entered into a written agreement with Fleming College to assist in the design of DEI education for its members. This important first step coincided with my admission into the Master of Education in Educational Studies at Trent University and now constitutes

the basis of my thesis research. The present qualitative research study will examine cultural barriers to DEI education at PPS and draw upon critical pedagogy to explore pedagogical conditions that reveal systems of oppression and institutionalized racism and bias in policing so that they may be confronted. More specifically, the research questions that guide this investigation are:

1. What, if any, cultural conditions inhibit transformative diversity, equity and inclusion education at Peterborough Police Service and how do they serve as inhibitors?
2. What elements do Peterborough Police Service members believe are important to include in diversity, equity and inclusion education…
    a. What should be included in curriculum content?
    b. What kinds of pedagogical process should be utilized?
3. What teaching methodologies have proven effective in the delivery of diversity, equity and inclusion education in policing?

By providing members evidence-based DEI education that explores social, political and economic outcomes of systems of oppression entrenched in our institutions, it is hoped that PPS can begin to address the “crisis in confidence” described by the CACP Global through inclusive service delivery to the Peterborough community and especially those who are racialized and minoritized.

CHAPTER 2

Literature Review

"We must learn that passively to accept an unjust system is to cooperate with that system, and thereby to become a participant in its evil."

Martin Luther King Jr.

This literature review consists of two sections. First, I explore critical pedagogy and discuss its application to DEI education in a police environment. Specifically, I argue that DEI education, founded in a critical pedagogy framework, exposes police officers to systems of oppression and marginalization that institutions like policing play a role in reproducing and maintaining. Insight of this nature may lead to broader discussions and a reconceptualization of the role of police in society that include a focus on *allyship* as defined by those like Freire. Further, I address a common gap in critical pedagogy literature, that is, how teachers can successfully introduce students to complex concepts associated with critical pedagogy. To this end, I explore how experiential learning strategies and techniques, proven effective in engaging students and enhancing the student learning experience, could serve as a practical methodological approach to transformative DEI education in policing (Breunig, 2005). Lastly, I examine the important distinction between training and education and how this distinction might inform future decisions on implementation, design and content of DEI education at PPS.

Next, I investigate hypermasculinity and isolationism as monolithic cultural traits in policing that represent significant barriers to transformative DEI education. If not

addressed and accounted for, values and behaviours associated with hypermasculinity like violence, stoicism, authoritarianism and inflexibility, can derail the most well intended DEI programming. Similarly, isolationism, often characterized as an *'us versus them'* mindset, has the effect of creating further divisions between police and over-policed populations in the community, representing another cultural obstacle to DEI education in policing.

Introduction to Critical Pedagogy

Using principles and practices associated with critical pedagogy in the context of police education is a *radical* approach that has little historical precedent. A closer examination of critical pedagogy, its origins, foundational principles, and methodologies explain why this might be the case. At its core, critical pedagogy is centered on alleviation and eradication of human suffering, by identifying systems of power and oppression and taking "action" towards a more just and inclusive society (Freire, 1970).

In many respects, police have historically represented those systems of power and domination, protecting elitist interests through differential enforcement of laws and treatment of subjugated groups and individuals. In essence, introducing critical pedagogy to a police environment is antithetical to interests of the dominant class who depend on police to maintain the balance of power. Indeed, why would state institutions like policing, introduce a philosophy of education that draw attention to systems of oppression within our society, that they themselves participate in and benefit from? Certainly, if one were motivated to maintain the status quo, DEI education, of the kind proposed here, would be imprudent. However, if police

leadership were inspired to disrupt systems of power and authority, reconceptualize the role of police in society, and enhance police relations with racialized and minoritized groups, DEI education from a critical perspective, may represent a starting place. To understand why this might be the case, an introduction to the origins of critical pedagogy and fundamental principles is necessary.

Critical pedagogy came to prominence in the 1960s with the publication of Paulo Freire's *Pedagogy of the Oppressed*. Freire, accused of subversive activity related to adult literacy programs, and later exiled from his birthplace in Brazil, sought to revolutionize educational programming and pedagogical practices that he believed served as an oppressive instrument of the ruling-class. Kincheloe describes this early iteration of critical pedagogy as an amalgam of "liberation theological ethics and critical theory of the Frankfurt School in Germany with progressive impulses in education" (McLaren & Kincheloe, 2007, p. 12). Despite that much of the book is written in the context of Third World conditions in rural parts of Brazil, Freire's writing has inspired educators, philosophers, and activists around the world who seek a more just and democratic society.

Freire's (1970) central premise is that education is not neutral, but rather political, serving to either liberate or dominate. As Allman (2009) posits "if educators are not encouraging people to question (to see their reality as a problem), to challenge and to change their reality, then they must be enabling them to accept it, adapt to it and to engage in its reproduction…" (p. 421). Allman's (2009) statement appears to create an "either/or" proposition – "oppressed" or "oppressor." As I will argue later, a binary

description of teacher, or other agents of the state, such as police, is simplistic in its ideology and divisive in its rhetoric, potentially undermining efficacy of DEI education in policing. Before continuing further, “oppressed” is a word used by Freire to describe a group of people economically, social and politically disadvantaged. In this context, “oppressed” is a socially identifier that obfuscates the dehumanizing acts that serve to oppress people. Therefore, it is important to recognize that people are not “oppressed,” rather they have “experienced oppression.” For the purposes of the present literature review, “oppressed” as a social identifier reflects terminology used by Freire.

As a process towards domination, education, in the hands of those actively promoting elitist interests, is used to submerge the consciousness of the oppressed, for the more the oppressed are unconscious of their condition, the more easily they can be dominated (Freire, 1970, p. 73). This degree of manipulation is first accomplished through a politically inspired system Freire called “banking education.” Under this practice, learners are viewed as “containers” or “receptacles to be filled by the teacher” (Freire, 1970, p. 72). Banking education is therefore regarded as dehumanizing since students are treated as human capital, conditioned to receive, memorize and repeat lessons taught to them by their teachers with the objective of protecting economic and political interests of the privileged class (Breunig, 2005). As Freire (1970) states “projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as a process of inquiry” (p. 72). Ironically, the harder the student works at mastering these lessons, described by Jackson (1968) as the “hidden curriculum,” the less developed their consciousness.

To critical pedagogues, schools, and more specifically, the classroom, is a sociopolitical microcosm of despotic systems that exist in larger society (Darder et al, 2009). Conventionally, the teacher is regarded as *all-knowing* and their authority, and the version of reality that they present to their students, is tacitly accepted and goes unchallenged in this environment. In this way, teaching is an undemocratic process, one that relegates the domesticated student to a subordinate role to the teacher, with limited opportunity for input into the type of curriculum offered, instructional methodologies, and learning assessments. In effect, the educational system inhibits critical thinking and conditions students to accept a subjective reality and placidly assume their roles in preservation of the status quo. Freire (1970) argues that much of this is accomplished through the asymmetric relationship between teacher and student. He notes “education as the exercise of domination stimulates the credulity of students, with the ideological intent (often not perceived by educators) of indoctrinating them to adapt to the world of oppression” (Freire, 1970, p. 78).

Critical pedagogy maintains that systems of domination extend far beyond classrooms and schools. They are in fact, built into the fabric of our social institutions, permeating every aspect of our social, political, and cultural lives. Consequently, critical pedagogues contend that until systems of oppression are dismantled, and there is real sociopolitical change that creates a more just society, concepts like individual freedom, autonomy and justice are illusions; myths propagated by architects of these systems. In effect, the individual is incomplete, having had their humanity and identity stolen from them by their oppressors. And like the student, the oppressed are often unconscious to

their condition and status as the exploited class and systems in our society that preserve their subordinate rank. Submerging the consciousness of the oppressed, is of course, completely deliberate on the part of the oppressor and is accomplished in no small part through our education system. Freire (1970) states, "When people lack a critical understanding of their reality, apprehending it in fragments which they do not perceive as interacting constitutes elements of the whole, they cannot truly know that reality" (p. 104).

Despite this bleak picture, Freire (1970) contends that the fate of the oppressed is not determined for them, but by them. He notes,

> Indeed, to admit of dehumanization as an historical vocation would lead either to cynicism or total despair. The struggle for humanization, for the emancipation of labor, for the overcoming of alienation, for the affirmation of men and women as persons would be meaningless. (Freire, 1970, p. 44)

To Freire (1970), the character of our epoch is domination (p. 103), and as a consequence, he argues that our human vocation and moral obligation is liberation of humankind. Therefore, it can be said that the emancipation of the oppressed, and paradoxically, the oppressor, is the "great humanistic and historical task of the oppressed" (Freire, 1970, p. 44). In this way, critical pedagogy is indeterministic and does not condemn the oppressed to an eternal life of exploitation. In fact, in many respects, critical pedagogy inspires hope and optimism that a more just and equalitarian society is possible and that humankind has developed the creative capacity and historical character to transcend and transform our world (Freire, 1970).

On emancipation, Freire (1970) asserts that it is only the oppressed, by virtue of their subjugated status, and those who stand in solidarity with them, that have the will to liberate themselves and their oppressors. Efforts by the oppressor alone to obviate pain and suffering of the oppressed, should be properly contextualized and viewed as mere acts of "false generosity" (Freire, 1970,p. 44), since the oppressor has neither the human capacity, motivation nor intent to fully restore humanity to the oppressed. Moreover, acts of paternalistic generosity do not exist in a vacuum but are only possible in a caste society where violence, degradation and poverty exist (Freire, 1970). Equally duplicitous perhaps are "phonies," to borrow an expression from Holden Caulfield, a J.D. Salinger character, who would at once denounce social injustice, but at the same time do nothing to dismantle societal structures that create the very situations that lead to injustice. Writing about Indigenous allyship, Davis et al (2016) observes that the very systems in our society that serve to marginalize racialized and minoritized groups, are also the ones that prevent those with good intentions from moving beyond slogans, liberal rhetoric and acts of generosity, towards meaningful change.

> …those throughout history who had developed personal relationships with First Nations, who had made agreements based on mutual understandings, and whose efforts to enact good intentions were swept away by the structures, processes, values, greed and actions of the settler colonial state, its industrial capitalist economic imperatives and its well-indoctrinated citizens. (p. 399)

Paradoxically, schools, viewed as vital in the process of inculcating our youth into a life of domination, also represent a means toward social reform. To begin

transformation of the education system, and by extension, greater society, schools must first abandon the banking system for a problem-posing one. Under this methodology, the teacher / student relationship becomes one of co-investigators, where meaningful dialogue replaces what Freire (1970) terms "communiques" (p. 72) between teacher and student. Dialogue of this kind engenders an environment where teachers and students learn from each other and collaboratively engage in a critical analysis of the world around them and hegemonic forces that dominate our society. As Freire (1970) describes "the teacher presents material to the students for their consideration, and re-considers her earlier considerations as students express their own" (p. 81). It is suggested that enquiries of this nature are not simply academic but invite the "specter of reaction" (Freire, 1970, p. 78) that may take the form of rebellion, an essential element of critical pedagogy.

Ultimately, problem-posing education is intended to lead the student and teacher down a path of critical discovery, unveiling systems of oppression that have robbed each of their completeness. As Freire (1970) suggests "a deepened consciousness of their situation leads people to apprehend that situation as an historical reality susceptible of transformation" (p. 85). Freire (1970) called this level of awareness, critical consciousness. However, reaching a heightened state of critical consciousness on its own is not freedom. Rather, critical pedagogy would suggest that this is merely a necessary step in the journey towards emancipation and that the oppressed must unify and begin to take action in the transformation of their reality for their humanity to be fully actualized (Allman, 2009).

It is striking that despite a repeated emphasis on taking action*,* Freire's opinion on what form that should take changed over time. Clearly, Freire encourages "revolution" throughout *Pedagogy of the Oppressed,* a word synonymous with Marxism and armed uprising of the working class. To Cortez (2016) however, support of violence to achieve social transformation is contradictory to the position taken by young Freire as a liberal and reformist educator, and to Freire later in life when he openly criticized and revised earlier works that extolled revolutionary transformation. In *Pedagogy of Freedom,* Freire (1998) acknowledges the important role of social movements and organizations united in a social cause in producing societal reforms.

> … it is not a question of inciting the exploited poor to rebellion, to mobilization, to organization, to shaking up the world. In truth, it's a question of working in some given area, be it literacy, health, or evangelization, and doing so as to awake the conscience of each group, in a constructive, critical manner, about the violence and extreme injustice of this concrete situation. (Freire, 1998, p. 55).

While Freire's notion of "action" appears malleable, from violent revolution to social activism, less flexible is his attitude toward dialogue between the oppressed and oppressors. Despite repeated emphasis on dialogue in the classroom, integral to rousing the consciousness of teacher and student, Freire (1970) makes no allusion to dialogue between the classes as a viable strategy toward social reforms (Avinish, 2015). Since dialogue is foundational to the democratic process, Freire's omission to include peaceful discourse is conspicuous in its absence. Nonetheless, I contend that critical pedagogy provides a useful framework to critique social institutions, like policing, and their role in

the preservation of inequalities in society. Revealing systems that have the effect of marginalizing groups of people, may lead some to question their role in these systems and to take action towards social reform.

Critical Pedagogy and the Institution of Policing

Critical pedagogy would assert that police, like teachers, doctors, small business owners, civil servants, etc., are cogs in an oppressive system, one that subjugates groups of individuals, most predominately, racialized and minoritized groups. In *Pedagogy of the Oppressed*, Freire (1970) specifically identifies teachers as serving a dialectic role. They can at once be a key contributor to an oppressive system, obediently and blindly indoctrinating the next generation, or they can stand in solidarity with the oppressed, actively engaged in creating a more just society and in the process, emancipating the oppressed and themselves. What then is the role of police in this system? Are they oppressors or the oppressed or something else? Indeed, a common criticism of Freire is his reliance on a neatly divided two-class system to explain the complexities of society and that this division is based solely on economic determinants, ignoring other forms of oppression (Avinish, 2015). For example, on which side of the class divide do the growing number of middle-class professionals, supervisors and managers fall?

As part of the state apparatus, police have infrastructure, tools of violence and broad statutory authority, to oppress. Indeed, as we have learned, there is significant historical precedent to assert that police have engaged in oppressive acts. However, police do not pass laws, they enforce them. This is not to excuse the institution of policing from their subjugation of vulnerable groups in our society. As Freire (1970)

notes, “Any situation in which ‘A’ objectively exploits ‘B’ or hinders his and her pursuit of self-affirmation as a reasonable person is one of oppression” (p. 55). Rather, the portrayal of police as law enforcers and not law makers, is merely meant to point out the fact that the uniform police officer does not possess political, social, economic or cultural power that approaches that of the ruling class or elite in modern Western society. It is equally true that police are not the oppressed, certainly not by Freire’s definition who wrote on the existential struggle of peasants in Brazil. Perhaps it is unimportant to classify police officers as either the oppressor or the oppressed. What does labeling a police officer, or the institution of policing, as one or the other, accomplish in the context of DEI education for police? Imagine, a DEI session with police that begins with a statement from the facilitator, who may or may not be a police officer themselves, that police are *oppressors* and that nothing further can be accomplished until those in the room accept this truth. Such moves to name the oppressive history of policing directly and definitively, is also akin to a deleterious banking education strategy that would alienate police from DEI education before any learning could begin.

If, for pragmatic reasons we deem labelling police as either oppressors or oppressed to be problematic, and we move past this theoretical morass, what may emerge is a new dialogue, based in the problem-posing education model, focused on what police and others could be doing to make our society more just. It is worth clarifying that I am not proposing that DEI education ignore the history of policing in Canada, and past abuses and wrongs committed by police against people who have been marginalized. The idea that police, in strengthening relations with diverse

communities, can simply begin with a '*clean slate'* or '*put the past in the past*' is both naïve in its approach and harmful to those who have had to endure police violence in all its forms. Nor does flouting history benefit the individual police officer in their development and understanding of their role in society. Indeed, as Zamrana-Ortiz (2011) suggests "…it is impossible to think of overcoming oppression, passivity, or pure rebellion without first acquiring a critical comprehension of history…" (p.61). Simply, I question the efficacy of a banking education process where police are labeled oppressors, or a derivative, in any version of DEI education. I do so on the basis of two arguments. Firstly, and as previously noted, the concept of a teacher possessing the power and influence to brand individuals or groups in dichotomous terms for their students is antithetical to core principles found in problem-posing education. That is to say that problem-posing education by its very definition encourages teacher and students to ask questions and arrive at their own conclusions based on dialogue and reflection. Secondly, and unrelated to critical pedagogy, is the theory that deviant labelling has a significant psychological and social impact on the individual or group labelled, that can lead to embarrassment and disgrace, and ultimately antisocial behaviour and isolation from conventional social groups or others (Burnburg et al, 2006). Labelling can also create stereotypes that negatively influence how others perceive and treat those that have been labeled (Burnburg et al, 2006). In the present context, using labels may alter the individual police officer's self-concept, adopting a persona that is consistent with the negative label used. Stigmatizing police through use

of labels may also further entrench negative stereotypes that the community has of police, thus creating deeper division and antagonism.

Indeed, diverting attention from labels may in fact allow for broader and more productive dialogue on existential questions like; "what is the role of police in our society?" Certainly, this is a question worth serious debate and one that critical pedagogy would argue is essential if DEI education in policing is to be transformative and lead to positive change. While Schneider's (1999) research focused on improving police and community relations by deconstructing asymmetric communication patterns, he also argued in favour of a reconceptualization of the role of police. As Schneider (1999) notes, "a critical theory of community-policing advocates that police must also contribute to social, economic, and political development of socially disadvantaged neighbourhoods" (Schneider, 1999, p. 369). In adopting a problem-posing framework in DEI education, police have the opportunity to reflect on their decision-making, and the institutional forces that influence those decisions. It is through this pedagogical process that police officers may begin the difficult task of reconceptualizing their role in our society and the nature of their relationship with racialized and minoritized communities. Freire (1970) writes extensively about the fundamental role that those who stand in solidarity with the oppressed have played in the history of the emancipatory process. Indeed, I contend that *allyship* is a moral and professional obligation police have if they are to truly serve all members of their community.

While introducing the concept of allyship in future DEI education at PPS, we should remind ourselves of the Trent University study (Groulx & Maset, 2019) that

found only 13% of PPS members who completed the survey identified themselves as an *ally* of the LGBTQ2+ community (p. 33). To be fair, there were obvious flaws in the survey instrument including absence of a definition of the word "ally." Nevertheless, this finding should be concerning to leaders and members at PPS and the community of Peterborough, especially those that identify as LGBTQ2+, who may now question the kind of service or treatment they can expect from members of PPS. While respondents may not be familiar with the term ally from a critical pedagogy or social justice perspective, the word itself should be widely recognized, especially among an educated group, to mean a 'supporter' or 'helper' to another group, and one ***should*** expect, a role embraced by members of PPS at a minimum.

Allyship and Solidarity

Critical pedagogy theory would contend that the institution of policing exists within a monolithic system that benefits the ruling elite at the expense of vulnerable populations. An essential element to the system's sustainability is the active engagement of society's social institutions, occupied by people, in oppression of certain groups. Thus, disenfranchisement of racialized and minoritized groups is not accomplished through individual pathology, which is to suggest that the individual police officer does not act alone in maintenance of a stratified society. Instead, systemic oppression is achieved through enduring discriminatory and biased policies, practices and beliefs ensconced in the framework of our social institutions (Sensory & DiAngelo, 2012). From a critical pedagogy perspective, DEI education in policing, designed through a problem-posing lens, offers the opportunity to reveal institutional practices and

structural arrangements that disadvantage non-dominant groups and explore their influence on individual police officer's perception and treatment of others. Critical pedagogues like Freire (1970) would argue that without this level of knowledge and insight into mechanics of institutional oppression, and its impact on our behaviour, allyship and solidarity with the oppressed is not possible, nor is transformative change.

Unquestionably, education, or as Freire might suggest, unlearning, is critical in development towards allyship. Yet, there is more than just knowledge that critical pedagogues demand of those who claim to stand in solidarity with the oppressed. Indeed, the ally, in comradeship with the oppressed, must also take *action*. As Freire notes "…solidarity with the oppressed means fighting at their side to transform the objective reality which has made them these 'beings of another' (p. 49). Freire (1970) defines the process of serious reflection, in tandem with action, as *praxis* (p. 51).

Freire (1970) warns however, that it is misleading to conflate acts of generosity with *action* as envisaged under this framework. In some respects, Freire's (1970) concept of generosity and action parallels that of "benevolence" and "beneficence." By definition, benevolence is an act of kindness whereas beneficence is a moral imperative to do good for others (Perez & Moore, 2013). Furthermore, Freire (1970) argues that "converts" or those committed to the transformation of an unjust order, must surrender their paternalistic instinct, a product of their privilege and background, and act in solidarity with the oppressed toward a common cause built on trust (p. 60). As he notes, "A real humanist can be identified more by his trust in people, which engages him in their struggle, than by a thousand actions in their favor without that trust" (Freire, 1970,

p. 60). In sum, an ally who sees their position as executor in revolution is propagating an old system of domination.

> Attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects which must be saved from a burning building; it is to lead them into the populist pitfall and transform them into masses which can be manipulated. (Freire, 1970, p. 65)

Liberating oneself from colonial thinking that envisages the oppressed as "ignorant" or an "object," is only possible through critical reflection and comradeship with marginalized groups (Freire, 1970). In fact, the process that leads the ally to a radical reconceptualization of world order, one that is structured on interdependence rather than dependence, is so profound that Freire (1970) compares it to a "rebirth" (p. 61).

