AN EXAMINATION OF ETHNOCULTURAL EMPATHY IN CAMPUS POLICING

by

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95% BCa CI	95% bias-corrected and accelerated bootstrap confidence interval
α	Cronbach's Alpha level
ACD	Acceptance of Cultural Differences
CJSTC	Criminal Justice Standards and Training Commission
d	Cohen's d
df	Degrees of freedom
DOE	United States Department of Education
DOL	United States Department of Labor
EA	Empathic Awareness
EFE	Empathic Feeling and Expression
EP	Empathetic Perspective Taking
f	Frequency
F	*F* distribution
FDLE	Florida Department of Law Enforcement
FSS	Florida State Statute
H_0	Null hypothesis
H_1	Alternative hypothesis
IIR	Institute for Intergovernmental Research
IRB	Institutional Review Board
LEAA	Law Enforcement Association Act
M	Mean, arithmetic average
MEE	Model of ethnocultural empathy

n	Number of cases (subsample)
N	Total number of cases
p	Probability
RQ	Research question
SD	Standard deviation
SEE	Scale of Ethnocultural Empathy
SPSS	Statistical Package for the Social Sciences
SUS	State University System of Florida
UWF	University of West Florida
USCB	United States Census Bureau

Abstract

The quantitative study examined diversity training and police service differences on levels of ethnocultural empathy among Florida's public university campus police officers. Enrollment in Florida's public universities has increased markedly along all social, cultural, and racial lines during the last decade (State University System of Florida [SUS], 2017). As such, campus police officers must interact more routinely with members of various minority groups. Relationships between police officers and minority members have long been strained by a myriad of social, political, and economic issues (Clayton, 2018). As a result, campus police officers must maintain cultural competence to promote positive relationships within these diverse campus communities (Moule, 2012). The researcher used the model of ethnocultural empathy (MEE) as a conceptual lens to examine the topic (Wang et al., 2003), along with the Scale of Ethnocultural Empathy (SEE) to collect data relating to ethnocultural empathy levels (Wang et al., 2003) among a small sample (n = 37) of police officers from five public universities in Florida. Ethnocultural empathy is the model's singular concept. Statistical testing compared group differences using independent samples t-tests. The results identified a statistically significant difference relating to an ancillary factor but not in relation to diversity training or police service. The conclusions drawn from the study infer heightened supervisor interest in diversity training development, demographic underrepresentation in Florida's campus police departments, and the need to standardize diversity training curriculum for campus police officers in Florida. The study has implications for researchers, campus police administrators, police trainers, and campus stakeholders.

Chapter 1: Introduction

Ethnocultural empathy is essential for cultural competence (Albiero & Matricardi, 2013), and cultural competence is vital for campus police officers employed at public universities in Florida (Bromley, 2013). Perceptions of police officers among various minority groups and the relationships officers have with their members have long been strained by a myriad of social, political, and economic issues (Clayton, 2018; Tolliver, Hadden, Brown-Manning, & Snowden, 2016). During the last decade, minority enrollment at Florida's public universities experienced double-digit growth (SUS, 2017). As a result, campus police administrators must ensure the police officers they employ maintain the cultural competence needed to promote positive relationships within the diverse academic communities they serve (Moule, 2012).

The purpose of the quantitative study was to examine diversity training and police service differences on levels of ethnocultural empathy among Florida's public university police officers. An individual's level of ethnocultural empathy is considered a valid and relevant measure for assessing broad levels of cultural competence (Albiero & Matricardi, 2013). The researcher used an online version of the SEE instrument to capture cross-sectional data related to participant levels of ethnocultural empathy (Wang et al., 2003). Demographic data obtained from participants was used to inform subsequent analyses and discussions regarding diversity training and police service differences on ethnocultural empathy levels. These data were examined through the conceptual lens of the MEE framework (Wang et al., 2003). Ultimately, the study has implications for researchers, campus police administrators, police trainers, and campus stakeholders in relation to existing literature, current policy, and professional practice.

The following chapter introduces the study, provides a background and contextualization of the issue, describes the research problem, identifies the purpose statement, provides an

overview of the conceptual framework, identifies the research questions, lists corresponding assumptions, identifies the studies delimitations and limitations, explains the significance of the study, defines terms, measures, and variables, and explains the way the study is organized. More specifically, the introduction section broadly summarizes the research topic and the significance of the study. Next, the background and contextualization of the issue section provides a description of the professional situation wherein the problem can be found. The research problem section explores the contemporary educational problem being examined, and the purpose statement section identifies the research goal. Next, the overview of the framework section identifies the conceptual model used to examine the research problem. The research questions are then listed to further narrow the focus of the study. Then assumptions made about the population and participants are identified. Next, the manners in which the study was delimited and limited are explained. Then the terms, measures, and variables used in the study are defined. Lastly, the organization of the study discusses how the research content is aligned within the traditional five-chapter format.

Background and Contextualization of the Issue

Campus policing has a rich history in the United States. Campus police officers, originally called watchmen, first emerged at American universities during the colonial period (Bromley, 2013). Violent confrontations in the late 19th century involving students and town residents prompted Yale University to employ the first group of dedicated campus police officers (Yale University, 2018). The Watchman model included a variety of security-related activities and involved faculty and students (Bromley, 2013). Bromley (2013) noted the model was widely used until the mid-20th century when university administrators recognized the need to reform their policing programs to properly address the surge in enrollments at the end of World War II.

During this period, new student enrollments in the US increased markedly due to the Servicemen's Readjustment Act of 1944, which is more commonly referred to as the GI Bill (McCardle, 2017). The GI Bill provided financial assistance to eligible veterans returning to secondary education and technical schools after their military service (McCardle, 2017). At the University of Florida, for example, the enrollment rate increased by 321% between the 1946 and 1947 academic years (McCardle, 2017).

Professional development among campus police officers emerged from the turbulent 1960s. During this time, university campuses often served as the stage for social justice issues underpinned by the Civil Rights Movement and protests over the Vietnam War (Fisher & Sloan, 2013). A proclivity for violence surrounding these events led many university leaders to call for greater education and training for campus police officers (Bromley, 2013). By the 1970s, laws existed in several states authorizing universities to employ certified police officers within their campus safety departments, and these departments soon became autonomous organizations that were comparable with small municipal police agencies (Peak, Barthe, & Garcia, 2008).

Modern campus police departments have evolved since the Watchman model (Peak et al., 2008). Not only have universities increased in size, the demands placed upon their campus police officers have increased in complexity (Reaves, 2015). Reaves (2015) noted the use of sworn police officers for campus security has increased nearly 75% since 2005. During 2012, roughly two-thirds of medium-sized 4-year institutions in the United States employed sworn police officers (Reaves, 2015). In Florida, each of the 12 public universities employ certified police officers (FSS §1012.97). Many of these universities have large campuses with large student populations. During the 2011-12 school year, for example, Florida housed five of the top 20

largest campus police agencies in the US. Of these 20 universities, each police department served student enrollments greater than 40,000 individuals (Reaves, 2015).

During 2016, Florida's public universities employed approximately 501 certified campus police officers (Florida Department of Law Enforcement [FDLE], 2017a). These police officers have the same initial training and continuing education requirements as other officers in the state. For example, all Florida police officers currently complete a minimum of 770 hours of state-mandated law enforcement training during their initial certification, which includes training in diversity (FDLE, 2017b). In most departments, police officers are also required to complete a Field Training and Evaluation Program during their probationary period that reinforces basic police recruit training and indoctrinates new officers into the departmental culture (FDLE, 2018). Police officers are summarily required to also maintain active police certification through FDLE that requires ongoing and specified recertification training every four years. During the recertification process, Florida's police officers receive updated training in several topic areas, including the use of deadly force and the study of diverse populations (FSS §943.1716).

Campus police officers in Florida have the same duties, responsibilities, and community interactions as other police officers in the state (Peak et al., 2008). In Florida, FSS 943.10 provides that state-certified police officers carry firearms, prevent and detect crime, and enforce applicable law. In the university setting, however, police officers are also asked to provide security escorts around campus and mentor students (Bromley, 2013), as well as enforce parking regulations, conduct student training, and coordinate campus events (Peak et al., 2008).

Campus police officers also interact frequently with a variety of heterogeneous (i.e., diverse) groups common to the campus community (Reaves, 2015; SUS, 2017). These diverse groups include registered students, designated employees, and assigned faculty members, as well

as approved guests, visiting lecturers, and local officials (Bromley, 2013). Members of these groups often have different cultural, educational, and socioeconomic backgrounds or identify with different racial and ethnic demographics (SUS, 2017).

Perceptions of police officers and the relationships they have with members of diverse groups can be quite complex. These perceptions are often complicated by the social, political, and economic issues and events that have influenced many of these groups for centuries (Moore et al., 2016). Historically, police officers have represented the front and most observable line of government and politics. In such capacities, police officers have enforced laws that were codified by political actors who were elected by majorities of eligible voters. Over the centuries, many of these laws have advanced a social paradigm designed to protect members of dominant groups from individuals in minority groups (Lai, 2013). In the Black community, for example, an often-contentious relationship with police officers can be attributed to a cultural ideology cultivated during America's involvement in the slave trade and informed by the disparate impacts of more recent social policies, such as Jim Crow segregation, mass incarceration, and felony disenfranchisement (Clayton, 2018).

Yet Black individuals are not the only persons who have been impacted by discriminatory or bias-based policing and disparate governmental initiatives. In Florida, for example, individuals who identify with the Hispanic ethnicity were also subjugated under previous Jim Crow legislation and relegated to second-class citizenship like their Black counterparts during the early 20th century (Urbina & Alvarez, 2017). During the late 1950s, gay students and faculty members at the University of Florida were targeted by campus police officers operating under the direction of the Florida Legislature to investigate civil rights groups for possible connections to suspected communist organizations (Clawson, 2014). Since 2001,

Muslim men and women have been the focus of targeted policing efforts as part of the fight against terrorism (Mauleón, 2018). Meanwhile, poor or homeless individuals continue to interact with police officers during encounters targeting such public nuisances as loitering and panhandling (FDLE, 2018).

The cultural divides between police officers and minority group members is more apparent during highly publicized police encounters. These situations often leave community members feeling angry and frustrated with the police. Further, these feelings become enflamed when a real or perceived injustice is associated with the incident (Tolliver et al., 2016). For example, police officers across the nation were subjected to criticism following the police-involved deaths of Michael Brown, Eric Garner, and Tamir Rice (Howard, 2016). These situations add to the already existing complexities that continue to divide both groups. However, community advocates note that many of these incidents could easily have been diffused or prevented through increased cultural competence (Sereni-Massinger, Bawden, & Rowe, 2015).

As a result, cultural competence among police officers is necessary for improving relations with minority group members (Sereni-Massinger & Wood, 2016) and vital to the safety and success of the university community (Bromley, 2013). Sereni-Massinger et al. (2015) noted the responsibility for bridging the cultural gap belongs to the police. Culturally competent police officers ensure encounters with members of different cultural groups are legal, ethical, safe, and professional. Police officers with high levels of cultural competence perform their duties in an unbiased manner without unwarranted consideration of a person's race, ethnicity, gender, sexual orientation or socioeconomic status (FDLE, 2018).

Cultural competence can be improved through effective cultural diversity training programs (Otuyelu, Graham, & Kennedy, 2016). At a practitioner level, culturally competent

individuals exhibit five attributes: (a) cultural awareness and acceptance, (b) cultural self-awareness, (c) understanding dynamics of cultural differences, (d) knowledge of other individual's cultures, and (e) cultural adaptation skills. The development of cultural competence requires individuals to undergo a dynamic process of critical reflection, self-awareness, dialog, and demonstrating empathy for diverse groups (Cross, Bazron, Dennis, & Issacs, 1989).

Ethnocultural empathy is essential for cultural competence (Albiero & Matricardi, 2013). Ethnocultural empathy is best described as understanding and appreciating the feelings of individuals from cultures other than one's own (Wang et al., 2003). Wang et al. (2003) indicated that ethnocultural empathy includes four factors: empathic feeling and expression (EFE), empathetic perspective taking (EP), acceptance of cultural differences (ACD), and empathic awareness (EA). Wang et al. (2003) noted that lower levels of empathy are associated with intergroup aggression, while higher levels of empathy are associated with prosocial behavior. Specifically, Wang et al. (2003) noted that individuals can improve their ethnocultural empathy levels through deliberate and sustained effort.

The unique characteristics of public university campuses are considered beneficial for industry-related police research (Bromley, 2013). University campuses are generally small, centralized venues with a diverse, educated population. The characteristics of the campus environment and its available population make universities key locations for examining police policy and practice (Bromley, 2013). Despite such suitability, insufficient data exist regarding existing levels of cultural competence and ethnocultural empathy among campus police officers at public universities in Florida and the effectiveness of their cultural diversity training programs.

Problem Statement

Campus police officers at Florida's public universities must be culturally competent due to their increased interaction with more culturally diverse groups (SUS, 2017). During the Fall Semester 2015, for example, approximately 345,672 students were enrolled collectively in these institutions. Of these students, 164,322 (48%) were identified as White, 86,419 (25%) were identified as Hispanic, 43, 287 (12%) were identified as Black, and 51,644 (15%) were identified as Other (SUS, 2017). The greatest numerical changes from the previous year involved a decrease in White students (-1%), a decrease in Black students (-1%), an increase in Hispanic students (+4%), and an increase in students identified as Other (+7%). Also, approximately 57% of new students admitted to these universities were female (SUS, 2017). These data suggest that Florida's public university campuses are culturally heterogeneous and increasingly more diverse.

Police officers also do not often reflect the demographics of the diverse communities they serve (Barthelemy, Church, Chaney, & Maccio, 2016). Miller, Forest, and Jurik (2003) noted that police organizations have predominantly employed White men since the 1930s. Women and minorities are often underrepresented in the demographics of most police organizations (Miller et al., 2003). These phenomena are not isolated to municipal police departments. In the 2011–12 Survey of Campus Law Enforcement Agencies, for example, Reaves (2015) noted that one-sixth of campus police officers nationwide were female and one-third of the officers were minorities. Of these officers, 21% identified as Black individuals (Reaves, 2015). In Florida, there were 501 campus police officers employed at Florida's public universities during 2016. Of these officers, 63% were identified as White, while 84% were identified as male (FDLE, 2017a). These data suggest that Florida's public university campus police officers interact often with individuals

during their police service who are culturally different from them and other members of their department (SUS, 2017).

Due to the increased enrollment of minority students, the demand for cultural competence among the campus police officers at Florida's public universities is prevalent (SUS, 2017). Since 2006, the enrollment rate at these universities has reached double-digit (20%) growth along all racial and cultural lines. During Fall Semester 2015, Florida's public universities had the second-highest rate of overall enrollment in the U.S. behind California (SUS, 2017). Higher student enrollment signals a greater number of culturally diverse students who attend these universities. Additionally, the SUS (2017) noted that nearly three-quarters (70%) of the courses offered at Florida's public universities were designed in a traditional face-to-face format. As such, these data suggest Florida's public university campus police officers will continue to interact more frequently with members of culturally diverse groups.

To promote cultural competence, police officers in Florida have been required since the early 1990s to complete regular training related to racial and ethnic minorities as part of their police recertification process (FDLE, 1993). Specifically, Florida legislators mandated that certified police officers must participate in training related to diverse groups every four years (FSS §943.1716). The duty to provide this training to police officers was relegated to police administrators at respective departments. However, little formal guidance has been provided to police administrators regarding specific requirements for these training programs, preferred instructional delivery modes, minimal time requirements, or required curriculum (FSS §943.1716). An exhaustive search of diversity training programs for police officers in Florida yielded little information regarding the most common delivery mode or prescribed frequency.

These data suggest that Florida's public university police officers do not receive diversity training through standardized delivery modes or at similar frequencies.

Training delivery mode and frequency are important when educating and developing adult learners (Moule, 2012). By law, all campus police officers at public universities in Florida must be adults. Merriam and Bierema (2014) noted that an adult is an individual who is 18 years of age or older, no longer dependent upon another person, and whose development is socially and psychosocially organized instead of biologically and cognitively. Additionally, adult learners have the capacity to make independent assessments of information, situations, and experiences (Merriam & Bierema, 2014). As such, police officers require training methods and frequencies that are appropriate for adult learners to best learn and retain complex information (Coon, 2016).

The failure to develop effective diversity training programs for campus police officers can adversely impact the campus community (Barthelemy et al., 2016). Members of minority groups often criticize police organizations when they observe or perceive officers engaged in discriminatory or bias-based policing (Howard, 2016; Tolliver et al., 2016). The FDLE (2018) described discriminatory or bias-based policing as unequal treatment of persons during police encounters that are predicated upon that individual's demographic, status, beliefs, or orientation. When police officers engage in such behaviors and are not held accountable, community members often turn to public denouncement, litigation, or other forms of social unrest (Howard, 2016). Research suggests that failure to prevent or mitigate such social issues serves only to exacerbate the underlying concerns within the community and impedes positive communication and interaction with other minority group members (Moule, 2012).

Collectively, the available literature pertaining to cultural competence, levels of ethnocultural empathy, and diversity training effectiveness among police officers in Florida is

deficient. Yet there is an ostensible need to ensure campus police officers at public universities in Florida are culturally competent (Barlow & Barlow, 1993). As noted, Florida's public university campus communities are culturally and demographically diverse. Based upon available data, campus police officers assigned to these communities will continue to interact more frequently during their police service with individuals who are culturally different (SUS, 2017). Meanwhile, cultural competence is critically important for campus police officers when attempting to establish and maintain positive community relationships (Moule, 2012).

Although diversity training is a requirement for police recertification (FSS §943.1716), there is little evidence to suggest the training is standardized, delivered effectively for adult learners, or occurs frequently enough to build or maintain adequate levels of cultural competence. Consequently, the failure to develop effective diversity training programs for these officers can lead to discriminatory or bias-based policing practices within campus communities at Florida's public universities (FDLE, 2018) and have significant ramifications for respective campus police administrators (Barthelemy et al., 2016). As a result, further examination of the topic is warranted to help address these critical challenges and issues.

Purpose Statement

The purpose of this quantitative study was to examine diversity training and police service differences on levels of ethnocultural empathy among Florida's public university police officers.

Overview of the Conceptual Framework and Methodology

The MEE model provided the conceptual framework used to guide the study. The model was first conceptualized by Wang et al. (2003) during efforts to create a quantitative measure for multicultural empathy. The model was aligned with counseling psychology's conceptual efforts

to improve interactions with ethnic and racial minorities (Wang et al., 2003). However, the model was originally based upon the historical and multidimensional considerations of cultural empathy (Ridley & Lingle, 1996) that were used to support multicultural counseling efforts (Stebnicki, 2017). As such, the origin of the model resulted from efforts to improve cultural empathy among counselors whose traditional practices were being challenged by the arrival of multiculturalism during the 1980s (Ridley & Lingle, 1996).

The singular concept of the model is ethnocultural empathy (Wang et al., 2003), which is essential for cultural competence (Albiero & Matricardi, 2013). Wang et al. (2003) described ethnocultural empathy as understanding and appreciating the feelings of individuals from cultures other than one's own. Since it incorporates cultural data, the ethnocultural empathy construct can be used as a general measure for assessing an individual's level of cultural competence (Albiero & Matricardi, 2013). Prior studies have suggested that individuals who demonstrate lower levels of empathy are associated with intergroup aggression, while individuals who demonstrate higher levels of empathy are associated with prosocial attitudes (Wang et al., 2003) and altruistic behaviors (Ridley & Lingle, 1996).

The ethnocultural empathy concept has four subscale factors: EFE, EP, ACD, and EA (Wang et al., 2003). The EFE involves concerns for discriminatory attitudes and one's own emotional responses to the emotions or experiences of other individuals. Further, EP involves understanding the ethnic perspectives of other individuals. Acceptance of cultural differences involves understanding and accepting the different aspects of other cultures. The EA involves being cognizant of the cultural experiences of other individuals. The construct and the four subscale factors emerged from the previous literature on cultural empathy (Ridley & Lingle, 1996) that was used during the development of the SEE instrument (Wang et al., 2003).

The conceptual model is appropriate as the framework for the study since the researcher examined ethnocultural empathy levels among the population and such levels can be used as a measure of cultural competence (Albiero & Matricardi, 2013). As noted, the purpose of the quantitative study was to examine diversity training and police service differences on levels of ethnocultural empathy among Florida's public university police officers. Using the listed research questions, the researcher sought to identify differences between mean ethnocultural empathy scores relating to total years of police service and different modes of diversity training delivery. Further, the researcher sought to identify differences between mean ethnocultural empathy scores relating to ancillary demographic factors such as employment classification, age, race, and gender. As indicated, the model also served as the basis for the survey instrument that was used in the study to collect the data needed to answer the listed research questions.

Methodology. The study involved a quantitative correlational research design that was used to answer the research questions and achieve the intended purpose. Hoy and Adams (2016) noted that quantitative research uses measurement and statistics to describe mathematical relationships between empirical observations. In quantitative designs, researchers focus on theory testing and generation rather than the exploration of in-depth answers of behavior (Hoy & Adams, 2016). Additionally, the study utilized a correlational research methodology. Correlational research involves the examination of relationships between variables; however, variables are not manipulated (Babbie, 2008).

Further, the study used a cross-sectional survey design to collect data. According to Babbie (2008), survey research involves administering a questionnaire to a sample of a specific population to collect data that can be later analyzed by a researcher. Cross-sectional survey data means that information was only collected during a single brief period; therefore, a cross-

sectional study provides a snapshot of the relevant data (Babbie, 2008). The cross-sectional survey is also the more prominent instrument used in educational research; however, survey research does have a number of notable weaknesses. The weaknesses of the design include survey fatigue and missing responses (Creswell, 2012). Babbie (2008) noted, however, that survey research is uniquely beneficial when a social researcher needs to collect original data from a large, protracted population. For these reasons, the use of a cross-sectional survey to collect data for correlational analysis in the study was considered the best methodology for answering the research questions and achieving the study's intended purpose.

Research Questions and Hypotheses

The research questions align with the research topic and the conceptual model. Broadly, the researcher asked the following overarching research question: Do levels of ethnocultural empathy differ based on diversity training modality and various characteristics of Florida's campus police officers? The following sub-questions and hypotheses were also explored:

RQ1: How do levels of ethnocultural empathy among officers differ by police service tenure?

***H_0*:** Levels of ethnocultural empathy do not differ based on service tenure.

***H_1*:** Levels of ethnocultural empathy differ based on service tenure.

RQ2: How do levels of ethnocultural empathy among campus police officers differ by diversity training delivery modes?

***H_0*:** Levels of ethnocultural empathy do not differ based on training modality.

***H_1*:** Levels of ethnocultural empathy differ based on training modality.

RQ3: How do levels of ethnocultural empathy among campus police officers differ based on ancillary officer characteristics such as employment classification, age, race, and gender?

***H_0*:** Levels of ethnocultural empathy do not differ based on ancillary officer characteristics.

H_1: Levels of ethnocultural empathy differ based on at least one ancillary officer characteristic.

Assumptions

The study involved certain general assumptions. Simon (2011) noted the relevance of a study can be ascertained more easily when assumptions are clearly identified. Within the study, the researcher made the following assumptions:

1. Participants answered survey questions truthfully because participation was voluntary, and they acknowledged the anonymity of the survey prior to participation.
2. Participants were certified police officers employed at participating campus police departments at public universities in Florida because the survey was disseminated by campus police administrators with a clear indication of the target population.

Delimitations and Limitations of the Study

The following section discusses the delimitations and limitations identified within the study. Delimitations are aspects of the study that can be controlled by researchers (Simon, 2011). As such, the section discusses the manners the researcher delimited or narrowed the scope of the study. Lastly, the section discusses the study's inherent limitations. Limitations are weaknesses that cannot be controlled by researchers (Creswell, 2012).

Delimitations

1. The study was delimited to campus police officers at public universities in Florida. These police officers are easily distinguishable from the larger population of campus police officers at all colleges and universities throughout the state (SUS, 2017).
2. The study was delimited to examining certified police officers in Florida. All certified police officers in Florida have similar diversity training requirements (FSS §943.1716).
3. The study was delimited to examining levels of ethnocultural empathy. Ethnocultural empathy is a valid measure of cultural competence (Albiero & Matricardi, 2013), and it can be reliably collected using the SEE instrument (Wang et al., 2003).

Limitations

1. The study was limited by the recertification requirements of campus police officers in Florida. Florida law requires that police officers participate in diversity training every four years to maintain active police certification (FSS §943.1716). Since police officers in other states may not be required to participate in similar training, the results are not generalizable to a larger, national population.
2. The study was limited by the small sample. Campus police administrators at only five of the 12 public universities in Florida agreed to participate in the study. As such, the results are not generalizable to a larger state population (Babbie, 2008).