Still, the title of *ally* is not accomplished through self-proclamation. In fact, declaring oneself as an ally implies the kind of privilege reminiscent of colonial practices and ideologies associated with superiority and power that critical education is supposed to denounce. Davis et al (2016) makes a similar argument in the context of Indigenous solidarity, noting that "groups using the 'right' language and claiming allyship without earning that claimed identity through committed action risk further entrenching colonial relationships between Indigenous peoples and non-Indigenous peoples" (p. 406). Davis' et al (2016) words should serve as a warning to any police leader who would unilaterally claim allyship with racialized or minoritized groups because they offer their members cultural competency training or have their uniform officers or auxiliary members attend

cultural events while on duty and, lest we forget, ***get paid to do so***. If police are to become true allies of racialized and minoritized communities, they must take action in partnership with diverse communities to improve the lives of others and create a more equitable and inclusive society, not because it is their job or because people are watching - but because it is the right thing to do.

Critical Pedagogy and Diversity, Equity and Inclusion Education in Policing

In rejecting the banking system, critical pedagogues favor a dialogical and problem-posing approach to education. Under this model, knowledge is not simply transferred vertically from teacher to student. Rather, through intentional dialogue and reflection, knowledge and intellect are cultivated, and what may follow are answers to questions posed and impetus to take action. Thus, it is the critical pedagogue's obligation to see their students not as their cronies but independent and free-thinking human beings, capable of arriving at their own conclusions. Indeed, it is the emphasis on asymmetrical power relationships between teacher and student and the reflective and dialogical character of problem-posing education that create the stark contrast between the two pedagogies. This distinction may be particularly critical in the context of DEI education in policing, where a banking approach, used to push a single agenda or ideology, may unintentionally alienate the student – or in this case the police officer.

> In its desire to create an ideal model of the 'good man,' a naïvely conceived humanism often overlooks the concrete, existential, present situation of real people…We simply cannot go to the laborers—urban or peasant—in the banking style, to give them 'knowledge' or to impose upon them the model of the 'good

> man' contained in a program whose content we have ourselves organized. Many political and educational plans have failed because their authors designed them according to their own personal views of reality, never once taking into account (except as mere objects of their actions) the men-in-a-situation to whom their program was ostensibly directed. (Freire, 1970, p. 94)

Inherent in the teacher's well-meaning attempt to create the "ideal model of the good man" (Freire, 1970, p. 94), what can be surely seen as a veiled reference to the image of the teacher themself, is the notion that the student is somehow *less than* the teacher and in need of improvement or perhaps worse, a "bad man." What could be more oppressive or demeaning in an educational setting than to be told that your core values, beliefs and actions are inherently flawed? Of course, completely abandoned in this approach is a fundamental objective of critical pedagogy, the emancipation of the student, a goal that cannot be achieved in an autocratic learning environment that preaches conformity and adherence to a single ideology.

This is not to suggest that the teacher is prohibited from sharing their knowledge. On this issue, Kincheloe (2008) recounts a conversation with Freire where Freire stated,

> No teacher is worth her salt who is not able to confront students with a rigorous body of knowledge. This is not to endorse a banking education but to support the idea that teachers often provide students with knowledge that students then react to, reject, reinterpret, analyze, and put into action. (p. 21)

In Kincheloe's conversation with Freire, Freire paints an unspoiled picture of an unbiased and well-intentioned teacher "providing" their students with knowledge that they are free to reject or accept. Freire's idealism however ignores the realities of the teacher/student dynamic and that teachers, like everyone else, enter the classroom with a worldview that is difficult, if not impossible, to conceal. Indeed, it is naïve to suggest that problem-posing education can fully neutralize a teacher's influence over their students. Equally misleading is the proposition that a teacher, who embraces the core principles of critical pedagogy, would enter the classroom impartial and dispassionate. In fact, Freire confirms that the opposite is true and that, "the educator has the duty of not being neutral."

Indeed, critical pedagogues appear unabashed in their stated objective to elevate the consciousness of their students and spread the gospel of radicalism to mobilize the masses towards social activism. Certainly, a teacher who proports to use a problem-posing approach but does not recognize their own biases or attempt to remain objective and even-handed in their delivery, is in reality reverting to a banking style model and likely to fail. As Freire (1970) notes, "one cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by people. Such a program constitutes cultural invasion, good intentions notwithstanding" (p. 95). A DEI teacher would be well advised to remember that the typical police officer believes that they are engaged in a noble and just cause and that to suggest otherwise, pass judgement or criticize, is a direct afront to their self-concept and sacrifices made in service to their community.

In addressing the teacher/student relationship, Kincheloe (2008) makes a related point on the importance of the teacher knowing their student. He reminds us that, to better understand their students and how they learn best, it is incumbent upon the critical teacher to effectively study their students (Kincheloe, 2008, p. 19). To accomplish this, teachers must listen carefully to their students and engage them in a democratized version of dialogue; a practice that would seem obvious, and yet stands in direct opposition to many of our traditional teaching practices. In so doing, the teacher learns how the student perceives themselves, their relationship with others and their place in society. Furthermore, the student, through dialogue, conveys important clues to the teacher on what they know, what they would like to know, what motivates them to learn and how they make meaning of the world (Kincheloe, 2008). As I will discuss later in detail, the individual police officer is under tremendous pressure to conform to hegemonic values and norms that exist in policing. Hypermasculinity and social isolationism are monolithic cultural traits that in many respects stand in direct contradiction to the concept of self-reflection and questioning one's actions and role in society. As Freire (1970) might say, the critical pedagogue that fails to account for these powerful influences may invariably find themselves "preaching in the desert" (p. 96).

Until now, our exploration of critical pedagogy has focused a significant amount of attention on the role of the teacher. Certainly, the teacher bears a tremendous amount of responsibility in the learner's growth and development. However, conscientization is not accomplished by the teacher alone (Allman, 2009). Rather, Allman (2009) maintains that while teachers can initiate change by challenging the

learner's interpretation of existing knowledge, it is then incumbent upon the learner to accept the challenge and struggle with the teacher to transform not only their relationship with one another, but their relationship with that knowledge. This is quite obviously no small task in a modern Canadian society, since much of our relations to knowledge and concepts of knowledge are rooted in the dominant bourgeois ideology (Allman, 2009, p. 425). As Allman (2009) suggests, a transformed relation to knowledge "involves constantly scrutinizing what we know, and constantly testing its adequacy as a tool for illuminating our real conditions and informing our actions" (p. 425). Ideally, transforming a relationship to knowledge means that the learner no longer sees knowledge as something that is acquired, but something that can be used to expose conditions of their reality and to create new knowledge to be used in praxis (Allman, 2009).

As Allman (2009) notes, transforming the students' relationship with knowledge is much easier said than done. In fact, the task may be exponentially more difficult in the context of DEI education in policing. In this domain, there are layers upon layers of defences, like the vests worn by police to protect them from real or perceived threats, that dramatically discourage the practice of questioning existing knowledge. Like many of us, police have been exposed to banking education that has conditioned us to accept a version of reality as seen through a colonial lens. Moreover, the police culture itself also serves as a defence mechanism to the introduction of counter-hegemony, indoctrinating members into a culture that is conservative leaning and values conformity, masculinity and loyalty. Additionally, police culture supports isolationist

practices that include an arm's length approach to community engagement as well as skepticism toward anyone not a police officer. Kincheloe (2008) writes that "every dimension of schooling and every form of educational practice are politically contested spaces" (p. 2). Perhaps we ought to see DEI education at PPS in the same vein and recognize that transforming relations with knowledge in a policing environment is as much a political struggle as an educational one.

If a transformed relation with knowledge were not challenging enough for the learner, Freire also makes it clear that for the learner to be a true ally, they must also reflect and explore their own biases that may be deeply embedded in their psyche.

> It happens, however, that as they cease to be exploiters or indifferent spectators or simply the heirs of exploitation and move to the side of the exploited, they almost always bring with them the marks of their origin; their prejudices and their deformations, which include a lack of confidence in the people's ability to think, to want, and to know. (Freire, 1970, p. 60)

Perhaps it is here that DEI education in policing can play its most vital role. As we have learned, in many respects police are not like most members of our society, a consequence of their statutory authorities, training, access to weapons, culture, status, experience, etc. They have been vested with power to impact lives of those with whom they come into contact with, in profound and enduring ways. What becomes problematic, and life threatening to some, is when police decision-making and resulting behaviour is influenced by implicit biases that have the effect of treating people from divergent backgrounds disproportionately, while simultaneously advantaging society's

privileged class. For the professional police officer to fulfill their responsibilities in service to all members of the community, they must undergo the difficult and uncomfortable process of uncovering hidden biases to potentially neutralize their toxic influence. Certainly, if DEI education is to be transformative, the police officer must not only reflect on systemic forms of racism and oppression in society, but on their own explicit and implicit biases as well as the laws, policing procedures, and everyday policing practices that contribute to the maintenance of these systems. Later, I will propose that examination of these biases in DEI education should come from a place of compassion and understanding, rather than judgement.

Critical Pedagogical Practices and Methodologies

One of the major criticisms of critical pedagogy is that scholars rarely provide teachers with practical classroom-based strategies useful in meeting educational objectives, an oversight I hope to avoid here. As a consequence, teachers or facilitators, inspired to introduce their students to critical pedagogy, may not have tools to do so, reverting instead to more familiar traditional teaching approaches in the vein of banking education. To bridge this gap, Breunig (2005) proposes a union of critical pedagogy, rich in theory, and experiential learning, a pedagogical philosophy strongly influenced by John Dewey, that favors use of experiential-based learning techniques to meet learning outcomes. This marriage of philosophies seems all the more natural since each theory rejects pedagogical strategies that result in passivity, indoctrination and dogma for a more democratic and cooperative approach to learning, that is politically driven, encourages critical thinking and reflection and has as its shared objective the creation of

a more just society (Breunig, 2005; Stitzlein, 2004). As Lamons (2016) notes "integrating the intellectual fruits of each viewpoint [critical pedagogy and experiential learning] will serve to further expand, liberate, and progress one's conception of the scope and bottomlessness of education as a cultural project" (p. 6).

Experiential learning has been broadly defined as a "philosophy and methodology in which educators purposefully engage with learners in direct experience and focused reflection in order to increase knowledge, develop skills, and clarify values" (Breunig, 2005). Thus, experiential education views teacher / student engagement in purposeful experience as an indispensable component in the educational process. For Breunig (2005), experiential learning offers the critical pedagogue an educational framework to undertake the difficult task of introducing a radical, and what has been described as an "excessively abstract" (Breunig, 2005, p. 110) theory, to learners within the scope of ordinary life experience. Breunig (2005) provides a number of strategies from rearranging seating in a classroom, to disrupt traditional status and power dynamics between teacher and student, to having learners participate in a democratic process to select course materials. Whatever the strategy, Dewey (1938) argues that positive educative experienc*e* involves the entire individual—mind, body, thoughts, habits, emotions, senses, etc. interacting with objects or persons that are in their environment at that time. In so doing, the learner's curiosity is aroused, and their interest is peaked, all within a framework that is familiar to the individual. In these fertile conditions, the student has opportunity to grow and develop their physical, intellectual and moral capabilities (Stitzlein, 2014). It is also noteworthy that the

student, having had an enriching or worthwhile experience, or what Dewey (1938) would call an "agreeable experience," is now primed to want to learn more.

If there are optimal learning conditions, then it is reasonable to believe that there must also be less than ideal conditions or "mis-educative experiences" (Dewey, 1938). For Dewey (1938), creating an experiential learning environment where students can flourish is primarily the responsibility of the teacher. Herein lies one of the more obvious distinctions that can be made between the philosophies of critical pedagogy and experiential learning. As Simpson (2011) notes, Dewey is resolute that educators ought to be more experienced than their students and that wisdom and knowledge gained through this experience, should far exceed that of their students and be applied to the mentoring relationship. Critical pedagogues are critical of Dewey on this point, suggesting that he is overly "paternalistic" in his conceptualization of the teacher / student dynamic (Lamons, 2016). Dewey (1938) stresses the importance of teacher preparation, classroom discipline, as well as the need for the educator to know a student's needs and past experiences to ensure that sound pedagogical decisions that address divergent learning styles are made.

> …there is incumbent upon the educator the duty of instituting: a much more intelligent, and consequently, more difficult, kind of planning. He must survey the capacities and needs of the particular set of individuals with whom he is dealing and must at the same time arrange the conditions which provide the subject-matter or content for experiences that satisfy these needs and develop these capacities. (Dewey, 1938)

Failure on the part of the educator to adequately prepare for a class or adapt lessons and materials to the learner's needs and interests, risks creating a "disagreeable experience" that is likely to stifle a student's desire to learn not only in the moment, but in the future as well (Dewey, 1938). As Dewey (1938) suggests, the most important attitude that can be nurtured by the educator is a student's desire to go on learning. On this subject of student motivation to learn, Simpson (2011) poses two important questions pertinent to DEI education in policing.

> Of course, there are a myriad reasons for not participating in certain learning opportunities—and no one can study everything—but how much of this avoidance of new experience is a result of a negative experience in the past? How much of it is a teacher, coach, or parent failing to help a student open (or keep open) the door to new experiences? (p. 12)

Surely most of us can recall a less than positive educational experience from our past and the impact it had on our ability and desire to learn. What if that experience took place in the context of DEI education for police of the kind proposed here? It is entirely possible, if not likely, that rather than reflecting on concepts at the centre of critical pedagogy the individual police officer's existing beliefs, values and practices may be further entrenched. In fact, Coderoni (2002) contends that training viewed by police as irrelevant or ineffective can lead participants to feel as though training goals are unimportant, suggesting that poor DEI education could be more harmful than providing nothing at all. Certainly, a flawed pedagogical approach to DEI education, limits any chance to engage in meaningful dialogue and reflection on sensitive subject-matter like

the role of police in society, police-community relations, implicit biases, and systemic racism, thus denying the police officer an opportunity for a transformational educational experience that may lead to new insights, reflections and perceptions. To avoid a miss-educative experience, and to provide PPS members with a positive DEI pedagogical experience, a number of specific teaching methodologies, in the vein of critical pedagogy and experiential learning, will be discussed.

Education versus Training

It is notable that much of the literature on DEI pedagogy makes reference to either "DEI training" or "DEI education." Before discussing specific teaching methodologies, it is critical that the DEI teacher understand the dissimilarities between these two pedagogical approaches since learning outcomes and pedagogical practices vary dramatically.

Peters (1966) is informative on the distinction between "training" and "education." He argues that the word training is more appropriately used in reference to the mastery a specifiable skill that has some form of extrinsic value. For example, acquisition of a definable set of skills may enable a worker to competently do their job. Competency, in this instance, does not necessitate that the worker struggle to understand the reason why of things (Peters, 1966, p. 34) as existential reflections of this nature do not lead to increased productivity, and may in fact inhibit a worker's output. Education, as defined by human capital theory, is remarkably similar in meaning. This framework conceptualizes education as "relevant in so far as education creates skills and helps to acquire knowledge that serves as an investment in the productivity of

the human being as an economic production factor, that is, a worker" (Robeyns, 2006, p. 72). In short, education is simply a means to an economic end – designed to create a more efficient and skilled workforce.

In stark contrast to the human capital framework, Peters (1966) argues that education does not serve some economic interest. Instead, "for a man (sic) to be educated it is insufficient that he should possess a mere know-how or knack. He must have also some body of knowledge and some kind of a conceptual scheme to raise this above the level of a collection of disjointed facts" (Peters, 1966, p. 30). Therefore, it could be said that a highly skilled person like a surgeon or engineer is not necessarily an educated one. Rather, the value in knowledge is in the development of one's character and intellect and not the mastery of a skill or perfecting a technique. As Peters (1966) suggests, knowledge helps to shape a person's, "general beliefs, attitudes and reactions to the general conditions of human life" (p. 56). He argues that for a truly educational experience, the knowledge acquired must have a positive transformative effect on the whole person, leaving them with a heightened awareness and understanding of the world in relation to themselves, a state of mind Peters calls "cognitive perspective" (Peters, 1966, p. 31).

Parts of this aspirational goal for education is also shared by Freire (1970), although how each approaches this objective is quite different. Peters (1966) for example, emphasizes the acquisition of knowledge towards self-realization. Conversely, education to Freire (1970) is a process of unlearning what we have been conditioned to believe as the truth. To Freire, education alone is the emancipator, capable of freeing us

from our oppressors by arousing our critical consciousness to reveal a new reality. Only then can the liberated begin to "intervene, to re-create and to transform" (Freire, 1970, p. 66) our society. Freire's statement illustrates another important point of departure between he and Peters. Clearly, Peters focus is on the personal growth and development of the individual through education. The acquisition of knowledge has value insofar as it provides the educated person an opportunity to live a justifiable and enjoyable life (Ng, 2020). Wholly absent from Peters' (1966) paradigm is any reference to education and knowledge as a force for social justice, equity and inclusion for the betterment of society. For these reasons, a critical pedagogy approach to DEI education at PPS is preferred.

Central to meaningful DEI education is its "transformative" nature – a quality that has been largely overlooked to this point. By its very definition, "transformative" represents a fundamental change or shift in one's perspective and practice. As O'Sullivan (2002) writes,

> Transformative learning involves experiencing a deep structural shift in the basic premises of thought, feelings and actions. It is a shift of consciousness that dramatically and irreversibly alters our way of being in the world. Such a shift involves understanding ourselves, our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awareness, our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy. (p. 18)

If the primary objective of DEI education is to enhance police service delivery to diverse groups, O'Sullivan's (2002) description of transformative learning makes for a compelling case since "training", by its very nature, is not intended to lead the learner to question entrenched practices and beliefs and consider opposing ideologies and practices that emphasizes equity, social justice, acceptance, understanding and empathy. Ultimately, a decision by PPS leaders to offer its members either DEI training or DEI education will have a profound impact on pedagogical practices, subject matter, and intended learning outcomes. It might also be said that this decision will determine whether a member's experience with DEI pedagogy will be limited to memorizing a set of facts specific to one culture or another or involve critical discourse on the pervasiveness of systemic racism and bias within our social institutions. On this question, Bornstein et al (2012) note, the current trend in DEI pedagogy in criminal justice is decidedly toward training or a multiculturalism approach. One noteworthy exception is anti-racist pedagogy offered to members of the New York Police Department (NYPD) through a university level ethnic studies class. Since this course parallels the kind of DEI education for PPS advocated in this study, a closer examination is worth taking.

In 2012, Bornstein et al (2012) conducted an analysis of a course offered exclusively to NYPD members, designed with the intent to raise a police officer's critical understanding of systemic racism in society. Bornstein et al (2012) began by asking; "What can professors at a university teach a classroom of cops about dealing with the complex racial obstacles that they face in their job?" (p. 176) To this end, the authors

suggest that there are two distinctive pedagogical methodologies teachers can employ to explore issues of race: the multiculturalism approach, euphemistically referred to as a "taste of culture," and the liberal arts approach, in this case, critical race theory (CRT) (Bornstein et al, 2012).

> These two pedagogical approaches (although sometimes combined in practice) exemplify two contrasting paradigms in criminal justice education: the vocational model, which is designed to reproduce the normative skills and efficiency of the field, and the liberal arts model, which is designed to encourage critical thinking, an appreciation of complex social issues, a flexibility to problem solving, and an openness to difference. (Bornstein et al, 2012, p. 176)

The course itself, now called *Perspectives on Race and Crime in America*, was first offered in 2001 as a new initiative between NYPD, the City Council of New York and City University of New York, to encourage police higher education in anti-racism and managerial professionalism. In respect to delivery, the course is a 45-hour university level class, grounded in CRT theory. As Bornstein et al (2012) state, critical race pedagogy makes three basic assumptions. Firstly, White supremacist racism is manifested in interpersonal micro-aggressions as well as institutional discrimination in education, criminal justice and commerce. Secondly, experiences of oppressed people should be told in a narrative and storytelling approach to give voice to those who remain otherwise nameless and voiceless. [5] Thirdly, the law is neither objective, colour-

blind nor neutral – it serves as a means to conceal the social construction of racial differences (Bornstein et al, 2012). Members are incentivized to attend through the offering of free tuition and books and improved chances of promotion and/or second career opportunities. The team-taught course includes selected articles, reports and audiovisual media that examine: the history of racism in the U.S.; how this history influences their work in policing; daily racialized experiences across all racial lines; inappropriate cultural practices in policing; individual behaviours, values and beliefs; and peer intervention strategies to promote professionalism and combat police misconduct (Bornstein, et al, 2012). In addition, students are urged to share their experiences and expertise, effectively becoming co-teachers and co-learners in the process, reflecting a Freirian conceptualization of the teacher/student dynamic. Bornstein et al (2012) state that the course is designed to challenge students by engaging them in emotionally heightened and uncomfortable dialogue on race, privilege and oppression in a classroom setting that brings together members from different racial backgrounds.

To measure learning outcomes, researchers administered the Colour-Blind Racial Awareness (COBRA) Scale in three areas: white privilege; institutional discrimination; and blatant racism. The instrument was administered to police officers enrolled in the

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[5] Zambrauna-Ortiz (2011) explains that storytelling is "one of the most authentic ways to understand people as social beings: their hopes, desires, doubts, questions, devotions, dreams and ideological and social location" (p.40). Purposeful sharing of one's lived experience, is a traditional Indigenous pedagogical practice that deepens the learners understanding of others, their community and broader society while fostering empathy. Storytelling also has potential to forge relationships by exposing stereotypes and biases, clarifying misconceptions and reducing suspicion and distrust through personal interaction and dialogue in an asymmetric environment.

ethnic studies course and to those in a comparison group completing a different college course. This particular instrument does not predict behaviour but does measure a set of cognitive skills that provide “a critical awareness of the racialized social field in which individuals operate and their positions within that field” (Bornstein et al, 2012, p. 181). Bornstein et al (2012) found significant statistical difference between the test and comparison groups that demonstrated the course to be effective in teaching police officers to be more aware of racism. Further, it was discovered that White officers showed the greatest improvement in awareness in all three scales, although their mean scores showed greater blindness to all forms of racism compared to officers of colour, a phenomenon that Bornstein et al (2012) explains.