Significance of the Research

The study was significant toward informing the use of the conceptual framework and advancing scholarly literature that exists relating to campus policing, cultural competence, ethnocultural empathy, and police diversity training. First, the results were compared with those

identified within previous studies regarding the use of the SEE instrument and ethnocultural empathy (Fleming, Thomas, Shaw, Burnham, & Charles, 2015). Second, the results were compared with existing literature regarding effective diversity training for police officers (Coon, 2016). Third, the results were used to contradict existing literature regarding effective training delivery modes for adult learners on sensitive topics (Scott, Feldman, & Underwood, 2016).

The study was also significant toward improving current policy. First, the researcher identified the need to establish a standardized diversity training program for all campus police organizations to ensure training is effective and consistent. Second, the researcher identified the need to develop comprehensive training policies to ensure training requirements are readily available and staff is aware of training expectations. Third, the researcher identified the need to ensure campus police administrators take a concerted and proactive approach toward improving cultural competence among their officers and diversity training programs within the industry.

Lastly, the study was significant toward improving professional practice. First, the researcher identified effective methods for delivering diversity training to campus police officers. Second, the researcher identified that officer demographics should be considered when developing effective diversity training curriculum. Third, the researcher identified the need to tailor diversity training based upon characteristics of the officer's police service experiences.

The significance of the study has implications for researchers, campus police administrators, police trainers, and campus stakeholders. Researchers can use the information when developing studies involving cultural competence, ethnocultural empathy, the MEE conceptual framework, police service, and diversity training. Campus police administrators and police training personnel can use the information to better assess and develop their diversity training programs while developing and disseminating more consistent training policies. Police

training personnel can also use the results to incorporate best practices into existing diversity training programs. More profoundly, the study has positive implications for campus communities by improving police relationships with stakeholders.

Definitions of Terms

The following terms and definitions were used in the study:

Adult learner. The term refers to an individual who is 18 years of age or older, no longer dependent upon another person, and whose development is socially and psychosocially organized instead of biologically or cognitively. Adult learners have the capacity to make independent assessments of information and experiences (Merriam & Bierema, 2014).

Cultural competence. The term means to understand, appreciate, and respect how individuals from other cultures have acquired their knowledge and understanding, dominant forces have shaped minority populations, and to interact effectively and professionally when encountering multicultural situations (Moule, 2012).

Diversity training. The term refers to the cultural competence-building curriculum utilized by police organizations in Florida to provide training related to the study of diverse populations, prevent discriminatory or bias-based policing practices, and meet the statutory requirements for recertification among state-certified police officers (FSS §943.1716).

Empathy. The term refers to being able to understand and appreciate the conditions that establish the basis for how another individual or group feels about a given set of circumstances (Ridley & Lingle, 1996).

Definitions of Variables

Ethnocultural empathy. The term means to understand and appreciate the feelings of individuals from cultures other than one's own (Wang et al., 2003). Ethnocultural empathy has

four factors: EFE, EP, ACD, and EA (Wang et al., 2003). In the study, this dependent variable was measured using a numerical score captured by the SEE instrument.

Delivery mode. The term means the instructional method used by police administrators and training personnel to provide diversity training to police officers. Delivery mode was examined in relation to face-to-face, online, and hybrid (face-to-face and online) instructional methods. In the study, these independent variables were measured categorically using self-reported survey responses provided by participants.

Police service. The term means the cumulative knowledge, skills, and experiences acquired by an individual during their service as a police officer, including associated physical and psychological effects (FDLE, 2018). Police service was examined in relation to total police service years, campus police service years, and supervisory role service years. In the study, these independent variables were measured and categorized using self-reported survey responses.

Organization of the Study

The study is organized into five chapters aligned with the traditional dissertation design. Chapter 1 introduced the study and research topic. As such, the chapter discussed the background and contextualization of the contemporary educational issue being investigated in the study. The researcher then described the study's purpose to examine differences in diversity training and police service on ethnocultural empathy levels of Florida's public university campus police officers. Then the chapter included overviews of the MEE model and the quantitative design of the study. The research questions, hypotheses, and the delimitations and limitations that constrained the focus of the study were then described. Finally, the chapter discussed the study's significance and defined the terms and variables that are specific to the study.

Next, Chapter 2 consists of a thorough review of the existing literature. The first section of the chapter discusses campus policing, police service, police-minority relations, and diversity training. The second section contains synthesized discussions regarding research on the conceptual framework that was used to guide the study. Chapter 3 provides a description of the methods used during the study to collect data and address the listed research questions. Chapter 4 describes and analyzes the results from the statistical tests performed in the study. Lastly, Chapter 5 provides a summary of the study and discusses conclusions, implications, and suggestions for future research.

Chapter Summary

The chapter introduced the research topic and provided an overview of the study. In the chapter, the researcher identified how the continued growth in diversity among students in Florida's public universities warranted the critical examination of cultural competence among campus police officers as well as diversity training and police service differences on their levels of ethnocultural empathy. The problem statement section consisted of discussions on how campus police officers working at Florida's public universities need cultural competence to ensure their interactions with campus community stakeholders remain professional and non-discriminatory as well as the need to validate the efficacy of the diversity training they are provided. The purpose statement section consisted of a discussion on how the intent of the study was to examine diversity training and police service differences on levels of ethnocultural empathy among the population. The overview of the framework and methodology section included discussions on how the MEE conceptual framework provided an appropriate model for examining differences among the study's independent and dependent variables, along with how cross-sectional data were collected during the study using a reliable and valid survey instrument.

These data were summarily tested to compare group differences, and the results were analyzed to determine ethnocultural empathy level differences among different diversity training and police service groups. The study has implications for researchers, campus police administrators, police trainers, and campus stakeholders in relation to existing literature, current policy, and professional practice. The following chapter summarizes and analyzes existing literature regarding the contemporary issue examined in the study.

Chapter 2: Review of the Literature

The chapter consists of a summary and analysis of the available literature regarding the educational issue examined in the study as well as the conceptual framework used to inform and guide the research. First, the researcher identifies, summarizes, and describes available literature regarding key aspects of the research topic including campus policing, public universities in Florida, police service, police-minority relations, diversity training, and cultural competence. Specifically, the chapter contains a thorough discussion on the historical aspects of campus policing in the US, along with modern considerations for campus police officers at Florida's public universities. The chapter further contains discussions on the social, political, and economic issues that have influenced relationships among police officers and minority groups over the last century. The chapter specifically includes a review of the characteristics of police service, cultural competence, and state-mandated diversity training for Florida's certified police officers. Second, the researcher identifies, summarizes, and describes available literature regarding key aspects of the conceptual model that was used to guide the research study. Specifically, the chapter contains discussions of the conceptual framework, along with its relative strengths, weaknesses, and criticisms before concluding with a chapter summary.

Campus Policing

Campus policing has a rich history in the United States (Bromley, 2013). Campus police officers, who were originally called watchmen, first emerged at American universities during the colonial period. The watchmen, who often included university presidents, faculty members, janitors, and certain students, were tasked with preventing damage to the school's infrastructure, such as buildings and large pieces of equipment (Bromley, 2013). Comparatively, the duties of these watchmen and the status afforded to them by their positions were more akin to modern-day

security guards (Sewell, 1984). Over time, however, these watchmen were asked to also enforce school policy and student discipline within the campus community (Bromley, 2013).

Campus policing became more formalized during the late 19th century (Bromley, 2013). In 1894, confrontations between university students and local residents compelled administrators at Yale University to temporarily hire two police officers from the nearby town of New Haven to prevent campus issues from escalating (Bromley, 2013). These confrontations stemmed from a rumor that Yale students had raided a local cemetery to use recent decedents as cadavers in the medical laboratories of the university (Yale University, 2018). The first campus police officers, Bill Wiser and Jim Donnelly, were dedicated exclusively to protecting life and property at the university (Yale University, 2018), and their impact on the campus community was considered positive and beneficial (Bromley, 2013). Yale University was summarily credited with having instituted the first campus policing program in the nation when administrators hired these two police officers to work on the campus permanently (Yale, 2018).

During the 1950s-60s, secondary U.S. institutions recognized a new era of campus policing (Bromley, 2013). During this period, new student enrollments increased drastically due to the Servicemen's Readjustment Act of 1944, which is commonly referred to as the GI Bill. The GI Bill provided financial assistance to eligible veterans returning to secondary education and technical schools after their military service (McCardle, 2017). At the University of Florida, for example, the enrollment rate increased by 321% between the 1946 and 1947 academic years (McCardle, 2017).

The evolving and continually increasing demands placed upon on campus police officers had administrators searching for methods to increase police staffing and improve training and equipment (Bromley, 2013). Efforts to improve campus policing continued to progress

throughout the social justice advancements of the late 1960s that were underpinned by the Civil Rights and anti-Vietnam War movements. Bromley (2013) noted university presidents often found their campus police officers ill equipped and trained to handle most of the campus protests occurring during this time. During this period, however, police administrators generally relied on the hardened skills of the "professional" policing model that emphasized defensive tactics, marksmanship, and crime fighting more than the softer skills that are needed for improving social interactions between diverse groups (Lai, 2013).

Eventually, a new "community" model emerged within the policing profession. The community model required greater engagement and collaboration between police officers and the citizens they served (Lai, 2013). By the 1980s, university leaders across the nation had concertedly developed an improved community model for campus policing that advocated greater police training and professionalism (Bromley, 2013). Under the new model, campus police officers were required to attend local police training academies and enhance professional competencies that are needed when policing academic environments (Peak et al., 2008), such as cultural competence (Moule, 2012). Efforts to improve officer professionalism also helped to further legitimize campus police officers within the broader law enforcement profession (Fisher & Sloan, 2013). Laws were eventually enacted that authorized universities to employ certified officers within their campus police departments (FSS §1012.97). These improvements helped to elevate the professional status of many campus departments to a level more generally accepted by other police organizations (Bromley, 2013).

Modern campus police departments have evolved since the era of the Watchman model (Peak et al., 2008). University campuses are now generally considered micro-communities that require policing levels comparable with small municipalities (Bromley, 2013; Reaves, 2015). In

the latest Department of Justice report relating to campus policing, Reaves (2015) noted that two-thirds of universities in the US with at least 2,500 students employed sworn police officers during the 2011-2012 academic year. Since 2005, the use of sworn officers for campus policing has increased nearly 75% across all states (Reaves, 2015). The dangers associated with campus policing have also increased, along with the need to correspondingly equip officers with the tools they need to stay safe. For example, Reaves (2015) noted that nine out of ten campus police administrators have authorized their officers to carry firearms, chemical sprays, and batons.

Campus policing in Florida. There are 12 public universities in Florida (SUS, 2017). Each of these institutions operates under the auspices of the SUS. These public universities include The Florida Agricultural and Mechanical University, Florida Atlantic University, Florida Gulf Coast University, Florida International University, Florida Polytechnic University, Florida State University, New College of Florida, University of Central Florida, University of Florida, University of North Florida, University of South Florida, and The University of West Florida (SUS, 2017).

Campus safety activities at Florida's public universities are accomplished by certified police officers (FSS §1012.97). Under FSS §1012.97, each public university is authorized to employ and empower certified police officers to ensure campus safety and security. These police officers currently complete 770 hours of specified training to receive initial certification through the Criminal Justice Standards and Training Commission (CJSTC), which includes training in human diversity (FDLE, 2017b). Florida's police officers must also maintain active law enforcement certification through FDLE and complete ongoing recertification training every four years. During their recertification, officers must also complete an unspecified number of hours of instruction related to diverse populations (FSS §943.1716).

Campus police officers in Florida sometimes serve in large departments at large universities (SUS, 2017). Reaves (2015) noted that at least one Florida university during the 2011-12 school year was among the top 25 largest campus agencies in the US that employed full-time police officers. The University of Florida reported having 74 full-time officers (ranked 20th), which was 59 full-time officers less than Temple University (ranked 1st). Further, Reaves (2015) reported that of the top 100 largest campuses in the US during the 2011-12 school year, five of the 20 largest campus police agencies were in Florida. Listed by size, these universities included the University of Central Florida, University of Florida, Florida International University, Florida State University, and the University of South Florida. Each of these universities had populations greater than 40,000 students (Reaves, 2015). Comparatively, Florida's public universities employed only 501 police officers during 2016 (FDLE, 2017a).

Campus police officers in Florida perform a variety of law enforcement and security-related functions (FDLE, 2018). For example, these police officers carry firearms, prevent and detect crime, and enforce applicable laws (FSS §1012.97). Campus police officers are also tasked with providing other non-traditional police functions. Campus police officers provide security escorts around the university and mentor students (Bromley, 2013) as well as enforce parking regulations, conduct student training, and coordinate campus events (Peak et al., 2008). Additionally, campus police officers are required to report certain enumerated crimes and incidents of bias that occur within the campus community. The latest U.S. Department of Education (DOE, 2016) campus safety handbook identified specific categories of bias-related situations that must be reported in accordance with the Clery Act, including bias towards race, ethnicity, religion, gender, and sexual orientation.

Campus police officers in Florida often interact with heterogeneous groups (SUS, 2017). These diverse groups consist of registered students, designated employees, and assigned faculty members as well as approved guests, lecturers, and other local officials (Bromley, 2013). These groups include members from different cultural, educational, and socioeconomic backgrounds who identify with any number of racial and ethnic demographics. During the Fall Semester 2015, for example, 345,672 students were enrolled collectively in Florida's public universities. Of these students, 164,322 (48%) students were identified as White, 86,419 (25%) were identified as Hispanic, 43, 287 (12%) were identified as Black, and 51,644 (15%) were identified as Other. Additionally, 57% of new students admitted to public universities in Florida during this period were also identified as female (SUS, 2017).

Police Service

Police departments exist to serve people and local communities (United States Department of Labor [DOL], 2016). In modern democratic societies, Lai (2013) noted that effective policing provides for the public good, including order, safety, and trust. Police officers, including those who work at educational institutions are tasked with protecting life, enforcing laws, patrolling areas, and apprehending law violators (DOL, 2016). Bejan, Hickman, Parkin, and Pozo (2018) reported that nearly 18,000 police organizations operate in the United States. Police service includes the cumulative knowledge, skills, and experiences acquired by an individual during their service as a police officer, including all attributable physical and psychological effects (FDLE, 2018).

Physical effects of police service. The law enforcement profession can take a physical toll on police officers (Price, 2017). Police officers often work in violent (Russell, 2014) and high-risk environments (Covington, Huff-Corzine, & Corzine, 2014) that can adversely impact

their physical health and well-being (Price, 2017). According to the DOL (2016), police officers in the US have a greater likelihood of injury or illness during their service than employees in most other occupations. For example, approximately 100 police officers suffered fatal work-related injuries between the years of 2003 and 2014. From 2009-2014, police officers suffered more than 30,000 nonfatal injuries (e.g., dog bite, broken leg) each year on average. Further, 45% of officers who died in the line of duty during 2014 were the result of homicides, whereas homicides accounted for only 8% of work-related deaths in other occupations (DOL, 2016).

Psychological effects of police service. The law enforcement profession can also take a psychological toll on police officers (Price, 2017). While serving, police officers may respond to a variety of emotionally challenging situations (e.g., domestic violence incidents, horrific crime scenes, traffic crashes or deaths) that can lead to psychological injury and impairment (FDLE, 2018; Price, 2017). Such effects can cause unnecessary hesitation during the performance of their duties and have significant consequences for their safety, the safety of other officers, and the safety of the public. Further, Price (2017) noted empirical data exists to suggest officers suffer a variety of psychological effects during their years of service that stem directly from their job duties, including depression, sleeping issues, aggressive behavior, heart disease, and suicide.

Police stress. Police officers work in a stressful profession. Police stress involves a physical or psychological response to an event, threat, or change (FDLE, 2018). The effects of these stressors have been the focus of significant interest and research by police personnel and criminal justice researchers (Sewell, 1984). Inzunza (2015) indicated stress is inherently dangerous because it overpowers an individual's ability to cope with the environment. Police stressors include, in part, physical demands of the job, threats to life, organizational stress, shift

work, and apathetic public perceptions (Price, 2017). Police officer stress has also contributed to health-related issues, burnout, cynicism, alcoholism, and divorce (Inzunza, 2015).

Police stress can also lead to post-traumatic stress disorder and higher than average rates of suicide among police professionals (FDLE, 2018). Sewell (1984) noted the manifestations of stress can endanger police officers, their families, and the communities they are hired to protect. In some cases, police stress presents as aggressive or anti-social behaviors. However, police officers will also attempt to rationalize such behaviors by suggesting they are necessary for protecting themselves from harm while serving within environments that are often tense and confrontational (Mercadillo, Alcauter, Fernández-Ruiz, & Barrios, 2015). In 2014, the International Association of Chiefs of Police (IACP) noted police suicides were more prevalent among male officers who were not supervisors and who had careers averaging 12.2 years of service.

In a prior study, Inzunza (2015) utilized survey research to examine stress levels among predominantly White police officers (n = 379) within multiple departments in the Southwestern region of the US. Of the participants, police officers who were supervisors were most often older than non-supervisors (Inzunza, 2015). Ultimately, the results suggested that low levels of stress can be attenuated among police officers when supervisors demonstrate transformational leadership behaviors. Further, Inzunza (2015) noted police stress and department size were also negatively correlated, which means officers in small departments perceived greater stress.

Police officers who work at educational institutions can also suffer from the same infirmities and effects of stress that are present within officers in other police organizations (Sewell, 1984). Certain stressors are a little more peculiar for campus police officers employed at public universities. Campus police stress can be caused by role-conflicts, overtraining, negative

public images, false senses of security, media coverage, or traumatic events (Sewell, 1984). Campus police experience role-conflict when balancing police, university, and student-centered responsibilities. Overtraining stress occurs when police officers are unable to fully utilize their education and training within the university environment. Negative image stress occurs when police officers do not perceive themselves as equals among their professional peers (Price, 2017; Sewell, 1984). Campus police officers can also experience stress stemming from a false sense of security when periods of inaction within the campus community cause them to be less guarded and safe. Media coverage can cause stress when campus circumstances or events are inaccurately reported by the media (Bejan et al., 2018). Lastly, traumatic events can be stressful for officers when the normally quiet university community experiences a critical or significant incident, such as a rape (Sewell, 1984), homicide, or serious injury (Price, 2017).

Police service can also impact the capacity of police officers to empathize with minority group members. Stress in high-risk occupations such as policing can decrease empathy (Inzunza, 2015), lead to cynicism and burnout (Russell, 2014), and influence life and death forms of decision-making (Price, 2017). Cynicism impedes a police officer's ability to empathize because it makes perspective-taking of other people more difficult. Additionally, empathy is necessary for police officers when dealing with people in complex (Inzunza, 2015) and multicultural situations (Wang et al., 2003). Further, working with crime victims and investigating traumatic incidents can leave a lasting impact upon the lives of police officers and their abilities to empathize with other people (Turgoose, Glover, Barker, & Maddox, 2017).

Police officers who have tended to victims of trauma for prolonged periods may exhibit signs of compassion fatigue. Turgoose et al. (2017) noted that compassion fatigue is a secondary stress found in emergency workers that is caused by prolonged exposure to traumatized

individuals. Compassion fatigue weakens an individual's ability to help other people who are suffering, results in physical and emotional exhaustion, and reduces officer empathy (Turgoose et al., 2017). Also, compassion fatigue can lead to greater cynicism and burnout (Russell, 2014).

Compassion fatigue has been the focus of previous studies involving police officers. Turgoose et al. (2017) examined compassion fatigue among officers (n = 142) who worked cases involving sex and child abuse for the London Metropolitan Police Service. In their study, Turgoose et al. (2017) noted participants completed validated questionnaires that were provided prior to an intervention and again afterwards. Participants were provided the questionnaire again during follow-up inquiries performed eight to 10 weeks after course completion. The intervention included videos that were designed to create a prime situation for situational empathy. The results confirmed that police officers who worked at the London Metropolitan Police Service for longer periods experienced greater levels of compassion fatigue when compared to officers who served for shorter periods (Turgoose et al., 2017).

Police work has also been described as boring and lackluster from the glamour portrayed on movies and television. Police officers often lament that the day-to-day police service experience is filled with numerous mundane calls for service that are interrupted by brief moments of chaos (Phillips, 2016). Entertainment media often portray police work as a career filled with police shootouts and car chases, which promote role-conflicts among younger police officers (Dirikx, Gelders, & Van den Bulck, 2013). Oftentimes, this downtime can lead to police misconduct, illegal activities, or injuries (Phillips, 2016). Such behaviors are contrary to the expectations of police officers held by most individuals (IACP, 2009), and the behaviors are generally not tolerated by the criminal justice community (FDLE, 2018).

Police officers consider themselves to be part of a brotherhood with a strong sense of police culture. Mercadillo et al. (2015) described the police as a cultural group who differs from society but shares common professional activities, beliefs, and codes, and the police culture is an important aspect in the indoctrination of new employees within the organization (Kurtz & Upton, 2017). Like most individuals, police officers are the sum of their experiences and the product of the environments in which they were raised and educated (Moule, 2012). Until joining the police department, many younger officers may have never directly interacted with individuals who are from different cultures or resided within diverse communities (Stojkovic, Kalinich, & Klofas, 2012). As such, the frames of reference held by these younger officers regarding diverse groups are often influenced by the police culture, senior officers, trainers, and their supervisors through occupational socialization (Miller et al., 2003). To improve cultural competence within police cultures, Sereni-Massinger and Wood (2016) recommended that diversity training be conducted annually and be focused specifically on positive interactions with diverse individuals.

Police supervision. Police supervisors have an enormous responsibility within the police organization (Garner, 2016). In addition to monitoring daily operations, police supervisors serve as role-models who mentor less experienced officers (Phillips, 2015). As such, police supervisors tend to take a more engaging and dynamic role in training and professional development. Police supervisors also have a vested interest in improving cultural competence among subordinate officers because they are often required to mitigate citizen complaints involving less experienced officers that arise during multicultural situations. As a result, police supervisors generally display more interest in developing sound diversity training curriculum (Coon, 2016).

However, police supervisor interest in diversity training is not always the result of beneficence. Police chiefs have significant reasons to be supportive of effective diversity

training. Barlow and Barlow (1993) noted the potential for litigation that arises from police misconduct during multicultural situations provides ample reason for police chiefs to want to invest in effective diversity training. As such, police chiefs generally support efforts to evaluate the effectiveness of diversity training programs and support the implementation of proven diversity training strategies (Barlow & Barlow, 1993). As a result, police supervisors will support such initiatives simply to ensure that they align with the preferences of senior leaders (Sargeant, Antrobus, & Platz, 2017). Moreover, some police supervisors hope the development of cultural competence among their less experienced staff members will ultimately make their jobs easier by reducing the number of complaints they must investigate. Meanwhile, some police supervisors genuinely hope that building a more dyadic relationship with community members through culturally competent behaviors will be reciprocated by minority members who want to learn more about the dangers and complexities of police service (Barlow & Barlow, 1993).

Police image. The public image of the police is varied among different cultural groups. Among most dominant cultural groups, police officers may be viewed as friendly law enforcers who protect communities and serve as role models for children (IACP, 2009). Yet police officers among minority group members may be viewed with a sense of trepidation (Brooks et al., 2016). In certain cases, police officers are judged collectively by the perceptions of individuals who either directly or indirectly witnessed bad acts by police officers or who relied upon subjective media reports that sensationalized police misconduct (Lai, 2013) or incidents of police brutality (Brown, 2017). For example, police image and community opinion of officers are often considered negative in minority communities (Morin & Stepler, 2016).

Changing the negative perception of the police is critical for community trust and collaboration. This negative image can serve as a catalyst for heated discourse, social conflict, or

police mistrust (IACP, 2009). Changing this perception is difficult to overcome but necessary for individual police officers. Police officers who are patrolling in areas or responding to areas where a negative image of the police exists may encounter resistance and resentment by community members (IACP, 2009). In these instances, police officers must demonstrate professionalism (FDLE, 2018), resilience (Price, 2017), and cultural empathy (IACP, 2009). Moreover, efforts to improve the police image in most diverse communities will require officers to purposefully communicate in a culturally competent manner (Moule, 2012), strive to be community problem solvers (Sereni-Massinger & Wood, 2016), and foster positive police-minority relations (Barthelemy et al., 2016). Such police culture can only build community trust effectively when the core values of cultural competence are genuinely modeled by police administrators and specifically reinforced by police supervisors (IACP, 2009).