> As other researchers have suggested, white people may adopt a color-blind discourse more readily because it is associated with non-racism, denies personal responsibility, and facilitates the avoidance of restorative actions. (p. 201)

The authors contend that poor racial awareness exhibited by White officers is evidence of the need for CRT pedagogy (Bornstein et al, 2012). They also hypothesize that the dramatic influence of the course on White officers may lead to more effective communication between these officers and communities of colour, as well as officers of diverse backgrounds (Bornstein et al, 2012). In brief, the authors concluded that critical education of this kind, offered in an undergraduate setting, provide police officers with scholarly and critical thinking tools to address problems of race and racism that, because of the complexity of the subject, training at the NYPD Academy could not provide (Bornstein et al, 2012). Bornstein et al (2012) research also yielded a confounding

finding, that is, despite that officers of colour show greater awareness of racism, Black and Latino officers were just as likely as their White counterparts to receive civilian complaints that come largely from Black and Latino communities (Bornstein et al, 2012). This may point to the deleterious influence of police culture on police/community relations, a phenomenon that crosses all racial lines.

The success of the educational approach taken by NYPD in anti-racism pedagogy may be explained by research conducted by Kalinoski et al (2013). Kalinoski et al (2013) conducted a meta-analytic evaluation of the effects of differential diversity teaching methodologies on affective-based, cognitive-based and skill-based outcomes, to identify best practices in diversity pedagogy. Affective-based outcomes address self-efficacy, and internal states that influence perception and behaviour. Cognitive-based outcomes include verbal knowledge, knowledge organization and cognitive strategies. Lastly, skilled-based outcomes incorporate changes in behaviour. Of the three, affective-based outcomes offer the greatest opportunity for attitude and behavioral change, recognized as the primary objective of diversity pedagogy (Kalinoski et al (2013). However, Kalinoski et al (2013) found that typical diversity pedagogy has a stronger influence on cognitive-based and skill-based outcomes, relative to affective-based outcomes. This may explain the general ineffectiveness of diversity training to uncover and address participants' implicit biases or attitudes submerged in the subconscious that can lead to automatic associations and intergroup biases in situations where identity threat is high. Values and beliefs ingrained and inculcated over time make the task of changing attitudes all the more difficult (Kalinoski et al, 2013). Still, it is generally accepted that once a participant

is made aware of their biases, what emerges are opportunities to change those biases and influence decision-making and behaviours.

To address this learning gap in diversity pedagogy, Kalinoski et al (2013) suggest an increased emphasis on affective-based outcomes. Pedagogical methodologies that have the greatest chance to positively influence affective-based outcomes are generally associated with education rather than training practices (Kalinoski et al, 2013). For example, diversity pedagogy that provides greater opportunity for social interaction will have stronger beneficial effects on affective-based outcomes. Thus, teaching methodologies that introduce students to concepts of social interdependence, while also providing opportunities for students to interact with diverse groups in a positive space, potentially have a significantly larger effect on affective-based outcomes and reducing biases and discriminatory attitudes (Kalinoski et al, 2013). As Kalinoski et al (2013) state,

> These features might include using an interdependent task in training, having individuals actively participate rather than listen to lecture only, having individuals participate face to face rather than complete training on a computer or simply providing training of greater duration. (p. 1080)

Examples of active learning techniques, or what Dewey (1938) calls “experiential learning”, include role plays, simulations, discussions, games, etc. Kalinoski et al (2013) also concluded that training that was mediated by a computer was less effective than training done in person and mediated by a human facilitator. Additionally, training that was more than four hours in duration yielded greater results than training that was less

than four hours long. In fact, training that was less than the four hours in duration had no effect on affective-based outcomes. Noteworthy as well was the finding that diversity training was deemed more effective when sessions were spread out over time versus a single session (Kalinoski et al, 2013).

Of further interest is the finding that diversity training will have stronger beneficial effects on affective-based outcomes when participant motivation is high than when it is low (Kalinoski et al, 2013). It was found that when motivation is high, individuals can consciously regulate cognitive processes related to stereotyping and that self-regulation of this nature, that is, careful consideration of personally held attitudes and their validity, can take place. Thus, it is not surprising that diversity pedagogy is more effective in meeting learning outcomes when the participant believes the organization values diversity and that the training is perceived as relevant to their job (Kalinoski et al, 2013). For example, affective-based outcomes were greater when the trainer was a direct manager or supervisor versus other staff members like a diversity coordinator or human resources generalist. The efficacy of diversity education conducted by external trainers, or those outside the organization employed on a consultation basis, was not addressed. In the end, Kalinoski's et al (2013) findings teach us that the effects of diversity pedagogy are moderated by a number of conditions and variables, emphasizing the importance of evidence-based decision-making in design and implementation of diversity education at PPS.

While there are compelling reasons to favor an educational approach to DEI pedagogy, King et al (2010) suggest that teaching practices generally associated with

training, should not be discounted entirely. King et al (2010) describe the counterproductive divide between diversity training and diversity education, identifying their respective weaknesses, and strengths and offering an integrated model that incorporates best practices from either approach. For example, diversity education is criticized for not teaching skills and competencies necessary to meet organizational objectives. Similarly, executives, consultants and trainers report that little learning is accomplished through diversity training initiatives. Along with these limitations, King et al (2010) identify several best practices associated with diversity training and education.

In respect to diversity training, King et al (2010) note that effective training begins with a needs assessment. Undertaking an analysis of this kind prior to introducing a training program makes it more likely that the needs of the organization and its employees are met. To this end, King et al (2010) suggest the use of self-report surveys to gather data. Information derived from these surveys can inform the educator on gaps in knowledge, student needs, challenges or barriers to learning, help establish goals and learning objectives, as well as provide material for in-class discussions. Visible and effusive support for diversity training from leadership is also crucially important. Support of this nature can be demonstrated in several ways. For example, upper management can actively participate in training, provide adequate funding and resources, model behaviour that demonstrates support for diversity initiatives and values, hold employees at all levels accountable for outcomes, and incentivise and reward employees who promote diversity in the workplace (King et al, 2010). King et al (2010) also point to the efficacy of a broad organizational definition of diversity, making

training part of a larger strategic diversity management initiative, and conducting regular training evaluations to ensure training transfer (p. 893). Lastly, King et al (2010) argue that an emphasis on competency development, or “diversity-related skill acquisition” (p. 900), through behavioural activities, may have a greater influence in changing behavioural outcomes than a focus on awareness or knowledge alone. This is accomplished through goal setting and tailoring activities and assignments to specific diversity-related skills deemed essential to job performance. The authors also suggest giving students opportunities to identify diversity-related issues they have encountered to discuss their impact, formulate solutions, develop action plans and monitor outcomes (King et al, 2010).

Diversity education on the other hand emphasizes increased levels of self-awareness and understanding of diversity. Best practices in diversity education include student-faculty contact, intergroup interaction, active or experiential learning, high expectations and appreciation and respect for differential learning-styles (King et al, 2010). Furthermore, the educational approach dictates that student knowledge acquisition is assessed (e.g.: exams, quizzes, essays, etc.) and that the student achieve a specified standard established by the teacher to pass a course. An optimal learning approach also includes frequent and structured feedback from the teacher to reinforce learning. Unlike the training model, the educational approach demands that the instructor possess a minimum level of education (e.g. university degree). Of course, a degree does not necessarily guarantee teacher effectiveness, but it does ensure a minimum level of knowledge and expertise on diversity-related topics that may not be

required of instructors in a training setting. Perhaps surprisingly, there is little consensus on whether the voluntariness of diversity education is a benefit. In a policing context however, self-selection may result in police officers who would benefit the most from diversity education, opting out. Furthermore, research indicates that diversity initiatives within an organization are more likely to succeed “under conditions in which the entire system is involved” (King et al, 2010, p. 896). Finally, King et al (2010) warn that exaggerated attention to skill development ignores the cognitive and affective processes that contribute to prejudice and discrimination. I would add that it also completely overlooks systemic forms of racism and discrimination. King et al (2010) maintain that focusing exclusively on behaviours limits the effectiveness of diversity education and the possibility of meaningful social reforms.

> Research in social psychology suggest that attitude change may require an awareness of understanding of the cognitive structures and biases which underlie our beliefs, thus supporting the need for educators and trainers to attend to awareness and knowledge. (King et al, 2010, p. 296).

King et al (2010) argue that principles and practices commonly associated with DEI training and DEI education are not mutually exclusive and that DEI educators and students would benefit from a hybrid model. I would contend that in fact many of the training methodologies identified by King et al (2010) align closely with principles in education espoused by pedagogues like Freire and Dewey. For example, a needs assessment prior to training, a strategy used by teachers to get to know their students, is suggestive of Freire (1970), Kincheloe (2008) and Dewey (1938) and their belief that it

is incumbent upon the educator to become familiar with their students. Further, competency development through “behavioural activities” is simply another way of saying, experiential learning activities. Providing students with chances to discuss diversity-related issues they have experienced in the field and to share with one another their impact is also indicative of reflection and storytelling.

Unquestionably, leadership at PPS have crucial decisions to make in respect to the kind of DEI pedagogy they will offer to their members. These decisions will not only impact the development of their police officers, but will in turn, help to establish the kind of service diverse communities in Peterborough can expect from PPS in the future. Approaching DEI education from a critical pedagogy framework offers PPS members the clearest opportunity for a meaningful and transformative learning experience. It may also represent the starting point for broader, organizational reforms that incorporate principles of DEI, meant to strengthen relations with people from racialized and minoritized communities. Yet, inviting the specter of critical pedagogy into a police environment does not come without its complexities and pedagogical and logistical challenges. Diversity, equity and inclusion education of this nature cannot be offered in a one-hour PowerPoint lecture or through an online training module. Instead, it will require considerable time and resources for there to be any benefit. It will necessitate difficult and uncomfortable dialogue with members and a reckoning of police practices that contribute to a macrosystem that protect elitist interests and marginalize and oppress disadvantaged communities. It might be said that only through the pains of

such a process can police reenvisage their role and take action in allyship with diverse communities toward a just society.

Cultural Barriers to Diversity, Equity and Inclusion Education in Policing

A significant amount of scholarly research has been dedicated to police organizational culture. Attention of this kind is merited given that police culture has a "substantial impact" on the behaviour of police officers and the ways in which they interact with the public (Brough et al, 2016, p. 28). While it is true that the police culture does have positive behavioural outcomes, such as the formation of strong social bonds between co-workers that help neutralize the influence of occupational stress (Brough et al, 2016), specific aspects of the culture do represent challenges to transformational DEI education in policing. Indeed, police culture, and the norms and values associated with it, have proven a formidable obstacle to efforts at positive police reforms, while perpetuating negative practices like corruption of authority, sexual harassment, discrimination, and use of excessive force (Brough et al, 2016).

Organizational culture is described as "the attitudes, values and norms that are transmitted and shared among groups of individuals in an effort to collectively cope with the common problems and conditions members face" (Paoline and Terrill, 2014, p. 5). Historically, police culture has been conceived as a monolithic phenomenon, consisting of several cultural themes shared by most police organizations irrespective of geographic location. In a study conducted by Brough et al (2016), which accounted for recent trends in policing like the growth in diversity of membership, increased public and government scrutiny of police practices, and the shift towards a community-policing

model, five dominant themes and several sub-themes were found to characterize police organizational culture. The dominant themes included: the police family, control, us versus them, masculinity, and sub-cultural differences.

The following literature review will identify those structures within the police culture that may present the greatest barriers to transformative DEI education in policing. More specifically, I will examine the deleterious influence of hypermasculinity and the "us vs. them attitude which, for the purposes of this study, will be referred to as isolationism. Since research points to the existence of monolithic cultural traits in the institution of policing, I assumed that the cultural themes noted above exist at PPS. I will argue that hypermasculinity and isolationism are significant cultural barriers to transformative DEI education and that failing to account for their influence will prevent PPS leadership from delivering on DEI education outcomes.

Hypermasculinity

Much of the research in the field of policing identifies hypermasculinity as a prominent trait within the culture. The image of the police officer as a white, heterosexual, alpha male using his physical might to fight crime and catch "bad guys" continues to resonate not only in the policing world but in mainstream society. Depiction of the fearless and gritty police officer has been further propagated in pop culture for decades in movies, television, and books. As Jordan (2014) explains, policing is imagined as a career that affords men the opportunity to "aggrandize their masculine status in the greater social context, and the people they are sworn to serve merely players on the stage" (p. 45). Jordan (2014) warns that in general, men will risk anything

in pursuit of the masculine ideal and that one's masculine reputation, however inflated, is to be guarded and protected at all costs. In the context of policing, and the authorities associated with it, this hypermasculine imperative becomes even more ominous, putting the safety and wellbeing of co-workers and the community in jeopardy.

> Too often, helpless motorists or minorities (sic) find themselves subject to the control of the hypermasculine cop, with frequently regrettable results; the hypermasculine imperative is the motivating force that actuates social injustices by such overzealous cops. (Jordan, 2014, p. 45)

This close association between hypermasculinity and violence is acutely felt by racialized and minoritized groups who disproportionately find themselves the target of police surveillance and investigations based on negative stereotypes (Ontario Human Rights Commission, 2017). According to a 2017 Ontario Human Rights Commission (OHRC) study, First Nations, Métis, Inuit and other Indigenous peoples, Muslims, Arabs, West Asians and Black people are frequently the victims of racial profiling and ancillary practices like "street checks" and "carding" (OHRC, 2017). The perpetrator is most often a person in authority who is influenced by conscious (explicit) or unconscious (implicit) biases (OHRC, 2017). To Freire (1970) however, surveillance of oppressed groups by their oppressors is a response to a perceived threat. In essence, the oppressor assumes that because the oppressed lack material wealth or the means to obtain wealth, a natural consequence of their laziness and incompetence, they must be envious of the ruling elites and therefore represent a potential enemy deserving of increased scrutiny (Freire, 1970). Still, Indigenous and racialized groups reported to the OHRC (2017) that

systemic racial profiling has led to "unnecessary searches; harsh or unnecessarily heavy-handed treatment, such as being treated in a rude or discriminatory way; excessive or unwarranted charges; unnecessary calls for officer reinforcement; and excessive use of force or restraint" (OHRC, 2017).

Over-policing, increased surveillance and instances of negative interactions with police, naturally increase the likelihood of physical force being used. The frequency, nature and level of force used by police against racialized persons is difficult to estimate in Canada as police agencies have resisted maintaining statistics of this nature. In fact, Ontario only recently became the first province to mandate all its police services to collect race-based data in cases of police use of force against members of the public. The province is expected to release its first set of findings in 2021. Until that time, a 2018 OHRC study offers some insight into the issue. Using data from the province's Special Investigations Unit, the OHRC (2018) discovered that between 2013 to 2017, an African-Canadian in Toronto was approximately 20 times more likely than a White person to be involved in a fatal shooting by Toronto Police (OHRC, 2018). Additionally, it was found that Black people made up nearly 30% of police use of force cases that resulted in serious injury or death, 60% of deadly encounters and 70% of fatal police shootings (OHRC, 2018). For context, in 2016, Black people made up 8.8% of the total population in Toronto (OHRC, 2018). OHRC Chief Commissioner Mandhane noted that the findings of the study were "disturbing" and required "immediate action" (OHRC, 2018).

While statutory authority restricts police to only use as much force as is necessary to execute their duties, proof of a police officer's masculinity often comes in the form of acts of violence and intimidation. As Kimmel (2000) points out, "violence is often the single most evident marker of manhood" (p. 148). Drawing parallels between hypermasculinity and the use of force by police is a consistent, if not universal, theme in literature on police culture (Bikos, 2016, Chan, 2004). As Chan (2004) writes, "Another important aspect of the doxa of policing is related to the domination of masculinity. The necessity to use coercion in some situations is often equated with the need to use physical force, aggressive crime fighting, and toughness" (p. 332).

As discussed, hypermasculinity in policing is sometimes manifested in violent interactions between police officers and community members. While this may lend credence to the need for DEI education in policing, it does not explain hypermasculinity as a barrier to this kind of education alone. Indeed, the toxic influence of hegemonic masculinity in police culture is not limited to acts of violence but includes other beliefs and behaviours adversative to principles of DEI. Bikos (2016) contends that police masculinity has the effect of exalting traits such as physical prowess and restrictive emotionality, characterized as the reluctance to acknowledge or express emotions culturally deemed as feminine. Consequently, traditionally held feminine traits like nurturing, empathy or emotional vulnerability are devalued and those who embody these characteristics are often perceived as weak, ineffective and a threat (Bikos, 2016; Chan, 2004). In practice, encouragement towards emotional self-abnegation is said to begin early on in a police officer's career when as recruits, police officers are taught to

“repress the display of emotions and to maintain emotional detachment when dealing with the public” (Chan, 2004, p. 337). Ultimately, the ideals associated with social justice and equity, while publicly heralded by police organizations, are obfuscated by more “manly pursuits” like those identified above (Jordan, 2014). This is readily seen in frustrated efforts by most police leaders to inculcate a community-based policing model, an operational style perceived as more “community-friendly” since it prioritizes community relationship building, public cooperation, and input, and fostering mutual trust and respect with the public. The result is a de-emphasis on developing and nurturing close community ties through positive interactions with the public. In its place, more traditional police pursuits such as arrests, drug seizures, property recovery, writing tickets and a focus on statistics are prioritized (Chan, 2004).

Perhaps not surprisingly, female police officers are not immune from the pressures to embrace hegemonic notions of masculinity and may therefore be equally resistant to DEI education. In fact, both women and men who fail to embrace norms and values specified by a culture that exalts hypermasculine attributes are subjected to informal penalties and isolation from the dominant group. This may involve shaming, shunning and threats of violence from other men (Wagner, 2015). To avoid these threatening consequences, some female officers take on “masculine deportment” (Chan, 2004, p.338). This includes learning not to smile or show emotions. Those few who have the courage to challenge cultural norms and practices within the police organization are said to face barriers to social and career mobility (Bikos, 2016).

Wagner's (2015) research into the toxic effect of hypermasculinity in diversity education in college men may offer further insight into the challenges of introducing DEI education to police officers. Wagner (2015) contends that the hegemonic masculine script leads some college men to engage in "destructive and unproductive attitudes and behaviours that constitute a climate of risk both for them and their female peers" (p. 473). Socially constructed, and restrictive gender scripts also discourage male participation in activities like diversity training that are intended to contribute to a variety of prosocial outcomes such as critical thinking, enhanced self-confidence and cultural awareness (Wagner, 2015). As Wagner (2015) suggests,

> Diversity education, as it is currently conceptualized and deployed, appears less appealing for college men. They are not predisposed to take advantage of it, are less likely to become open to diversity while in college and are less motivated to promote racial understanding and inclusion than their female peers. (p. 435)

Certainly, these findings offer reason for concern and put into question the efficacy of DEI education given the duration, intensity and extensiveness of gender socialization and everyday subtle and not so subtle reminders found in mainstream society to conform to a rigid and well-rehearsed gender script (Wagner, 2015). As Wagner (2015) explains, early imprinting of hegemonic forms of masculinity suffuses all social environments, thus creating "untold obstacles" (p. 484) to DEI education and the potential benefits such experiences offer. The sheer number of men in policing and the expectations for both men and women to conform to hypermasculine norms under

threat of social isolation and ostracization, makes the challenge of delivering transformative DEI education even greater in this environment.

About DEI pedagogy, Wagner (2015) argues that the DEI educator must account for the ubiquity of hegemonic masculinity in selection of learning methodologies. For example, Wagner (2015) warns that in vogue methodologies that emphasize personal reflection (a feature of critical pedagogy) and free expression of one's emotions, may be counter-productive and disadvantageous in a male dominated setting. As Wagner, (2015) explains,

> If accepting pain is natural and inevitable, and enduring it without complaint is a fundamental tenet of hegemonic masculinity, then it is logical that men might resist conversations of marginalization and microaggressions within oppressive systems. (p. 482)

This raises doubts to the value of inviting guest speakers from diverse communities to speak to police officers about their personal experiences with bias and discrimination. Based on Wagner's (2015) hypothesis, disclosures of this kind may be spurned outright by a hypermasculine culture loathed to listen and engage in meaningful dialogue with those perceived as disgruntled or worse, harboring an anti-police agenda. It may also speak to the hesitancy of some members to openly discuss their feelings on DEI related topics with colleagues. Diversity, equity and inclusion educators are therefore encouraged to acknowledge that men have been socialized to avoid public displays that reveal vulnerability or ignorance (Wagner, 2015). On this matter, Wagner (2015) states,

> A key consideration to bear in mind is that hegemonic masculine socialization may incline men to reject new information that is not consistent with the previous world view, because to change directions in one's point of view, is to admit that one was ignorant before, or did not have all the information. (p. 484)

Cognitive dissonance, and the anxiety it engenders, can seriously inhibit learning of any kind. Dissonance theory suggests that psychological tension is experienced when individuals are introduced to new information that is incongruous to previously held beliefs or values. As previously noted, hegemonic masculinity makes it difficult, if not impossible, for someone to admit that they were wrong or ill-informed. To properly address this phenomenon, Wagner (2015) suggests a balanced approach. Simply, conversations related to divisive subjects like racism, bias, oppression, and privilege must be uncomfortable enough to motivate someone to consider a new point of view. On the other hand, too much discomfort may trigger the learner to revert to old ways of thinking, respond defensively or to simply "shut down." Therefore, Wagner (2015) is unlikely to recommend that a DEI educator open with a rousing conversation on White privilege with a group of police officers. Rather, the educator would be wise to employ learning approaches that account for the "psychological positioning of the learner and their readiness to learn" (Wagner, 2017, p. 484), a strategy promoted by Freire (1970) and Dewey (1938). In this case, the DEI student is a police officer, and as such, operates in a hypermasculine environment where repressing affect displays, refusal or unwillingness to show contrition, and rigid adherence to a code that prioritizes loyalty to one another over the interests of the public, are hallmarks of the culture. Moreover, the

police officer is likely a White, cisgender male, whose profession continues to face mounting criticism in the media and public backlash in the form of protest, posts on social media, and open displays of hostility in interactions with community members, leading to defensiveness. Consequently, an entry point to transformative DEI education may need to start at the site of most resistance—hypermasculinity. As Wagner (2017) explains, “educators could capitalize on men’s challenges in enacting masculine ideology as a location for disrupting unexamined attitudes about social life” (p. 484). This may include asking questions about a police officer’s own experiences, where they have been harmed by societal expectations to observe hegemonic masculine norms, areas where they have felt disempowered or thought that they had fallen short of cultural expectations (Wagner, 2017).