Police-Minority Relations

The following section provides a summary of the literature pertaining to the pervasive complexities observed frequently within the police-minority relationship. The section discusses these cultural relationships as well as critical areas for consideration involving police officers, minorities, and discriminatory policing practices. Further, the section addresses the police-minority relationship in the context of race, ethnicity, religion, sexual orientation, and socioeconomic status. The section also considers several high-profile police incidents and the influence of social activism. Lastly, the section considers the complexities of the police-minority relationship through the eyes of police officers and minority group members.

Diversity in Florida. Police officers in Florida serve a demographically diverse population (United States Census Bureau [USCB], 2017). According to the USCB (2017), the population of Florida has increased roughly 1.6% annually since 2010. In 2017, there were

nearly 20,984,000 individuals living within the roughly 53,624 square miles of the state (USCB, 2017). Of these residents, more than 75% were old enough to attend a public university, and nearly 20% were born in other countries (USCB, 2017). During this period, the racial and ethnic composition of Florida's population was predominantly White (54.1%), followed by individuals who identified as Hispanic (25.6%) and Black (16.9%). The remaining populous included American Indian, Alaskan Native, Asian, Native Hawaiian or Pacific Islander (USCB, 2017).

Cultural relationships. Police relations with minority group members are highly influenced by community perceptions and public sentiment (Lai, 2013). According to Lai (2013), sensationalized media coverage of police misconduct in recent decades has caused fluctuations in public sentiments about the police. The key to improving perceptions of these groups involves a better understanding of the cultural underpinnings that advanced these ideologies (Lai, 2013).

The relationships that minority groups have with police officers are rooted in complex histories. These perceptions are often complicated by social, political, and economic issues and events that have transpired over the last century (Moore et al., 2016). Police officers are often perceived as being the front and most observable line of government and politics due to their high visibility (Lai, 2013). In many minority cultures, police officers are often viewed as governmental agents who enforce laws that were legislated by dominant group actors who were supported through financial contributions from other dominant group members. Consequently, many of these laws advanced a social paradigm designed to protect dominant groups and social stratifications (Urbina & Alvarez, 2017). Such typologies can lead to an "us versus them" mentality that manifests as discriminatory or bias-based policing (Lai, 2013).

Discriminatory and bias-based policing. Police officers who encounter diverse populations must protect against discriminatory and bias-based policing practices. As previously

described, FDLE (2018) defined discriminatory or bias-based policing as unequal treatment of persons during police encounters predicated upon that individual's demographic, status, belief, or orientation. As such, the following discussions include consideration of the cultural relationships that exist between police officers and minority groups in relation to these general categories.

Race. Police officers interact with individuals who identify with different races. According to the USCB (2017), there are five government-prescribed racial categories: White, Black, Asian, American Indian, and Pacific Islander. Police officers must protect against racial bias when interacting with members of these different races. The DOE (2016) described racial bias as a negative presupposition about another individual or group due to their racial characteristics. In this study, the focus on police interactions predominantly involved discussion of the historical and contemporary relationships between police officers and Black individuals since they are often the most controversial.

One of the greatest divides between police officers and the public they serve can be found within Black communities. The derivation of the often-antagonistic relationships between these two groups is as old as the nation itself, and its origins most often attributed to the earliest periods of human slavery in the Americas (Moore et al., 2016). During this time, slave patrols consisting generally of poor White males were provided authority to stop, search, and use force against runaway slaves (Birzer, 2017). Birzer (2017) noted that historians often suggest these slave patrols set the foundation for police departments in the southern states and precedence for institutional racism in the US.

Social control of Black individuals extended with impunity well after the Reconstruction era that followed the American Civil War through segregated systems of social hierarchy that were codified in many southern states under Jim Crow laws (Robinson, 2017). Jim Crow

legislation was a series of laws enacted in many southern states, including Florida, that protected the South's economic reliance on cheap labor (Aiken, Salmon, & Hanges, 2013) and perpetuated the perceived cultural inferiority of Black men and women from the 1890s to 1960s (Robinson, 2017). Upheld by the 1896 United States Supreme Court Case *Plessy v. Ferguson*, these laws maintained a caste system where provisions for "separate but equal" public facilities ensured that White individuals kept Black individuals in their place (Robinson, 2017).

The years following Reconstruction were also known for their propensity for extrajudicial justice where mobs of White men took part in vigilante lynchings. Trotti (2013) noted the formal conceptualization of a lynching involves the death of an individual by the actions of a group for the advancement of justice, race, or tradition. This period has been described by some historians as the lynching era due to the prevalence of such murders (Bailey & Tolnay, 2015). During this time, which is most often considered the period from the 1880s to 1930s, individuals who identified with minority racial and ethnic groups—most often Black men—were killed by angry mobs in unlawful and often brutal slayings. Bailey and Tolnay (2015) reported 2,805 lynchings occurred mainly within 10 southern states during this period; however, an exact number cannot be determined since many incidents were not reported to local authorities or were not covered by the media. Lynchings were also considered public events that were witnessed by large groups and had the appearance of ceremony (Bailey & Tolnay, 2015).

The connection between extrajudicial killings of minority group members and local police authorities in the Jim Crow South cannot be overlooked (Trotti, 2013). Many victims were arrested for low-level, public nuisance or even fabricated crimes by local police officers and were being held in police custody immediately preceding their deaths. In many cases, police officers who were charged with keeping these individuals safe were later found complicit in their

deaths by helping to orchestrate these crimes or providing mobs unfettered access to the individuals (Trotti, 2013). As described by Bailey and Tolnay (2015), many of these victims were simply "snatched from the custody of sheriffs or posse as they were being transported to jail, between jails, or between the jail and the courthouse" (p. 8).

Relationships between police officers and Black men and women were also strained during the Civil Rights Movement of the 1950s-1960s (Aiken et al., 2013). In December 1955, Rosa Parks was pulled off a transit bus by police officers in Montgomery, Alabama, and arrested for failing to relocate to a segregated seating section in the back of the bus. In September 1962, U.S. Marshals intervened under federal orders to assist James Meredith with entering the University of Mississippi after local police officers refused to assist (Birzer, 2017). Eugene Connor, also known as Bull Conner, ordered police officers to use their police canines to bite civil rights protesters in Birmingham, Alabama, during his time as public safety commissioner in the early 1960s (Rabinowitz, 2015). In 1964, members of the Neshoba County Mississippi Sheriff's Office were implicated in the Ku Klux Klan involved deaths of three civil rights activists (Birzer, 2017). In March 1965, state troopers forcibly engaged civil rights marchers in Selma, Alabama, as they marched to Montgomery in support of equal voting rights (Mazzone & Rushin, 2017). The police officers involved in these incidents failed to broadly protect the minority group members who were involved. However, officers in most of these incidents were following instructions from superiors, existing laws, or social conventions that were accepted unequivocally by the dominant class during this period in the nation's history. As such, these officers became highly visible, front-line enforcers of a segregated political system (Lai, 2013).

Ethnicity. Police officers interact with individuals who identify with different ethnicities. The DOE (2016) described ethnic bias as a negative presupposition about another individual or

group due to their common heritage, ideology, or ancestry. According to the USCB (2017), the second most populous demographic reported in the state during 2017 was Hispanic (25.6%). Under federal regulations, the term “Hispanic” is an ethnic affiliation; not a race (USCB, 2017).

Hispanic groups have had a long history in Florida (Urbina & Alvarez, 2017). Around the turn of the 20th century, areas such as Key West and Ybor City were populated predominantly by Cubans, Spaniards, and Bahamians who were drawn to the local cigar manufacturing industry (Gomez, 2017). Many Hispanic individuals fell victim to the same lynch mobs that terrorized Black communities (Urbina & Alvarez, 2017). However, Hispanic individuals with lighter skin complexions were often treated more equitably than Hispanic individuals with darker complexions because they were not relegated to the same subclass status of Black individuals as were their darker-skinned Hispanic counterparts (Gomez, 2017). Hispanic men and women, however, were still subjected to the same segregationist legislation as Black men and women, and they were similarly required to maintain public separation from White individuals as other non-White groups (Urbina & Alvarez, 2017). During this period, Hispanic individuals in South Florida also experienced intimidation sponsored by local chapters of the Ku Klux Klan, whose membership often included local judges and police officers (Gomez, 2017).

Like their Black counterparts, ethnic minorities have been disparately impacted throughout the last century in the US (Urbina & Alvarez, 2017). Aiken et al. (2013) noted that Japanese immigrants during the 1940s were placed temporarily in American-led internment camps due to anti-Japanese war sentiment. Mexican Americans wearing zoot suits were often targeted by police officers in Los Angles during random attacks (Urbina & Alvarez, 2017). During the 1950s, the federal government instituted an operational plan for deporting undocumented Hispanic farm workers back to Mexico. According to Urbina and Alvarez (2017),

the racially charged “Operation Wetback” displayed yet another overt act of institutional racism that utilized police officers as front-line agents. Aiken et al. (2013) noted that ethnic minorities have continued to experience discrimination in the form of weakened employment opportunities, housing, and education, which correlates with increased criminality. For decades, Hispanic minorities have also been threatened routinely with deportation by law enforcement authorities (Urbina & Alvarez, 2017).

Religion. Police officers interact with individuals who have different religious beliefs (Mauleón, 2018). The DOE (2016) described religious bias as a negative presupposition about another individual or group due to their spiritual beliefs. Since September 11, 2001, the nation’s War on Terror has further complicated relationships existing between White Christians and Black Muslims. Mauleón (2018) argued that many Muslims in the US believe targeted policing efforts to combat terrorism since 2001 have relegated them to second-class, non-White status. In Minnesota, for example, a large Somali Muslim population prompted local officials to begin monitoring the behaviors of community members to assess individual residents for risk of radicalization. Coincidentally, some evidence exists to suggest that racially profiling Muslims of lower socioeconomic status may advance support for radical idealism (Mauleón, 2018).

Gender. Police officers interact with individuals who identify with different genders. The DOE (2016) described gender bias as a negative presupposition about another individual or group due to their perceived gender. The USCB (2017) estimated that the female population of Florida during 2017 was 10,723,000 (51.1%). Although the majority demographic (USCB, 2017), women generally represent the lowest demographic of police officer and criminal offender (Loftus, 2014). In the 2011–12 Survey of Campus Law Enforcement Agencies, Reaves (2015) noted that one-sixth of campus police officers nationwide were female, and one-third

were minorities. In Florida, for example, there were 501 campus police officers employed at Florida's public universities during 2016. Of these officers, only 16% were identified as female (FDLE, 2017a).

Yet women are also not generally considered the typical demographic of criminal offender. The rates of arrest and incarceration of women are disproportionate to their male counterparts (Loftus, 2014). In Florida, for example, only 3,510 (12.2%) of the 28,783 persons incarcerated between July 2016 and July 2017 in Florida's prisons were female. Further, there were only 6,721 (6.9%) females incarcerated in Florida prisons on June 30, 2017, of the 91,073 total inmates. Of the 167, 230 non-incarcerated individuals under Community Control sanctions in Florida, only 41,248 (24.7%) were female (Florida Department of Corrections [FDC], 2017). Loftus (2014) attributed the reason for such low involvement in the justice system by female offenders to paternalistic chivalry, where the predominantly male corps of officers perceive themselves having a traditional, protective role over women and exercise more discretion.

Sexual orientation. Police officers interact with individuals who identify with different sexual orientations. The DOE (2016) described sexual orientation bias as a negative presupposition about another individual or group due to their attraction for individuals of the same sex. Florida has a unique history involving certain campus police officers and targeted surveillance for homosexual behaviors on campus. Between the years of 1956 and 1964, the University of Florida became the center of the State's attempt to flush out gay students and faculty members from public university campuses (Clawson, 2014). The Johns Committee, formally known as the Florida Legislative Investigative Committee, was led by State Senator Charley Johns and charged with investigating individuals suspected of being communists within civil rights groups in Florida. The Committee, however, eventually shifted their focus to gay

students and faculty members at the University of Florida. During these investigations, reports suggested that campus police officers were used as agents of the Committee to monitor, track, and harass campus stakeholders suspected of being homosexual (Clawson, 2014).

Socioeconomic status. Police officers interact with individuals who identify with different socioeconomic levels. In 2017, there were an estimated 3,084,700 (14.7%) persons living in poverty in Florida (USCB, 2017). Of these, roughly 197,000 of these individuals were college-aged between the ages of 18 to 64 years who lived at or below the federal poverty threshold. According to the USCB (2017), the 2017 federal poverty threshold for individuals was $12,060 per year. Of this group, 97,000 were male and 100,000 were female (USCB, 2017).

Socioeconomic status can be correlated with race and ethnicity. In 2017, there were an estimated 3,546,000 (16.9%) individuals living in Florida who identified as Black (USCB, 2017). Of these individuals, roughly 26,300 were college-aged between 18 and 64 years and lived at or below the poverty threshold. Of this group, roughly 12,200 were male and 14,100 were female (USCB, 2017). During this period, there were also an estimated 5,372,000 (25.6%) individuals living in Florida who identified as Hispanic (USCB, 2017). Of these individuals, roughly 35,100 were college-aged between 18 to 64 years and lived at or below the poverty threshold. Of these individuals, 17,700 were male and 17,400 were female (USCB, 2017).

Mass incarceration. The end of the Jim Crow era was soon followed by an era of mass incarceration (Kilgore, 2015). Individuals in the US have been incarcerated at rates greater than any other country in the world (Ebenstein, 2018). Kilgore (2015) noted the US has roughly 5% of the world's population and 25% of its prisoners. By 2018, Ebenstein (2018) noted that incarcerations in the US reached 2.2 million people for all jails and prisons. According to

Kilgore (2015), mass incarceration has been perpetuated by harsher sentencing guidelines such as minimum mandatory sentences and three-strike laws.

Mass incarceration disproportionately impacts members of racial and ethnic minority groups (Kilgore, 2015) and most often people of color (Ebenstein, 2018). Ebenstein (2018) noted that empirical data exist to prove racial disparities are prevalent in the criminal justice system. In 2012, for example, Black individuals represented 13% of the population but 40% of incarcerated groups. Similarly, Hispanic individuals during the same period represented 14% of the population but 22% of all inmates (Kilgore, 2015). According to the FDC (2017), there were 46,423 Black individuals incarcerated in Florida's prison system on June 30, 2017, representing 47% of all inmates. Additionally, there were 12,149 Hispanic individuals incarcerated in Florida's prison system on June 30, 2017, representing 12.4% of all inmates (FDC, 2017). In other words, Black and Hispanic individuals represented 69% of all inmates incarcerated in Florida's prisons despite only representing 42.5% of Florida's population (USCB, 2017).

Inequity among the numbers of incarcerated individuals can also be observed in socioeconomic status, gender, and sexual orientation. Men and individuals of low economic status have generally represented the largest demographic of inmate populations (Kilgore, 2015). The FDC (2017) noted there were 91, 073 men incarcerated in Florida's prison system on June 30, 2017, representing 93.1% of all inmates. Of these inmates, 34, 570 (35.3%) were White, 44, 464 (45.5%) were Black, and 11, 735 (12%) were Hispanic (FDC, 2017). Additionally, Kilgore (2015) noted that one in six transgender individuals will be incarcerated during their lives. The FDC does not report data regarding sexual orientation or socioeconomic status (FDC, 2017).

Mass incarceration of minorities has also led to a shift in political power resulting from felony disenfranchisement (Ebenstein, 2018). According to Ebenstein (2018), felony

disenfranchisement means that criminal offenders are ineligible to participate in the electoral process. Convicted felons in nearly every state have lost their ability to vote in 2018, which Ebenstein (2018) noted has impacted more than six million people in the US. Additionally, such disenfranchisement is among the strictest in the world, and it has altered the balance of democratic and political power (Ebenstein, 2018). During the census process, the number of individuals in prison are accounted for within the jurisdictions they are being held despite their inability to vote. Population figures are used during the gerrymandering process to shift political districts and realign electoral votes. As such, Ebenstein (2018) noted the practice shifts electoral power from the community where the offender resided to the one where they were incarcerated.

High profile incidents. In the last several decades, relations between police officers and minority groups in the US have been tested during several high-profile police incidents (Lai, 2013). In 1965, the arrest of Marquette Frye, a Black male, by Lee Minikus, a White officer with the California Highway Patrol, resulted in mass rioting in the Watts community of Los Angeles, California. Despite the police encounter beginning peacefully, a mob of angry bystanders escalated the incident when they provoked Marquette to violence and attacked officers who responded to assist in quelling the disturbance (Brown, 2017). Brown (2017) noted the Watts Riots resulted in 34 deaths, over 1000 injuries, and $40 million in damage. In 1991, a bystander made a video recording of four White officers with the Los Angeles Police Department using excessive force against a Black male named Rodney King. During the incident, the officers punched, kicked, and hit King with batons. The incident resulted in a 50% drop in the approval rating of the Los Angeles Police Department by members of Black and Hispanic communities (Brown, 2017).

Social activism. In recent years, notable incidents between police officers and minority group members fostered the development of informal, decentralized political organizations (Howard, 2016) and spawned social movements designed to help raise awareness of the issues impacting marginalized groups (Moore et al., 2016). Members of these organized groups have protested perceived injustices involving police officers or other dominant actors and minority group members using highly visible methods (Howard, 2016). Black Lives Matter, for example, emerged from a widely disseminated social media post shared by Alicia Garza following the 2013 acquittal of George Zimmerman in the 2012 death of Trayvon Martin (Clayton, 2018).

In 2014, the Black Lives Matter movement gained additional momentum after a police-involved shooting in Ferguson, Missouri (Clayton, 2018). During the incident, Michael Brown, a Black male, was killed by Ferguson Police Officer Darren Wilson, a White male, following a reported robbery (Institute for Intergovernmental Research [IIR], 2015). The incident sparked national outrage and led to several weeks of violent protests. A seven-month investigation conducted by the U.S. Department of Justice ultimately revealed that police officers in Ferguson, Missouri, had failed to adequately understand endemic community problems in their jurisdiction, lacked community relationships with the Black community, and operated without community trust. During interviews, community members reported they believed many of Ferguson's police officers lacked sufficient empathy when dealing with them or their community (IIR, 2015). According to the IIR (2015), the "incident could happen in many places in which fostering positive police-community relationships and building trust are not a priority" (p. 118).

Many of these incidents have left minority community members feeling angry and frustrated towards police officers and other governmental agents (Howard, 2016; Morin & Stepler, 2016). The complexity of these relationships is further compounded when members of

non-dominant groups perceive that perpetrators were not held accountable due to their status as dominant group members (Tolliver et al., 2016). Highly publicized incidents have often enflamed social tensions directed towards the police by members of minority communities (Morin & Stepler, 2016). Additionally, Peck (2015) noted the media contributes to the general perceptions and attitudes about police officers that are commonly held by members of minority groups when bad acts by police officers are overly sensationalized.

Perceptions about police. Several studies (e.g., Peck, 2015) have examined perceptions about police officers held by members of minority groups. Peck (2015) conducted a meta-review of 92 studies that focused on racial and ethnic minority perceptions of police. Two major themes emerged from the research. First, Peck noted that non-White individuals held more negative perceptions about police officers than White individuals. Second, Peck reported that Hispanic individuals held more negative perceptions about police officers than White individuals, but less than Black individuals. Overall, the studies identified that White individuals had more positive perceptions of police officers than their Black and Hispanic counterparts (Peck, 2015).

Contrasting viewpoints. Police officers and minority group members can have dissimilar views about perceptions in minority communities about the police. Hightower and Esmail (2015) examined minority perceptions of police officers to identify influential factors. The study included perceptions of both police and non-police participants. In the qualitative study, beliefs that minorities view police negatively were held by 60% of participants who were police officers. Additionally, 55% of police participants believed race played the most significant role in how they are viewed by minority groups. In contrast, 55% of non-police participants believed previous experiences played the most significant role in how police are viewed by minority groups. Of the non-police participants, 60% of Hispanic respondents and 50% of Black

respondents indicated they had positive perceptions of police officers. Hightower and Esmail (2015) further noted that Black police participants believed they were less credible than their White police counterparts, while two of the three Black female police participants believed they were perceived negatively due to their race and gender.

The contentious history between police officers and minority group members during the last century has created an atmosphere of distrust that undermines effective community collaborations (Barthelemy et al., 2016). For instance, two-thirds of Black individuals do not believe police officers treat minorities with a sense of equality (Morin & Stepler, 2016). Similarly, many Hispanic minorities distrust local police officers due to pervasive immigration and deportation concerns (Urbina & Alvarez, 2017). Relatedly, researchers have indicated that more than half of all police officers believe that minorities view them negatively (Hightower & Esmail, 2015). Positive relationships between police officers and minority community members can be maintained and negative relationships improved through the development of cultural competence (Sereni-Massinger et al., 2015). Police officers, especially those working at public universities in Florida, can improve their cultural competence through effective diversity training (Wang et al., 2003). Police officers, however, generally hope that diversity training will build the foundation for a dyadic relationship where minority group members are reciprocally willing to understand the perspectives and complexities involved in policing (Barlow & Barlow, 1993). Although this research focuses heavily on the need to bridge the cultural gap, the importance of public education regarding the cultural roles and expectations of officers in modern society cannot be understated. Since police officers also have the duty to bridge the cultural gap, effective police diversity training is critical (Sereni-Massinger et al., 2015).

Police Diversity Training

The following section provides a summary of the literature pertaining to police diversity training. The section discusses the evolution of diversity training and related curriculum for police officers. Further, the section discusses considerations for developing effective diversity training curriculum for adult learners. The section also considers common criticisms explicated about diversity training programs. Lastly, the section considers the benefits of developing diversity training that incorporates transformative learning strategies.

Effective diversity training. Effective police diversity training benefits campus stakeholders (Sim, Correll, & Sadler, 2013). Sereni-Massinger et al. (2015) noted communities benefit when officers are taught to work through their potential biases. This training can mitigate common cultural stereotypes and reduce latent bias (Sim et al., 2013). Additionally, diversity training specifically designed to challenge prior assumptions (Mezirow, 1997) and improve technical police skills (Coon, 2016) reduces the likelihood of injury during police encounters, minimizes negative community perceptions (Barthelemy et al., 2016), prevents time-consuming litigation, and improves community safety and service (Sereni-Massinger et al., 2015).

Evolution of police diversity training. Diversity training for police officers stemmed from efforts to reform police-minority relations and has evolved since its earliest iterations during the 1950s (Barlow & Barlow, 1993). In the 1950s, the Philadelphia Police Department was among the first law enforcement organizations in the US to implement a systematic diversity training program. The first substantive advancements involving diversity training on a national level did not emerge until the 1965 implementation of the Law Enforcement Assistance Act (LEAA) (U.S. Congress, 1965) and subsequent 1968 recommendations of the Kerner Commission (U.S. National Advisory Commission on Civil Disorders [NACCD], 1968). By the

1990s, however, the Law Enforcement Steering Committee started recommending that police departments across the nation institute cultural bias training programs to improve upon the knowledge, skills, and abilities of police officers involved in multicultural situations (Weaver, 1992). Additionally, efforts were already underway during this period to develop structured diversity training programs for police officers in Florida (FDLE, 1993).

The LEAA was an initiative advanced by President Lyndon B. Johnson and designed to expend federal funds to augment and help subsidize police service training programs within local and state police organizations (Whisenand, 1966). Further, the LEAA advanced a 4-tier police service training program designed respectively for line officers, police supervisors, middle managers, and police executives. Of these training programs, the LEAA prescribed that diversity training must represent 5% of the total police service techniques provided to both line officers and police supervisors (Whisenand, 1966).

The NACCD (1968), also known as the Kerner Commission, was created by Executive Order 11365 issued by President Johnson during the summer of 1967 in response to weeks-long race riots in several major U.S. cities, including Newark, Detroit, and Tampa. The purpose of their report, which was eventually produced in 1968, was to describe their findings regarding the nature and cause of these riots and to provide substantive recommendations for improvement (NACCD, 1968). The inquiry performed by the Commission identified that most of the civil disorders reported involved Black individuals who were acting out against symbols of White American society within Black American communities. The Commission also discovered that nearly half of the riots were precipitated by some type of local police action occurring within communities that held latent tension involving police-minority relations and contained an explosive social atmosphere underpinned by grievance, tension, and disorder (NACCD, 1968).

Among their many social recommendations, the Commission advanced the notion that a critical need existed for improving police-minority relations through race-based training and community-based programs (NACCD, 1968). Subsequent efforts to improve police-minority relations and community-based programs evolved further as multiculturalism began to influence society and counseling psychology programs during the 1980s (Ridley & Lingle, 1996).

By the 1990s, efforts to develop a diversity training curriculum were already underway in Florida. The Racial and Ethnic Bias Study Commission, a 27-member panel of Florida's criminal justice community, issued a report in December 1990 that recommended changes to Florida law designed to improve police officer training requirements involving racial and ethnic bias (FDLE, 1993). The Commission recommended that recruit and instructor training include an increased number of training hours related to ethnic and cultural groups, along with standardized and culturally specific lesson plans. In June 1991, the Florida Legislature adopted several of the Commission's recommendations related to culturally specific training (FDLE, 1993). The FDLE (1993) further denoted the creation of FSS §943.1716, which stated the following:

> Continued employment training relating to racial and ethnic minorities.—The Commission shall, by rule, adopt a program by January 1, 1993, which shall be implemented by July 1, 1993, that requires each officer, to receive, as part of the 40 hours of required instruction for continued employment or appointment as a law enforcement officer, 8 hours of instruction in the subject of interpersonal skills relating to racial and ethnic minorities, with an emphasis on the awareness of cultural differences. (p. IV-2)

In 1992, new human diversity curriculum developed by the University of South Florida to meet these training requirements was approved by the CJSTC (FDLE, 1993). The new CJSTC basic recruit curriculum called for 24 hours of cultural training and included seven prescribed

sections. The FDLE (1993) further noted that Section 1 introduced participants to the topic. Section 2 addressed cultural influence and assumptions. Section 3 discussed multicultural communication. Section 4 explored power perspectives. Section 5 presented cultural differences in a legal context. Section 6 discussed cultural effectiveness and how to become culturally competent. Section 7 discussed mechanisms for effectively mitigating cultural stressors. Additionally, the CJSTC called for 16 hours of mandatory retraining in human diversity, but did not prescribe a curriculum (FDLE, 1993).

Curriculum changes. Florida statutes pertaining to human diversity training have been revised since initial enactment in October 1993. In 1997, the Florida Legislature amended the terms used in the statutes by using the term diverse populations to reflect the previously described racial and ethnic minorities. In 2006, the Florida Legislature amended the mandatory retraining statute again by removing the minimum time requirement of eight hours for training related to the study of diverse populations (S.B. 544, FL. Senate., 2006).

Training development. The development of effective police diversity training can be a dynamic and complicated undertaking. Police officers are often self-motivated individuals who are generally considered to have an authoritarian personality type (Wills & Schuldberg, 2016). Like many adult learners, police officers must be receptive to learning the course material and have some preconceived sense of resulting utility (Coon, 2016). Barlow and Barlow (1993) noted that police training personnel nationwide agree that officer receptivity to diversity training requires them to understand its utility. In other words, officers must believe the training will provide them with tools they can use to improve their performance (Barlow & Barlow, 1993).

Effective diversity training for police officers can help attenuate stereotypical influences during critical incidents (Sim et al., 2013). More specifically, Sim et al. (2013) studied how

training and expertise can reduce racial bias during “shoot/don’t shoot” training. In the study, Sim et al. (2013) provided three groups of participants (novice undergraduates, expert undergraduates, and police officers) fictitious articles to read that described recent criminal activity (n = 113). These articles identified the criminal suspects as either White or Black individuals. Participants were then asked to participate in first-person shooter training involving time-constrained virtual reality simulations of White or Black suspects who were either armed or carrying innocuous objects. An analysis of the results indicated the articles had a greater impact on the level of bias demonstrated by the novice participants than any other group. In other words, participants who had more training and experience were less influenced by the articles supporting perceived Black-danger bias (Sim et al., 2013). Further, Sim et al. (2013) noted that training and experience helped police participants show less bias during the exercises than non-police participants, but their reaction times were reduced due to their processing of racial cues.

Face-to-face diversity training is considered more effective for police participants. Birzer (2017) noted that hands-on training related to racial profiling is the most effective instructional method for police officers. Birzer (2017) further noted that diversity training should involve role-playing that focuses energies of participants toward developing problem-centered strategies. Such training must include opportunities for participants to engage in critical reflection (Birzer, 2017). According to Birzer (2017), reflective learning requires officers to examine their worldviews in comparison with the worldviews of other individuals. To promote interaction, Birzer (2017) noted that participants should consider the experience in the intended context, examine what could have done differently, and then discuss their preexisting assumptions.

Effective diversity training for police officers should be developed to prevent overtraining and mitigate diversity fatigue. In a previous study, Coon (2016) disseminated a

survey in 2009 designed to capture attitudes regarding multiculturalism and diversity training to all sworn police employed in Rhode Island (N = 2828). The survey was completed by 584 officers (20%). Most participants were respectively White (93.22%), male (92.14%), non-supervisors (60.11%), and had more than 15 years of experience (45.67%). Coon (2016) noted the results indicated that 81% of the officers believed that diversity training would help improve their performance, and 53% of the officers indicated they were experiencing diversity fatigue and tired of hearing about the concept. Additionally, participants who identified as White female supervisors scored higher than their counterparts in respective categories on multicultural skills. Further, participants who had over 15 years of police service scored higher than all other categories of tenure. Lastly, Coon (2016) noted the results of the study suggested that diversity training be kept brief and specific, while being interesting, informative, and interactive.

Diversity training that is tailored to the individual needs of police participants leads to more positive learning outcomes (Udrea, 2015). In her research, Udrea noted that police officers prefer traditional methods that include lectures and methods that incorporate active participation, such as role playing. Traditional methods of training delivery that incorporate active participation by officers helps them stay focused and engaged. Additionally, Udrea noted that continuous professional training for police officers should be kept brief and on topic. Training that is too long promotes officer fatigue and boredom (Udrea, 2015). In her study, Coon (2016) similarly noted that officers tend to prefer short videos with small interactive group discussions.

Contradictions. The available literature involving professional development does not always align with the dominant body of scholarly work that suggests sensitive topics should be taught using a face-to-face format. Scott et al. (2016) examined the benefits of using online and face-to-face methods of instruction within a 2-hour professional development course addressing

suicide prevention. The study involved secondary school faculty members (n = 197), and the online training was self-paced. According to Scott et al. (2016), the results revealed a statistically significant increase in knowledge between pre-test and post-test in relation to both delivery methods; however, the online group had greater knowledge acquisition. Comparatively, school faculty members and police officers both include groups of adult professionals who communicate and interact with heterogeneous groups of students.

Criticisms. The broader historical considerations for the advent of diversity training also established the foundation for staunch program criticisms. Critics have argued that diversity training is generally ineffective because it fails to mitigate sufficiently the contradictions that have existed within the criminal justice system and existing social-power relations (Barlow & Barlow, 1993). However, researchers have noted that diversity training will not remedy the underlying social and power conditions and relationships that perpetuate the racism and bias the training seeks to mitigate. More simply, program critics suggest the application of most diversity training initiatives subtly cloak existing racism within a rhetoric of fundamental fairness and equality (Barlow & Barlow, 1993).

Transformative learning. Diversity training designed using transformative learning opportunities is considered the most effective method of instruction for adult learners. In its simplest form, transformational learning occurs when adult learners engage in discourse that causes them to reflect critically upon new information and then reframe their knowledge and understanding about the topic (Mezirow, 1997). Mezirow (1997) noted reference frames are how individuals structure their experiential assumptions. Ultimately, revising the meaning structures that serve as the basis for the negative beliefs held by some campus police officers during their

interactions with different cultural members can be restructured using transformative learning (Mezirow, 1991).

Transformative learning was based upon adult-centered learning practices (Mezirow, 1978). The developer (i.e., Mezirow) credited Paulo Freire, whose theory of education and learning was centered on the concept of conscientization with greatly influencing the concept of transformative learning. Freire (1970) suggested conscientization was the process whereby learners become deeply aware of their sociocultural reality and ability to transform it. Through conscientization, Mezirow (1991) noted adult learners participate in a process whereby they test the validity of their understanding about social norms and ideologies.

Transformative learning helps adult learners mitigate negative cultural information learned during childhood. Adult learners are the products of their respective histories and formative learning (Mezirow, 1991). Mezirow (1991) noted formative learning occurs prior to adulthood through socialization and schooling. Therefore, adults are shaped by the cultures and idiosyncrasies of the persons to which they were exposed as children. Such development also involves the assumptions conveyed from individuals considered significant (Mezirow, 1991). As previously noted, the frames of reference held by younger police officers regarding diverse groups are often influenced by the police culture, senior officers, trainers, and their supervisors through occupational socialization (Miller et al., 2003).

Transformative learning helps adult learners take ownership for their knowledge and beliefs. Mezirow (1991) suggested new experiences and socialization help adult learners to acquire, validate, and revise the ideas they understand to be true, and he believed adult learners could revise their existing understanding of past experiences to create new meanings and enhance future experiences. Further, Mezirow (1997) suggested adult learners were more likely

to seek opportunities to reject presuppositions and develop the skills they need to be more adaptive to quickly evolving situations. As a result, adult learners were more likely to seek perspective transformations. Through this process, Mezirow (1991) noted that adult learners seek to gain new understanding and perspectives to adapt and have greater control over their lives.

Transformative learning promotes awareness among adult learners regarding their existing frames of cultural reference. Developing such self-awareness has proven successful in changing well-ingrained cultural ideologies in individuals during previous studies (Mezirow, 1991; Nilson, 2017). For example, Nilson (2017) engaged in a personal journey of self-examination by immersing herself into a rural Aboriginal community in Australia to gain a more thorough, qualitative understanding of their culture. During the study, Nilson reported that she deconstructed the worldviews she held to better understand what originally influenced their development. Nilson (2017) further noted that becoming more self-aware of her existing reference frames improved her relationship with community members, especially women.

Transformative learning compels adult learners to use discourse to challenge preconceptions. For adult learners, discourse involves dialogic communication that challenges existing meanings and understandings (Mezirow, 1990). Mezirow (1994) noted rational discourse pertains to dialogue that examines competing viewpoints. Unfortunately, such dialogue can prove uncomfortable for individuals who are not ready to undergo a transformation (Mezirow, 1997). Critical discourse revises interpretations individuals make about their experiences. By developing a revised interpretation of experiences, individuals are better able to guide their actions and behaviors in the future (Mezirow, 2009). Similarly, Birzer (2017) advanced processes in his discussion of face-to-face training methods being the most effective for police officers engaged in racial profiling.

Transformative learning is effective toward helping individuals challenge presuppositions about members of certain groups (Brown & Brown, 2015; Mezirow, 1991). Mezirow (2009) noted that individuals often take-for-granted the way they initially came to understand certain assumptions and beliefs. In a study of nontraditional female doctoral students, Brown and Brown (2015) identified three major themes garnered from participant discussions on critical discourse: rationalization, transformation, and lifestyle. Through such discourse, participants reported having to rationalize their beliefs for other people, transform their perspectives to align with the dialogue, and ultimately change their lifestyles (Brown & Brown, 2015). Similarly, Kennedy (1990) noted that critical reflection has proven successful toward raising unrealized levels of consciousness about racism, sexism, and classism among adult students. Further, Kennedy (1990) noted these efforts improved cultural sensitivity and social connections.

Transformative learning can specifically improve cultural diversity training programs. Blunt-Williams, Meshelemiah, and Venable (2011) examined relationships between cultural competence and transformative learning during a study of Midwestern social work and non-social work students (n = 194). Researchers concluded that positive correlations existed between cultural competency, critical reflection, self-awareness of reference frames, discourse, and the perceived effectiveness of transformative educators (Blunt-Williams et al., 2011).

Transformative learning can improve levels of cultural competence in different industries. For example, Pernell-Arnold, Finley, Sands, Bourjolly, and Stanhope (2012) examined the use of transformative learning processes to improve cultural competency among mental health workers. Participants were involved in grant-funded training programs designed to promote cultural competencies and reduce ethnic and racial disparities. During the 10-month study, researchers subsequently assessed and coded logs written by mental health and psychiatric

rehabilitation employees using Bennett's Developmental Model of Intercultural Sensitivity. Results of the study showed ethnocentric thinking declined and ethnorelative thinking increased among cohorts during each iteration of the training (Pernell-Arnold et al., 2012).

Cultural Competence

The development of cultural competence is a major focus in the ongoing efforts to improve relationships between police officers and minority group members. Cultural competence, as used in the study, means to understand, appreciate, and respect how individuals from other cultures have acquired their knowledge and understanding, how dominant forces have shaped minority populations, and how to interact effectively within multicultural situations (Cross et al., 1989). However, multicultural situations are complex because the ideological concept of culture can be multifaceted (Moule, 2012). Cross et al. (1989) described the notion of culture as a group's integrated pattern of behavior.

One of the more comprehensive cultural competence studies in modern history was performed during the 1980s through the National Institute of Mental Health (Cross et al., 1989). During the study, Cross et al. (1989) examined service effectiveness involving emotionally disturbed minority children. As such, the researchers examined attributes that can be ascribed to persons having cultural competence. The researchers (i.e., Cross et al., 1989) revealed that at a practitioner level, cultural competence involves the following five attributes: (a) cultural awareness and acceptance, (b) cultural self-awareness, (c) understanding dynamics of cultural differences, (d) knowledge of other individual's cultures, and (e) cultural adaptation skills.

Cultural awareness and acceptance. Cultural competence means that individuals are aware that other cultures and alternative understandings of reality and behavior exist (Cross et al., 1989). In other words, Moule (2012) suggested that such awareness is obtained only through

exposure to other cultural realities. Cultural awareness was the focus of a study performed by Sargeant, Smith, and Springer (2016) involving first-year medical students in Australia. The study utilized a pre- and post-survey design corresponding with a cultural immersion activity provided to participants (n = 284) from three different student cohorts from 2012 to 2014. The cultural activity was described as an immersion camp where participants stayed overnight and performed activities designed to educate them on indigenous and non-indigenous populations in Australia. Of these participants, 196 (69%) responded to a questionnaire designed to measure cultural awareness using a 5-point Likert scale (Sargeant et al., 2016). Further, Sargeant et al. (2016) noted the results of the study suggest the use of cultural immersion techniques better enabled the participants to consider culturally different issues.

Cultural competence also means that individuals accept cultural differences; however, a culturally aware individual does not automatically become culturally accepting (Moule, 2012). Studies have suggested that the more frequent the association an individual has with members of other groups, the more likely they will be to accept and tolerate its members (Rapp & Freitag, 2015). For instance, Rapp and Freitag (2015) examined cultural acceptance in a study involving Swiss residents (n = 4,955) from 60 different communities in Switzerland. The study was designed to assess levels of active civic engagement and tolerance toward diverse groups. The results suggested that cultural tolerance and acceptance were directly related to the amount of active association respondents maintained with members of other groups (Rapp & Freitag, 2015).

Cultural self-awareness. Cultural competence means that individuals understand how their own cultural experiences have shaped their existing values, meanings, and understandings (Moule, 2012). This cultural self-awareness also involves understanding how these values, meanings, and understandings are reinforced over time by friends, family, and society (Cross et

al., 1989). In previous studies (e.g., Mirsky, 2013), improved cultural self-awareness was positively associated with improved attitudes toward members of other cultural groups. Mirsky studied cultural self-awareness among social work students in Israel. Participants were exposed to written and recorded narratives of immigrant experiences at various points during the course. Two months after the course concluded, participants completed a course evaluation that required a written narrative of no more than 500 words to describe their course experiences. Of the participants, 75% of the students who completed the course between the years of 2010 and 2013 (*n* = 51*)* volunteered to participate in the evaluation. During analysis, advanced cultural self-awareness was among the three qualitative themes that emerged from the narratives. Notwithstanding extremists, the study also revealed cultural self-awareness was positively correlated with improved attitudes toward members of diverse groups (Mirsky, 2013).

Understanding dynamics of cultural differences. Cultural competence means that individuals understand that cultures differ and that gaps in cultural understandings may exist between culturally different groups (Cross et al., 1989). Cultural miscommunication may result from differences in cultural experiences, behaviors, and physiology (Moule, 2012). For example, Qu and Telzer (2017) conducted a study involving American and Chinese participants (*n* = 29) to determine how culture influenced emotions. The researchers concluded that emotion regulation in individuals is shaped by the individual's culture (Qu & Telzer, 2017).

Knowledge of other individual's cultures. Cultural competence means that individuals understand the context in which other individuals respectively frame their own cultural identity and experiences (Cross et al., 1989). For example, cultural differences influence what values or expressions are idealized in various groups (Tsai et al., 2016). Tsai et al. (2016) examined whether the facial expressions of leaders represented respective cultural values. Images of top

American and Chinese leaders, the winners and losers of political contests, and legislators were examined from both cultural groups. Researchers concluded that participant facial expressions, as depicted in formal photographs, reflected the valued degree of affectivity of their respective cultures. In other words, the images of American leaders depicted more smiles (i.e., high-arousal positive) than those of the Chinese leaders (i.e., low-arousal positive; Tsai et al., 2016).

Cultural adaptation skills. Cultural competence means that individuals effectively adjust their actions, thoughts, and behaviors to accommodate differences during multicultural situations (Cross et al., 1989). Cultural adaptation skills are one of the more important aspects of cultural competence and require personal commitment (Moule, 2012). For example, Presbitero (2016) conducted two studies in Australia involving exchange students. The first study involved international students who were new to Australia (n = 189). The second study involved students returning to Australia after studying in other countries (n = 123). Participants in both studies received an online survey regarding cultural intelligence and culture shock. Results suggested that culture shock prolonged adaptation but was mitigated through cultural intelligence, which is a prescribed adaptation skill (Presbitero, 2016).

Empathy

Despite being a precondition of cultural competence, empathy remains a complex, multilayered, and multidimensional phenomenon (Albiero & Matricardi, 2013; Christov-Moore et al., 2014; Ridley & Lingle, 1996). Merriam-Webster (2018) described empathy as the understanding, awareness, and sensitivity to another individual's thoughts, feelings, and experiences. More simply, empathy is generally understood to be the ability to feel and understand what other individuals are feeling and experiencing. But, a universally accepted operational definition of empathy is at issue in the literature (Ridley & Lingle, 1996). For

example, Inzunza (2015) described empathy as the objective attempt to understand the feelings or experiences of another individual.

Empathy can also be explained viscerally (Christov-Moore et al., 2014) or considered less innate (Ridley & Lingle, 1996). Christov-Moore et al. (2014) noted a basic form of empathy involves a fast, stimulus-driven response between individuals. Such an understanding of empathy was previously supported in the study of American and Chinese facial expressions (Tsai et al., 2016). Yet empathy is often attributed to alliance building that originates from the phenological experiences of other individuals or groups (Ridley & Lingle, 1996). Goubert, Craig, and Buysse (2009), however, noted adult empathy for pain involves the complex interactions of biological maturation and historical socialization. In the immediate study, however, empathy means being able to understand and appreciate the conditions that establish the basis for how another individual or group feels about a given set of circumstances (Ridley & Lingle, 1996).

Gender can also play a role in empathy. Previous research suggested that women consistently report having higher levels of empathy when they know they are being assessed along a dimension of empathy. Mercadillo et al. (2015) noted that women demonstrate greater sensitivity when compared to men during difficult situations. Contrastingly, studies have also produced conflicting results. For example, Baez et al. (2017) examined the effects of gender on self-reported levels of empathy involving university students and professionals (n = 10,802) during incidents of intentional or accidental harm. Both genders were near equally represented in the study. Despite women having slightly higher group mean differences, the results did not yield statistically significant associations between gender and levels of empathy. Baez et al. (2017) ultimately concluded that women tend to report greater empathy levels in certain cases than men to align themselves more favorably with gender-specific social expectations. In other words,

women may represent themselves as being more empathetic since being empathetic appears to be a more stereotypical role for women.

Gender conflicts involving empathy may also be more biological than cultural. Christov-Moore et al. (2014) studied gender in the context of empathy involving both human and nonhuman animals and developed several interesting conclusions. In their study, nonhuman female animals in several species exhibited behaviors indicative of empathy (e.g., sensitivity to another's distress, prosocial behavior, etc.) that cannot be ascribed to cultural or stereotypical phenomena that exist within human social structures (Christov-Moore et al., 2014). In other words, the researchers provided evidence to support the scientific belief that empathetic behaviors originate more from biology than socialization. Qualifying their findings, Christov-Moore et al. (2014) argued that males simply have greater empathetic control.

The preceding section identified the existing literature regarding the research topic. As described, the public university campus in Florida continues to experience marked increases in diverse student enrollments. As such, campus police officers employed at these universities will continue to interact more frequently with minority individuals (SUS, 2017). Relations between police officers and minority community members continue to be marred respectively by complex and often tumultuous histories (Moore et al., 2016). As such, police-minority relations remain characterized by the latent issues that fester under the social surface until the next major event causes them to erupt into public outcry and social unrest (Barlow & Barlow, 1993).

Many of these issues are infused by a level of contempt from both groups that are predicated upon cultural misunderstandings perpetuated by a history of social contradictions and power relations that have permeated the criminal justice system. As noted by Barlow and Barlow (1993), police officers reflect society's power relations by restricting the rights of non-dominant

groups on behalf of the dominant. As such, the police-minority relationship is often considered untenable, but police officers have a duty to bridge cultural gaps (Sereni-Massinger et al., 2015), and they can do so by developing cultural competence through continued professional development (Wang et al., 2003) and effective diversity training programs (Otuyelu et al., 2016). Standardized diversity training programs that have utilized adult-oriented learning strategies have proven effective toward improving cultural competence and reducing racial and cultural biases among working professionals (Blunt-Williams et al., 2011; Pernell-Arnold et al., 2012; Sargeant et al., 2016). Further, individuals who receive diversity training through face-to-face delivery modes have greater opportunities to participate in standardized activities that support empathic feeling, expression, awareness, and perspective-taking while also accepting cultural differences (Wang et al., 2003).

Model of Ethnocultural Empathy

The model provides the conceptual framework used to guide the research study. The primary concept of the model involves ethnocultural empathy. Since it incorporates cultural data, the ethnocultural empathy construct can be used as a general measure for assessing an individual's level of cultural competence (Albiero & Matricardi, 2013). Prior studies have suggested that individuals who demonstrate lower levels of empathy are associated with intergroup aggression, while individuals who demonstrate higher levels of empathy are associated with prosocial (Wang et al., 2003) and altruistic behaviors (Ridley & Lingle, 1996). More specifically, Wang et al. (2003) noted that individuals can develop and enhance their existing levels of ethnocultural empathy with deliberate and conscious effort. The following sections identify the original theorists, discuss the development of the model, describe the framework and its constructs, align the model with the current study, provide support for the

framework using empirical studies, and provide an analysis and synthesis of respective strengths, weaknesses, and criticisms.

Development. The model was first conceptualized during the developer's seminal efforts to create a quantitative measure for multicultural empathy (Wang et al., 2003). The model was originally developed in 2000 by Wang and her associates. During corresponding instrument development, these individuals were associated with the Department of Educational and Counseling Psychology at the University of Missouri-Columbia.

Fundamentally, the development of the model was aligned with counseling psychology's conceptual efforts to improve interactions with ethnic and racial minorities (Wang et al., 2003). However, the model was based upon the historical and multidimensional considerations of cultural empathy (Ridley & Lingle, 1996) that were previously used to support multicultural counseling efforts (Stebnicki, 2017). Ridley and Lingle (1996) defined cultural empathy as the interpretation and understanding of individual's self-experience. Additionally, Ridley and Lingle (1996) noted that cultural empathetic understanding and responsiveness are central to cultural empathy processes; however, cultural empathy is predicated upon cultural sensitivity. The underpinnings of the MEE model are evident in these processes (Ridley & Lingle, 1996)

Cultural empathetic understanding. The first superordinate process of cultural empathy that helped to inform the development of the MEE involves cultural empathetic understanding (Ridley & Lingle, 1996; Wang et al., 2003). This process requires individuals to understand the characteristics and attributes that make another person unique. Ridley and Lingle (1996) noted that a person's unique self-experience consists of their feelings, thoughts, and attitudes. These self-experiences occur inherently within the context of the cultures that helped to mold them; therefore, individuals are cultural beings (Ridley & Lingle, 1996).

Cultural empathetic responsiveness. The second superordinate process of cultural empathy that helped to inform the development of the MEE involves cultural empathetic responsiveness (Ridley & Lingle, 1996; Wang et al., 2003). This process requires individuals to effectively communicate their understanding of another individual's concerns (Ridley & Lingle, 1996). This communication must have occurred in such a way as to support the other individual's perception of being understood (Ridley & Lingle, 1996). Cultural empathetic responsiveness can be demonstrated through verbal descriptions of understanding, sincere interest in the unknown aspects of an individual's culture, affirmation of the individual's cultural experiences, and the communicated desire to help them (Ridley & Lingle, 1996). Stebnicki (2017) noted such affirmations could be both verbal and nonverbal.