Despite the barriers to transformative DEI education attributable to hypermasculinity, Wagner (2015) is optimistic that under the right pedagogical conditions, men can be empowered to embrace non-conventional values and attitudes associated with gender, resulting in opportunities for personal growth, reflection, and a deeper understanding of the inner workings of our society.

Like Wagner (2017), Collins (2013) recommends the DEI educator engage in open dialogue about the students’ psychological state. Collins (2013) posits that those conversations that address societal pressures, biases, and stereotypes experienced by the group may generate empathy for other groups experiencing similar challenges.

> By taking a theoretical stance that we have all been affected by race, class and gender as categories of analysis that have structured our treatment, we open up

> possibilities for using those same constructs as categories of connection in building empathy. (Collins, 2013, p. 42)

Rather than race, class or gender, the DEI educator might consider including the police profession as a “category of analysis” as many police officers feel that as a group, they have been unjustly stereotyped, misrepresented in public discourse and in some respects, victims or the objects of persecution. Opening with conversations that address subjects like hypermasculinity in policing and the psychological harm caused by public criticism of police officers may lay the foundation to more difficult discussions involving subjects like bias, systemic racism and privilege which require the learner, in this case a police officer, to think critically and empathetically.

Rawski and Workman-Stark (2018) directly address the unique challenges of sexual harassment training and diversity training in a police-setting. Consistent with literature previously discussed, Rawski and Workman-Stark (2018) contend that the “masculinity contest culture” (p. 608) in policing promotes the acceptance and normalization of workplace harassment, discrimination, and use of excessive force by police against members of the public, leading to stress, complaints, lawsuits and turnover. The authors conclude that training interventions intended to prevent and remedy the negative influence of masculinity are ineffectual where organizational norms conflict with training content. This is particularly felt in sexual harassment training and diversity training. In fact, training of this nature can often be counterproductive, exacerbating preexisting conditions (Rawski & Workman-Stark, 2018, p. 608). As Rawski and Workman-Stark (2018) explain, “the very organizations

that need training interventions the most (e.g.: police organizations that often promote and tolerate sexual harassment) are the least likely to benefit from those interventions" (p. 607). In response to this paradox, the authors offer a social interactionist model intended to improve training efficacy and reduce the toxic influence of masculinity contest culture in police organizations.

Under this paradigm, organizations are encouraged to consider the complexity and sensitive nature of subjects like harassment and discrimination and their tendency to illicit strong emotional reactions in a police environment. Rawski and Workman-Stark (2018) note that much of the opposition and conflict witnessed in well intended training sessions is the result of a lack of consensus on what constitutes harassing and/or discriminatory behavior. Ambiguity in what represents "racism" versus "doing your job" or "a joke" versus "harassment" is resolved through a process known as "sensemaking" (Rawski & Workman-Stark, 2018, p. 608). As Rawski and Workman-Stark (2018) describe, "through sense-making, social participants interpret surprising, complex, or confusing events to fully participate in ongoing social activity and avoid disorientation and confusion" (p. 617). Police officers engaged in sensemaking, or framing a particular social interaction to give it meaning, are influenced by forces linked to the police culture like masculinity. Thus, the goal of harassment and diversity education within this paradigm is to engender meaning conformity. In other words, "aligning the individual police officer's understanding of and response to dysfunctional social interactions with the organization's policies" (Rawski & Workman-Stark, 2018, p. 618). This is accomplished through a process referred to as "sense-breaking – sense-

giving." Essentially, sense-breaking challenges a person's current interpretation of behaviour while sense-giving offers an alternative understanding of those same behaviours that is consistent with organizational principles and values.

Of course, this is easier said than done since many of the social interactions deemed inappropriate at a leadership level are regarded as justifiable if not essential by frontline officers (Rawski & Workman-Stark, 2018). To facilitate meaning conformity, the authors suggest two approaches. First, students may be more responsive to an organization's framing of behaviour if the organization recognizes, without passing harsh judgement, that employees may have their own frames. It is then incumbent upon the organization to make the case for why their sensemaking is more desirable and help employees build self-advocacy skills to address conflict that arise while employees attempt to sort out what behaviours are acceptable and those that are not. Second, Rawski and Workman-Stark (2018) propose a "frame jumping" approach to training (Rawski & Workman-Stark, 2018, p. 618). For example, police officers may find it easier to transition from "racist" or "misogynist" labels to "unprofessional." The "unprofessional" frame does not directly challenge masculinity norms, offering a psychologically palatable description of behaviour that can be internalized, and thus increasing the likelihood of behavioural reform. Furthermore, it is posited that a sense giving perspective that offers more positive roles during training should lead to increased participant engagement and improved outcomes (Rawski & Workman-Stark, 2018, p. 619). For example, police organizations offering diversity and sexual harassment training to its members may consider re-framing the training as a

way to support their fellow officers. Re-framing of this kind invokes the strong bond between police officers, sometimes referred to as the "brotherhood-sisterhood." As a result, training-related behaviors (e.g.: participation, learning, and transfer) allows high identifiers to enact their identities before, during, and after the training session (Rawski & Workman-Stark, 2018).

One such role that could provide an attractive alternative to less desirable labels attributable to police, while also supporting masculine norms, is that of "ally." This may be accomplished by emphasizing qualities of allyship like courage, professionalism, and a willingness to act. In this vein, Zimbardo (2007) created a program intended to encourage socially desirable behaviour (e.g.: anti-bulling) among youth, built on the premise that **heroes** (what could be more masculine?) are those that take independent action in the face of resistance or even hostility from others. To Zimbardo (2007) courage, justice and transcendence, defined as beliefs and actions that go beyond the limits of self, are hallmarks of heroism (p. 461).

Isolationism

As previously suggested, *the us versus them* mentality or the isolationist phenomenon is a cultural trait found in most police organizations (Brough et al, 2016). Feelings of suspicion experienced by police officers, a trait of isolationism, extends to not only the public but senior management as well. For the purposes of this study however, I focus on the police against community dynamic; a dysfunctional element of the police-community relationship that contributes to the subjective belief that the police are somehow separate and distinct from the communities they serve. A closer

examination of the isolationist perspective is intended to reveal the destructive impact it has on the police relationship with the public, and thus a barrier to the delivery of transformative DEI education to PPS members.

Police isolationism is perceived as a significant contributor to the toxicity in the police-community relationship. Certainly, a fractious relationship between the police and the community is a serious impediment to police fulfilling core occupational functions identified by the Ministry of the Solicitor General (2019) such as crime prevention, public order maintenance, emergency response, assistance to victims and law enforcement. Naturally, a contentious relationship of this kind also makes allyship with diverse communities impossible. Indeed, any obstructions to police executing their duties, in this case, retracted relations with community members, compromises the safety and wellbeing of the public. According to Peter Sloly (2016), former deputy chief of police with the Toronto Police Service, at the root of the growing division between the police and community is the police culture itself. Sloly (2016) asserts that if the police are to mend fences with the community, they must begin with changes to the police culture and the abandonment of isolationist attitudes.

> We need officers who see themselves as servers who can become protectors when needed rather than as law-enforcers. We need the institution of policing to evolve from a thin blue line that *separates* [emphasis added] police from community to a thin blue thread that is interwoven within the fabric of society. (para. 16)

Sloly's (2016) invocation of the metaphoric "thin blue line" is consequential to the isolationist perspective. The origin of this term can be traced to the 1950s and Los Angeles Police Department Chief of Police Bill Parker (Shaw, 1992). To Parker, the police were in many ways the embodiment of the thin blue line itself; an imagined boundary occupied by police whose core duty was to stand between peaceful, law-abiding citizens and those evil forces bent on society's destruction (Shaw, 1992). This phrase is still commonly used by police, but regardless of the era, the imagery and paternalistic message this term invokes is unmistakable; the police are distinct from the rest of society.

Recently, a derivative of the thin blue line metaphor attracted national attention after a journalist tweeted a photo of a Toronto police officer wearing a controversial "Punisher" patch on his uniform vest (Westnoll, 2020). The Punisher is a vigilante Marvel comic book character who uses extreme forms of violence in his war on crime. The round shaped patch prominently displays an image of a human skull (the Punisher logo) in its center. Below the skull is a small Canadian flag with the thin blue line running laterally through the middle. Around the circumference of the patch are the words, "Make no mistake, I am the sheep dog." This is an abbreviated version of a more complete passage which states, "I may walk among the sheep but make no mistake I am the sheepdog" (Westnoll, 2020). While this is the only reported case of a Toronto police officer wearing the patch, and police leaders immediately ordered the officer to remove the patch from his uniform, the symbolism belies a belief that prevails in the police culture that the public are passive, helpless and weak – *the sheep*, in need of protection

from a strong, committed and highly trained police service - *the sheepdog*. The passage also sends the message that the public are a subordinate class to police and that despite officers living alongside others in the community, their self-subscribed role as the sole purveyors of law and order amplifies their power and status.

McCarthy et al (2020) examined the role of social distance in police-community relations and sought to answer whether social distance, the perceived degree of distinction one member of a social group has for members of a different social group, is positively correlated with police use of force. Before individuals can begin to draw divisions between their group and other groups however, they must first identify themselves with a particular social group. Social identity theory posits that individuals categorize themselves into a range of different social groups relevant to their identity (McCarthy et al, 2020, p. 3). Examples include gender, sexual orientation, ethnicity, religion, and profession. A particular group identity or affiliation is reinforced through a variety of experiences such as inter-group contact, conflict, or competition (McCarthy et al, 2020). Of note, group identities are "strongest for those individuals whose occupation is perceived as a form of dirty work" (Boivin et al, 2018, p. 50). Research shows a prevailing stigma attached to police work that is based on the sometimes dangerous and unglamorous tasks inherent to the role. Additionally, to successfully and safely fulfil the responsibilities assigned to them, equipment worn and used by police (e.g.: uniform, firearms, modified vehicles, protective vests) and security measures taken by police officers (e.g.: locked and guarded police stations), serve only to further insulate them from the public (Boivin et al, 2018).

Key to McCarthy et al (2020) research was their contention that power, in the hands of one group or another, creates asymmetrical (unbalanced) social distance between groups. Predictably, by virtue of their perceived role in society (the sheepdog), the police view themselves as the "high-power" individuals while various community groups are regarded as "low-power" individuals (the sheep) (McCarthy et al, 2020). Thus, police are understood to have greater access and control over valued resources, giving them a distinct advantage in the ability to influence outcomes. As such, lower-power individuals are more likely to be motivated to affiliate themselves with high-power individuals than vice versa. Indeed, this relationship between high-power and lower-power groups, when applied to the police-community dynamic, illustrates the perilous position many community groups find themselves in, vis-à-vis their interactions with police.

> Importantly, one of the effects of social distance is to reduce empathetic concern along with a reduced motivation to attend to what others are thinking or feeling. As a result of reduced motivation for affiliation, higher-power individuals are less likely to experience socially engaging emotions (such as compassion, gratitude, guilt or embarrassment) and are more likely to experience socially disengaging emotions (such as anger, disgust, and contempt), than lower-power individuals, and to rely on abstract, mental representations, such as stereotypes. (McCarthy et al, 2020, p.3)

Troubling is the deficit of socially engaging emotions experienced by higher-power groups like police. Empathy for example, is critical in "strengthening social

interaction through its ability to motivate individuals to cooperate, to share resources and to help others" (Pavlovich & Krahnke, 2012, p. 131). Pavlovich and Krahnke (2012) add that empathy promotes pro-social behaviour through increasing positive, helping and thoughtful actions and is therefore viewed as essential in the development of "connectedness" (p. 131). In this way, empathy serves as a moderator in circumstances where social distance is a disruptive force in social relations (Pavlovich & Krahnke, 2012). A deficiency in this critical area would understandably make efforts towards relationship building with diverse community groups, and in some instances, reconciliation, infinitely more challenging (Magee & Smith, 2013). It also puts into question the motivation a police officer may have to attend a DEI educational session, much less engage in dialogue and reflection on concepts associated with critical pedagogy.

Perhaps of greater concern was the finding that police perceptions of social distance toward other social groups was a "critical explanatory variable in police-citizen encounters" (p. 16) and may produce circumstances where use of coercion and aggression by police is more likely (McCarthy et al, 2020). This is particularly problematic for people of colour as recent research has demonstrated that police perceive even greater social distance towards racialized groups (Kearns, 2017). In fact, McCarthy et al (2020) concludes that it is this chasm in perceived social distance that may explain higher rates and more severe examples of police use of force against those from not only racially heterogeneous communities, but groups who are socio-economically disadvantaged or come from communities that experience high violent crime rates. To

be fair, there appears to be some support in social identity research for the supposition that in-group bias more commonly results in favoritism towards one's own group members rather than the castigation of out-group members. This may suggest that it is more likely that police simply show deference to those with whom they share a similar social status, than a negative bias towards lower-power groups, although as McCarthy et al, (2020) notes, this is susceptible to change when there is inter-group conflict or competition (McCarthy et al, 2020, p. 15).

To further understand the isolationist phenomenon, it is worth examining other factors that act as a wedge, creating a rift between the police and the public. As Boivin et al (2020) contends, the unparalleled powers and authorities that police possess to surveil, ticket, detain, lay criminal charges, and use of physical force, are the primary factor that separates the police and the community. The fact that police can, under certain conditions prescribed in Canadian law, use physical violence against members of the public, inherently creates an unbalanced power dynamic that weighs significantly in favour of police and may strengthen the *us versus them* point of view on both sides. In this way, Sir Robert Peel's oft-quoted principle that the "police are the public and the public are the police" (Ottawa Police Service, 2020) fails to account for the fact that of the two groups, only the police are sanctioned by the state to use violence up to and including lethal force.

Schneider (1998) further examined the asymmetric power relationship between police and the community, although from a critical theoretical framework. He argues that police work has become increasingly "sophisticated," embracing elements of

positivist philosophy that emphasize a scientific approach to policing (Schneider, 1998). In its wake, fundamental changes to how police do their jobs and interact with the community has occurred. The positivist influence has essentially moved police further away from what ought to be a humanist endeavor to a science-based enterprise that stresses “functional and technical reason, detached objectivity, efficiency and instrumental action” (Schneider, 1998, p. 358). Schneider (1998) adds that purposive rationality of community-policing has also served to widen the chasm between the police and the community. The purposive rational model assumes that the perpetrator of crime is guided by rational, carefully deliberated decisions and that they have considered risks and rewards. At issue is that the traditional community-policing response to crime prevention also follows a very rational and logical approach that emphasizes technical solutions and instrumental propositions, carried out by police officers who are trained to be rational, detached and objective (Schneider, 1998). Ultimately, the growing dependency on science and technology-based solutions obfuscates police efforts to communicate and engage with those from socially disadvantaged communities. Schneider (1998) states, “pragmatism has replaced normative or moral purposes. Consequently, within traditional community-policing and crime prevention theory there is little space for principles of civil rights, social justice, or democracy” (Schneider, 1998, p. 359), effectively perpetuating asymmetrical power relations.

In response to the inadequacies of the traditional community-policing model, and its failure to improve communications and engage community members from

underprivileged communities, Schneider (1998) proposes a reconceptualized community-policing model that embraces principles from critical theory. Schneider (1998) focuses on resolving distorted communications between the police and community that take the form of communiques that are unidirectional and contain political and moral messages. Indeed, the very language used by police to transmit information is often inaccessible and impersonal.

> Police often cherish this unique knowledge, experiences and language because it sets them apart from the wider society. This processed, technical and protected thin blue 'lifeworld' within which police are ensconced perpetuate a knowledge and language that is often very much different from the personal, experiential knowledge and language of residents living within socially disadvantaged neighbourhoods. (Schneider, 1998, p. 359)

Addressing this structural barrier is accomplished by police through praxis—self-reflection, "are we being clear, accurate and sincere in our communication?", and communicative action which favors discussion and choice with the objective of reaching an understanding or consensus (Schneider, 1999, p. 364). Schneider (1999) also acknowledges the power that non-dialogical acts of communication have in relationship-building. Gestures such as meeting community groups in their own neighbourhoods and respecting norms and practices that differ from that of the dominant culture help to reduce power relations (Schneider, 1999). Finally, distorted communications can be reduced through mutual learning; a process where police and the community engage in

authentic interpersonal communication and share their knowledge, life experiences and personal challenges.

Irrespective of the forces that lead to the perception of social distance between police and the community, the sense of alienation experienced by police discourages and disincentivizes them from embracing community-policing principles and practices in the first place (Ankony & Kelley, 1999). This in turn may lead to a lack of community support, thereby intensifying the degree of alienation a police officer may experience. This cycle ultimately compromises the quality-of-service provided for by police. Studies indicate that a supposed lack of community support can result in apathy, lethargy, increased inactivity among police officers, and heightened feelings of animosity and hostility towards the public (Ankony and Kelley, 1999).

Given splintered relations with racialized and minoritized groups, reflected in the rise of the Black Lives Movement, pervasiveness of protests against police violence, and public demands for social justice and police reforms, it is unsurprising that racialized and minoritized groups also sense a lack of closeness with police, a feeling that leads to a lack of confidence in police (Lee and Gibbs, 2015). As Giwa (2018) provides, despite efforts towards rehabilitating these relations through the reduction of racist policies and practices in the criminal justice system, there are challenges that remain (Giwa, 2018). Among them, Giwa (2018) identifies the “continuing asymmetrical power relations, which perpetuate colonial relations of domination and subjugation of subordinated racialized minority groups” as a barrier to improved relations (p. 711). Other literature supports the supposition that divisiveness and acrimony towards police is a natural

consequence of racialized and minoritized groups, women, and LGBTQ2+ members feeling as though their communities are over-policed, that police abuse their power and authorities in relations with them, and that their communities are not equitably represented in local police organizations (Ungerleider, 1994). Ultimately, people belonging to these diverse communities believe that the police have "placed them in a category of 'other' which deserves less respect and is granted less status, fewer rights and more obligations than the police or other members of society's dominant groups" (Ungerleider, 1994, p. 92). Ungerleider (1994) plainly states that the degree to which police may feel isolated from the community is at least comparable to the social distance the community has towards police. A condition where both parties feel alienated from the other only serves to exacerbate already strained relations and impede efforts to restore trust and support.

Clearly, police isolationism has tremendous influence on police-community relations and the degree to which police are motivated to engage with the public and work in partnership with the community. As Boivin et al (2020) contends, there is a directly proportional relationship between the sense of disconnectedness police may experience from the community and the negative attitudes that they harbor towards members of the public. Further, the sense of social distance is more acute in police relations with racialized and minoritized groups, a phenomenon that may explain disparity in police application of force among racialized and minoritized community members. However, the question of what impact isolationism has on DEI education in policing remains unexamined in the literature. Therefore, in the absence of direct

evidence, a reasonable inference can be made that the degree to which police feel alienated from their community, and the animosity, suspicion and mistrust that is a by-product of that perceived isolation, suggests a formidable barrier to transformative DEI education.

Barriers to Breakthroughs

The norms and values associated with hegemonic masculinity described here, are likely to challenge our expectations of how police officers should think and behave. Likewise, isolationism has the effect of impeding efforts towards improving police-community relations, especially among people of colour and minoritized groups. In broad terms, the destructive impact that each has on the police culture, and by extension, on police-community relations, should be of concern to politicians, police professionals, community leaders, and community members, regardless of background.

What also seems clear is that hypermasculinity and isolationism in the police culture share at least three deleterious qualities that serve as significant obstacles to successful implementation and delivery of DEI education at PPS. Firstly, and most prominently, hypermasculinity and isolationism are significant contributors to an erosion in police-community relations and a sense of trust in the institution of policing. For example, each has been linked to a propensity of police to use coercive tactics and in many instances, excessive use of force. This of course is especially felt by racialized and minoritized groups, the very people police must make efforts towards relationship building and restoring credibility and confidence. As I have argued, fragile police-community relations will make efforts to introducing DEI education at PPS a more

challenging endeavor. Secondly, values and behaviours associated with hypermasculinity, and isolationism have stymied successful integration of the community-policing philosophy and initiatives, yet another blow to police-community relations and opportunities to close the gap in social distance. Thirdly, each of these cultural traits have the effect of repressing emotions and inhibiting a police officer's ability to connect and empathize with members of the public, particularly those from diverse backgrounds. Ultimately, failure to acknowledge and make appropriate pedagogical decisions to minimize the negative influences that cultural barriers like hypermasculinity and isolationism have on DEI education, will at best, render this kind of education completely ineffectual, and at worst, exacerbate the very conditions DEI education is intended to alleviate.

CHAPTER 3

Methodology

"It is often easier to become outraged by injustice half a world away than by oppression and discrimination half a block from home."

Carl T. Rowan

Community-Based Research

Given the focus of this thesis study and its potential far reaching impact on PPS service delivery to the Peterborough community, I decided to adopt a community-based research approach. As suggested by Lavallee (2009), community-based research starts with a topic of consequence to the community with the goal of combining knowledge and action for social change. A choice to involve community stakeholders in making important decisions on matters related to research, which may in turn influence DEI education programming content, implementation and delivery, is consistent with the very values and practices that transformative DEI education espouse and that community-based research demands. Indeed, there is likely little value in education that promotes diversity as a strength, equity as a goal and inclusion as a human right if the process towards its development has been tainted by exclusionary practices.

Before exploring the practical implications of assuming a community-based research approach, it is worth identifying key principles associated with this model. In many respects, community-based research represents an alternative approach to the positivist paradigm which stresses a static, objective knowledge and a singular reality

that exists "independent from the inquirer's interest, operating according to a set of laws that take a cause-effect form" (Israel et al, 1998, p. 176). This emphasis on objectivity and expertise has been criticized for creating a chasm between research and action (Israel et al, 1998) as findings that are incongruous to currently held theories are labelled anomalous or ignored entirely (Houghton, 2011). Moreover, objectivity in the social sciences has been described as illusionary as it is impossible for the researcher to detach themselves completely from their subject and prevent personally held biases from contaminating the research process (Houghton, 2011). As Houghton (2011) argues, "there is no way of classifying, or even describing an experience without interpreting it" (p.2). Alternative inquiry paradigms such as critical theory embrace this subjective nature of scientific inquiry while recognizing the value of experiential knowledge. The critical theorist rejects the positivist construct or a singular reality in favor of multiple, socially constructed realities.

> From the critical theory perspective, a reality exists that is influenced by social, political, economic, cultural, ethnic, and gender factors that crystallize over time; the researcher and the participant are interactively linked; findings are mediated by values; and the transactional nature of research necessitates a dialogue between the investigator and participants in the inquiry. (Israel et al, 1998, p. 176)

Thus, community-based research draws its credibility and validity from pluralistic interpretations of social phenomenon through participation of non-academic researchers in the process of creating knowledge (Israel et al, 1998).

The extent to which community members or their representatives are involved in the research process is of the upmost importance and considered key if DEI education at PPS is to meet its objectives. Under this model, the community is not envisaged as a passive entity, unqualified to provide meaningful input or direction to academics absorbed in their research. Rather, community stakeholders are valued for their lived experience, diverse skills, local knowledge and expertise in all aspects of the research process (Israel et al, 1998). It is with this understanding that researchers and the community are viewed as sharing in a responsibility to improve the health and well-being of community members through an enhanced understanding of a given phenomenon (Israel et al, 1998, p. 177). As Israel et al (1998) states, "community-based research is a co-learning and empowering process that facilitates the reciprocal transfer of knowledge, skills, capacity and power" (p. 179). Israel's et al (1998) description of the dynamic between academic and community stakeholders engaged in research together is reminiscent of Freire (1970) who envisaged education as a cooperative enterprise between the teacher and student.

> The teacher is no longer merely the-one-who-teaches, but one who is himself (sic) taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. (Freire, 1970, p. 80)

In February 2020, as the first step towards community engagement and partnership for this study, a thesis advisory committee (TAC) was formed through an invitation to various stakeholders. Recommendations on group composition were made

by Peter Williams, Community Development Coordinator for PPS. Williams' working relationship with members of PPS, as well as his close association to numerous community-based organizations, made his input into group selection invaluable. Ultimately, the TAC was originally comprised of eight members: two PPS police officers, one PPS community development coordinator, my thesis supervisor from Trent University, a colleague in the Police Foundations Program at Fleming College, one community development worker for the New Canadian Centre, one coordinator from the Community Race Relations Committee of Peterborough and myself. Of note, there were several diverse communities represented in this dynamic including Indigenous, Arab, mixed-race heritage, Caucasian, LGBTQ2+, cisgender White female and cisgender White male. For obvious reasons, diverse representation in this group, engaged in researching the topic of DEI education at PPS, was of fundamental importance. Diverse representation in the research process is also said to have a unifying effect, bringing together individuals from varied backgrounds and lived experiences in a collective effort to find solutions to complex social issues of major consequence to the research participants and the community at large (Israel et al, 1988).

While community-based research is recognized as a viable social scientific approach with distinct advantages, it can also present many obstacles and challenges to the research team. Questions of who represents the community, conflicts in ideology and priorities, mistrust rooted in colonial practices, and undercurrents of power and privilege can each contribute to a toxic and non-productive climate (Israel et al, 1998). To obviate some of these barriers, Israel et al (1998) recommend establishing a set of

"operating norms and procedures that encourage understanding and sensitivity in working with individuals from diverse backgrounds" (p. 185). With this in mind, the TAC worked extensively to draft mission and values statements that provided the committee an ethical frame of reference, research direction, rules of engagement and inspiration (see Appendix "A").

Since its formation in early 2020, TAC met on several occasions. Initially, meetings were held in person at PPS. However, following the outbreak of Covid 19, Trent policy dictated that meetings of this nature be held via Zoom video conferencing. Primarily, the advisory committee was instrumental in resolving important questions related to the planning of focus group sessions with members of the PPS. More specifically, the TAC lent their experience and expertise to deciding on the focus group selection process and formulating recruitment strategies of PPS members that included framing the e-mail invitation sent to PPS members. They also contributed to developing questions posed during the focus group sessions and deliberated on what qualities and characteristics the focus group monitor ought to possess for optimal results. In respect to future engagement with this committee, it is anticipated that the TAC will play an active role in helping to formulate a set of formal recommendations to PPS leadership on the future development, implementation and delivery of DEI education at PPS. To arrive at these recommendations, the TAC will be asked to reflect on the findings of this study and rely on their own education and work and personal experiences.

Embracing community-based research techniques and principles like inclusion of diverse community stakeholders on the research team, or collaborating on a set of

guiding values, does not immunize those engaged in the research process from the corrosive influence of bias and discrimination. On this subject, Israel et al (1998) states,

> That they [biases] are made explicit in community-based research, and that the research process attempts to grapple with them and their implications for the construction of knowledge and the development of effective strategies for change, enhances the potential for community-based research to address social inequalities. (p. 195)

I entered into this process with limited knowledge on the complexities of qualitative research. In retrospect, I was also naïve to many of the issues people of colour and minoritized individuals face everyday. The insights, inspiration and encouragement I have received in dialogue with the TAC members during formal meetings and in private conversations cannot be quantified. Often difficult and uncomfortable discussions related to experiences with race, inclusion, equity, police culture and police and community relations have had a profound influence on not only the research process, but on my own growth and development as a person striving to embody and enact DEI principles and values.

Focus Groups

The decision to use focus groups involved the consideration of several important factors including the research purpose, the unique character of the police culture and availability of resources. Ultimately it was decided that for the present study, focus groups offered several advantages over other data collection methodologies. As Kitzinger (1996) suggests, focus groups are effective in “exploring people’s knowledge

and experiences and can be used to examine not only what people think but how they think and why they think that way." (p. 299). This approach also has the effect of affording researchers an insider or emic perspective of the participants' cultural norms and practices (Kitzinger, 1996). Insight of this kind is particularly difficult under the present conditions since topics related to diversity have been historically polarizing in policing. The insular nature of the police culture, its suspicion of outsiders and cynicism (McCartney & Parent, 2015) create additional barriers to understanding the subject of police DEI education and service delivery. Still, the group dynamic or interaction inherent to focus groups has the potential to moderate these curtailments and stimulate rich and insightful discussions in a thoughtful exchange of opinions, experiences, feelings, reactions and perspectives that other methodologies (e.g.: interviews) cannot replicate (Lane et al, 2001, Kitzinger, 1996). Acocella (2011) notes that the dynamic nature of focus group discussions as described here, is often referred to as, "synergism," "snowballing" and "stimulation" – a phenomenon which breeds a plurality of positions, ideas and details that would not have evolved but for group interaction. Discussions generated under these conditions have the effect of validating or contesting commonly held beliefs or practices within the group, leading to a greater understanding of the phenomenon being studied (Lane et al, 2001).

Despite these advantages, the use of focus groups is not without its drawbacks and obstacles. For example, meeting others in person to discuss potentially divisive and controversial topics may persuade some to forgo participation all together since anonymity is not a luxury that can be afforded to subjects (Kitzinger, 1996). For those

who do agree to participate in a focus group session, a reluctance to share personally held opinions may come from a fear of stigmatization or admonishment by their peers for expressing dissenting or unpopular views. Acocella warns that some participants may "activate defensive strategies" (Acocella, 2011, p. 1133) to protect their reputations and status within the group. In some cases, this may involve the participant engaging in a risk/reward analysis before making a comment. As Acocella (2011) notes, "conformism can derive from the pressure of social conventions, thus pushing participants to express more socially desirable and stereotypical answers" (p. 1134). By conforming to the majority opinion, the participant increases the likelihood of acceptance and support from the group while avoiding ostracization and negative labelling as an outsider. This form of self-censoring has the effect of stifling authentic conversations, thereby reducing the level of spontaneity and creativity in focus group dialogue (Acocella, 2011, 1134). Certainly, the potential for conformism in focus groups discussions involving police is a real concern given the value attributed to conformity within the police subculture (Cox et al, 2017). This extrinsic pressure to conform is perhaps best exemplified in the strict adherence to the "blue wall" or "code of silence" defined as "protective, supportive, and shared attitudes, values, understandings, and views of the world associated with the police society" (Cox et al, 2017, p. 177). Common violations of this unwritten code include reporting on another officer's misconduct or simply criticizing another officer's decision-making or behaviour. Violations of the code carry with it the potential for "grave personal and professional consequences" (Cox et al, 2017, p. 177). Indeed, the "blue wall" presents its own challenges in a focus group

setting, contributing to added pressure to avoid making any comments perceived as critical of the police profession, PPS or police practice in general out of fear of retribution from peers.

The degree of group interaction, so integral to the success of a focus group, can also have the effect of silencing some participants who may be intimidated by more dominant personalities in a group session. Yet, as Kitzinger (1996) points out, the presence of outspoken participants may have just the opposite effect.

> Group work can actively facilitate the discussion of taboo topics because the less inhibited members of the group break the ice for shyer participants. Participants can also provide mutual support in expressing feelings that are common to their group but which they consider to deviate from mainstream culture. This is particularly important when researching stigmatized or taboo experiences. (Kitzinger, 1996, p. 300)

Aspects of the police culture, specifically social isolationism or the “us versus them” mindset, suggest that the policing profession is a singular example of a group that views itself distinct from mainstream cultural norms and values. In fact, the policing profession has been compared to the priesthood or clergy in that the culture “wholly defines what it means to be a police officer by the traits that police officers share” (McCartney and Parent, 2015, para. 8). This strong sense of uniqueness and difference from the broader community only provides further evidence to the efficacy of focus groups for this study. Members of PPS may envisage the gathering of likeminded co-

workers as a safe forum to express and share thoughts and feelings that they would otherwise be reluctant to express in the presence of people outside the profession.

Finally, the use of focus groups in the present study embraces many of the precepts inherent to the community-based research philosophy. Under this model, community stakeholders contribute their experiences, thoughts and expertise to the research process to advance shared community interests. In the present context, comments, opinions and ideas expressed in focus group sessions will be contributory in shaping DEI education that meets the distinctive organizational needs and objectives at PPS. If successful, DEI education at PPS could lead to safer communities and enhanced relations between police and racialized and minoritized groups. Empowering PPS members through their participation in focus groups may also have the added benefit of increasing the likelihood of buy-in or support from the rank-in-file for future DEI education.

Participant Recruitment and Focus Group Composition

Recruitment of focus group participants involved a four-step process.

Step #1 – Over the course of several days, Sgt. Ted Branch, head of the Training, Community Service and Canine Unit, and I met with uniform members during platoon meetings that mark the start of morning shifts. I also had occasion to meet with civilian staff at a separate meeting. During these sessions, I described to members the research purpose and invited their participation in focus group sessions. Approximately fifty uniform officers and ten civilian staff attended these information sessions.

Step #2 – Following these information sessions, I sent an e-mail to 191 members of PPS announcing the research project and asking for volunteers to participate in the focus groups sessions. Eligible participants included only those police constables and civilian staff who were in non-managerial roles. The decision to exclude police and civilian managers and acting managers was based on evidence that participants in focus groups session sometimes feel inhibited from fulsome participation when supervisors are present during group sessions (Acocella, 2011). An Information Letter (See Appendix "B") providing research details that included: purpose of study; use of study data; voluntary participation, risks and benefits; and confidentiality, was attached in the e-mail. Those members interested in participating in the focus group sessions were requested to complete a consent form, created on Google Forms (See Appendix "C"), and send it electronically to me. Because of the low number of responses to the first email, a second email was sent before the deadline for submissions.

Step #3 – Fifteen members submitted consent forms, thus indicating their interest in participating in the focus groups. However, the total number of participants who attended a focus group was 13, well short of the number of members expected to volunteer, roughly 30. Four explanations for this low turnout are hypothesized. First, members are busy with work and personal commitments. As a former police officer with the Ontario Provincial Police and having had numerous informal conversations with members of PPS over several years, I am aware of the demands and pressures of policing and the challenges it presents in striking a work/life balance. Second, given recent high profile incidents involving police use of excessive force, and the level of

criticism and hostility directed towards police by members of the media and community, it is unsurprising that members of PPS are reluctant to openly share their opinions on controversial subjects like DEI. Third, the isolationist nature of policing means that police are typically suspicious of individuals from outside agencies. In this case, the "outsider" is an academic who will be reporting (albeit without the use of names) on observations made during focus group sessions to Chief Gilbert and in a research paper that will be made available to the public. Finally, the rhetorical "blue wall" that characterizes police interpersonal relationships, provides that police do not express points of view that counter hegemonic police ideology or criticize fellow officers or the police profession more broadly, lest they face informal sanctions from co-workers. Still, the recruitment of a relatively small number of participants remains consistent with best practices in qualitative research. As Plano and Creswell (2015) explain, the aim of qualitative research is to present the "complexity of information provided by individuals" (p. 335) in the exploration of a social phenomenon. To effectively accomplish this, the researcher is encouraged to focus on a small sample size (Plano & Creswell, 2015).

The low number of volunteer participants did mean however that original plans to create five stratified focus groups with six members in each group (Total = 30] was not possible. The five stratum were to include: (1) civilian staff, (2) special constables, (3) minoritized police officers, (4) cisgender White female police officers and, (5) cisgender White male officers. The determination to create stratified groups involved two important considerations. First, the opinions, feelings and experiences that each

stratum has with DEI education and relationships with diverse communities, was expected to vary dramatically. Second, focus group composition has a significant influence on whether divergent perspectives are heard in session.

In deciding the composition of focus groups, the researcher sometimes has the option of creating homogenous groups or groups whose participants share important characteristics or traits such as experiences, beliefs, values, norms, gender, ethnic background, education, etc. Conversely, the researcher may also decide on heterogenous groups whose members have little in common. Despite their respective advantages and disadvantages, one thing is certain, excess in homogeneity creates consensus and excess of heterogeneity leads to conflict (Acocella, 2011). For the researcher, neither outcome is preferable and can lead to group dynamics that may incumber enlightened and engaging interactions and discussions from taking place, elements considered vital to focus group success.

Ultimately, the researcher is left with the difficult task of attempting to strike a fine balance between homogeneity and heterogeneity. As Acocella (2011) argues, successfully finding group symmetry is contingent on the researcher knowing their participants' characteristics and their relationship with the research topic. Homogeneity in characteristics of participants is important in creating a safe environment where participants feel secure in sharing their experiences and opinions. On the other hand, heterogeneity is thought to promote a level of dynamism in the discussion that cannot be achieved otherwise (Acocella, 2011, p. 1127). To resolve this contest, Kitzinger

(1995), Lane et al (2001) and Avocella (2011), propose a reasonable degree of homogeneity within the focus group. Avocella (2011) explains,

> According to the principle of 'homogeneity', it is very important that FG [focus group] does not include participants with too distant cultural levels, social status and hierarchical positions in order to avoid inhibition or situations where some participants are ashamed to talk in front of people to whom they feel distant in terms of life experience, representations of the world and so on. (p. 1127)

For these reasons, focus group composition was guided by principles of homogeneity, although the low number of volunteer participants necessitated a re-envisaging of the number of focus groups and group composition. To begin, it was decided that there would be three focus groups. The size of each individual focus group was kept small in deference to the sensitive nature of the topic under examination. Moreover, Acocella (2017) notes that "some psychologists have highlighted that the quality of individual performance [in focus group sessions] decreases according to the increase in the number of participants" (p. 1132). Additionally, with fewer people in a group, participants have more time to speak, affording researchers a clearer understanding of what each individual thinks (Morgan, 1997).

In respect to group makeup, in an effort to create homogeneity in group composition, the final pool of volunteer participants was divided along gender lines. Group #1 included two cisgender White female police officers and two cisgender White female civilians. Group #2 included five cisgender White male police officers and Group #3 was composed of four cisgender White male police officers. Glaring in their absence

were any special constables or minoritized officers. It is difficult to say why no one from these groups volunteered to participate. Perhaps in the case of special constables, they believed that making an insensitive or “politically incorrect” statement during a focus group session would jeopardize future chances of being hired as police constables. With respect to lack of representation of minoritized officers, it may be that their extremely low numbers at PPS, as demonstrated in the Groulx and Maset (2019) study, was simply reflected in their lack of representation in the present research. It may also be true that their minority status within PPS intensified participation hesitancy.

Step #4 – I responded to each of the participants electronically with details on when their focus group session was to take place. A confidentiality form accompanied the email with instructions to complete the form and turn in a signed copy to Sergeant Branch.

Focus Group Sessions

Three focus groups sessions were conducted with the use of Zoom video conferencing technology over the course of two days. These enabled subjects to participate with the use of their computers, tablets or cell phones. Each session was audio and digitally recorded. Focus group sessions were approximately 90-minutes in length and moderated by Eric Lockhart of Lockhart Facilitation Inc. Lockhart identifies as a middle aged, cisgender, White, male and has extensive professional experience moderating focus groups for many clients on a variety of subjects. I monitored the sessions remotely, although I did not appear on screen at anytime. I was also able to communicate with Lockhart during the sessions via cell phone text messages.

Noteworthy is that Lockhart had no prior history or contact with focus group members. This was preferable to my own situation and the anticipated likelihood that I would know some of the participants personally and professionally, potentially undermining focus group results.

In recognizing the responsibility that researchers have to their subjects' welfare, the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS2) prescribes that researchers and Research Ethics Boards are to, "ensure that participants are not exposed to unnecessary risks (Canadian Institutes of Health Research et al, 2018, p. 8). More specifically, the TCPS2 states that REBs must, "attempt to minimize the risks associated with answering any given research question (Canadian Institutes of Health Research et al, 2018, p. 8). With this in mind, focus group questions were carefully worded to avoid the appearance of judgment or criticism directed towards police officers or the police profession in general. A total of nine questions were posed to the participants including a warm-up question.

Table 1

Questions Asked of Participants During Focus Group Sessions

Warm-up question: Thinking about all the training and education you have had in your career, what was the most enlightening/ transformative experience (s) you have had? Transformative: "made a significant change in the way you see yourself and the world."

Question #1 - What should be the goal of diversity, equity and inclusion education for PPS officers and civilian staff members?

Question #2 - How would you describe past/present DEI education at PPS or at any other institution? What has worked WELL?

Question #3 - Follow-up to Question #2 - What has NOT WORKED WELL?

Question #4 - What are the challenges to facilitating DEI education at PPS? What are the barriers to transformative DEI education?

Question #5 - How might these challenges be overcome?

Question #6 - What group in our community would staff at PPS benefit from knowing more about in order to support their work?

Question #7 - What aspects of police culture encourage or discourage inclusive attitudes or practices?

Question #8 - Does anyone have any final thoughts/advice for PPS leadership? Does anyone have anything else they would like to share about what we have discussed or did not discuss?

To encourage open and honest dialogue, Lockhart used Group Decision Support Software (GDSS). Essentially, GDSS provides participants the option of using their keypads to type their responses to specific questions posed by the facilitator. The facilitator can then reveal these text comments to the rest of the group members on their respective devises to generate further discussion, open new avenues of dialogue and/or prioritize ideas or action plans. Of importance to this research project, and the controversial subject matter discussed during focus group sessions, GDSS has the added feature of anonymity. In other words, text responses could not be attributed to any one group member, making these comments completely untraceable even to the moderator. Some participants remarked that having an outlet to make anonymous comments during focus group sessions, meant that they were less inhibited or guarded in making statements that were reflective of their genuine opinions or beliefs. In his experience, Lockhart estimates that 25% of interaction occurs electronically (e.g.:

computers and smart phones) when this technology is combined with human facilitation.

Ethical Considerations

Before addressing specific ethical considerations related to the present study, it is noteworthy that the Research Ethics Board approved the ethics application to conduct focus group research with members of PPS.

Topics related to DEI can be divisive and contentious especially within the policing community. Police officers who express dissenting opinions or views perceived as uncomplimentary toward the profession, another officer, or the public, risk ongoing relationships with peers and the broader community. Given the potential psychological, social and professional harm to members, the research team undertook several precautionary measures to reasonably protect the identities of members and prevent the attribution of comments made in-session to any one participant.

1. Participants, transcribers and the moderator signed confidentiality agreements.
2. E-mail communications with participants were sent directly to the participants. Apart from the actual focus group sessions, conversations with participants were held individually and in private.
3. Identities of the research participants were only known to the research team and those participants in their respective focus group.
4. Participant interactions with other subjects that pertained to this research were limited to their respective focus group session.