Subordinate processes. The subordinate processes of cultural empathy that informed the development of the MEE framework involves cognitive, affective, and communicative systems (Ridley & Lingle, 1996; Wang et al., 2003). According to Ridley and Lingle (1996), the cognitive processes related to cultural empathy involve perspective taking and self-other differentiation. Affective processes involve vicarious affect and expressive concern. Communicative processes involve probing for insight and conveying accurate understanding (Ridley & Lingle, 1996). Coordination of these processes was critical for the development of cultural empathy among counselors whose traditional practices were being challenged during early stages of the multiculturalism movement.

Multiculturalism. During the 1980s, the multiculturalism movement established a new foundation for social understanding that challenged traditional theory, research, and practice (Ridley & Lingle, 1996). The multicultural approach meant that traditional practices common to professional fields such as psychology and counseling needed to begin accounting for the

cultural backgrounds of their clients. According to Ridley and Lingle (1996), the central criticism of traditional theory and practice at the time was the inherent lack of utility that Eurocentric ideologies held for non-dominant groups. To better understand the cultures of marginalized groups, professionals needed to undertake a process by which they could conceptually put themselves in that other person's "place" (Ridley & Lingle, 1996).

Conceptual framework. The conceptual framework of the MEE model was grounded in multiculturalism and prior conceptualizations of cultural empathy (Ridley & Lingle, 1996; Wang et al., 2003). The model's framework is centered on a singular concept: ethnocultural empathy. Wang et al. (2003) described ethnocultural empathy as understanding and appreciating the feelings of individuals from cultures other than one's own. The concept has four factors: EFE, EP, ACD, and EA (Wang et al., 2003). The model also served as the foundation for the SEE, which was successful in establishing a quantitative measure for multicultural empathy.

Empathic feeling and expression. The first factor of ethnocultural empathy involves EFE. Wang et al. (2003) noted that EFE involves concerns for discriminatory attitudes and one's own emotional responses to the emotions or experiences of other individuals. This factor was grounded in the cultural empathetic responsiveness and affective subordinate processes of previous cultural empathy conceptualizations (Ridley & Lingle, 1996).

Empathetic perspective taking. The second factor of ethnocultural empathy involves EP. Wang et al. (2003) noted that EP involves understanding the ethnic perspectives of other individuals. This factor was grounded in the cultural empathetic understanding and cognitive subordinate processes of previous cultural empathy conceptualizations (Ridley & Lingle, 1996).

Acceptance of cultural differences. The third factor of ethnocultural empathy involves the ACD. Wang et al. (2003) noted that ACD involves understanding and accepting aspects of

different cultures. This factor was grounded in the cognitive self-other differentiation process of previous cultural empathy conceptualizations (Ridley & Lingle, 1996).

Empathic awareness. The fourth factor of ethnocultural empathy involves EA. Wang et al. (2003) noted that EA involves the awareness of the cultural experiences of other individuals. This factor was grounded in the cultural empathetic understanding and cognitive subordinate processes of previous cultural empathy conceptualizations (Ridley & Lingle, 1996).

Relationship to the research problem. The model provides an appropriate framework for addressing the research problem. The continued growth in diversity among students on Florida's public university campuses (SUS, 2017) warrants the critical examination of cultural competence among campus police officers and ethnocultural empathy level differences associated with variances in diversity training and police service. More specifically, Albiero and Matricardi (2013) noted the ethnocultural empathy measure captured by the SEE instrument can be considered a measure of intercultural sensitivity or multicultural competence. As such, this finding supports the operationalization of the ethnocultural empathy concept as a general measure of cultural competence in the immediate study.

Alignment with study. The model aligns with the study's research topic, intended purpose, and research questions. The purpose of the quantitative study was to examine diversity training and police service differences on levels of ethnocultural empathy among Florida's public university police officers. The researcher asked research questions to identify differences between mean ethnocultural empathy scores relative to total years of police service and a variety of diversity training delivery modes. As such, the model served as the foundation for the development of the survey instrument used to collect the data needed to answer these research questions and achieve the study's intended purpose.

Strengths. The strength of the model can be observed in the prevalent use of the SEE instrument. The instrument has been used in multiple studies involving a variety of industries, including social work (Mirsky, 2013) and healthcare (Fleming et al., 2015). The instrument has also been used in a variety of studies involving different populations, including undergraduate students (Albiero & Matricardi, 2013; Wang et al., 2003) and medical students (Sargeant et al., 2016). The internal consistency of the instrument was also explored during studies that specifically involved cultural diversity training. Fleming et al. (2015) reported sufficient internal consistency (α = .89) for the total SEE score during a pilot study involving first-year dental healthcare students (n = 82). In the study, participants were provided the SEE before and after an Appreciating Diversity workshop (Fleming et al., 2015).

The SEE instrument has also been determined to be a reliable and valid measure of ethnocultural empathy among different genders (Albiero & Matricardi, 2013). In their study, Albiero and Matricardi (2013) examined the generalizability of the SEE between males and females. The study involved undergraduates (n = 610) who were psychology students at an Italian university. Of these participants, 63% were female, and all participants were White. The results of the study suggested measures captured by the instrument were stable across gender and cultural contexts. The instrument was also considered to have adequate validity, both convergent and divergent (Albiero & Matricardi, 2013).

Weaknesses. The SEE instrument has a small number of weaknesses but none that impact the study. The potential inability to translate the SEE into other languages may be a notable weakness of the instrument and model. During previous studies, women scored higher than men when completing the survey (Wang et al., 2003). Özdikmenli-Demir and Demir (2014) found male participants scored higher than female participants within a Turkish adaptation of the

SEE that was provided to adult students (n = 348) attending a university in Turkey. The results signaled caution to researchers when using translated versions of the survey.

Criticisms. The need for a distinct conceptualization of ethnocultural empathy has been a criticism of the model. Rasoal, Eklund, and Hansen (2011) argued that specific empathy types for each type of relationship are simply unnecessary. In other words, no real distinction exists between a general measure of empathy and a specific measure of ethnocultural empathy. Further, Rasoal et al. (2011) noted that Wang et al. (2003) limited the conceptualization of ethnocultural empathy by narrowing the focus to only the person who is displaying empathy. Instead, Rasoal et al. (2011) argued that empathy is a dyadic process that should occur psychologically in both individuals. Additionally, ethnocultural empathy may be inhibited due to cultural ignorance. The researchers noted that individuals must first understand the various cultural similarities and differences that exist before they can demonstrate empathy. In other words, individuals may lack knowledge about other cultures and the attributes that make them unique (Rasoal et al., 2011).

These criticisms can be overcome in multicultural situations through shared feelings or experiences. In previous studies, Eklund, Andersson-Straberg, and Hansen (2009) suggested that empathy can be achieved when identifying similarities within personal experiences. The experiences, however, can simply be similar in abstract manners. For example, Eklund et al. (2009) explained that a fear of dogs and snakes could abstractly be considered a similar fear of animals. In the study, the researchers provided a questionnaire to student and faculty participants (N = 91) that contained four short stories, four empathy questions, and one question identifying similarities. The stories were presented using two counterbalanced iterations. Ultimately, positive associations emerged from the results regarding similarities of these experiences and participant levels of empathy (Eklund et al., 2009).

Chapter Summary

The chapter provided a summary and broad analysis of the existing literature regarding the educational issue and topic examined in the study as well as the conceptual model used to frame the research. First, the researcher addressed the current body of knowledge pertaining to campus policing, campus police officers at public universities in Florida, characteristics of police service, police-minority relations, diversity training, and cultural competence. The origins of campus policing in the US were discussed alongside the prevalent use of campus police officers at Florida's public universities. The long and often contentious history that continues to constrain relationships among police officers and minority groups was discussed in relation to more notable and historical underpinnings, along with the contemporary issues impacting each group. The researcher also discussed cultural competence and how it is necessary for promoting positive interactions among police officers and campus stakeholders (Bromley, 2013). Existing state-mandated diversity training was considered as well as the lack of available literature regarding its effectiveness. Further, the extant research identified a lack of standardized curriculum among campus police departments in Florida.

Second, the researcher addressed the current body of knowledge pertaining to the framework of the conceptual model used in the study. The conceptual framework was critical during the development of the SEE instrument (Wang et al., 2003), which was used in the study to collect the quantitative data needed to answer the research questions and achieve the study's intended purpose. Additionally, the chapter included discussions about the model's primary ethnocultural empathy concept and the factors relative to determining cultural competence (Albiero & Matricardi, 2013). As such, the MEE framework provides a solid model for

examining diversity training (Fleming et al., 2015), ethnocultural empathy (Wang et al., 2003), and cultural competence (Albiero & Matricardi, 2013).

More broadly, the chapter contained discussions to support why the study was important, along with the unique characteristics of public university campuses that make them beneficial for industry-related police research. Ethnocultural empathy is essential for cultural competence (Albiero & Matricardi, 2013), and cultural competence is vital for campus police officers employed at public universities in Florida (Bromley, 2013). Bromley (2013) noted that university campuses are prime locations for conducting police research since they are small, regulated communities with an educated, transitory population. As such, the broad spectrum of cultural characteristics found on public university campuses in Florida make them ideal for examining diversity training programs provided to campus police officers (Bromley, 2013). The following chapter describes the procedures and methods used in the study to collect data and answer the listed research questions.

Chapter 3: Procedures and Methods

In this chapter, the researcher describes the specific methods used during the study to collect data and answer the stated research questions. The purpose of the quantitative study was to examine diversity training and police service differences on levels of ethnocultural empathy among Florida's public university police officers. The chapter includes sections describing the design, research sites, population, sample, sampling process, ethical issues, data sources, research protocols, data collection procedures, researcher positionality, validity, and data analysis techniques. Together, these sections identify the specific steps used to answer the following overarching research question: Do levels of ethnocultural empathy differ based on diversity training modality and various characteristics of Florida's campus police officers? To answer this question, the following sub-questions and hypotheses were also examined in the study:

RQ1: How do levels of ethnocultural empathy among officers differ by police service tenure?

***H_0*:** Levels of ethnocultural empathy do not differ based on service tenure.

***H_1*:** Levels of ethnocultural empathy differ based on service tenure.

RQ2: How do levels of ethnocultural empathy among campus police officers differ by diversity training delivery modes?

***H_0*:** Levels of ethnocultural empathy do not differ based on training modality.

***H_1*:** Levels of ethnocultural empathy differ based on training modality.

RQ3: How do levels of ethnocultural empathy among campus police officers differ based on ancillary officer characteristics such as employment classification, age, race, and gender?

***H_0*:** Levels of ethnocultural empathy do not differ based on ancillary officer characteristics.

H_1: Levels of ethnocultural empathy differ based on at least one ancillary officer characteristic.

Research Design

The study used a quantitative correlational research design to answer the research questions and achieve the intended purpose. Hoy and Adams (2016) noted that quantitative research uses measurement and statistics to describe mathematical relationships between empirical observations. In quantitative designs, researchers focus on theory testing and generation rather than the exploration of in-depth answers of behavior (Hoy & Adams, 2016). The use of surveys in quantitative data collection reduces personal bias in data collection and analysis (Babbie, 2008; Hoy & Adams, 2016). The use of associated software also reduces the time needed for subsequent analysis and interpretation. Missing data is a potential weakness to these methods of data collection and analyses (Babbie, 2008); however, the ability to reach a larger sample by using a valid and reliable survey justifies using this specific design in the study (Hoy & Adams, 2016).

Additionally, the study utilized a cross-sectional, correlational research methodology. Correlational research involves the examination of relationships between variables; however, variables are not manipulated (Babbie, 2008). Further, the study used a cross-sectional survey design to collect data. Survey research involves administering a questionnaire to a sample of a specific population to collect data that can be later analyzed by a researcher. Cross-sectional survey data means that information was only collected during a single brief period; therefore, a cross-sectional study provides a snapshot of the relevant data (Babbie, 2008).

The cross-sectional survey is also the more prominent instrument used in educational research (Creswell, 2012). However, survey research does have a number of notable weakness. Weaknesses of the design include survey fatigue and missing responses (Creswell, 2012). Babbie (2008) noted that survey research is also uniquely beneficial when a social researcher needs to collect original data from a large, protracted population. For these reasons, the use of a cross-sectional survey to collect data for correlational analysis in the study was considered the best methodology for answering the research questions and achieving the study's intended purpose.

Site Selection

Campus police departments at five of the 12 public universities in Florida served as the research sites for data collection in the study (SUS, 2017). To gain access to these sites, an appropriate campus police administrator was identified using each university's public website. Participation was solicited from the administrator using the university's email system. By law, each of these universities provide similar police services on their respective campuses (FSS §943.10). These research sites are located across the entire state of Florida (SUS, 2017). Each of these sites employ certified police officers who have the same minimal employment standards (FSS §943.13), initial certification (FSS §943.10), and ongoing recertification requirements (FSS §943.1716). As a result, each of these sites contain research participants who are representative of the contemporary problem being examined in the study.

These universities range in physical size from 170 to 1600 acres, and each serves multiple campuses except one. Each campus police department provides a similar variety of police services, including traffic patrol, event security, and crime prevention. Each site contains patrol, administration, investigation, and communication divisions. Excluding chiefs and assistant chiefs, these sites have varieties of the following employee rankings: commanders,

lieutenants, sergeants, corporals, detectives, and officers (FDLE, 2018). Most of the certified police officers at these sites are male.

Population

The population included all certified police officers employed at public university campuses in Florida (FDLE, 2017a). Under Florida law, each public university in the state must employ certified police officers (FSS §1012.97). For this reason, all campus police officers employed at these universities have the same minimal employment requirements as other police officers in Florida. As such, each officer is U.S. citizen who is at least 19 years of age and a graduate of high school or a high school equivalency program. Further, each officer has good moral character and has never been convicted of perjury, making a false statement, or any felony (FSS §943.13). Additionally, each officer has successfully passed a basic recruit training program, background investigation, physical examination, drug test, certification examination (FSS §943.13), and field training program facilitated by their departments (FDLE, 2018).

The population has similar police service duties and the same in-service training requirements for recertification (FSS §1012.97). These individuals carry firearms, prevent and detect crime, and enforce applicable laws (FSS §943.10). These individuals must also complete 40 hours of ongoing training every four years. Recertification training specifically includes critical and high-liability topics, such as domestic violence awareness, juvenile sex offender investigation, use of force, and firearms (FDLE, 2017b). These individuals must also complete an unspecified number of diversity training hours during recertification (FSS §1012.97).

Despite having the same professional requirements, the population contains a variety of demographically diverse individuals (FDLE, 2017a). In 2016, there were roughly 501 certified police officers employed at the 12 public universities in Florida. Of these officers, 84% were

identified as male and 63% were identified as white (FDLE, 2017a). Additionally, 21% of these individuals were identified as black, 2% were identified as Asian, 12% were identified as Hispanic, and the remaining were identified as either native, other, or unknown (FDLE, 2017a). Officer demographics for 2017 and later have not yet been published (FDLE, 2017a). These population data represent a heterogeneous but professionally similar police group.

Sample

The sample included certified campus police officers from six public universities in Florida who had access to department email and the Internet; however, only participants from five sites completed the survey (n = 194). Of this sample, roughly 86% are identified as male and 55% are identified as white. Additionally, 15% of these individuals are identified as black, 1% are identified as Asian, 25% are identified as Hispanic, and the remaining are identified as either native, other, or unknown. The sample was drawn from the population, so they have the same employment standards (FSS §943.13), initial certification (FSS §943.10), and ongoing recertification requirements (FSS §943.1716).

Size and power. The study required an appropriate sample size to support statistical testing and the assumption of normality in accordance with the central limit theorem (Field, 2017). G*Power (Version 3.1.9.2) was used to determine a minimum sample size. Using G*Power calculated as A priori; a moderate effect size of .50, α = .05; and power = .80, the minimum sample size needed to provide sufficient statistical power for the independent samples *t*-test was 34 (Faul, Erdfelder, Buchner, & Lang, 2009). Additionally, effect sizes were used during subsequent analysis to support conclusions drawn from these data.

Sampling Method

A non-probability, purposive sampling technique was used to select participants. Babbie (2008) noted that purposive sampling involves nonprobability sampling where the researcher determines which units will prove as representative. Strengths of this technique include the ability to save time and cost, but weaknesses include an increased potential for researcher bias and likelihood of the results not being generalizable (Babbie, 2008). During recruitment, all certified campus police officers employed at the six participating campus police departments at public universities in Florida were solicited to participate (n = 194).

During the sampling process, all respective participants received information about the study and were provided access to the survey through an email disseminated by their respective campus police administrators. As such, recruitment of participants involved email correspondence and third-party contact through a campus police administrator. Police administrators at each site were asked to distribute the recruitment information among their staff and to encourage maximum participation. The sampling process was appropriate given the specific characteristics of the population and the intended purpose of the study (Babbie, 2008).

Ethical Issues/Permissions

Ethical protections, including IRB and site approval were obtained and maintained throughout the study to prevent researcher misconduct (Babbie, 2008). The researcher first obtained IRB approval from UWF and permission to access each research site prior to beginning data collection (Appendix A). The researcher reviewed, acknowledged, and adhered to the IRB-approved research plan as well as all ethical research practices that are designed to protect study participants (Teddlie & Tashakkori, 2009). The researcher previously received instruction related to ethical research practices and successfully completed the Collaborative Institutional Training

Initiative Program course for Social and Behavioral Conduct of Research (Appendix B). The researcher only utilized approved research protocols throughout the study (Creswell, 2014).

Ethical considerations were also evaluated and addressed to prevent participant risk (Creswell, 2014). The purpose of the study was explained clearly to all participants prior to data collection (Teddlie & Tashakkori, 2009). The methods used in the study were explained to participants prior to seeking their voluntary consent to participate. Participants were required to read and acknowledge a notice of informed consent prior to their participation. Participants were informed they did not have to participate in the study and could stop participating at any point during the study without penalty (Creswell, 2014). The researcher did not deceive participants at any point during the study. Participants were informed that no risk of psychological injury was anticipated from their participation, and their privacy would be protected (Babbie, 2008).

Additionally, the researcher ensured measures remained in place to protect the integrity and credibility of the research (Creswell, 2014). Collected data were protected and analyzed objectively (Teddlie & Tashakkori, 2009). The researcher ensured the data were properly secured throughout the duration of the study by storing data on a password-protected computer (Creswell, 2014). The researcher was the only individual who had the password, and he ensured results were reported accurately and without bias using objective analyses (Babbie, 2008).

Confidentiality of data. The researcher ensured collected data remained confidential. As such, data were collected anonymously using an online survey. No identifying information was provided by participants. The privacy of participants was respected throughout the study (Creswell, 2014). Data collected from participants were protected and analyzed objectively. The collected data were also maintained in a secure, password-protected location and scheduled for destruction five years after the publication of the dissertation (Creswell, 2014).

Risks. The researcher assessed and monitored the study for risks to protect participants. There were no known identified risks to participants. Data were collected electronically and anonymously through an online survey. To mitigate unforeseen issues, participants were notified they could stop participating at any time without penalty (Creswell, 2014).

Informed consent. The researcher ensured participants were provided informed consent prior to volunteering for the study to ensure they completely understood the methods being utilized in the research (Creswell, 2014). The informed consent process began during the recruitment stage. Information regarding the study's intended purpose was provided to potential participants within the participant recruitment email (Appendix C) and reaffirmed on the informed consent form (Appendix D). Participants were advised they did not have to participate and could stop participating at any time without penalty (Creswell, 2014). The researcher's contact information was provided to the participants in the event they had questions or concerns. There were no co-investigators utilized during the study. Participants were required to acknowledge consent prior to beginning the survey (Creswell, 2012).

Data Sources

Data were collected using both primary and secondary sources. These data were considered vital to the research (Creswell, 2012). Data sources were used to help answer the listed research questions, inform results, and achieve the study's intended purpose. Primary information consisted of online survey data collected directly by the researcher pertaining to participant levels of ethnocultural empathy and demographics. Surveys allow researchers to quickly and easily collect data on a variety of topics, including demographic information and perceptions of specific topics of interest (Babbie, 2008). Additionally, Ponto (2015) noted surveys allow researchers to use a variety of methods to recruit participants and collect data.

Survey weakness may be attributed to validity and reliability errors. In other words, questions do not measure the constructs intended or the questions are difficult to understand. To address these weaknesses, the researcher used a brief, validated survey with clear instructions (Ponto, 2015).

The researcher also used secondary data sources. Secondary information consists of extant information that includes previous research, government documents, published statistics, and historical data (Creswell, 2012). The researcher utilized UWF's Onesearch application to obtain previously published research related to cultural competence, campus policing, applicable laws, and Florida universities. The researcher utilized the FDLE website to collect data related to law enforcement officers in Florida, profiles of campus police departments, and officer statistics. Lastly, the researcher reviewed printed and published material related to minorities, empathy, and other cultural considerations. Data collected from primary and secondary sources were critically important during the study by helping to confirm, reject or expand knowledge during the research process and analysis of results that emerged during statistical testing (Babbie, 2008).

Description of Research Protocols/Instrumentation

The following section discusses the research protocols and instrumentation used in the study. Specifically, the section describes the SEE instrument that was used to collect the data needed to properly examine the research questions. Further, the section addresses the reliability and validity of the instrument. Lastly, the section identifies the ancillary demographic questions presented to participants that was used to inform and advance subsequent analyses of the data.

The SEE instrument was used in the study to collect quantitative data (Appendix E). In prior studies, researchers identified that the instrument was reliable and valid; therefore, no pilot study was required (Wang et al., 2003). Prior to data collection, the primary developer of the instrument granted permission for the online survey to be used during the study (Appendix F).

The SEE instrument was used to identify participants' levels of ethnocultural empathy (Wang et al., 2003). A 6-point Likert-type scale was used in the 31-item instrument to measure the total ethnocultural empathy score, along with subscale scores for each of the four factors. Answers ranged from 1 (Strongly Disagree) to 6 (Strongly Agree). The first factor, EFE, was measured by 15 questions and pertained to concerns for discriminatory attitudes and emotional responses to the emotions or experiences of other persons. The second factor, EP, was measured by seven questions and pertained to understanding the ethnic perspectives of other people. The third factor, ACD, was measured by five questions and pertained to understanding and accepting aspects of different cultures. The fourth factor, EA, was measured by four questions and pertained to the awareness that an individual has about the experiences of people from other cultures (Wang et al., 2003). The completion time for the SEE was approximately 10 minutes.

Reliability and validity. The SEE instrument was previously determined reliable and valid (Wang et al., 2003). The reliability of an instrument is gauged by its ability to produce scores that are stable and consistent (Fowler, 2014). In other words, the instrument provides similar scores during subsequent administrations. Messick (1995) noted that validity also means the scores and measures provided by the instrument are adequate and appropriate. Validity includes three subtypes: content, criterion-referenced, and construct (Fowler, 2014; Messick, 1995). Efforts taken by researchers to develop, test, and refine an instrument are also indicators of the instrument's reliability and validity (Field, 2017).

As the seminal scale, the developers of the SEE considered the instrument to be reliable and valid when used to collect data denoting levels of ethnocultural empathy (Wang et al., 2003). The ethnocultural empathy concept emerged from the work of Wang et al. (2003) during their review of previous cultural empathy literature (Ridley & Lingle, 1996). Since no ethnocultural

empathy measure existed, Wang et al. (2003) noted the purpose of their research was to develop a quantitative measure for multicultural empathy. During development, the researchers created, tested, and refined the instrument and its scales during three critical studies (Wang et al., 2003).

The first study was performed to develop survey items on the SEE and conduct an exploratory factor analysis (Wang et al., 2003). Available literature pertaining to empathy and ethnocultural theory was used to create the scale. The initial scales were examined using an item-to-construct assignment performed by a multidisciplinary research team. Items were assessed for inter-judge agreement and revised (Wang et al., 2003). In the study, the initial SEE instrument was provided to undergraduate students (n = 323) at three universities in the Midwest. During analysis, an alpha (α) level of .01 was established. The four-factor solution was determined by performing a principal-components analysis. Although distinct, the factors proved intercorrelated. Wang et al. (2003) estimated internal consistency using Cronbach's alpha. Cronbach's alpha for the total scale was .91. Wang et al. (2003) also noted Cronbach's alpha for the four factors: EFE (α = .90), EP (α = .79), ACD (α = .71), and EA (α =.74).

The second study involved a confirmatory factor analysis and estimated validity (Wang et al., 2003). The SEE was provided to undergraduate students (n = 323) at two universities in the Midwest. Once again, an alpha level of .01 was established for analysis. The scores were determined to be normally distributed. The researchers again estimated internal consistency using Cronbach's alpha. Cronbach's alpha for the total scale was .91. Wang et al. (2003) noted new Cronbach's alpha for the four factors: EFE (α = .89), EP (α = .75), ACD (α = .73), and EA (α = .76). The researchers noted four moderate intercorrelations corresponded to the first study. Criterion-related validity was assessed using multivariate analyses of variance, analyses of variance, and bivariate correlation procedures. Wang et al. (2003) reported the four factors

differed by gender, $F(4, 287) = 10.51$, $p < .01$, Wilks's lambda = .87, and differed by race, $F(4, 287) = 35.18$, $p < .01$, Wilks's lambda = .67. Further, the researchers noted that women scored higher than men and non-White students scored higher than White students (Wang et al., 2003).