5. Statements made during focus group sessions were not attributed to a participant by name in any research publications. Rather, data from the focus groups were presented using pseudonyms.
6. Participants were given the opportunity to read the focus group analysis to identify any passages contained therein that may compromise a person's identity.
7. Access to digital recordings and/or transcripts of focus group sessions were restricted to Dr. Hatley, Dr. Niblett, the moderator and transcriber and myself.
8. Digital files that contain the names and/or identities of focus group participants, including emails and digital recordings of focus group sessions, have been secured on computers equipped with firewalls, encryption software and password protected. These digital files will be deleted / destroyed no more than five years from the completion date of the Master's thesis.

Certainly, risks to a police officer participating in focus group discussions on DEI related topics are real. Equally compelling for some participants is the intrinsic satisfaction experienced through personal involvement in research designed to effect positive organizational and social reform. The inclusion of the stakeholder's voice in the research process, in a meaningful and genuine sense, can also be empowering for those eager to play a role in formulating tangible solutions to ongoing societal problems that affect not only themselves, but others in the community (Gibbs, 1997). Supportive and trusting relationships, forged with researchers and fellow participants, is also possible when a focus group works well together (Gibbs, 1997).

Data Analysis

Qualitative research results may be perceived as biased (Attride-Sterling, 2001), putting into question the reliability of the research findings and its utility in bringing about meaningful societal reform. To minimize the influence of researcher bias, Clark and Creswell (2015) recommend a systematic and thoughtful process in qualitative data analysis.

Inductive data analysis refers to a process whereby the researcher works from the bottom-up. In other words, the researcher begins with the collection of detailed data and through a rigorous analytical process, conclusions are drawn. While steps in the process may vary from researcher to researcher in their numbers and description (Attride-Sterling, 2001), data analysis of focus group discussions in the present study involved: preparing the data for analysis, developing a familiarization with the data, coding the data and generating themes. These steps were designed to limit personal bias and yield more reliable and trustworthy results.

Step #1 – Preparing the Data

Two sets of textual data were created. First, a verbatim transcript for each of the three focus group sessions, consisting of 99 pages, were prepared by an outside source. The transcriber was provided with audio and video recorded copies of the focus group sessions. After the transcriptions were completed, I checked the transcripts for accuracy by reading them word for word while listening to the focus group recordings. Appropriate corrections to the transcripts were made at that time. Second, Lockhart produced a 44-page document that contained the participants' text responses to

questions using GDSS. These responses were separated by individual focus groups and questions posed to participants. Interestingly, there were few examples of GDSS text statements that were not also made verbally. For this reason, I relied mainly on the textual data from the focus group transcripts for my results and discussion.

Step #2 – Exploring the Data

During the exploring the data phase of analysis, I re-read the transcripts several times to become familiar with the textual data. While reading the material, I also made initial notes and considered whether more data was needed in the form of follow-up or clarifying questions to participants. Notes made during this stage are referred to as memos and generally consist of short phrases, ideas, reflections and hunches written in the margins of the transcript (Creswell, 2015).

Step #3 - Coding

Codes are intended to be descriptive in nature and give context to the people, places and events described by participants (Creswell, 2015). Creswell (2015) describes codes as “labels that the researcher uses to describe the meaning of a segment of text or an image in relation to the study’s central phenomenon” (p. 359). Textual segments are said to be “meaningful and manageable chunks of text” that often include passages, quotations or single words (Attride-Sterling, 2001, p. 391). This stage is also considered the first step in the reduction or breakdown of data that may consist of hundreds of pages of text (Attride-Sterling, 2001).

Attride-Sterling (2001) notes that before making decisions on what textual segments ought to be coded and the sort of language used in the description, the

researcher should decide whether to use an inductive or deductive coding methodology or a blended approach. When using deductive coding, also known as a priori coding, the researcher generates the codes *prior* to the actual textual analysis based on the theoretical framework, interview questions and/or literature (Linneberg and Korsgaard, 2019). A priori coding is seen as advantageous when comparing data across multiple interviews since the coding language remains consistent throughout this phase of the analysis (Linneberg and Korsgaard, 2019). In the present study however, I used an inductive coding approach. Creswell (2015) maintains that inductive coding is the preferred framework, offering certain advantages. For example, under this methodology the researcher develops codes that come directly from the language used by the participants. As Linneberg and Korsgaard (2019) explain, inductive coding helps to minimize the influence of the researcher’s personal bias by mirroring the actual data rather than an explicit theoretical framework or the prior understandings of the researcher.

Over the course of several readings, codes were continuously revised to reflect newly formed impressions and collapse redundant categories. Additionally, given the nearly 200 pages of data, I conducted numerous electronic word searches using language from the coding to ensure that textual segments that related to a specific code were not missed. Lastly, I highlighted text responses and participant statements in the transcripts that I found particularly illustrative of the coding.

Step #4 - Refining Codes and Creating Themes

As Breen (2006) suggests, “any formal analysis of focus-group data should include a summary of the most important themes, noteworthy quotes, and any unexpected findings (p. 472). To unearth edifying themes (also known as categories*)* from the textual data, the researcher begins by grouping codes that share common patterns. This process is generally referred to as thematic development. As Creswell (2015) describes, themes are “similar codes aggregated together to form a major idea about the central phenomenon in the database” (p. 362). Simply, refining codes involves taking dozens of codes and condensing them into a handful of overarching themes, making data analysis more manageable. To accomplish this objective, the researcher must first re-read the text segments in each code to uncover shared or significant patterns.

Like codes, themes are typically made up of a few words. Grouping codes that express the same sentiment may also involve creating a new name for the group. For example, “racist act,” “misogynist behaviour” and “homophobia” may be grouped into a single theme labelled “bias.” According to Attride-Sterling (2001), during this phase it is possible to focus on discursive themes that are common across focus groups. This is especially important to this study whose objective is to present evidence-based recommendations to PPS on developing DEI education that will not only be transformative but will have broad enough appeal in content and delivery to be effective. Although, it should be said that by focusing entirely on homogeneous categories, at the exclusion of themes that emerge from a single focus group or

individual, the researcher risks overlooking instructive data. This kind of scenario highlights the risks of centering on popular sentiment over minority points of view.

At the conclusion of the data analysis in the present study, three major themes were identified. They include: (i) Positive/Negative DEI Learning Experiences; (ii) Roadblocks to DEI Education at PPS and (iii) Goals of DEI Education. Each of these major themes will be discussed in more detail in the following chapter.

CHAPTER 4

Results and Discussion

"[T]he more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can transform it. This individual is not afraid to confront, to listen, to see the world unveiled. This person is not afraid to meet the people or to enter into a dialogue with them. This person does not consider himself or herself the proprietor of history or of all people, or the liberator of the oppressed; but he or she does commit himself or herself, within history, to fight at their side."

Paulo Freire

A Look Back at Past Practices

Before discussing the results of focus group sessions conducted with members of PPS, it is worth examining PPS's last formal DEI training session and feedback received from members. This brief analysis may provide additional insights into member receptivity to DEI pedagogy and potential barriers to the kind of transformative DEI education described in this study.

Over the course of nearly two years, ending in 2018, PPS created a training program designed to improve police response to sexual violence and harassment. The program, which included access to training videos and on-line resources, examined neurobiology of trauma and the intersections of experiences of marginalization, discrimination, generational trauma and bias, with specific focus on racialized people,

Indigenous/First Nations people, LGBTQ2+ people, and people with physical/intellectual disabilities (P. Williams, personal communication, January 23, 2020).

In April of 2018, Peter Williams, Community Engagement and Development Coordinator for PPS, helped to design a roughly two-hour "Diversity, Inclusion and Trauma Workshop" to introduce members to this training curriculum. The workshop, delivered with the aid of PowerPoint slides, also gave facilitators the opportunity to delve deeper into the intersectionality of violence and oppression, marginalization, discrimination, generational trauma, bias and "White privilege." Ultimately, each of the four platoons (approximately 125 police officers) attended the workshop. Of those, twenty-six participants (21%) completed a post-workshop on-line survey (Williams, 2020). In addition to several Likert scale questions, respondents were given the opportunity to write comments describing their impressions of the workshop (P. Williams, personal communication, January 23, 2020). Of the twenty-six comments recorded, twenty-four were decisively negative in tone. For example, some respondents felt as though they deserved an apology from presenters for their personal attacks and insults, noting that facilitators stereotyped police as racist and homophobic. One respondent took issue with the concept of White privilege, pointing out that facilitators knew nothing about their personal life or background. Another remarked that presenters were fixated on the past and that current PPS members do not have biases. Finally, some respondents expressed exhaustion with the topic of DEI and took exception to related practices (e.g. land acknowledgements).

Williams (P. Williams, personal communication, January 23, 2020) explains that for some officers, this session remains a contentious event and sometimes comes up in conversations about DEI at PPS. In retrospect, he believes that senior administration ought to have been involved in the workshop to “champion” the training and help support debriefing conversations that followed. Williams’ recommendation to include PPS leadership is suggestive of King et al (2010) who argue that buy-in from members for DEI pedagogy is improved when senior management demonstrate support through participation and lending of resources. Although, the DEI facilitator might also want to consider that the presence of supervisors during training sessions may just as likely inhibit open dialogue.

In another study, Bendick et al (2001) found that diversity training initiatives were more effective in meeting outcomes when leadership took comprehensive and full-scale action to change workplace culture using organizational development approaches (ODA’s). A total of nine ODA’s, considered key to DEI training outcomes, were identified in Bendick et al’s (2001) research. Four, pertinent to the present study, include: training has strong support from top management, training involves all levels of employees, training is complemented by changes in human resource practices, and training impacts the corporate culture. In respect to leadership support, it was determined that when trainees believed that their direct managers were serious about diversity related issues, they were more likely to show enthusiasm for training, enact lessons learned and generalize to situations training did not specifically address (Bendick et al, 2001).

Logistical aspects of the workshop also defied pedagogical best practices in DEI education and may help explain why members reacted so negatively toward the training. Examples include the duration of the session, delivery (i.e.: PowerPoint lecture), number of participants in each session, and lack of foundational work in lead-up to the training, like the kind described by Wagner (2017)) and Rawski & Workman-Stark (2018). Robinson et al (2020) argue that “one-shot” (para. 5) diversity training sessions rarely meet their goals of increasing knowledge about diversity issues, changing attitudes and developing behavioral competencies. There also appears evidence that PPS facilitators failed to consider potential negative reaction of members, demonstrating some lack of knowledge of the cultural context of policing in general, and the cultural barriers in policing to DEI education in particular. For example, some members appeared to experience cognitive dissonance or resistance and defensiveness to newly introduced facts, ideas or concepts that oppose currently held beliefs (P. Williams, personal communication, January 23, 2020), a phenomenon influenced by hypermasculinity and the reluctance to admit that one was wrong or ill-informed (Wagner, 2015).

Results and Discussion

Three focus group sessions were conducted in September and October of 2020. A total of 13 members participated with four members in Group #1, five members in Group #2 and four members in Group #3. Pseudonyms have been used for each of the participants to protect their identity. Members were given the option of typing or texting a response to the eight predetermined questions posed by the facilitator using

GDSS. These responses were anonymous. To distinguish statements made using Group Decision Support Software (GDSS) from verbal utterances, I make note that the participant “texted” their comment. As a reminder, text responses are completely anonymous, therefore pseudonyms could not be used.

An analysis of the focus group data revealed three general themes. Firstly, participants identified positive and negative DEI training experiences they had at PPS and other places. Secondly, participants named several barriers or obstacles to DEI education. Lastly, associated goals for DEI education at PPS were discussed.

Positive Diversity, Equity and Inclusion Educational Experiences

Storytelling

In respect to focus groups with members of PPS, participants were generally consistent across sessions in their response to what makes for a positive and negative DEI learning experience. Several members believed that it was important that DEI pedagogy include storytelling. This involves community members, referred to as “guest speakers,” or “presenters” from diverse groups speaking to police about their lived experiences. Some members reported that opportunities to hear from these individuals or groups created empathy and understanding. Chris provided one example where an individual with a mental illness talked to members about their interactions with police.

> I did mental health training, and they actually brought in people with diagnosed mental health disorders to speak with us about what they are experiencing when police are responding to them and what kind of crisis they’re going through. I heard from a gentleman that suffered from schizophrenia. I listened to him

> describe what he sees and what happens to him when police arrive. You know because I never had that experience before hearing it from the other side. We've all been to those MHA [Mental Health Act] calls where clearly the person is in crisis and you're trying to help them and you're trying to understand why they're not hearing what you're trying to say to them.

A member from Group #1 texted another poignant experience involving storytelling, describing a time when Mariam Monsef, Member of Parliament for Peterborough-Kawartha, met with members of PPS and described her experiences as a young child growing-up in the Middle East.

Remarkably, Tracy disclosed that their only experience with DEI training at PPS had come in the form of guest speakers. She stated,

> I honestly don't know that we've had much other than that [guest speakers]. Other than guest speakers, um, I can't, I was just actually trying to think of the last time we had diversity training. I don't, I don't even know what it was. It might have been online? I literally have no idea.

While storytelling may yield positive results in building empathy, its overall efficacy is likely limited when other pedagogical approaches like dialogue, reflection and experiential learning activities are not used in combination with storytelling or excluded completely.

Experiential Learning

In addition to storytelling, several participants favored experiential learning exercises, also referred to by participants as "interactive" or "hands-on-learning," over

PowerPoint presentations, reading books, or training videos. For some, on-line learning offered by PPS was particularly unpopular since it did not provide members the opportunity to discuss thoughts, ask questions or express opinions. One example of a positive experiential learning experience came from Richard who attended a crisis negotiator course. In this training, actors were hired to roleplay a variety of scenarios with trainees, thus enhancing the learning experience and re-enforcing lessons taught. Scott described the benefits of community-based projects and opportunities to interact with people from diverse backgrounds, exemplifying the point that not all experiential learning takes place during formal training sessions.

> I don't know if it ties into training but when I was in uniform, we used to have to find projects each year to improve the community. I know a number of projects that officers became involved in involved dealing with minority groups and finding ways to build a bridge with them to improve communication between our service and their group. I learned a lot from those. I mean one of our officers interacted with the Korean community in town. Many owned or worked at convenience stores in Peterborough and were reluctant in many cases to call police when there was a robbery or a theft because their experiences back home were different than what we would hope they would be in Peterborough. It wasn't training but by participating in that officer's problem-solving project, I was educated and learned things about that particular minority group that I didn't know or wasn't aware of before.

Scott is perhaps unique in his view of community-policing initiatives as providing educative experiences. Typically, initiatives of this kind are viewed by police leaders and uniform officers as opportunities to enhance police-community relations. Yet, as Scott notes, there may be equal value in community-outreach programs as experiential learning opportunities. While some research shows that effective DEI training may reverse bias temporarily, long term benefits may come from a socialization process that includes time spent with dissimilar others (Robinson et al, 2020). Interactions with diverse communities has proven to reduce bias especially when individuals come into contact with diverse others of equal status, share common goals, and experience intergroup cooperation (Robinson et al, 2020). Robinson et al (2020) suggest that organizations that provide opportunities for intergroup interaction, like the one described by Scott, can lessen discriminatory attitudes and behaviours. Re-framing community-policing initiatives as not only useful in community relationship building, but as valuable educative experiences as well, may lead to several positive outcomes. For example, PPS leadership may be persuaded to prioritize community-policing initiatives in strategic planning – increasing chances for police officers to have positive interactions with diverse community groups. Further, experiences derived from these kinds of programs can be incorporated into DEI sessions, giving members the opportunity to share new insights and knowledge with other members and reflect on lessons learned.

As some participants pointed out, positive interactions with diverse communities can also take place by creating a more diverse workplace. A participant from Group #1 texted, “We need to put more effort into hiring members that reflect our community -

we fall down in recruitment. We wait for applicants to come to us (out of HR laziness). For example, there is no outreach to New Canadian Centre to attract quality candidates." Indeed, it is safe to say that there is a sense among at least some of the participants that leadership at PPS has shown a general lack of commitment to DEI initiatives either through the organization's hiring practices or training offered to members.

Practical Skills

Participants also highlighted pedagogical experiences that taught specific knowledge, skills and abilities (KSA's) that were beneficial in the field. These experiences are reminiscent of what Peters (1966) would define as "training." Not surprisingly, KSA's that help police officers do their jobs more efficiently and effectively are highly valued. Sean reinforces this point by stating, "I think we need to have tangible things that we can take away that are useful that we can put into practice. In the past we had people come in and lecture us about issues…We didn't really walk away with anything, um concrete ideas or tests." Not surprisingly, it is common in the police culture for members to refer to acquisition of practical knowledge, skills and abilities (KSA's) as adding another "tool to the toolbelt." As King et al (2010) suggests, DEI education is most effective when there are elements of competency development or "diversity-related skill acquisition" (p. 900). For example, Tyler described an on-line training experience that identified acceptable behaviours and norms across several cultures.

> Actually, there was this great checklist with all these different groups that make up our community, and it kind of said what, what's offensive to them and what

> um like what's a good example of a…like…like there's certain religions that wearing your shoes in their house as a police officer…we never take our shoes off going into people's houses. Well that's very offensive to some groups to do that. So it was just kind of breaking everything down really simple.

While training of this nature may have some advantages in DEI pedagogy, one obvious weakness is that much of it involves rote memorization. Should a member forget or confuse a set of facts committed to memory, the training is rendered ineffective or in the case of wearing shoes in another person's home, may lead to unpleasant or offensive interactions with people from diverse communities.

Dialogue

Participants valued opportunities to dialogue with people from different backgrounds. Ben described a conference they attended where attendees from different community organizations, often with divergent opinions and practices from police, were seated together at tables of eight. The size of the group and assigning of group leaders helped facilitate the exchange of ideas and perspectives, leading to "good discussions" and new insights. It is also noteworthy that participants said that they enjoyed the focus group experience and the occasion to speak on the topic of DEI, a sentiment that from all accounts is rare. Richard stated, "I appreciate you putting this together and I enjoyed, being a part of it and I think more conversations like this need to happen in order for everyone to have a better understanding of each other's positions." Indeed, dialogue and having the chance to speak and be heard, something people of

colour and minoritized groups have been denied historically, may explain why participants felt that the focus group sessions were meaningful.

Negative Diversity, Equity and Inclusion Educational Experiences

Guest Speakers

While participants identified storytelling in DEI pedagogy as value added, they also reserved their sharpest criticism for guest speakers or presenters. “Guest speakers” typically refer to people external to an organization. “Presenters” are either people from outside the service or members of PPS. Since participants did not appear to distinguish between the two during focus group sessions, I have used “guest speakers” and “presenters” interchangeably in this analysis. Several participants felt that presenters sometimes attempted to impose their ideology on the group or had a tendency to be extremely critical of police. This caused members to “get our back up” or “stop listening." As Richard stated,

> …members of the LGTBQ2+ community come and speak to us and it just seemed every presenter started off with a poor interaction essentially targeting police officers. I’m not saying it doesn’t happen. I mean I’m sure some of the stories were true but, just seemed everybody had their own little dovetail and just kind of completely turned myself off. I was essentially made to feel as the enemy. So then the information [the guest speaker provided], was just harder to even accept. It starts the presentation off with a bad taste in your mouth.

Sean, likely referencing the same presentation described above, spoke in regard to their own frustration and dissatisfaction with the adversarial tone and unilateral direction of communication during the training session.

> For an hour they [Indigenous person and LGBTQ2+ shouted at us about how we've been biased against their culture….We sit, we get shouted at for forty-five minutes by these people that have no idea what we really do, what our job is, and I mean I don't think anyone left that room learning anything other than these people hate us…They are judging us on things from thirty-five years ago or things that are happening in the States or Europe.

In fact, participants were quite detailed on the traits and qualifications they believed guest speakers should possess and rules that presenters should follow when engaging police officers in lectures. Some participants thought that presenters ought to have an understanding of police culture, have credibility (i.e., lived experience), they should be "unbiased," good speakers and engaging. It was also suggested that guest speakers should refrain from exaggerating facts or using examples of police misconduct from the past or from other jurisdictions – a particular practice that several participants reviled. Further, guest speakers should not be overly critical of police or tell police how to do their jobs and how to treat people. A participant from Group #2 texted, "make sure presenters don't come in and tell us WHAT WE HAVE TO DO…they need to realize there is no right answer or one size fits all…JUST give us the information, facts, maybe some options." Tyler explained that,

> It's hard to find that right person. Our [police] perspectives are completely different than someone that's not a police officer. To come in and have someone present that doesn't share some of the experiences we've gone through and some of the negativity that we experience, it's hard to relate to them.

These comments raise a good question: Should PPS members have a say in who speaks to police during DEI training sessions and what they can say? It is likely that for some racialized and minoritized individuals, the comments and feelings expressed by PPS members in these focus group sessions may be reminiscent of similar emotions and experiences they have had vis-à-vis their interactions with police and other institutions – judged and misjudged, stereotyped, targeted, profiled, socially isolated, told what to do, how to think and not allowed to speak and to be heard. What is for certain, interactions of this nature are seldom productive, nor do they strengthen relationships. Moreover, based only on these comments, if PPS members were the only influence on who was invited to be a guest speaker for DEI training, they might only select individuals whose mindset or perspective aligns with the mindset or perspective already held by police officer, which could undermine the goals of DEI education altogether.

One-way Communication

Some participants expressed their dissatisfaction with the public stereotyping of police. In response, it was suggested that the public might be less judgemental and critical of police if they were educated on the pressures, demands, limitations and responsibilities placed on members of PPS. As a participant in Group #3 texted, "I don't think police have ever done a good enough job on educating the community about who

we are and what we do. The dialogue should be two-way. This would facilitate actual understanding." Another participant in Group #2 texted, "goal [of DEI education] is to try and convince all or most of the general public that police are not racist, or bias and we can be understanding…help overcome some of the negative media coverage that affects public opinion." Certainly, the concept of dialogue in education is foundational to critical pedagogy. Under this paradigm, a problem-posing strategy, one where teacher and student learn from each other, is favored over a banking style model where information and knowledge are transferred vertically from teacher to student.