The third study examined test-retest reliability (Wang et al., 2003). The test-retest period was two weeks. The SEE was again provided to undergraduate ($n = 51$) students (ages 18-28 years) at two universities in the Midwest. Most of the participants were women ($n = 33$). During the test-retest, 90% of the students completed both phases. Results suggested the instrument was stable over a short period. Wang et al. (2003) provided the following reliability estimates: SEE total ($r = .76$), EFE ($r = .76$), EP ($r = .75$), ACD ($r = .86$), and EA ($r = .64$). Generalizability, however, was limited since the measure can vary by participant demographics. In these studies, the researchers believed the instrument was reliable and valid based upon the exploratory factor analysis, confirmatory factor analysis, and test-retest procedures utilized (Wang et al., 2003).

Ancillary demographic data. Participants were also asked to provide answers to seven ancillary demographic questions upon completing the SEE instrument. These data included questions on race, gender, age range, and total years of police service. Participants were also asked to identify the delivery methods of the department-facilitated diversity training they had received from their departments (e.g., online, face-to-face, or hybrid), length of diversity training sessions in number of hours, and training frequency (Appendix G). These data were used to identify relevant aspects of the diversity training received by participants as well as their police service. The data were summarily used to support data analysis and inform conclusions drawn from the research.

Data Collection Procedures

The quantitative study utilized a cross-sectional, correlational research methodology. In the three weeks preceding data collection, the researcher requested tentative permission from police administrators at the 12 public universities in Florida to conduct research using the certified campus police officers employed in their departments. During the "tentative permission" phase, the researcher sent an email each week to non-responsive administrators. By the end of the third week, the researcher had obtained permission from six of the police administrators (Appendix H). During this time, permission was also obtained from the developer of the SEE instrument to utilize the instrument for data collection in the study. These permissions were provided to UWF as part of the IRB approval process. Once approved by the IRB at UWF, permission was obtained from IRB directors at the other five approving universities.

The 30-day data collection period was initiated once approval was received from all research sites and occurred during May 2018. During the first week, the researcher contacted the six police administrators again to help facilitate participant access. The study's purpose was clearly explained to each administrator, and their assistance was sought in promoting the study and encouraging participation among eligible participants. There were 194 potential participants identified among the six universities. The administrators were emailed the participant recruitment letter, and they were asked to forward it to participants. The email contained a summary of the study's intended purpose, methods, and procedures as well as a link and the instructions needed to participate. Each participant was required to acknowledge their informed consent prior to participation. Participants were not offered incentives.

During the second, third, and fourth weeks of data collection, the researcher emailed a weekly email reminder to each participating police administrator. The administrators were asked

to distribute the reminder email and further solicit and encourage participation. All ethical protections were maintained throughout the data collection period to ensure participants were not harmed, and data remained confidential. Subsequent analysis took approximately two months.

Researcher Positionality

The researcher identifies as a White male who is familiar with law enforcement activities and related training in Florida. Additionally, the researcher acknowledges his roles in several criminal justice positions in Florida during the 20 years preceding the study. Further, the researcher was the chief executive of a criminal justice organization and a part-time deputy sheriff in Florida at the time the study was initiated. In these capacities, the researcher had completed similar certification and recertification requirements, including department-facilitated cultural awareness training. The researcher has completed executive-level criminal justice training with several university police administrators in Florida. The researcher was also not a member of a known minority group or affiliated with a social justice organization. Despite having previously attended training with public university police administrators in Florida, none were involved in the dissemination of the surveys. Lastly, there were no known conflicts of interest or direct relationships with participants.

Research Validity

The following section discusses the validity and reliability of the research study. As such, the section addresses potential threats to both internal and external validity. Further, the section discusses the reliability of the research. Lastly, the section describes the methods used by the researcher to objectively promote the validity and reliability of the study.

Validity and reliability. The design of a study impacts the reliability and validity of the research results. In the study, the researcher used a correlational survey design to collect

quantitative data. Although survey research is considered reliable, it can also be weak on validity (Babbie, 2008). Correlational studies are not as rigorous as true experiments, but they can be used to identify notable relationships among variables (Creswell, 2012). The study also involved a nonprobability sampling method, which prevents the results from being generalized to a larger population (Onwuegbuzie, 2000). As described, validity threats can be both internal and external.

Threats to internal validity. Threats to internal validity were present within the study. These internal threats related to history, mortality, and participant selection (Fowler, 2014). Although more common in experimental designs, these threats can impact nonexperimental designs and result in measurement errors (Creswell, 2012; Onwuegbuzie, 2000). Highly-publicized events involving diverse populations occurring around the time of survey completion may also influence participant responses. As such, the history threatens internal validity due to the temporal relationships involved when collecting data. Additionally, policing is a dynamic profession, and situations in and around an officer's enforcement area can evolve quickly. Such demands mean that on-duty police participants may have to depart quickly after starting the survey, which results in mortality. The participant may also be unable to continue the survey for several hours, complete the survey in its entirety, or may simply become disinterested in finishing the survey. Selection bias is also an internal threat since individual participants who were not chosen randomly may have varied police service experiences, training, or education (Fowler, 2014). To address these threats, the researcher selected a validated survey instrument that was short (31-items) in length and brief (10 minutes) in duration. In prior studies, shorter surveys received more responses (Van Mol, 2017). The instrument's brevity helped to minimize threats by optimizing the brief windows of opportunity available to participants.

Threats to external validity. Threats to external validity were also present within the study. The correlational study utilized a nonprobability sampling method for selecting participants. Such a purposive sample prevents the results from being generalized to a larger population (Creswell, 2012; Onwuegbuzie, 2000). To address this threat, the researcher provided the survey to campus police administrators at all participating campus police departments and requested they disseminate it to all eligible participants in their respective departments. As such, all participants in the sample had an equal opportunity to respond to the survey. Reminders were also sent weekly to ensure eligible participants had equal notice and opportunity to participate.

Research reliability. The researcher utilized available measures to promote research reliability. Standardized methods were used during participant recruitment, survey instruction, and instrument delivery. Standardization helps to improve the reliability of collected data (Fowler, 2014; Onwuegbuzie, 2000). In previous studies, the SEE instrument was believed to be a reliable and valid measure of the data needed in this study (Wang et al., 2003). To ensure survey reliability, the researcher also tested the internal consistency of the scales using Cronbach's alpha and compared the scores with those identified during previous studies. Accordingly, the researcher only considered reliable subscales ($\alpha \geq .70$) during subsequent analysis (Bonett & Wright, 2015). Hoy and Adams (2016) noted that confidence in outcomes can be improved through objective, rigorous, and controlled tests. As such, data were collected, tested, and analyzed objectively. As such, efforts to mitigate these threats helped to promote greater confidence in the inferences drawn from the data (Hoy & Adams, 2016).

Data Analysis Techniques

The data collected were analyzed using strict statistical procedures (Hoy & Adams, 2016). Once collected, the researcher transferred the raw data from Qualtrics® to Excel®

spreadsheets. Then the researcher imported the Excel® spreadsheets into SPSS®. Once imported, the researcher merged the data files to create one data set for all analyses. First, the researcher provided each case with identification numbers for agency and participants. All variables received labels. Then the researcher performed a frequency check to identify missing data. Once missing data were identified, the researcher recoded the reverse scored variables. For example, the researcher recoded a "6" for a reverse scored number to every "1." Finally, the researcher created categorical variables for age, total service years, and total years as supervisor.

The data were examined to ensure a sufficient sample size existed. Field (2017) noted the data should be examined to ensure the size of the sample was sufficient to provide the power needed for statistical testing ($n = 34$). Further, the central limit theorem suggests that an adequate sample size ($n \geq 30$) is needed to promote the use of general linear models (Field, 2017). According to Field (2017), greater statistical power means a greater likelihood that testing will lead to genuine effects or statistically significant results.

The data were used to examine measures of central tendencies and dispersion (Cronk, 2006). Warner (2013) noted the mean identifies the average of the scores. The mode identifies the most frequent score, and the median describes the middle score in the distribution (Hoy & Adams, 2016). The range of scores identifies how the scores spread throughout the data. The standard deviation identifies how far scores were from the mean (Field, 2017). These measures were used to better understand how the developed scores were arranged (Hoy & Adams, 2016).

Independent samples *t*-tests were used to examine the data. These analysis techniques compare differences in group means and were used to examine diversity training and police service differences on levels of ethnocultural empathy. The *t*-test was also used to compare mean differences between ancillary demographic groups (i.e., employment classification, age, race,

gender). The *t*-test was an appropriate statistical test for addressing the research questions and achieving the intended purpose because it is robust enough to overcome issues presented by a small sample and can adequately determine group variances involving one independent variable (Cronk, 2006). Prior to using these techniques, however, specific assumptions had to be met.

Assumptions. Certain assumptions are necessary to adequately perform an independent samples *t*-test. To perform a *t*-test, the two groups should be independent and categorical. Additionally, the outcome variable must be continuous (Knapp, 2018). The researcher ensured these assumptions were met prior to performing the test. The SEE scores for each group were also tested for the assumption of normality using the Shapiro-Wilk's test. Further, the homogeneity of variances assumption was satisfied using Levene's test. Detailed discussions of these tested assumptions are included in Chapter 4.

Chapter Summary

This chapter included descriptions of the specific methods used during the study to collect data and answer the listed research questions. The correlational study used a valid and reliable online instrument to obtain participant levels of ethnocultural empathy, along with ancillary demographic questions to examine diversity training and police service differences on ethnocultural empathy levels. The population included campus police officers at Florida's 12 public universities ($N = 501$); however, only six universities agreed to participate ($n = 194$). A non-probability, purposive sampling technique was used to recruit participants. There were no risks to participants, and the researcher adhered to all ethical protocols during the study. Independent samples *t*-tests were used to examine these data. The following chapter describes the analysis of these data and the results of statistical tests performed during the study.

Chapter 4: Data Analysis and Results

The chapter includes discussions on the data analysis techniques and the results of statistical tests performed during the study. The purpose of the quantitative study was to examine diversity training and police service differences on levels of ethnocultural empathy among Florida's public university police officers. The study utilized self-reported data collected through an online survey disseminated to participants at six public universities in Florida to answer the following overarching research question: Do levels of ethnocultural empathy differ based on diversity training modality and various characteristics of Florida's campus police officers?

To address this overarching question, data were examined to answer more specific sub-research questions. First, the data were examined in relation to assessing the differences of police service in RQ1: How do levels of ethnocultural empathy among officers differ by police service tenure? Second, the data were examined in relation to assessing the differences of diversity training in RQ2: How do levels of ethnocultural empathy among campus police officers differ by diversity training delivery modes? Third, the data were examined in relation to assessing the differences of ancillary demographic factors in RQ3: How do levels of ethnocultural empathy among campus police officers differ based on ancillary officer characteristics such as employment classification, age, race, and gender?

Independent samples *t*-tests were used to analyze these data since the model helps to identify differences between the mean scores of participant groups. Overall, the chapter provides a description of the participants and a presentation of the results. The chapter also contains an analysis of the results in relation to each research question, existing literature, and the conceptual framework. The chapter concludes with a broad summary of the data analysis used in the study.

Description of Participants

Descriptive statistics of participants were collected in conjunction with the online survey. A solicitation was sent to campus police administrators at each of Florida's 12 public universities requesting their participation in the study by disseminating the survey instrument to the certified police officers employed in their departments (*N* = 501*)*. Police administrators at six universities responded affirmatively and agreed to disseminate the participant recruitment email and survey link to eligible participants (*n* = 194). Seventy-six participants consented to participate in the study; however, only 73 participants (38%) responded to more than the consent page. The survey was summarily completed by 37 participants (19%), who represented only five of the six participating campus police departments. The response rate by site is presented in Table 1.

Table 1

Response Rates by Site

Site Institution	Sample *n* = 194		Participants *n* = 37	
	f	%	*f*	%
1	18	9.2	0	0
2	63	32.4	13	35.1
3	9	4.6	5	13.5
4	73	37.6	10	27.0
5	14	7.2	2	5.4
6	17	8.7	7	18.9

Participant demographics. The survey was disseminated indiscriminately to all eligible participants at the six participating campus police departments. Of the participants who completed the survey, 23 (62.2%) reported their race as White, seven (18.9%) reported their race as Black, and seven (18.9%) reported their race as Other. Thirty (81.1%) participants reported their gender as male, and seven (18.9%) reported their gender as female. Additionally, one (2.7%) participant reported being less than 30 years of age, seven (18.9%) reported being 30-39

years of age, eight (21.6%) reported being 40-49 years of age, 15 (40.5%) reported being 50-59 years of age, five (13.5%) reported being 60-69 years of age, and one (2.7%) reported being 70 years of age or older. The mean age of participants was 50 years; participants ranged in age from 29-72 years. The majority (43.2%) of participants reported being less than 50 years of age.

General police service. The survey was disseminated to all certified police officers employed at the participating campus police departments. No further parameters for participation were mandated; therefore, participants were not disqualified due to prior law enforcement service. Most participants reported more than 20 years (56.7%) of service as a police officer. As a campus police officer, most participants (67.6%) had 10 or less years of total police service.

Employment classification. The survey was disseminated to all eligible participants regardless of rank or position. Most participants identified as campus police supervisors (51.1%). The majority of participants in supervisory positions had 10 years or less in the role (45%). Demographic characteristics of the participants are presented in Table 2.

Table 2

Demographic Characteristics of Participants

Demographic	*f*	%
Gender		
Male	30	81.1
Female	7	18.9
Age		
< 30	1	2.7
30-39	7	18.9
40-49	8	21.6
50-59	15	40.5
60-69	5	13.5
≥ 70	1	2.7

Table 2

Demographic Characteristics of Participants (continued)

Demographic	*f*	%
Race		
White	23	62.2
Black	7	18.9
Other	7	18.9
Total Years in Police Service		
≤ 10 years	9	24.3
11-20 years	7	18.9
21-30 years	10	27.0
> 30 years	11	29.7
Total Years in Campus Police Service		
≤ 10 years	25	67.6
11-20 years	6	16.2
21-30 years	5	13.5
> 30 years	1	2.7
Employment Classification		
Supervisor	20	51.1
Non-supervisor	17	45.9
Years as Supervisor		
≤ 10 years	9	45.0
11-20 years	8	40.0
21- 30 years	3	15.0

Note. $n = 37$.

Data Preparation

The data were prepared to ensure a proper fit for the statistical model. Data were screened for outliers and influential cases. Boxplots were used to confirm that outliers were not present among participant responses by ensuring no values were greater than 1.5 box-lengths. Although low, the remaining sample size ($n = 37$) was sufficient to support the assumption of normality needed for statistical testing ($n > 30$) in accordance with the central limit theorem (Field, 2017). All necessary assumptions were tested and met, as discussed accordingly within each statistical

test. Participant data were grouped based upon the ranges of responses. Independent samples *t*-tests were performed to determine how diversity training and police service groups differed on levels of ethnocultural empathy. These data were needed to answer the research questions and achieve the study's purpose. The following section presents the results of these data analyses.

Presentation of Results

Survey reliability. Statistical testing was performed on the survey instrument to ensure reliability. Cronbach's alpha was considered on the survey items, as well as on each of the four subscales. Alphas of .70 or greater were considered reliable (Bonett & Wright, 2015). The EFE subscale contained 15 items and had an acceptable of internal consistency ($\alpha = .72$). The EP subscale contained seven items and had a moderate level of internal consistency ($\alpha = .67$). The ACD subscale contained five items and had a low level of internal consistency ($\alpha = .40$); therefore, the subscale was not used as part of the statistical testing. The EA subscale contained four items and had an acceptable level of internal consistency ($\alpha = .76$). After examining inter-item statistics, the researcher removed one item from the EP subscale to increase the overall reliability of the scale. Once removed, the EP subscale contained six items and had a high level of internal consistency ($\alpha = .71$). Inter-item statistics did not reveal any item for the ACD subscale that could be removed to increase the reliability. With the items removed, the instrument contained 25 items and had a high overall level of internal consistency ($\alpha = .77$). Factor measurement and reliability results are presented in Table 3.

Table 3

Factor Measurement and Reliability Results

Variable	Measurement Items	Cronbach's Alpha
SEE Scale		.77
Factor 1	Scale of Ethnocultural Empathy Questions 3, 9, 11-18, 21-23, 26, 30	.72
Factor 2	Scale of Ethnocultural Empathy Questions 2,4, 6, 19, 28, 31	.71
Factor 4	Scale of Ethnocultural Empathy Questions 7, 20, 24, 25	.76

Note. $n = 37$. Factor 1 = Empathetic Feeling and Expression subscale; Factor 2 = Empathetic Perspective-Taking subscale; Factor 4 = Empathetic Awareness subscale, SEE Scale = Full instrument.

RQ1. To answer the first research question, the researcher performed independent samples *t*-tests to compare mean total ethnocultural empathy scores between participant groups relative to their length of service as a law enforcement officer, length of service as a campus police officer, and length of service as a campus police supervisor. The results of these statistical tests are provided within subsequent paragraphs and presented in Table 4.

Length of total law enforcement service. An independent samples *t*-test was performed to determine if a statistically significant mean ethnocultural empathy score difference existed between total law enforcement service groups (i.e., Group 1 = ≤ 22 years; Group 2 = > 22 years). Group 1 consisted of 18 participants. Group 2 consisted of 19 participants. The SEE scores for each group were normally distributed, as assessed using Shapiro-Wilk's test, $p > .05$. The homogeneity of variances assumption was satisfied using Levene's test, $p = .395$. The mean for Group 1 was 4.50 ($SD = 0.65$). The mean for Group 2 was 4.48 ($SD = 0.71$). There was no statistically significant difference identified between these groups, 95% BCa CI [-0.41, 0.44], $t(35) = 0.07$, $p = .944$.

Length of campus police service. An independent samples *t*-test was performed to determine if a statistically significant mean ethnocultural empathy score difference existed between campus police service groups (i.e., Group 1 = ≤ 6 years; Group 2 = > 6 years). Group 1 consisted of 17 participants. Group 2 consisted of 20 participants. The SEE scores for each group were normally distributed, as assessed using Shapiro-Wilk's test, $p > .05$. The homogeneity of variances assumption was satisfied using Levene's test, $p = .983$. The mean for Group 1 was 4.48 ($SD = 0.70$). The mean for Group 2 was 4.49 ($SD = 0.67$). There was no statistically significant mean difference between these groups, 95% BCa CI, [-0.46, 0.45], $t(35) = -0.02$, $p = .983$.

Length of campus police supervisory service. An independent samples *t*-test was performed to determine if a statistically significant mean ethnocultural empathy score difference existed between campus police supervisory groups (i.e., Group 1 = ≤ 12 years; Group 2 = > 12 years). Group 1 consisted of 10 participants. Group 2 consisted of 10 participants. The SEE scores for each group were normally distributed, as assessed using Shapiro-Wilk's test, $p > .05$. The homogeneity of variances assumption was satisfied using Levene's test, $p = .430$. The mean for Group 1 was 4.43 ($SD = 0.78$). The mean for Group 2 was 4.67 ($SD = 0.56$). There was no statistically significant difference identified between these groups; however, the mean difference did reflect a moderate effect size (Cohen, 1988) 95% BCa CI [-0.88, 0.43], $t(35) = -0.79$, $p = .441$, $d = 0.50$.

RQ2. To answer the second research question, the researcher performed independent samples *t*-tests to compare mean total ethnocultural empathy score differences among participant groups. These comparisons were performed relative to reported diversity training delivery mode. The results of these statistical tests are provided within subsequent paragraphs and presented in Table 4.

Diversity training delivery mode. An independent samples *t*-test was performed to determine if a statistically significant mean ethnocultural empathy score difference existed between modality of delivery (i.e., Group 1 = face-to-face; Group 2 = hybrid). None of the participants reported an online only delivery mode. Group 1 consisted of 14 participants. Group 2 consisted of 23 participants. The SEE scores for each group were normally distributed, as assessed using Shapiro-Wilk's test, $p > .05$. The homogeneity of variances assumption was satisfied using Levene's Test, $p = .718$. The mean for Group 1 was 4.62 ($SD = 0.69$). The mean for Group 2 was 4.41 ($SD = 0.67$). There was no statistically significant difference identified between these groups; however, the mean difference did reflect a small-to-moderate effect size (Cohen, 1988), 95% BCa CI [-0.26, 0.67], $t(35) = 0.90$, $p = .374$, $d = 0.30$.

RQ3. To answer the third research question, the researcher performed independent samples *t*-tests to compare mean total ethnocultural empathy score differences among participant groups. These comparisons were performed relative to reported employment classification, age, and race. Statistical testing could not be used to sufficiently examine group differences by gender due to uneven group sizes. The results of these statistical tests are provided within subsequent paragraphs and presented in Table 4.

***Employment classification*.** Independent samples *t*-tests were performed on the ancillary data to compare group mean score differences on total ethnocultural empathy scores between employment classification groups (i.e., Group 1 = supervisor; Group 2 = non-supervisors). Group 1 consisted of 20 participants. Group 2 consisted of 17 participants. The SEE scores for each group were normally distributed, as assessed using Shapiro-Wilk's test, $p > .05$. The homogeneity of variances assumption was satisfied using Levene's test, $p = .718$. The mean for Group 1 was 4.55 ($SD = 0.67$). The mean for Group 2 was 4.43 ($SD = 0.69$). There was no

statistically significant difference between the groups; however, the mean difference did reflect a small effect size (Cohen, 1988), 95% BCa CI [-0.33, 0.58], $t(35) = 0.54$, $p = .592$, $d = 0.20$.

Age. An independent samples *t*-test was performed to determine if a statistically significant mean ethnocultural empathy score difference existed between age groups (i.e., Group 1 = $\leq$ 50 years; Group 2 = > 50 years). Group 1 consisted of 20 participants. Group 2 consisted of 17 participants. The SEE mean scores for each group were normally distributed, as assessed using Shapiro-Wilk's test, $p > .05$. The homogeneity of variances assumption was satisfied using Levene's test, $p = .539$. The mean for Group 1 was 4.40 ($SD = 0.64$). The mean for Group 2 was 4.59 ($SD = 0.72$). There was no statistically significant difference identified between these groups; however, the mean difference did reflect a small-to-moderate effect size (Cohen, 1988), 95% BCa CI [-0.53, 0.39], $t(35) = -0.82$, $p = .421$, $d = 0.30$.

Race. An independent samples *t*-test was performed to determine if a statistically significant mean SEE score difference existed between race groups (i.e., Group 1 = White participants; Group 2 = non-White participants). Group 1 consisted of 23 participants. Group 2 consisted of 14 participants. The SEE mean scores for each group were normally distributed, as assessed using Shapiro-Wilk's test, $p > .05$. The homogeneity of variances assumption was satisfied using Levene's test, $p = .181$. The mean for Group 1 was 4.30 ($SD = 0.70$). The mean for Group 2 was 4.81 ($SD = 0.51$). There was a statistically significant difference identified between these groups, 95% BCa CI [-0.90, -0.11), $t(35) = -2.39$, $p = .022$, $d = 0.20$. This difference represented a small effect size (Cohen, 1988).