Admittedly, my first reaction to the suggestion by participants that they should educate the public on police struggles and challenges was one of incredulity given the clear disparity in power and privilege that exists between police and racialized and minoritized communities. I envisioned a DEI session where a person of colour might talk openly about their experiences with racism followed by a police officer saying something analogous to, "Well you think you got it bad, try being a cop for a day." I interpreted this desire to share the lived experiences of police officers as a public relations exercise to rehabilitate the reputation of police. It also seemed like an obvious example of hypermasculinity and a need to control and dominate a conversation or interaction. While there may be an element of hegemonic masculinity in participant motivation to share their stories, in retrospect, I believe that participants are simply reflecting a basic human desire to be heard and understood. In social psychology, the principle of reciprocity, also known as the social exchange theory, would suggest that police might be more open to listen and empathize with people of colour and those

from minoritized groups, if the same opportunities to speak and be heard were afforded to them.

Before continuing, the suggestion by more than one participant that police are negatively stereotyped by the community and even profiled is richly ironic and worthy of closer examination. As Richard noted,

> …educating the community about who we are…we're not looking at specific groups, differently. Everything that's going on in the world now I feel when I'm walking outside everyone's looking at me like I'm a racist. Every time I'm going to work everyone's looking at me like I'm a racist because I'm a white police officer, you know what I mean? And that's just based on everything that's in the news and media and everything else and you start to personally feel as though you're being looked at and viewed that way even though, that's not who you are.

Collins (2013) argues that each of us have likely been unfairly stereotyped based on our race, social class, gender, sexual orientation, etc. It is this shared experience, that is to say, being falsely labelled or judged by others, that can create empathy across divergent groups. In this case, as part of transformative DEI education, members of PPS could be asked to describe how it makes them feel to know the public view police as racists. Ultimately, this might lead to broader conversations about how people of colour, Indigenous and LGBTQ2+, the homeless, people with disabilities, etc. might also feel when stereotyped. Dialogue of this nature may lead to new insights into personally held biases and the harm they can cause other groups.

Limited Follow-up to Training

Among the criticisms of DEI training, participants also identified limited follow-up to DEI sessions as problematic. A participant in Group #1 texted that the "one and done" approach, that seems to epitomize DEI training in policing, is neither impactful nor memorable.

> Ongoing training is difficult (with real follow through). We get a wonderful presentation/training and then there isn't any ongoing internal discussions, refreshers or drive to build on that education. Drops knowledge and then nothing after…not effective.

Another participant in Group #1 texted, "wanting to make 180-degree changes in one day, it is an ongoing process of learning and unlearning." Whether intentional or not, the evocation of the concept of "unlearning" underscores the monumental challenge of transformative DEI education. The process toward unlearning has been described as an abandonment of knowledge, ideas or behaviours (Hislop et al, 2003). This process seems even more difficult given the pervasive influence of colonial based institutions and ideology in Western society. Indeed, expectation of compliancy to dominant norms and values, intended to preserve power structures in society, begins early in life and reinforced by our social institutions. As Hislop et al (2003) state "the capability to unlearn is important as the inability to give up or abandon knowledge, values, beliefs, and/or practices can produce a rigidity in thinking and acting limiting a person's or organization's adaptability" (p. 541). One might add the inability (or unwillingness) to unlearn, contingent on a readiness and courage to question conventional knowledge and ways of thinking, also prevents a person from reaching a

state of critical consciousness or awareness of the systems that dominate our daily lives. To the critical pedagogue, the key to conscientization is education that promotes dialogue, reflection and action (Darder et al., 2009). Certainly, transformative education as described in this study and the process of unlearning and learning is not as simple as taking the metaphoric “red pill” or attending one or two short training sessions. It will invariably require a concerted personal and organizational effort and expenditure of both time and resources. On this important subject of organizational support, Ben stated,

> If the service finds it necessary training, then to prove it like give us continued information and you know what, this doesn’t need to be something that is every year but, as the guys here know, we’ve got four training days, and we seem to have got presenters come in and out um, just presenting information on the flavour of the day and once it’s presented it’s just completely forgotten. So if they’re really taking this seriously, then they need to show and prove it. Update their information or keep the information current, not just sort of check a box by saying yah, now everyone’s received this training.

To Ben, lack of follow-up to training sends a message to members that PPS leadership does not believe that DEI is a priority. The fact that currently there are no resources or time directed toward DEI pedagogy at PPS may serve to confirm this belief.

Roadblocks to Diversity, Equity and Inclusion Education

During focus group sessions, participants were asked to identify challenges or barriers to DEI education at PPS and to consider possible solutions. It is posited that

hearing from the members themselves, and accounting for the obstacles they identify in the planning and delivery of DEI education, will improve the likelihood that future learning outcomes are met. Perhaps unsurprisingly, peer pressure, thought to inhibit dialogue, was identified by participants as a barrier. While not explicitly identified by participants as obstacles, comments that effectively denied the existence of a problem and others that expose feelings of social isolation may also serve as hinderances to transformative DEI education at PPS.

Peer Pressure

In respect to peer pressure, participants noted that for some members, particularly younger officers, there is a general reluctance to openly share personal opinions in the presence of more senior officers. As Fred explained "I think in the group there's a big age difference and just the way we are with one another – if somebody was to say something, they might be afraid that some of their co-workers might kind of jump on them a bit." Tyler stated, "…it's kind of a cutthroat atmosphere at work like, you're almost more afraid to, for lack of a better term, 'fuck up' in front of coworkers, than to get charged by administration. It's the nature of the beast." Within the police culture, conformity to group norms and values is highly encouraged if not expected. Should a member in a DEI session express a contrarian opinion, criticize a co-worker or the police profession to "outsiders" (e.g.: admission or acknowledgement that systemic racism exists in policing), or share a point of view inconsistent with the persona of the hypermasculine "cop," they risk informal sanctions like social isolation, ridicule, and verbal reprimand (Cox et al, 2017). To offset the influence of peer pressure, and

promote less-restrained dialogue, participants suggested DEI sessions with less than ten members instead of larger groups. Referring to the focus group, Richard observed,

> I think that goes hand in hand with the smaller groups too because we're having a pretty frank conversation here today. And hearing each other and saying things that we might not say in a bigger group. If this was in a lecture hall, everybody would glaze over and sink into their chair and hope not to get called on and wait for it to be over.

Similarly, Scott advised, "…breaking into smaller groups, and having focused discussions. I think that's really effective, and I think people are more likely to speak in a group of six or eight than they are when they're sitting in an auditorium with a hundred people."

Additionally, it was recommended that DEI facilitators work extra hard to involve veteran officers, often perceived as leaders in policing culture, in classroom discussions. It was thought that their participation would give licence to others to also contribute. Further, a participant from Group #2 texted "ice-breakers," a word that sometimes invokes groans from adult learners during training sessions but can be an effective tool used to engage participants in dialogue.

Understandably, when dialogue and reflection, essential to DEI education from a critical pedagogy perspective, are stifled out of fear and/or a desire to conform to the group, opportunities to learn and grow are also impeded (Acocella, 2011). The fact that topics related to DEI tend to be divisive and contentious, especially in the present

climate, make open and honest dialogue in a police-setting even more challenging. On this subject, Fred observed,

> I feel we're scared to speak and deal with an issue directly because we might offend somebody. Instead of calling out a member for something that maybe personally I don't like or think that they should be doing, I might go to someone else and talk and just kind of vent it, behind the other person's back. None of us are perfect but, there's obviously some members who could use more direction than others and I just find in our present culture we're just scared to offend somebody so again we'd rather just leave it be.

Statements of this nature, evocative of the "blue code" or "blue wall," is not only deleterious to DEI education from a pedagogical point of view but epitomizes the challenges police leadership face in efforts to stamp-out police behaviour adversative to organizational principles and values like overt acts of racism or use of excessive force. Unwillingness to confront or report co-workers for conduct that violates these principles and values serves as a barrier for meaningful progress in police-community relations. Thus, PPS leadership may wish to include peer intervention techniques that address police misconduct in future DEI education, similar to that offered to NYPD officers in the course *Perspectives on Race and Crime in America* described in Chapter 2.

Denial of Problem

An obvious barrier to DEI pedagogy is a belief that education of this kind is not required since a "problem" with racism or discrimination does not exist at PPS. As Richard explained, "When I came on the job there were a few, thirty-year guys that

maybe held some views or held some opinions or made comments that weren't appropriate. It just doesn't happen anymore – it's gone." Chris also noted,

> I feel like I can speak for most people in the building that I've dealt with…there is no bias towards any group or member in the community. Like when you walk in the door with a complaint, we are there to help you. At the time I was a (redacted) investigator, and I didn't care if the person was gay, trans, whatever I don't like, that's not important to me. What's important is what happened to you, how can I help you, and how can I make it right.

In response the question: What aspects of police culture encourage or discourage inclusive attitudes or practices? a participant in Group #3 texted, "Nothing. The overwhelming majority of police I have ever met work hard to treat everyone they deal with respectfully." Finally, Thomas explained,

> Very often like if we pull over a like an African American (sic) they'll say, oh well you're only pulling me over because I'm Black. Which isn't true at all. I think I can speak for everyone that we've never pulled anyone over, because they're Black or a different race or whatever it may be. We're pulling them over and dealing with them because of whatever investigation it is.

Sentiments of this kind, that is to say, denials of overt acts of racism or bias in policing, is frequently voiced by those in the policing community. For some of the participants, accusations of biased or discriminatory treatment of anyone is incongruous to their self-image as the hardworking and professional police officer, tasked with a difficult and thankless job in service to their community. Indeed, in the absence of

demonstrable evidence in the form of overt and obvious acts of racism, homophobia or discrimination, DEI education was deemed superfluous by some participants who felt unfairly judged for behaviours committed by police in the past or by police officers from other jurisdictions. Following a June 2020, Black Lives Matter (BLM) rally in Peterborough, Chief Gilbert stated, “we operate a bias-free service and do our best to root out racism…I take great pride in the fact that when I look at our professional standards data and complaints, we aren’t getting complaints that our officers were racist or that they were biased” (Vandonk, 2020). If in fact PPS does not have an issue with racist police officers and members are not being formally reported for intentionally targeting or mistreating people of colour or minoritized individuals, what purpose can DEI education serve? When asked this question, two participants from focus group #3 argued that DEI education should be used to educate the public on the fact that PPS police officers are not racists. Richard remarked “…people need to be educated as to who we actually are instead of who their tv’s and social media are telling them who we are.”

Given the tone of these comments, and the flat denial of a problem, it appears that some participants conflate examples of overtly racist behaviour with systemic forms of racism and bias, a phenomenon that a majority of Canadian politicians and police leaders agree exist in policing. At the same BLM rally, Chief Gilbert appears to contradict his earlier statement, stating “systemic racism exists in all pillars of Canada (sic) society. We like to think systemic racism doesn’t exist but it exists across the justice chain…We need to work and try to fix the issues we have” (Vandonk, 2020).

The fact that none of the focus group participants made reference to systemic forms of racism or bias, while contending that “racism” or “racists” do not exist at PPS, demonstrates a continued reliance on dispositional explanations of police behaving poorly. Thus, it is crucial that PPS leadership and DEI facilitators clearly articulate the principles and objectives of transformative DEI education as envisaged in this study for there to be buy-in from members. That is to say, police officers, like everyone else, operate in a system that has historically oppressed and marginalized diverse groups in our society. Recognizing the influence these systems have on our values, worldview, behaviour, and decision-making, is critical to enhancing police service to racialized and minoritized peoples and a reenvisaging of the role of police as allies to these communities. Obviously, DEI education from this theoretical perspective is dramatically different from DEI training that takes a dispositional approach in explaining disparities in treatment of people of colour or minoritized individuals and accuses police officers as being racists or intentionally discriminatory.

Social Isolation

Several comments made by participants during focus group sessions provided evidence of the social isolation of police, a cultural phenomenon regarded as harmful to police-community relations (Bovin et al, 2018),(McCarthy et al, 2020), (Sloly, 2016) and therefore an impediment to meeting learning outcomes in DEI pedagogy. For example, a participant from Group #1 texted a statement signaling an antagonistic relationship between the community and police. The participant texted, “police recognizing we have pre-conceived notions that may not be accurate but that we do have them and to be

open to at least listening to others and for them [community] to realize we are trying and to not assume we are all assholes who hate everyone." In another text response from Group #1, a participant clearly articulated the sense of distance some police feel from the community. "The we vs. them mentality. We get isolated from 'normal' people and hang out with other police folk who share our ideas and keep it all going. And we have the dark humour others don't always get." Richard went so far as to describe police as an "identifiable group," a term normally used to describe sections of the public distinguishable by colour, race, religion, national or ethnic origin, age, sex, sexual orientation, etc. It is noteworthy that there were few examples of participant statements that signified the asymmetric relationship between police and diverse communities identified in the literature. One possible exception was a comment made by Chris.

> I don't care what your record is, I'm dealing with you now. I'm gonna treat you with respect, and it goes a long way. Even if that person has had a bad experience with the police, like Sean says, you can come in and explain what your experience was and move past that and understand that we're not all the same and we're not all going to treat you that way.

Good intentions aside, Chris' edict that a person who has had a negative experience with police needs to "…move past that…" is evocative of an asymmetric power relationship where police have higher status, dictating the terms of interaction with a person from the community.

In sum, perceived social distance from the public and disparity in power and status are disruptive forces in intergroup dynamics and reduces empathetic concern and motivation for affiliation (McCarthy et al, 2020). It also makes it less likely that police will experience socially engaging emotions like compassion and rely more on stereotypes (McCarthy et al, 2020). Deficiencies in these areas serve as additional obstacles to DEI education that are not easily overcome.

Goal of Diversity, Equity and Inclusion Education

Explicit and Implicit Biases

While there were participants who denied implicit or explicit biases, there were others who thought DEI education should focus on helping members recognize them. A participant from Group #3 texted, “Need to teach officers about subconscious biases, and implement training that allows them to learn about it and give some tests like the litmus test so that they can catch themselves in case they are acting on a subconscious bias.” Another participant in Group #1 texted, “to help people see that everyone has biases, recognize our own biases, open peoples’ minds to inclusivity (I feel like you say some of these words and people roll their eyes right now. I want to move away from that.)” Finally, another participant in Group #1 revealed their own bias formation, texting, “we deal with the worst of the worst, everyday. Very rarely deal with Indigenous people that are not substance abusers for example. Maybe this is because there just aren’t that many Indigenous people in the community. I have realized this creates a personal bias for me.”

Critical race theorists would argue that systemic barriers to adequate housing, health, employment and education, disadvantage Black people and other racially oppressed groups most acutely, adding to the disproportional rates of crime and victimization (Ng & Lam, 2020). Naturally, this leads to disparate rates of negative police contact, contributing to the formation of biases and stereotypes that have a toxic influence on police behaviour and decision-making. A participant in Group #2 in a text explained this process through their own personal experience, stating, “Some officers through experiences have a bias against certain minorities/people and therefore treat them different. Not sure if these people can ever change their attitudes.” In a separate assertion, Fred appears to support the supposition that the types of interactions police officers have with individuals and groups of people can lead to the formation of biases. Fred explains, “Sometimes you see patterns of, um like a pimp or a dealer or something that are coming up, and bringing in certain things into our community and that can’t help but leave it’s mark on some people.”

Perhaps there is space in DEI education to treat the formation of these biases and stereotypes, a natural consequence of the kinds of calls for service police attend, as, at least in part, a type of occupational hazard. Reconceptualizing the formation of biases and stereotypes as a “workplace injury” would necessitate a concerted, compassionate and empathetic response, similar to how an organization would react to a uniform officer with post traumatic stress disorder (PTSD) or a physical injury sustained in the line of duty. Such an approach would seem akin to trauma-informed pedagogy (TIP). Trauma-informed pedagogy acknowledges the impact of various kinds of psychological

and emotional trauma to the student, their family, co-workers and those they may come into contact with (e.g.: members of the public) (Harrison et al, 2019). Trauma-informed pedagogy also seeks to identify the ways in which that trauma is manifested (e.g.: anti-social behaviour) while creating pathways to recovery. Perhaps most importantly, TIP actively avoids re-traumatizing the student (Harris et al, 2019).

Undoubtedly, proposing that principles and practices associated with TIP could be applied in the context of DEI education to police officers, typically perceived in radical circles as part of the state apparatus rather than the "oppressed," may seem impertinent. Indeed, TIP scholarship appears to envisage the student as coming from an historically marginalized group. Nevertheless, I contend that all students engaged in critical pedagogy, regardless of their race, culture, gender, sexual orientation, occupation, etc. have the right to instruction that embody key elements of TIP, that is a nurturing and supportive classroom environment, instruction that is culturally relevant, instructors who demonstrate an understanding of students and their environment and a classroom that shows evidence of a healing environment (Gibbs and Papoi, 2020). In the present context, feeling unfairly judged or negatively stereotyped in a DEI class, sentiment expressed in the post-workshop survey and in focus group sessions, may lead to a re-traumatization of the individual officer who has most certainly endured their share of harsh criticism by members of the public.

Key to avoiding further harm is the teacher's level of knowledge of their students – understanding their experiences and backgrounds, emotional triggers, perspectives, etc. Sarah, a civilian member stated,

> I find that a lot of training for police don't come in with the consideration that sometimes some of the biases or that the experiences of the officers on the road can impact how they then see the world and their community. They see the worst of the worst and sometimes that needs to be part of the consideration around how a trainer explains or provides information to officers. I don't think that gets brought up at all in training when it comes from the community. I just think it would be important to consider moving forward.

A participant from Group #1 echoed Sarah's recommendation texting, "with the consideration of the trauma and vicarious trauma experienced on the job (a lot of training for police ignores the experiences of the officers on the road who often see the worst of the worst) - the trainer needs to be very sensitive to this perspective/lived experience of trauma."

Foundational to critical pedagogy is the principle that teacher and student are collaborators, learning from each other while jointly engaged in uncovering systems and institutional forces that have deprive them of their humanity (Freire, 1970) – a process that can only be viewed as trauma inducing. A trauma-informed pedagogical approach promotes a supportive and compassionate approach to learning, essential when teacher and student are expressing ideas, feelings, experiences, and personal reflections. As

Allman (2009) contends,

> Since some of the knowledge under investigation will be central to the way which individual participants think about themselves and their world, trust is essential to dialogue. However, real feelings of trust amongst the members of a

> learning group will not pre-exist the struggle to achieve dialogue. Trust is created within that struggle…Dialogue, therefore is a collaborative form of communication and learning which, even though it involves challenge, creates trust rather than animosity. (p. 427)

A police officer learns early on in their career that during an interview with a suspect, little is accomplished when the officer slams their fist on a table, yells, and proceeds to pass harsh judgement on that person's past decisions and behaviours. This approach, while effective in movies, will lead the suspect to say nothing. The same could be said of DEI education, making a case for a philosophy and methodology like trauma-informed pedagogy and critical pedagogy, that support a compassionate and empathetic approach to difficult and often uncomfortable conversations that epitomize DEI sessions.

Relationship Building

Perhaps the most commonly identified goal of DEI education across the three focus groups was relationship building with people from diverse backgrounds. When specifically asked: "What group in our community would staff at PPS benefit from knowing more about in order to support their work?", participants identified several groups including Indigenous peoples, LGBTQ2+, international students, new Canadians, and those from the Syrian community. A participant in Group #2 texted, "The group which feels most negatively affected by current police interaction – opportunity for two-way dialogue…can we bring in some of these groups as part of training to establish communications?"

Participants also explained reasons why it is important to strengthen relationships with diverse communities. Thomas stated, “like if we could just understand someone’s background you know in terms of diversity, we would be able to help them, help them in their situation better, or understand them better.” This emphasis of duty or service to the community through improved understanding of diverse groups was echoed by another participant in Group #2 who texted, “help officers be more comfortable working with range of backgrounds, cultures, orientations etc...Serving the community in the most effective manner, which includes understanding a wide range of issues relating to DEI that have been experienced by members of our community.” Another participant from Group #2 texted, “provide appropriate information to members which will allow them to understand the issues surrounding DEI.”

In many ways these comments typify the pragmatic approach many police officers take to their work and training – “just tell me what I need to know so that I can do my job better.” Pragmatism of this kind heralds the monumental challenge of transformative DEI education that seeks to explore complicated police relations with marginalized communities from a complex and controversial theoretical perspective. Indeed, the absence of “checklists,” “litmus tests,” or acronyms to help memorize key facts in the kind of DEI education prescribed in this study, will undoubtedly unnerve some members keen on getting information quickly and applying it immediately in the field. Still, other members appear ready to accept the challenge of transformative DEI education. As one participant in Group #1 stated, the goal of DEI education should be to, “think outside the box – beyond what we were raised with, my ideology.”

Lessons Learned from Focus Groups

The three focus group sessions with PPS members were both informative and enlightening. In general, participants did not appear opposed to DEI education but did voice concern and criticism with past DEI training, while also providing practical suggestions on how education of this kind could be improved. Key among the recommendations was the proposal that DEI education begin from a place of compassion and understanding for police rather than judgement and condemnation. Participants also provided valuable insights into cultural and pedagogical barriers to DEI education that deserve further investigation. Ultimately, failing to address these obstacles (e.g.: peer pressure) will limit the overall effectiveness of DEI education at best, and at worst, exacerbate conditions transformative DEI pedagogy is meant to improve. Finally, while there were some members who believed that DEI education should be used to educate the public on police related issues, most expressed the opinion that the primary objective should be to enhance police relations with marginalized communities and thus put PPS members in a better position to help people.