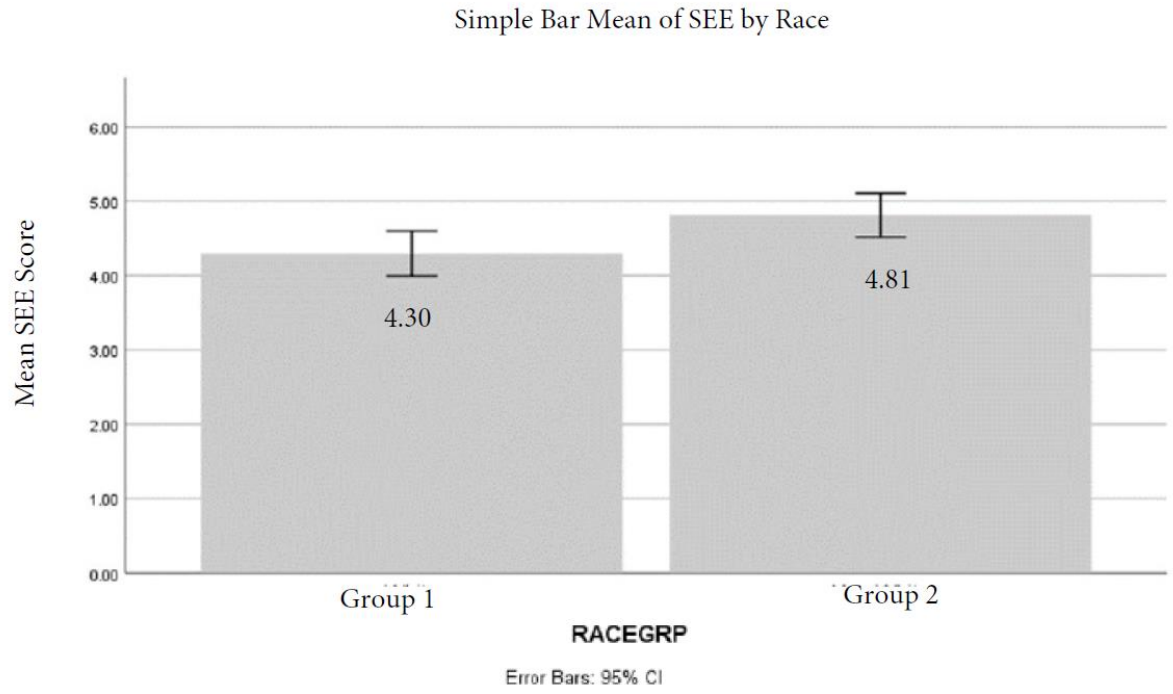

Figure 1. Simple bar graph of total SEE mean score differences between races

Table 4

Total Ethnocultural Empathy Mean Score Differences between Length of Total Law Enforcement Service Groups

	Group 1			Group 2					*Cohen's*
Variable	*M*	*SD*	*n*	*M*	*SD*	*n*	*t*	*p*	*d*
Total Law Enforcement Service	4.50	0.65	18	4.48	0.71	19	0.07	.944	0.02
Total Campus Police Service	4.48	0.70	17	4.49	0.67	20	-0.02	.983	0.01
Total Campus Police Supervisor Service	4.43	0.78	10	4.67	0.56	10	-0.79	.441	0.50
Training Modality	4.62	0.69	14	4.41	0.67	23	0.90	.374	0.30
Employment Classification	4.55	0.67	20	4.43	0.69	17	0.54	.592	0.20
Age	4.40	0.64	20	4.59	0.72	17	-0.82	.421	0.30
Race	**4.30**	**0.70**	23	**4.81**	**0.70**	14	**-2.39**	**.022**	**0.20**

Note. n = 37. Bold text represents statistically significant results.

Unexpected data. The examination of participant data relative to diversity training session length (i.e., Group 1 = < 8 hours; Group 2 = > 8 hours) and frequency (i.e., Group 1 = yearly; Group 2 = every four years) groups yielded the unexpected inability to adequately perform statistical testing given the small sample and unequal group sizes (Field, 2017). Regarding session length, Group 1 consisted of 33 participants. Group 2 consisted of four participants. Regarding frequency, Group 1 consisted of 29 participants. Group 2 consisted of eight participants. Statistical testing could also not be used to sufficiently examine group differences by gender due to uneven group sizes. Regarding gender, Group 1 consisted of 30 participants. Group 2 consisted of seven participants. As such, an unexpected limitation emerged from these data. Additionally, the lack of an online version of the diversity training being reported by participants was unexpected.

Analysis of Results

The results were analyzed and used to answer the research questions and achieve the study's intended purpose. Overall, the survey instrument had a high level of internal consistency (α = .77) and was considered reliable once items were removed. There were sufficient levels of internal consistency identified for the EFE, EPT, and EA subscales with alphas respectively, .72, .71, and .76. Mean total ethnocultural empathy scores were examined for group differences in relation to the listed research questions. This analysis is organized using the following schema: research questions, hypotheses, participant sample, literature, and the conceptual framework.

Research questions. The results were analyzed in relation to the study's listed research questions. Regarding RQ1, the results did not identify a statistically significant difference between groups on mean total ethnocultural empathy score relative to length of service as a law enforcement officer. On average, however, participants who reported having more than 22 years

of total law enforcement service had a lower mean total ethnocultural empathy score than those who reported having 22 years of total police service or less. Additionally, the results did not identify a statistically significant difference between groups on mean ethnocultural empathy score relative to length of service as a campus police officer. As such, the results did not identify a statistically significant difference between groups pertaining to RQ1.

Regarding RQ2, the results did not identify a statistically significant difference between groups on mean total ethnocultural empathy score relative to diversity training delivery mode. On average, however, participants who received diversity training through face-to-face delivery modes had a higher mean total ethnocultural empathy score than those who received the training through hybrid modes. None of the participants reported using an online-only version of the training. Statistical testing was not performed using data relating to diversity training frequency and session length due to having markedly uneven group sizes (e.g., one group twice the size of the other). As such, the results did not identify a statistically significant difference between groups pertaining to RQ2.

Regarding RQ3, the results did not identify a statistically significant difference between groups on mean total ethnocultural empathy score relative to employment classification or age. Statistical testing was not performed using data relating to gender due to having markedly uneven group sizes (e.g., one group at least twice the size of the other). On average, however, non-White participants had statistically significant higher mean total ethnocultural empathy scores than White participants.

Hypotheses. The results were analyzed in relation to the study's hypotheses. Regarding the first hypothesis (H_1), the lack of statistical significance supports the decision of failing to reject the null hypothesis. These data suggest that SEE scores are not statistically different based

upon on length of police service. Despite failing to meet statistical significance, the difference between officers with more than 12 years of campus supervisory service and those officers with 12 or fewer years was practically significant and reflected a moderate effect size. Regarding the second hypothesis (H_1), the lack of statistical significance also supports the decision of failing to reject the null hypothesis. These data suggest that SEE scores are not statistically different based on delivery mode. As was the case with police service, despite failing to meet statistical significance, the difference between hybrid training and face-to-face training modalities was practically significant and reflected a small-to-moderate effect size.

Regarding the third hypothesis (H_1), however, the results reveal that non-White participants had a statistically higher mean total ethnocultural empathy score than White participants. These results suggest the null hypothesis (H_0) indicating that ancillary demographic factors do not differ on levels of ethnocultural empathy can be rejected. Further, the results suggest the hypothesis (H_1) indicating that at least one ancillary demographic factor differs on levels of ethnocultural empathy can be accepted. The difference between non-White and White officers reflected a small effect size.

Sample of participants. The results were analyzed in relation to the participant sample. The results indicate non-White participants had a statistically significant higher mean total ethnocultural empathy group score than participants who reported their race as White. There were no statistically significant differences based on age or supervisory level. The effect sizes for employment classification (small) and age (small-to-moderate) also reflected some degree of practical significance, failing to meet the criteria for statistical significance.

Existing literature. The results were analyzed in relation to the existing literature. Despite a low response rate, certain results were consistent with previous studies and existing

literature (e.g., Miller et al., 2003; Wang et al., 2003). Most participants reported they were White males. These attributes are consistent with literature pertaining to modern police officer demographics, including ubiquitously low representation by women and minorities (Miller et al., 2003). Despite being more prevalent, White participants had lower group mean scores on related statistical comparisons performed in this study. These results were also consistent with a previous study performed by Wang et al. (2003), who noted that non-White students scored higher on levels of ethnocultural empathy than White students.

Conceptual framework. The results were analyzed in relation to the conceptual framework. As previously indicated, the ethnocultural empathy construct involves the following factors: EFE, EP, ACD, and EA (Wang et al., 2003). The results of this study did not statistically nor practically support the presumption that ethnocultural empathy levels vary based on years of police service (mean difference = .02, d = .02). The participants who received diversity training through face-to-face delivery modes had a higher mean total ethnocultural empathy group score compared to participants who received diversity training through hybrid modes (mean difference = .21, d = .30). These data align with the MEE model since the face-to-face delivery mode affords individuals greater opportunities to participate in activities that support empathic feeling, expression, awareness, and perspective-taking while also accepting cultural differences (Wang et al., 2003). As a result, the researcher found some support that the MEE framework provided a viable model for examining ethnocultural empathy levels among police populations.

Chapter Summary

The chapter described the analysis of data and results that emerged during the study. The chapter contained a description of the study's participants and a presentation of the statistical results. A relatively small but sufficient participant sample remained once the survey data were

prepared and screened for outliers and missing items. The data indicated White males were the largest demographic represented in the study relative to race and gender. Once assumptions were met, independent samples *t*-tests were performed to compare group mean differences relating to total ethnocultural empathy scores. Ultimately, the results did not identify a statistically significant difference between groups on mean total ethnocultural empathy score relating to length of police service or diversity training delivery mode. Practical differences were observed when years of campus supervisory service and training modality were examined—with officers who received their training face-to-face having a higher ethnocultural empathy score than officers who received their training using a hybrid modality. The only statistically significant difference was identified in relation to officer's race. Non-White officers had statistically higher group mean total ethnocultural empathy scores than White officers.

The chapter also contained an analysis of the results in relation to the research questions, hypotheses, participant sample, existing literature, and the conceptual framework. Participant demographics were consistent with existing literature discussing common attributes of police officers (Miller et al., 2003). These data partially align with the MEE model since face-to-face delivery affords individuals greater opportunities to participate in activities that support empathic feeling, expression, awareness, and perspective-taking while also accepting cultural differences (Wang et al., 2003). The following chapter provides a summary of the study, describes conclusions, identifies implications, recommends research, and discusses researcher reflections.

Chapter 5: Summary, Conclusions, Implications, and Suggestions for Future Research

The chapter contains a summary of the overall research study, conclusions drawn from the relevant data, implications for existing literature, current policy, and professional practice, suggestions for future research, and researcher's reflections. The summary includes descriptions of the study and results in relation to the existing literature. The conclusions section discusses the inferences that were drawn from the study as well as critical implications for existing literature, current policy, and professional practice. The researcher also provides suggestions for future research to help expand the current scholarship relating to cultural competence, ethnocultural empathy, diversity training, and university campus policing. The researcher then explains the limitations of the study as well as reflections about the lessons learned during the research process and doctoral journey. Lastly, the summary reaffirms important chapter considerations and provides concluding thoughts regarding the study and the broader research topic.

Summary and Major Results

The study examined diversity training and police service differences on ethnocultural empathy levels among campus police officers employed at public universities in Florida. For many reasons, cultural competence among police officers is necessary for improving relations with minority group members (Sereni-Massinger & Wood, 2016) and is vital to the safety and success of the university community (Bromley, 2013). Cultural competence can be measured by assessing levels of ethnocultural empathy (Albiero & Matricardi, 2013). The term ethnocultural empathy means to understand and appreciate the feelings of individuals from other cultures (Wang et al., 2003). To achieve the study's intended purpose, a review of the available literature was conducted to provide an overview of the problem and to identify a conceptual framework through which the information could be properly examined. Data from a sample of the

population were collected using a validated survey and tested using appropriate statistical models. These data were analyzed and used to address the listed research questions.

Campus police professionalism is a relatively new industry-centered concept within the available literature. Despite being able to trace the origins of campus policing back to the late 19th century (Bromley, 2013), fundamental efforts to professionalize the industry did not emerge until social protests relating to Civil Rights and the Vietnam War during the 1960s enflamed campus communities across the nation (Fisher & Sloan, 2013). During this period, university administrators began to realize their police forces were not sufficiently trained or equipped to handle the social unrest that was unfolding on their campuses (Bromley, 2013).

Professional requirements for campus police officers have evolved since the university riots of the 1960s (Bromley, 2013). Campus police officers in most states are now required to attend police training academies, obtain initial police certifications, and receive ongoing retraining in the same manner as their counterparts in local, state, and federal police organizations (Peak et al., 2008). Police officer training and accountability are often monitored by designated state agencies. In Florida, for example, campus police officers have the same initial and ongoing training requirements as all other certified police officers in the state, and their law enforcement certifications are monitored by FDLE and the CJSTC (FDLE, 2017b).

Campus police departments have expanded in size in recent decades due to increased attendance. Since 2006, the enrollment rate at Florida's public universities has reached double-digit growth along all racial and cultural lines (SUS, 2017). At some Florida universities, police officers are employed by campus departments that are larger than police organizations found in many U.S. cities. During the 2011-12 school year, for example, five of the 20 largest campus

police departments in the US were in Florida. Each of these departments served university campuses with enrollments greater than 40,000 students (Reaves, 2015).

An increasing student population signals greater diversity among the cultural landscapes of these growing campus communities. For instance, the SUS (2017) noted that 52% of students enrolled in Florida's public universities during the Fall Semester 2015 were members of non-White minority groups (e.g., Hispanic, Black). More specifically, approximately 345,672 students were enrolled in Florida's public universities during Fall Semester 2015. This population consisted of 164,322 (48%) White students, 86,419 (25%) Hispanic students, 43,287 (12%) Black students, and 51,644 (15%) students who identified their race as "Other." During this period, 57% of new students enrolled in Florida's public universities were female, and 43% of these new students were male (SUS, 2017). Meanwhile, 63% of the campus police officers employed at these universities were White (FDLE, 2017a). This racial disproportion suggests that campus police officers interact more frequently with individuals who are different from themselves and have a wider variety of social, cultural, and racial histories (SUS, 2017). In fact, relations between police officers and minority groups can be strained due to the variety of social, political, and economic issues that have historically plagued both groups (Moore et al., 2016).

Since the early 1990s, police administrators in Florida have been required to provide diversity training to the police officers they employ as part of the police recertification process (FSS §943.1716). The intent of this diversity training is to improve cultural competence among police officers and strengthen the relationships these officers have with the diverse and multicultural communities they serve. Cultural competence helps to mitigate social tensions that fester latently between police officers and minority groups. Further, cultural competence helps

police officers bridge the gaps in their cultural awareness (Coon, 2016) and promote positive interactions with community stakeholders (Sereni-Massinger & Wood, 2016).

Campus police officers can improve their level of cultural competence through effective diversity training programs (Moule, 2012). Campus police administrators throughout the state utilize a variety of different diversity training delivery modes, curriculum, and frequencies to meet the recertification requirement. Failure to develop effective diversity training for these officers can lead to or exacerbate discriminatory or bias-based policing practices within campus communities (FDLE, 2018), and it can have significant ramifications for campus police administrators (Barthelemy et al., 2016). Since ethnocultural empathy is associated with cultural competence (Albiero & Matricardi, 2013), a critical examination of ethnocultural empathy in relation to diversity training and police service differences is both timely and warranted.

The MEE model was used as a conceptual framework in the study. During development, the model was aligned with counseling psychology's conceptual efforts to improve interactions with ethnic and racial minorities (Wang et al., 2003). Further, the model derived from the historical and multidimensional underpinnings of cultural empathy that predicated the efforts of counselors to improve traditional counseling practices that had become outdated during the 1980s due to the multicultural movement (Ridley & Lingle, 1996). Fundamentally, the sole concept of the framework involves ethnocultural empathy, which was described by developers as understanding and appreciating the feelings of individuals from cultures other than one's own culture (Wang et al., 2003). The model also has four subscale factors that support ethnocultural empathy: EFE, EP, ACD, and EA. Lastly, the framework served as the foundation for the SEE instrument that was used in the study to collect relevant data (Wang et al., 2003). As such, the model provided an appropriate conceptual framework for guiding the immediate study.

The purpose of the quantitative study was to examine diversity training and police service differences on levels of ethnocultural empathy among Florida's public university police officers. The correlational research design used the validated SEE instrument as an online survey to examine existing levels of ethnocultural empathy among police participants. These cross-sectional data were compared with participant information relating to diversity training and police service. Specifically, the study examined self-reported differences in lengths of police service and diversity training delivery modes with participant levels of ethnocultural empathy.

During May 2018, the SEE instrument was distributed by participating police administrators to the certified police officers (n = 194) employed at six public universities in Florida. The survey was completed by 37 participants (19%) who represented five of the six participating campus police departments. Most participants (62.2%) selected the White race, and most participants (81.1%) reported their gender as male. The mean age of participants was 50 years, but participants ranged in age from 29-72 years. The majority (54.1%) of participants were 50 years of age or less. Most participants (54.1%) reported that they served as police supervisors and had more than 30 years of total police service (29.7%). Participants most often reported that they received the diversity training from a hybrid format (65.7%) that consisted of online and face-to-face instructional methods. Further, most participants reported that each training session consisted of no more than eight hours of instruction (89.1%), and the sessions were conducted annually (82.9%).

The survey instrument was assessed for reliability, and collected data were examined for influential cases prior to statistical testing. Boxplots were used to confirm that influential cases were not present among the responses. Reliability of the 31-item survey instrument was assessed using Cronbach's alpha. Once inconsistent items were identified and removed, the instrument

contained 25 items and had a high level of internal consistency (α = .77). As a result, the SEE instrument was considered reliable for use in the study (Bonett & Wright, 2015).

Data were also examined to ensure necessary assumptions were met prior to statistical testing. These data were normally distributed upon review of the corresponding histograms. The sample size was also sufficient for ensuring normality in accordance with the central limit theorem (Field, 2017). Further, each group's scores were assessed for normalcy using the Shapiro-Wilk's test. The homogeneity of variances assumption was satisfied in each case using Levene's test. Once assumptions were met, independent samples *t*-tests were performed since the statistical model is robust enough to handle small samples and is commonly used to compare mean differences between two independent groups (Field, 2017).

Specifically, independent samples *t*-tests were used to help answer the research questions examined in the study. Data were first tested to examine differences relating to police service and levels of ethnocultural empathy, as indicated in the following research question (i.e., RQ1): How do levels of ethnocultural empathy among officers differ by police service tenure? These data were then tested to examine differences relating to diversity training and levels of ethnocultural empathy, as indicated in the following research question (i.e., RQ2): How do levels of ethnocultural empathy among campus police officers differ by diversity training delivery modes? Lastly, these data were tested to examine differences relating to ancillary demographic factors, as indicated in the following research question (i.e., RQ3): How do levels of ethnocultural empathy among campus police officers differ based on ancillary officer characteristics such as employment classification, age, race, and gender? Ultimately, the results did not identify a statistically significant difference between group means in relation to RQ1 or RQ2.

However, further examination of group differences in mean total ethnocultural empathy scores revealed a statistically significant result in relation to RQ3. Despite being among the most prevalent demographic, White participants had a statistically lower mean total ethnocultural empathy group score compared to their non-White counterparts. These results were consistent with the dominant literature. The results did not identify a statistically significant difference between gender or employment classification group means. Statistical testing was also not performed on diversity training length and frequency due to markedly uneven group sizes.

Conclusions

The researcher made several conclusions from these data. The following conclusions are based upon the analysis of notable results that emerged during statistical testing and flowed logically from the review of previous studies pertaining to the research topic and conceptual model. These data broadly infer heightened supervisor interest in diversity training development, demographic underrepresentation in Florida's campus police departments, and the need to standardize diversity training curriculum for campus police officers in Florida.

First, campus police departments at public universities in Florida do not maintain a proportionate representation of all the varying social, cultural, and economic demographics found within the campus communities they protect and serve. These data support existing literature that suggest women and minorities are underrepresented within contemporary police organizations (Miller et al., 2003). Most of the campus police officers who responded to the survey identified themselves as White males. Student demographics at Florida's public universities indicate students are most often non-White and predominantly female (SUS, 2017). As such, the researcher concluded that campus police officers employed by departments at public

universities in Florida do not proportionately reflect the demographic characteristics of the community members they serve (SUS, 2017).

Second, campus police officers at public universities in Florida do not receive standardized diversity training. An exhaustive search of the available literature failed to identify a prescribed or standardized requirement for diversity training curriculum in Florida. In the study, training delivery mode (i.e., face-to-face, hybrid) was reported differently between participant groups at most universities. In some cases, variations in training length (i.e., less than 8 hours per training session, at least eight hours) were reported within the same university group. Additionally, training frequency (i.e., yearly, every four years) was reported differently between participants at most universities. Despite the inability to examine some of these groups statistically, these data were examined numerically using response frequencies. As such, the researcher concluded that diversity training curriculum is not standardized within campus police departments that serve public universities in Florida.

Third, campus police supervisors at public universities in Florida are generally more invested in efforts to improve diversity training and levels of cultural competence than line officers. In the study, more police supervisors than line officers completed the survey. A similar conclusion was drawn by Coon (2016) during her study of diversity training and police officers in Rhode Island. In Coon's (2016) study, supervisors scored higher during an assessment of multicultural skills and appeared more engaged in the process. Additionally, Garner (2016) noted that police supervisors in most departments are tasked among many things with mitigating citizen complaints involving subordinates and multicultural issues. Similarly, Coon (2016) noted that supervisors generally resolve citizen complaints involving perceived officer bias. Further, police supervisors generally also have more years of police service experience and interpersonal

skills training than non-supervisors (Garner, 2016). For these reasons, cultural competence and effective diversity training programs become tools that supervisors can rely on to help reduce issues involving junior officers that arise during multicultural situations (Garner, 2016). In sum, the researcher concluded that campus police supervisors are more invested in promoting cultural competence and improving diversity training effectiveness than many non-supervisors.

Interpretation of Results

The purpose of the quantitative study was to examine diversity training and police service differences on levels of ethnocultural empathy among Florida's public university police officers. The researcher performed several independent samples *t*-tests to answer the research questions. The results did not reveal statistically significant differences between groups on mean total ethnocultural empathy score relating to years of police service (RQ1) or mode of diversity training delivery (RQ2); however, the results did reveal a statistically significant difference between groups on mean total ethnocultural empathy score relating to participant race (RQ3). Although small, the sample (n = 37) was sufficient given the robust nature of the statistical test performed in the study (Field, 2017). Further examination of group differences relative to the total mean ethnocultural empathy score yielded meaningful results. The following section explores interpretations of these results in relation to the study's intended purpose.

Demographics play a vital role in the development of diversity training and cultural competence among campus police officers. The participants' demographic information was consistent with the notable underrepresentation of women and minorities in police departments discussed within previous studies (Miller et al., 2003). For example, Reaves (2015) noted that only one-sixth of campus police officers nationwide were females and one-third were minorities. Most participants in the study reported their race as White (62.2%) and their gender as male

(81.1%). In a prior study, Coon (2016) reported minority participants scored higher on multicultural skills than their respective counterparts. Likewise, Wang et al. (2003) noted that non-White participants scored higher than White participants and women scored higher than men during studies used to validate the SEE instrument. Consistent with the literature, the mean total ethnocultural empathy group score in the immediate study was statistically higher for non-White participants than White participants. White, male police officers also represent the most dominant group of social factors in the law enforcement profession (Miller et al., 2003). As such, the results infer that diversity training curriculum should focus mainly on improving these competencies among this demographic.

Instructional methods used during diversity training can impact cultural competence among campus police officers. In the study, diversity training delivery mode was associated with notable differences in group mean scores on total ethnocultural empathy. A higher but non-significant mean total ethnocultural empathy group score was found among participants who received diversity training through face-to-face methods than those who received the training in a hybrid format. This higher group mean for face-to-face instruction is consistent with the existing literature, and it can be attributed directly to the interpersonal interactions found within this modality. Coon (2016) noted that effective diversity training is interesting, informative, and interactive. Likewise, Udrea (2015) suggested that police officers prefer traditional methods of instruction that include active participation such as lectures and role-playing.

Similarly, face-to-face delivery modes support adult learning by providing specific opportunities to engage in transformative learning experiences (Mezirow, 1997). Transformative learning is an adult-oriented learning schema that provides adult learners with opportunities to reflect critically on new information, become self-aware of their existing reference frames, and

engage in rational discourse designed to challenge previous assumptions (Mezirow, 1991). Aligned with transformative learning strategies, Coon (2016) noted that police officers prefer training videos that involve small interactive group discussions and exercises. Since delivery mode was associated with practical differences on levels of ethnocultural empathy in the study, diversity training that incorporates face-to-face delivery modes and group interaction is beneficial for improving cultural competence among police officers (Udrea, 2015).

Diversity training is not standardized for campus police officers serving at public universities in Florida. In the study, training delivery mode was reported differently between participant groups at most universities. In some cases, variations in training length were reported differently within the same groups of participants. Associated questions were clearly written and easy to comprehend. Further, training frequency was reported differently between participants at most universities. Meanwhile, police administrators provided no prescription and little guidance regarding what diversity training curriculum or methods of instruction would be the most effective in developing cultural competence among their staff. Despite face-to-face delivery modes being identified as more effective for diversity training among adult learners, the hybrid modality was reported as the most common method used within the campus police departments. The lack of regulation and oversight regarding diversity training may also contribute to a level of ambivalence demonstrated by some police administrators regarding participation in this study.

In Florida, employees in special-risk job classifications (e.g., police officers) are eligible to retire after 25 years of credible service (Florida Department of Management Services, 2018). As such, police officers who are nearing retirement eligibility, especially those who are not supervisors or working preferential assignments may be less inclined to demonstrate culturally empathetic behaviors or interest in diversity training due to a lack of perceived utility (Barlow &

Barlow, 1993; Coon, 2016). Tenured police officers may also become apathetic due to compassion fatigue developed during years of observing traumatic events (Turgoose et al., 2017) or diversity training fatigue developed after having completed the training at least four times during their preceding 20 years of police service (FSS §943.1716).

Further, police supervisors have a greater interest in cultural competence and diversity training effectiveness than many non-supervisors (Coon, 2016). Most participants in the study reported that they were supervisors; however, supervisors generally represent smaller group sizes in most police organizations (Peak et al., 2008). Coon (2016) noted that supervisors scored higher during an assessment of multicultural skills and appeared more engaged in related processes during her study of diversity training and police officers. Effective diversity training may also be desired by police officers looking for competitive advantages in future promotional opportunities due to the perceived utility that is provided by such training (Barlow & Barlow, 1993; Garner, 2016). In other words, police officers recognize that supervisors are often tasked with resolving citizen complaints that involve officer misconduct during multicultural situations (Coon, 2016). As such, cultural competence that stems from improved diversity training may reasonably be perceived as a gateway to career advancement (Garner, 2016). Since police service was associated with notable differences on group mean scores of ethnocultural empathy, diversity training requirements that are specifically tailored for police supervisors, police officers who want to be supervisors, and tenured police officers who have more than 22 years of police service would be effective for improving levels of cultural competence across the population.

Implications

The study has implications for researchers, campus police administrators, police trainers, and campus stakeholders. These implications pertain to the existing literature, current policy, and

professional practice. The study also has an unexpected implication for professional practice that emerged during data analysis. The following section describes the implications, provides evidence to support certain claims, and suggests practical considerations for researchers, campus police administrators, and police training personnel.

Implications for literature. The study has implications for the use of the conceptual model. First, the results were consistent with prior studies. Reliability testing performed during the study indicated the SEE instrument had sufficient internal consistency (α = .77) in relation to the total SEE score (Bonett & Wright, 2015). Fleming et al. (2015) also reported a high internal consistency (α = .89) for the total SEE score during a pilot study involving first-year dental healthcare students (n = 82) who were provided the instrument before and after a diversity workshop. Similarly, Wang et al. (2003) reported a high internal consistency (α = .91) in relation to total SEE score when they provided it to undergraduate students ($n = 323$) at two Midwestern universities during instrument development. However, the immediate study revealed a notable issue when measuring the ACD subscale using the SEE instrument among police populations due to a comparatively low internal consistency (α = .40) with prior studies.

Second, the results were consistent with existing literature. The results indicate that White participants had a statistically lower mean total ethnocultural empathy group score than non-White participants. In a previous study, Coon (2016) noted that participants who were minorities scored higher than their White counterparts on an assessment of multicultural skills. As previously indicated, Wang et al. (2003) also noted that non-White participants scored higher than White participants on levels of ethnocultural empathy during the development of the SEE instrument. As such, the results support existing literature describing racial differences in ethnocultural empathy levels.

Third, the results helped to clarify contradictions within the existing literature. As discussed previously, the results revealed that participants who received diversity training through face-to-face methods had a higher ethnocultural empathy score (practically, albeit not statistically) compared to those participants who received diversity training in a hybrid format. The hybrid format consisted of blended instruction that incorporated online and face-to-face instruction. This result is consistent with most of the existing literature on training modalities involving socially sensitive topics. In contrast, Scott et al. (2016) noted that online training proved better in their study toward helping secondary school faculty members gain more knowledge during a two-hour suicide prevention workshop. Mezirow (1997) suggested adult learners engaged in training related to such sensitive topics as diversity training can improve their levels of cultural competence by engaging in transformative learning practices such as critical refection and rational discourse designed to reframe previous reference frames. In sum, the study contradicts these findings regarding training delivery involving sensitive topics.

Implications for current policy. The study has implications for current policy. First, the study identified the need to develop a standardized diversity training curriculum for all campus police organizations. The results suggest that campus police officers in Florida often receive diversity training facilitated by their departments that differ by delivery mode, session length, and frequency. Campus police administrators should consider collaborating with FDLE to ensure a standardized diversity training curriculum is developed for Florida's campus police officers. Second, the study identified the need to develop comprehensive training policies. The results suggest that diversity training requirements are unclear or inconsistent within most departments. In sum, campus police administrators should consider developing a more consistent and readily

available training policy to ensure each member of their staff is keenly aware of all training expectations pertaining to the study of different cultures and diverse groups.

Implications for professional practice. The study has implications for professional practice. First, the study identified effective methods for delivering diversity training to campus police officers. The results suggest police training programs should be delivered using face-to-face methods that incorporate transformative learning experiences. Campus police trainers should consider utilizing methods that promote participation, discourse, and critical reflection. Second, the study identified that officer demographics should be considered when developing effective diversity training curriculum. The results suggest that non-White participants had a statistically higher mean total ethnocultural empathy group score compared to White participants. Campus police trainers should consider developing diversity training curriculum that serves specifically to improve this deficiency among White, male police officers. Third, the study identified the need to tailor diversity training based upon attributes of police service. The results suggest supervisors and officers with 22 years or less of police service had higher levels of ethnocultural empathy. In short, campus police trainers should consider developing diversity training levels that progressively meet the needs of supervisors and tenured officers.

Implications from unexpected data. The study has implications resulting from the unexpected data. The study identified that diversity training length and frequency were markedly inconsistent between groups and among participants. Therefore, statistical testing on these uneven groups could not be performed, which suggests that the effects that training length and frequency have on levels of ethnocultural empathy cannot be adequately described without further testing. Campus police administrators and training personnel will need to seek out

additional research data when developing and implementing standardized diversity training curriculum or receive additional instruction from FDLE and the CJSTC.

Additionally, unexpected data were developed in relation to one of the SEE subscales. Cronbach's alpha was determined for the survey items and each of the four subscales. After examining inter-item statistics, the ACD subscale contained five items and had a low level of internal consistency (α = .40); therefore, the subscale was not used as part of further statistical testing. Wang et al. (2003) noted that ACD involves understanding and accepting aspects of different cultures. During survey development, Wang et al. (2003) performed three studies that involved undergraduate students to determine the instrument's reliability and validity. Alpha scores for the ACD subscale were .71, .73, and .86, respectively. Further, Fleming et al. (2015) reported an alpha score of .70 on the ACD subscale in their study that involved dental healthcare students. Lastly, Albiero and Matricardi (2013) reported an alpha score of .83 relative to the ACD subscale in their study of undergraduate psychology students. These findings are at odds with the present study, which found a low level of internal consistency involving the subscale among a similarly people-centered profession. Researchers will need to evaluate the reasons why this subscale is low when particularly examining police populations.

Suggestions for Future Research

Future research regarding diversity training, ethnocultural empathy, the SEE instrument, and campus policing is warranted. The study did not identify a statistically significant difference between groups on mean total ethnocultural empathy score relating to length of police service or diversity training delivery mode. In future research, efforts should be undertaken to utilize a larger sample and to collect more specific data regarding the diversity training programs at sites that are similarly situated. Although sufficient, the immediate study utilized a small sample that

was generally unable to establish large effect sizes among relevant group comparisons. Different training delivery modes and varying training session lengths and frequencies were reported between groups and among participants in the study.

Researchers should seek to better understand the causes for such discrepancies as well as expand the discussion on the specific diversity training curriculum utilized by each campus police department. Additionally, future researchers should consider using a mixed methods research design to capture both quantitative and qualitative data pertaining to the topic (Teddlie & Tashakkori, 2009). Further research should also be performed on the SEE's subscales to determine why these factors did not result in higher internal consistency estimates when administered to a police population. Lastly, future research should examine why Florida's police organizations receive minimal guidance from regulatory organizations regarding the development of such programs when the failure to provide adequate diversity training to certified police officers in Florida can have far-reaching consequences.

Limitations and Reflexivity

The study's limitations were revealed frequently throughout the research process and pertained mainly to the research design and small sample. The quantitative design utilized during the study ultimately constrained the breadth and depth of the collected data and subsequent analysis. The training processes utilized by police personnel at participating campus police departments and the rationale they use when designing their diversity training curriculum could have been explored further through interviews utilized within mixed methods research designs.

The small sample was a limitation that prevented the results from being generalizable to a larger population. The small sample was attributed partly to observed ambivalence demonstrated by campus police administrators who were solicited to participate in the study. Of the 12

administrators solicited, only six police administrators provided authorization for their officers to participate. Five of the six non-participating police administrators failed to respond to repeated solicitations for research assistance despite being apprised of the study's significance. The remaining police administrator from a non-participating campus police department responded but declined to participate. The researcher was also unable to examine collected data relative to the length and frequency of diversity training sessions due to having markedly uneven participant groups.

Personally, the study proved reflectively enlightening and beneficial to the researcher. The study not only served as a capstone to the journey into the company of scholars, but it also served as a personal cornerstone for the researcher's future academic endeavors. The importance of implementing a design robust enough to collect all necessary data about a topic was an academic principle that was reaffirmed often throughout the research process. More personally, the study highlighted the need to improve the researcher's own levels of cultural competence. Lastly, the journey convinced the researcher to trust the process and to continually seek out a higher truth.

Chapter Summary

The chapter provided a broad summary of the study, conclusions developed from the data, implications involving the existing literature, current policy and professional practice, suggestions for future research, limitations identified in the study, and personal reflections about the research process. Overall, the study examined diversity training and police service differences on levels of ethnocultural empathy among Florida's public university police officers. The study was limited by the research design, small sample, and inability to perform certain tests due to having uneven participant groups. Future research should examine diversity training

curriculum, session length, and frequency using a mixed methods research design. Despite its limitations, the study proved rewarding and contributed new scholarly knowledge. The implications of this study for campus police administrators and training personnel pertain generally to program improvements, policy development, and organizational decision-making.

Ultimately, the study sought to answer the following overarching research question: Do levels of ethnocultural empathy differ based on diversity training modality and various characteristics of Florida's campus police officers? The results did not identify a statistically significant difference between groups on mean total ethnocultural empathy score relating to years of police service (RQ1) or mode of diversity training delivery (RQ2). However, the study yielded statistically significant results relative to the ancillary demographic factors of the participants (RQ3); non-White participants had a statistically higher mean total ethnocultural empathy group score than White participants. The study further yielded diminutive evidence supporting potential improvements to existing diversity training curricula. The researcher concluded that diversity training would be more effective for Florida's public university police officers if the curriculum was standardized for all police organizations and incorporated face-to-face delivery methods and other transformative learning opportunities. Although these results are not generalizable to a larger population, the study's significance and far-reaching implications for campus stakeholders extend well beyond the glass ceilings of Florida's public university police departments.

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Appendices

Appendix A: UWF Institutional Review Board Approval

University of West Florida

Research and Sponsored Programs
11000 University Parkway, Bldg. 11
Pensacola, FL 32514-5750

Mr. Stefan Vaughn

April 17, 2018

Dear Mr. Vaughn:

The Institutional Review Board (IRB) for Human Research Participants Protection has completed its review of your proposal number IRB 2018-173 titled, "The Influence of Diversity Training and Service on Ethnocultural Empathy among Florida's Campus Police," as it relates to the protection of human participants used in research, and granted approval for you to proceed with your study on 04-17-2018. As a research investigator, please be aware of the following:

* You will immediately report to the IRB any injuries or other unanticipated problems involving risks to human participants.
* You acknowledge and accept your responsibility for protecting the rights and welfare of human research participants and for complying with all parts of 45 CFR Part 46, the UWF IRB Policy and Procedures, and the decisions of the IRB. You may view these documents on the Research and Sponsored Programs web page at http://research.uwf.edu. You acknowledge completion of the IRB ethical training requirements for researchers as attested in the IRB application.
* You will ensure that legally effective informed consent is obtained and documented. If written consent is required, the consent form must be signed by the participant or the participant's legally authorized representative. A copy is to be given to the person signing the form and a copy kept for your file.
* You will promptly report any proposed changes in previously approved human participant research activities to Research and Sponsored Programs. The proposed changes will not be initiated without IRB review and approval, except where necessary to eliminate apparent immediate hazards to the participants.
* **You are responsible for reporting progress of approved research to Research and Sponsored Programs at the end of the project period 10-08-2018. If the data phase of your project continues beyond the approved end date, you must receive an extension approval from the IRB.**
* If using electronic communication for your study, you will first obtain approval from the authority listed on the following web page: https://uwf.edu/offices/institutional-communications/resources/broadcast-distribution-standards/.

Good luck in your research endeavors. If you have any questions or need assistance, please contact Research and Sponsored Programs at 850-474-2824 or 850-474-2609 or irb@uwf.edu.

Sincerely,

Dr. Mark Roltsch, Assistant Vice President for Research and Director of the Office of Research and Sponsored Programs

Dr. Ludmila Cosio-Lima, Chair, IRB for Human Research Participant Protection

Appendix B: Human Subjects Research Training Certificate

CITI PROGRAM

Completion Date 04-Sep-2017
Expiration Date 03-Sep-2020
Record ID 24450476

This is to certify that:

Stefan Vaughn

Has completed the following CITI Program course:

Social and Behavioral Responsible Conduct of Research (Curriculum Group)
Social and Behavioral Responsible Conduct of Research (Course Learner Group)
1 - RCR (Stage)

Under requirements set by:

University of West Florida

CITI
Collaborative Institutional Training Initiative

Verify at: www.citiprogram.org/verify/?wab5b87b4-bfa2-4ae4-ad27-4faec01a5474-24450476

Appendix C: Participant Recruitment Email

April 9, 2018

RE: Participant Recruitment Email

Greetings,

Policing in the modern era is proving increasingly more complex and challenging. As a law enforcement professional, you know the value of participating in quality training that gives you the tools needed to perform your duties in a safe, effective, and professional manner. Ineffective training is time-consuming, and it takes you away from the more important things in your personal and professional lives.

The intent of this email is to seek your participation in a study designed to examine levels of ethnocultural empathy among campus police officers at public universities in Florida. The goal of this study will be to help improve the cultural diversity training curriculum that is currently required for state-certified law enforcement officers. The survey will take 10 minutes or less to complete, and it is designed to capture information related to your service in law enforcement, related cultural diversity training, and levels of ethnocultural empathy.

There are no known risks or discomforts associated with this study. All data will be collected using an anonymous, online survey. You do not have to participate, and you can stop participating (e.g., stop answering questions, close survey) at any point once you have started.

Please feel free to contact me directly at any time should you have any questions or concerns.

I sincerely appreciate your time and assistance with this important endeavor.

The survey can be accessed using the following link: ***LINK PROVIDED***

Mr. Stefan W. Vaughn, Ed.S, MSA
Doctoral Candidate | Graduate Assistant
College of Education & Professional Studies
The University of West Florida
11000 University Parkway
Pensacola, FL 32514
Email: swv2@students.uwf.edu
Cell: (850) XXX-XXXX

Appendix D: Informed Consent

Informed Consent Form

Title of Research: The Influence of Diversity Training and Service on Ethnocultural Empathy among Florida's Campus Police

Researcher: Stefan W. Vaughn

Purpose: The purpose of this research is to examine ethnocultural empathy levels among Florida's public university campus police officers and the influence of departmental diversity training and service. I am asking state-certified campus police officers working at public universities in Florida to complete this electronic survey.

Goal: The goal of this study will be to help improve the cultural diversity training curriculum that is currently required for state-certified law enforcement officers. The study will capture information related to your service in law enforcement, related cultural diversity training, and levels of ethnocultural empathy.

Length: The survey will take 10 minutes or less to complete.

Benefits: The study will positively benefit campus police officers and the university community. The data collected will be used to better inform cultural diversity training programs and ensure the training provided by campus police departments is efficient and effective.

Risks: There are no known risks or discomforts associated with this study.

Confidentiality and Records: Participant information is confidential. Your responses will be automatically compiled in a spreadsheet and cannot be linked to you. All data will be stored in a password protected electronic format. Results of the study will only be used for scholarly purposes.

Contact Information: If you have any questions, please contact me at (850) XXX-XXXX or swv2@students.uwf.edu.

Consent: By clicking on the below link, you acknowledge that you have read this information and agree to participate in this research. You are free to withdraw (e.g., stop answering the questions at any time, close survey) your participation at any time without penalty.

Click here to begin

Appendix E: Instrument Copies

Scale of Ethnocultural Empathy (SEE)

Wang, Y.-W., Davidson, M. M., Yakushko, O. F., Savoy, H. B., Tan, J. A., & Bleier, J. K. (2003) The Scale of Ethnocultural Empathy: Development, validation, and reliability. *Journal of Counseling Psychology, 50*(2), 221-234.

Wang, Y.-W., Hogge, I., & Sahai, N. (2016). One size does not fit all: Ethnocultural empathy and everyday multicultural competencies. *The Counseling Psychologist, 44*(2), 205-215.

Yu-Wei Wang, Ph.D.
Research Director/Assistant Director of the Counseling Center
Clinical Associate Professor
University of Maryland Counseling Center
College Park, MD 20742
Phone: 301.314.7660
Fax: 301.314.9206
Email: ywang122@umd.edu

Scale of Ethnocultural Empathy (SEE)

Please respond to each item using the following scale to indicate your level of agreement or disagreement with how each statement describes you:

1 = Strongly Disagree
2 = Moderately Disagree
3 = Slightly Disagree
4 = Slightly Agree
5 = Moderately Agree
6 = Strongly Agree

1. I feel annoyed when people do not speak standard English.

2. I don't know a lot of information about important social and political events of racial and ethnic groups other than my own.

3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.

4. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.

5. I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak English.

6. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.

7. I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.

8. I don't understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing.

9. I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences.

10. I feel irritated when people of different racial or ethnic background speak their language around me.

11. When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.

12. I share the anger of those who face injustice because of their racial and ethnic backgrounds.

13. When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms.

14. I feel supportive of people of other racial and ethnic groups if I think they are being taken advantage of.

15. I get disturbed when other people experience misfortunes due to their racial or ethnic background.

16. I rarely think about the impact of a racist or ethnic joke on the feelings of people who are targeted.

17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds.

18. I express my concern about discrimination to people from other racial or ethnic groups.

19. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.

20. I can see how other racial or ethnic groups are systematically oppressed in our society.

21. I don't care if people make racist statements against other racial or ethnic groups.

22. When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride.

23. When other people struggle with racial or ethnic oppression, I share their frustration.

24. I recognize that the media often portrays people based on racial or ethnic stereotypes.

25. I am aware of how society differentially treats racial or ethnic groups other than my own.

26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).

27. I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream.

28. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me.

29. I feel uncomfortable when I am around a significant number of people who are racially/ethnically different than me.

30. When I hear people make racist jokes, I tell them I am offended, even though they are not referring to my racial or ethnic group.

31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day to day lives.

Appendix F: Scale Permission

February 5, 2018

Yu-Wei Wang, Ph.D
Research Director
Assistant Director of the Counseling Center
University of Maryland, College Park
4281 Chapel Lane
College Park, MD 20742

Re: Scale of Ethnocultural Empathy

Dear Dr. Wang,

Good morning. The purpose of this letter is to seek permission to use your Scale of Ethnocultural Empathy as part of a doctoral dissertation I'm completing at the University of West Florida, titled: An Examination of Ethnocultural Empathy and Transformative Learning Perspectives Among Campus Police. The use of the survey will be limited to the institutionally approved research design and will not be amended without your explicit approval. Further, and with your approval, I request authorization to print and attach the survey to my completed dissertation for submission to the University of West Florida, as required.

Please contact me using the below email address should you approve or have any additional questions or concerns.

Very sincerely and respectfully,

Stefan W. Vaughn, Ed.S, MSA
Doctoral Candidate | Graduate Assistant
College of Education & Professional Studies
The University of West Florida
11000 University Parkway
Pensacola, FL 32514

On Fri, Mar 23, 2018 at 1:31 PM, Yu-Wei Wang wrote:

Dear Stefan,

Thank you for your interest in our Scale of Ethnocultural Empathy (SEE). The use of the scale is free, and the utilization form is attached. Please complete the form and email/fax it to me. Upon receiving your form, I will send you our scale and scoring info.

If you are using the SEE to assess the effectiveness of mandated multicultural training, please give special attention to the way in which the scale is presented to the participants. Social desirability and possible resentment towards mandated training may influence participants' scores.

If you are translating the SEE to another language, I would like to review the back-translated version to make sure that both versions are equivalent. Please send me the translated version after you finalize it.

I recently published an article about the use of our scale which you may be interested in: Wang, Y.-W., Hogge, I., & Sahai, N. (2016). One size does not fit all: Ethnocultural empathy and everyday multicultural competencies. *The Counseling Psychologist, 44*(2), 205-215. I am also in the process of developing a brief version of the scale. Please contact me later if you are interested in using the brief form.

Please do not hesitate to contact me if you have any other questions. Thank you and good luck with your study!

Best,

Yu-Wei

_____
Yu-Wei Wang, Ph.D.
Pronouns: She, Her, Hers

Research Director/Assistant Director of the Counseling Center, Clinical Associate Professor
University of Maryland Counseling Center
4281 Chapel Ln.
College Park, MD 20742-8111

On Tue, Mar 27, 2018 at 9:09 PM, Stefan Vaughn wrote:

Dr. Wang,

As discussed, I've attached the signed utilization form provided for the SEE. Thank you again for your help. I look forward to utilizing the instrument and will send you the results upon completion. Please let me know if you need anything further.

With Attachment

Very sincerely and respectfully,

-Stefan

Stefan W. Vaughn, Ed.S, MSA
Doctoral Candidate | Graduate Assistant
College of Education & Professional Studies
The University of West Florida
11000 University Parkway
Pensacola, FL 32514

On Fri, Mar 28, 2018 at 12:34 PM, Yu-Wei Wang wrote:

Dear Stefan,

Thank you for sending me the SEE utilization form. The scale and scoring info are attached here. Please do not hesitate to contact me if you have any other questions.

Thank you and good luck with your study!

Best,

Yu-Wei

_____
Yu-Wei Wang, Ph.D.
Pronouns: She, Her, Hers

Research Director/Assistant Director of the Counseling Center, Clinical Associate Professor
University of Maryland Counseling Center
4281 Chapel Ln.
College Park, MD 20742-8111

Appendix G: Demographic Questions on Survey

In the box below, please provide the total number of years that you have served as a state-certified law enforcement officer.

In the box below, please provide the total number of years that you have served as a campus police officer.

Do you currently hold a position that requires you to supervise other police personnel?

- Yes
- No

If you currently hold a supervisory position, please identify the number years you have been a supervisor in the box below.

In the box below, please provide your age.

What is your race?

- White
- Black or African American
- American Indian or Alaska Native
- Asian
- Native Hawaiian or Pacific Islander
- Other

What is your gender?

- Male
- Female
- Other

Please select the option below that best describes the methods you have received department-facilitated cultural awareness training.

- Face-to-face
- Online only
- Hybrid (combination of face-to-face and Online)
- If Other, please indicate the delivery method type in the box.

In the box below, please identify how often you have received department-facilitated cultural awareness training (e.g., once a year, once every four years, etc.)

In the box below, please identify the total number of hours you are required to complete during your department-facilitated cultural awareness training.

Appendix H: Non-affiliated Student Research Inquiry

February 1, 2018

Greetings,

As part of my doctoral dissertation, I'm preparing a study involving certified, non-supervisory campus police officers at public universities in Florida. The study will use online, validated instruments to examine existing levels of ethnocultural empathy and perspectives of transformative learning experiences among these officers. Results of the study will have positive implications for the field of education and professional police development. More specifically, the research will help police administrators to make more informed decisions about the content and delivery of the officer's mandated cultural awareness recertification training. Both surveys can be completed in 30 minutes or less, separated into two parts if time-constrained, and only requires access to email and the Internet.

I would like to obtain your expressed permission authorizing your staff to participate in the study should they volunteer to participate. My hope is to have participation from all 12 campus police departments in the State University System of Florida. If you are willing to have your staff participate but cannot provide authorization, please provide me the contact information for the designated individual and I will contact them directly.

Any approval, information, or direction you can provide to help guide me in the endeavor would be greatly appreciated.

Please feel free to contact me directly at any time should you have questions or concerns. I thank you in advance for your time and consideration.

Very sincerely and respectfully,

Mr. Stefan W. Vaughn, Ed.S, MSA
Doctoral Candidate | Graduate Assistant
College of Education & Professional Studies
The University of West Florida
11000 University Parkway
Pensacola, FL 32514