With respect to efficacy of focus group sessions themselves, feedback from participants was universally positive with some expressing gratitude for the opportunity to share their opinion and experiences. As PPS explores various pedagogical methodologies to introduce principles and values associated with DEI to their members,

leadership would be wise to continue to involve members in all stages of development, implementation and delivery. This can be accomplished most obviously through focus groups, anonymous surveys, one-on-one interviews, open forum discussions, etc. However, feedback of this nature, while critical to meeting the needs of members, should not lead to a "watering down" of material or a "diversity-lite" version of DEI education because questions and conversations in DEI classes might be difficult or make members uncomfortable. As Gibbs (2020) warns,

> Social justice teaching has been reduced too often in school sites to attention to equity and access rather than being practiced as an intentionally engaged pedagogy to develop and deliberately build the skills of dangerous citizenship. Dangerous citizenship creates students who not only understand content through a critical lens but also learn how to advocate for themselves, their community, and others. (p. 104)

Avoiding topics that address systemic racism, bias, social stratification, power, oppression, police violence, etc. because they are "too negative," or out of fear that some members may become upset or even angry, means that current ways of doing business go unchallenged, and police relations with diverse communities go unchanged. Ultimately, it's important to remember that DEI education must always be respectful if learning, action, and positive reforms are to take place.

CHAPTER 5

Conclusion

As nightfall does not come at once, neither does oppression. In both instances, there is a twilight when everything remains seemingly unchanged, and it is in such a twilight that we all must be most aware of change in the air - however slight - lest we become unwitting victims of darkness.

William O. Douglas

Historically, the propagation of dispositional attribution, that is to say, assigning the cause of a given behavior to the internal characteristic of the individual, rather than to external influences, released the state from any responsibility for abusive and discriminatory police practices that targeted marginalized communities. To the critical theorist however, disproportionate rates of violence, as defined by Maynard (2017), against racialized and minoritized communities by police, is emblematic of broader systemic issues that have served to protect state interests at the expense of marginalized groups. For his part, Chief Gilbert, like many of his contemporaries, publicly recognized the presence of systemic racism in the criminal justice system in Canada. To vulnerable communities, this admission, while hardly a revelation, continues to be a matter of grave concern given the immense authorities police possess and the impact their decisions can have on the lives of others. Diversity, equity and inclusion education

from a critical pedagogy framework is intended to expose systems of oppression to members of PPS that dominate our social, political and economic lives and shape our consciousness. To the critical pedagogue, only through the unveiling of these invisible forces is transformative change possible. In the case of policing, DEI education may be the starting point to further support inclusive police service to diverse groups and reconceptualize the role of police in society as allies to these communities.

In the Fall of 2019, PPS leadership entered into an agreement with Trent University and Fleming College to participate in DEI education research. The purpose of the present qualitative research study is threefold. First, identify potential cultural barriers at PPS that may inhibit transformative DEI education. Second, what pedagogical processes and curriculum content do PPS members believe are important to include in DEI education. Third, what teaching methodologies are effective in delivering DEI education in a police-setting.

A literature review of monolithic cultural traits in policing, namely hypermasculinity and isolationism, revealed their harmful influence in police relations with community members, particularly those from racialized and minoritized backgrounds. Attributes associated with hypermasculinity like reliance on aggression, restrictive emotionality, unreserved loyalty to co-workers, and skepticism of outsiders, are not only harmful to police-community relations, but also serve as barriers to meeting DEI education outcomes. Similarly, the asymmetric power dynamic that characterizes police relations with diverse communities contributes to an “us versus them” mentality, a phenomenon alluded to in focus group discussions. The degree to

which police feel alienated from the communities they serve can be manifested in deficits in socially engaging emotions like empathy as well as feelings of animosity and antagonism towards the public. Naturally, lack of empathy and underlying hostilities towards the community offer significant obstacles to transformative DEI pedagogy. If transformative DEI education, as proposed here, is to be effective at PPS, educators must account for the ubiquitous nature of these cultural traits in design and delivery of DEI pedagogy. To this end, several strategies and approaches have been presented in this study. Among them, non-judgemental and open dialogue with members of PPS on the demands and stressors they experience in their roles, as a way to engender empathy for diverse communities who may share similar challenges resulting from their unique experiences and backgrounds.

Data collected from focus group sessions provided rare insight into participants' experiences with DEI education at PPS and what teaching approaches they found effective and those that were disengaging. Participants were united in their criticism of past DEI training sessions that they experienced as unfairly judgemental or tended to portray police negatively (e.g., police officers are racists). Equally frustrating and unhelpful were sessions that failed to provide members an opportunity to engage in two-way dialogue with guest speakers or presenters. Participants also expressed their dissatisfaction with "one-off" PowerPoint presentations or online training, preferring "hands-on" or experiential learning opportunities instead. Indeed, based on comments made by focus group participants, future educators at PPS ought to substitute traditional pedagogical methodologies in DEI training, proven in the literature and in

practice at PPS to be ineffective, with more progressive learning approaches, to improve member "buy-in" and increase the probability of a transformative learning experience for the member.

Less successfully addressed in this study was the question of what PPS members believe should be included in DEI curriculum content. To begin to answer this question, focus group participants were asked: "What group in our community would staff at PPS benefit from knowing more about in order to support their work?" Upon reflection, the question itself demonstrates a preference for the vocational or multicultural approach to DEI pedagogy. Inherent in this methodology is the belief that Black people, LGBTQ2+, Indigenous peoples, the poor or homeless, etc. are a monolith. A belief that individuals from one identifiable group or another are all the same, may lead some to falsely assume that they can be treated identically as well. Perhaps more importantly, a superficial knowledge of a particular culture does not address systemic forms of racism or bias that exist in society nor their deleterious influence on police relations with diverse communities.

Merging principles and practices associated with critical pedagogy with DEI education in a policing context has little precedence. On one hand, the absence of critical pedagogy in police training is to be expected. Critical pedagogy asserts that oppressive systems that exist beyond schools, protect elitist interests and that institutions like police play a necessary role in their reproduction. Thus, it could be argued that DEI education from this perspective would pose a threat to state interests. Further, suggesting police are part of a broader state led apparatus designed to

maintain inequities in society is unlikely to be well received by embattled police officers who already feel misjudged and devalued. Yet, I contend that fundamental principles and practices in critical pedagogy make it a viable framework from which to explore DEI issues in a police-setting. I do so on the basis of four arguments. First, critical pedagogy rejects the banking-system for a problem-posing methodology, affording the learner the freedom to arrive at their own conclusions through a discussion-oriented, inquiry-based approach that also emphasizes a reflective process. Second, critical pedagogy promotes allyship with the disenfranchised – a role that police leadership proport to embrace. Third, teacher and learner are envisioned as co-investigators, exploring structures of power that maintain inequities in society. Collaboration of this kind prevents the asymmetric power dynamic witnessed in past DEI sessions that participants in focus group sessions said was counter-productive. Finally, critical pedagogy scholarship favors experiential learning methodologies that actively engage the learner over passive teaching strategies that participants in focus group sessions found ineffective.

Limitations

Although focus group sessions with thirteen participants yielded valuable data that will help inform recommendations to PPS leadership on future DEI education, there were limitations to the study. Perhaps most concerning was the lack of participation from racialized and minoritized members in focus groups. It is safe to assume that their unique perspectives and experiences on issues pertaining to DEI and DEI education would have offered valued insights distinctive from those who volunteered, all of whom identified as White, cisgender male or female. Additionally, there was zero

representation of special constables in focus groups and only two female police officer participants. Given the variety of reasons for low participant turnout hypothesized earlier, and the efforts made by the research team to recruit PPS members, it is difficult to envisage what additional strategies could have been employed to increase the number of volunteer participants that would not have compromised the integrity of the study (e.g.: incentivising members by offering overtime pay or time off). Still, it may be that lack of interest or unwillingness to participate in focus group sessions is symptomatic of broader systemic issues at PPS and a harbinger to the challenges PPS leadership face in introducing DEI education. Consequently, further research into lack of member engagement in this study may be warranted.

Another potential limitation to the study involved the facilitation of focus group sessions themselves, specifically, the use of Group Decision Support Software (GDSS). Undoubtedly, GDSS did offer certain advantages. For example, participants were able to text their responses anonymously, giving those reluctant to make a public statement, an opportunity to contribute through an alternative medium. Group Decision Support Software also afforded participants the chance to read responses from other participants and rank them by priority or popularity. Yet, there were periods where the moderator and participants' use of GDSS appeared to supplant dialogue all together. As Acocella (2011) points out, it is the interaction of focus group participants and the exchange of ideas, opinions, experiences, and feelings through dialogue, that produce the data and make focus groups a valuable research tool. Thus, overreliance on GDSS may suppress the very thing that focus groups are meant to generate.

Finally, when Trent University and provincial government COVID-19 restrictions effectively prohibited in-person focus groups, plans were made to conduct virtual sessions instead. A study that compared the quality of data across these two types of focus groups found that the content of the data generated is remarkably similar (Woodyatt et al, 2016). In fact, there was some evidence to suggest that focus group participants have a greater likelihood of sharing more detailed and personal accounts of sensitive topics virtually than in-person. In the present study however, it is possible that focus group sessions held over Zoom negatively influenced data quality. For example, two participants did not appear on video at any point during their respective sessions. Other participants chose to turn on-and-off their video at random periods during their focus groups. Still another participant, situated at PPS, was witnessed leaving the focus group session for a short period of time to address an issue with a co-worker. Lastly, one focus group member began their session in their vehicle, explaining to the moderator that they were picking up their child from an activity. These examples put into question whether some focus group participants were able to remain fully engaged throughout their sessions. Further, I question the degree of connectedness, trust and quality of communication that can take place when focus group members cannot see each other – either in person or virtually. To help prevent participant behaviour of this kind during virtual focus group sessions in the future, the research team should stress to participants the necessity of their full attention and engagement. Group members should also be strongly encouraged to keep their video cameras on and to do their best to remove any distractions.

Recommendations

Based on the results of this study, three recommendations are made to PPS leadership.

First, I recommend that PPS offer all commissioned and non-commissioned police officers and civilians DEI education founded in the principles of critical pedagogy. Chief Gilbert along with many other top ranking police officers and government officials across Canada have acknowledged the prevalence of systemic racism embedded in our social institutions, most notably, policing. The pervasive nature of systemic forms of racism and bias continue to disadvantage racialized and minoritized groups politically, economically and socially. The core objective of critical pedagogy is the unveiling of these systems and empowerment of the disenfranchised to begin the difficult task of dismantling oppressive structures through coordinated action. I contend that police are uniquely situated to play an important role in allyship with marginalized communities to bring about social justice reform and that transformative DEI education is key in this process.

Second, inherent in the community-based research approach is the meaningful contribution of community stakeholders throughout the research process. Indeed, the credibility and validity of research findings under this framework is conditional on their participation. To date, the thesis advisory committee (TAC) formed in early 2020 has been instrumental. The combined experience and education of TAC members as well as the eclectic composition of the group has meant that insights, opinions, and suggestions conveyed to me by members has been invaluable to the research process. Therefore, I

recommend that the TAC members meet over the coming months to review research findings presented in this study and collaborate on specific recommendations to PPS leadership in future design, implementation and delivery of transformative DEI education to its members.

Third, in March 2020, Dr. Hataley of Fleming College received Social Sciences and Humanities Research Council (SSHRC) funding to conduct research into the efficacy of future DEI education at PPS. As part of his research, Dr. Hataley plans to administer surveys to community members and members at PPS prior to and following the offering of DEI education at PPS. Thus, I recommend that PPS continue to collaborate with post-secondary institutions like Trent University and Fleming College and other research centers to make evidence-based decisions in matters pertaining to design, implementation and delivery of DEI pedagogy. In so doing, PPS can increase the likelihood that needs of racialized and minoritized communities are being met by PPS and that broader organizational goals related to DEI are achieved.

Contribution of the Study

Transformative diversity, equity and inclusion education from a critical pedagogy perspective offers a viable framework from which to explore controversial and potentially divisive subjects like systemic racism, power, privilege, colonialization, etc. and contributions of police in maintenance of the status quo. Furthermore, raising the critical consciousness of PPS members by unveiling systems of domination may provide a starting point to enhancing police service to racialized and minoritized groups. It may also lead to a reframing of the role of police as allies to marginalized communities in

taking action toward a more just and equitable society. Despite the promise that critical pedagogy offers in DEI education for police however, pedagogical decision-making related to the design, implementation and delivery of DEI programming must account for the deleterious influence of hypermasculinity and isolationism in police culture. Taking an evidence-based approach, that is to suggest, using research data to inform to decision-making related to DEI pedagogy at PPS, while also seeking meaningful and ongoing input from community stakeholders and members of PPS, may present the clearest path to meeting DEI education objectives.

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APPENDIX A

Thesis Advisory Committee for Research into Transformative Diversity Equity and Inclusion Education at Peterborough Police Service

Mission Statement: The Thesis Advisory Committee (TAC) endorses the introduction of transformative diversity, equity and inclusion (DEI) education at Peterborough Police Service (PPS) intended to support inclusive service delivery to the Peterborough and surrounding community and especially to those that are racialized and minoritized. The committee's mission is to lend continued guidance through the sharing of their knowledge, wisdom and learned experience to the research team examining design, implementation and content of future transformative DEI education at PPS.

Value Statement:

Members of the Thesis Advisory Committee are committed to…

i) promoting diversity, equity and inclusion through our words and actions in the workplace and in our communities.

ii) fostering a positive, mutually supportive and respectful environment whenever engaged in work related to the research.

iii) providing honest opinions, insights and guidance intended to assist researchers in their endeavors.

iv) approaching committee work with curiosity, humility and as a unique opportunity towards self-reflection and social consciousness.

v) maintaining confidentiality in respect to all information TAC may become privy to including, but not limited to, conversations, focus group discussions, survey results, documentation and data collected.

(Updated October 3, 2021)

APPENDIX "B"

Information Letter

Information Letter Date: September 01, 2020

Invitation to Participate: You have been invited to participate in a research study conducted by Trent University.

Title of the Study: An Analysis of Diversity, Equity and Inclusion Education at Peterborough Police Service

Researcher: Joe Hays is a former OPP officer and is presently employed as a coordinator and professor in the Police Foundations Program at Fleming College. He is also a student in the Master of Education in Educational Studies at Trent University and the primary investigator in this research project supervised by Dr. Blair Niblett. This study constitutes Joe Hays' graduate thesis research at Trent University and fulfills partial credit towards the awarding of a graduate degree.

Purpose of the Study: The purpose of this research is to consult with constables and civilian staff at Peterborough Police Service (PPS) to explore their past experiences with diversity and policing and diversity training in order to make evidence-based recommendations in the development of future implementation of transformative diversity, equity, and inclusion (DEI) education at PPS.

Partnership: Joe Hays is working in cooperation with Peterborough Police Service to make recommendations on the development and implementation of diversity, equity and inclusion education (DEI) for civilian and uniform staff at Peterborough Police Service.

Participation: Civilian and uniform staff at Peterborough Police Service are being asked to participate in a series of focus groups intended to discuss: (1) past experiences with diversity training and; (2) how issues related to diversity affect service delivery to community members of the City of Peterborough and surrounding area. Information gathered from these sessions will inform recommendations on future development and implementation of transformative DEI education at PPS.

Given health concerns related to the spread of Covid 19, Trent University policy prohibits the gathering of individuals for research purposes. Alternatively, focus groups will be conducted with the use of Zoom Video Conferencing technology and will be digitally recorded (audio and video) to accurately and efficiently collect comments, statements and opinions. Therefore, participants will be able to take part in group sessions from their homes with the use of personal computers or phones that have video camera technology. In addition, group decision software will be used to enrich the conversation and aid in information sorting and identifying key

themes. Your anonymous text-based contributions through this software will be recorded and used in data analysis.

Selection Process, Number of Participants, Length of Study: The selection process for the 30 focus group participants will involve a stratified sampling methodology. This purposive sampling technique ensures that certain demographic groups (e.g.: people of colour) within a given population size are represented in the final sample set. A simple random selection of participants may result in zero representation from key demographic groups.

To this end, members who complete the Microsoft Forms document are collated according to which of the five demographic categories they most closely identify with - minoritized police officer (P.O.), special constable, civilian staff, cisgender white male P.O, cisgender white female P.O. "Minoritized" includes anyone who self-identifies as a member of a social identity group that has experienced historical oppression and marginalization (e.g.: LGBTQ+2, Indigenous, Person of Colour). From there, Joe Hays in the presence of Dr. Niblett, will randomly draw six names from a hat from each of the five groups for a total of 30 participants. Using the theory of homogeneity, five separate focus groups are created using the same demographic categories identified above. Simply, this theory suggests that focus groups are much more interactive when participants share similar backgrounds. The focus groups will last up to 90 minutes in length.

The Microsoft Form must be completed by Tuesday, September 8, 2020. Sessions will begin in the third week of September 2020.

Uniform and civilian staff in managerial positions will NOT be participating in the focus group sessions. This decision is based on the belief that participants will feel constrained in expressing their opinions in the presence of supervisors.

Compensation:

Uniform and civilian staff, participating in focus groups during unscheduled work hours, will be given 1 ½ hours to add to their flex-bank for finishing the session. All reasonable efforts will be made to schedule focus group sessions during non-working hours. Should a participant withdraw before the end of a session, whatever time was spent until that point will be added to their flex-bank.

Use of Study Data: Data from this study may be used in academic publications and presentations. Study data (including digital recordings of the focus groups and text-based responses submitted through group decision software) will NOT be made available to anyone other than those directly involved in the facilitation and/or analysis of data collected during this study.

Voluntary Participation, Risks, & Benefits: Your participation in this research study is purely voluntary. Declining this invitation to participate will NOT result in any employment penalties. You may choose to withdraw from any part of this study, or to withdraw entirely, at any time without fear of penalty. Furthermore, you are not obligated to answer anyone of the questions asked of you during a focus group session and you are encouraged to moderate your contributions in whatever way makes you feel comfortable.

Foreseeable risks of harm to you include socio-emotional and professional risks that may come from engaging in a group discussion of this nature with co-workers. We inform you of these minimal risks so that you can monitor your own contributions. The intention of this project is not to make evaluative judgments about participants, rather the researchers and senior staff at Peterborough Police Service are interested in learning more about diversity, equity and inclusion issues that impact service delivery. If you were to encounter negative psychological or physical consequences from your participation, please consider using your employee assistance program, speaking to a counselor or contacting a trusted friend or family member.

It is anticipated that the results of this study will add to the understanding of the complex relationship between the Peterborough Police organization and the community it serves and inform pedagogical decisions on future diversity, equity and inclusion educational programming. Benefits to participation include professional development through the reflective practice of participating in a focus group and contributing to the development of important educational programing.

If you choose to withdraw, it may not be possible to remove your contribution from the group interview recording, however, researchers will make every effort to edit out your contributions in any dissemination of the data. Paper and raw digital files for the study will be kept for 5 years in a locked filing cabinet belonging to Dr. Blair Niblett.

Confidentiality:

This study is NOT anonymous. HOWEVER, your participation in this research will only be known by Joe Hays, Eric Lockhart (focus group moderator), the thesis supervisory committee (Dr. Niblett, Dr. Pendleton Jiménez and Dr. Hataley) and those in your focus group session. Participant names will NEVER appear in any mass communication (more than one person) or in any publication. Further, data from the focus groups will be presented using a composite narrative technique. This strategy involves creating one or more composites from the total number of individual participants. Essentially, a composite character is a conglomerate of several participants who may share some characteristics and experiences in common. Their individual stories are told through the single composite thereby adding another layer of anonymity to this process. Additionally, prior to any publication of the research, each participant will be afforded the opportunity to read the composite narratives contained in the thesis. Should you express any concern that your identity will be known to anyone outside of your focus group and the research team, appropriate revisions will be made to your satisfaction. Finally, digital recordings and files as well as paper documents will be stored using digital and physical security measures. All digital and paper files will be destroyed five years after completion of the research.

Despite these measures to protect your privacy and confidentiality, it is important to note that researchers are legally bound to report incidents of child abuse or participants who disclose risks for harming themselves or others.

Conflict of Interest:

The researchers have no conflicts of interest, financial or otherwise, in conducting this research. If you have any questions about the project, contact Joe Hays at jhays@trentu.ca.

Ethics Approval:

This study has been reviewed and approved by the Trent University Research Ethics Board (REB). Please direct questions pertaining to this review to Jamie Muckle, Certifications and Regulatory Compliance Officer, Trent University, Phone: 705-748-1011 ext. 7896, Email: jmuckle@trentu.ca.

Thank you for considering involvement in this important research and please keep this letter for your records.

Joe Hays

APPENDIX C

Diversity, Equity & Inclusion Ed. at PPS - Volunteer Registration

Please answer the following questions to indicate your interest in volunteering to participate in focus group discussions on future diversity, equity and inclusion education at Peterborough Police Service.

Required

1.First Name

2.Last Name

3.I have READ and UNDERSTOOD the Letter of Information (see e-mail attachment).

- Yes
- No

4.I CONSENT to participate in the study by participating in a focus group (which may or may not be audio and video recorded, as indicated below).

- Yes
- No

5.Use of audio and video recordings: I give permission for my focus group participation to be digitally recorded (audio and video).

- Yes
- No

6.Lastly, research has shown that focus groups are much more interactive when participants share similar backgrounds. To assist researchers in participant placement in focus groups, I identify most closely as...

- Minoritized Police Officer - This group includes anyone who self-identifies as a member of a social identity group that has experienced historical oppression and marginalization (e.g.: LGBTQ+2, Indigenous, Person of Colour)
- Special Constable
- Civilian Staff
- Heterosexual, White Female Police Officer

- Heterosexual, White Male Police Officer
- I would rather not say (Note: by checking this box, you will be excluded from the selection process).

7.Please indicate your preferred email for future correspondence.

Submit