AN EXPLORATORY STUDY OF CULTURAL COMPETENCE: EXAMINING CROSS CULTURAL ADAPTABILITY IN PEACE OFFICERS

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AN EXPLORATORY STUDY OF CULTURAL COMPETENCE: EXAMINING CROSS CULTURAL ADAPTABILITY IN PEACE OFFICERS

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Dissertation

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ABSTRACT

Central to the issue of cultural competence, law enforcement administrators and sworn peace officers are assigned the task of protecting and serving members of diverse communities. In short, from a global perspective policing requires that peace officers are routinely involved in both social and human relations tasks. Furthermore, as core components of policing it is in those tasks that being able to adapt cross culturally (dimensions of being culturally competent) become clear and significant, particularly with demographic shifts showing increases in racial, ethnic, and cultural compositions (Passel and Cohn, 2008; United States Census Bureau, 2010). To that end Bennet (1995) posited, “As with other kinds of social change, law enforcement agencies must adapt to the population shifts” (p.1).

This exploratory study uses the 4 scales of the Cross Cultural Adaptability Inventory (CCAI) to examine, describe, and compare patterns of adaptability, a key attribute of cultural competence. The Defense Science Board (2011) defined adaptability as, “the ability and willingness to anticipate the need for change, to prepare for that change, and to implement changes in a timely and effective manner in response to the surrounding environment” (p. 1).
This research study was designed to explore sworn peace officers’ adaptability. Studying adaptability provides a means to investigate the self-perceived cultural competencies among sworn peace officers while investigating to what extent the demographic factors of (1) race/ethnicity, (2) gender, (3) age, (4) education, and (5) professional experience affect these competencies among sworn peace officers employed by law enforcement agencies in the Midwest Region of the State of Ohio.
DEDICATION

I would like to dedicate this dissertation to my mother Roberta Nelson. Mommy you were with me for the entire journey and for that I am blessed. Simply put, you are the wind beneath my wings. Thank you for your unwavering faith in me. Without your wisdom, unconditional love and support I would not have completed this degree. This dissertation is as much yours as it is mine. To you mommy, I dedicate this dissertation.

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“Yet those who wait for the LORD will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary.”

Isaiah 40:31

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CHAPTER I

NATURE AND SIGNIFICANCE OF THE PROBLEM

Introduction

Cultural diversity in society has been a difficult area of debate for most Americans. People have created racial, ethnic, and cultural divisions throughout the world. It appears to some that race, ethnicity, and culture have been an indelible, impenetrable, and painful boundary that has divided American society (Asumah, 2004; Crank, 1998). Racism, prejudice, discrimination, bias, and intolerance penetrate into every sphere of life, helping to not only shape the attitudes and behaviors, of all people, including culturally diverse communities but also the attitudes, behaviors, and the social structures of law enforcement agencies. Over the past three decades, Broadnax (2010) suggested that the discussion on diversity has been discussed in narrow terms, primarily on race.

Law enforcement is part of the American fabric. Crank (1998) noted that peace officers have the same attitudes about race and ethnicity as do the general population. Mason and Van Den Berg (1994) posited, “Attitudes refer to the thoughts, beliefs and biases people have as they regard culturally diverse groups” (p. 5). Historically, researchers and practitioners have debated about research which suggest that interactions
between law enforcement and the diverse public they serve has been marked by racist, prejudice, discriminatory, biased, and intolerant attitudes, behavior and action (Bayley & Mendelsohn, 1969; Bureau of Justice Assistance, 1994; Crank, 1998; Lovell & Pope, 1991; Rubenstein, 1973; Weitzer & Tuch, 2004). Wright (1987) pointed out that a lack of knowledge by individuals with authority (law enforcement) can and often does contribute to the mistreatment of others as evidenced by historical relations between law enforcement and community.

Historically, cultural diversity in law enforcement is but one important aspect of a wider civil rights and political debate about law enforcement organizations, peace officers, and police culture (Bureau of Justice Assistance, 1994). While accepting and codifying past practices law enforcement agencies established a precedent that racial, ethnic, and cultural stereotyping, prejudice, biased, and discriminatory practices toward diverse members of society was within the confines of the police role and that these attitudes and behaviors take precedence over social equity issues in the administration of justice. Since the 1960s and 1970s community initiatives focused on police attitudes and behaviors, and social injustice in the delivery of public service. The purpose of such initiatives was to draw attention to standard law enforcement procedures in relation to the treatment of racially, ethnically, and culturally diverse populations. As a result of law enforcement actions, according to the Bureau of Justice Assistance (1994),

Antiwar protestors, civil rights activists, and other groups began to demonstrate in order to be heard. Overburdened and poorly prepared police came to symbolize what these groups sought to change in their government and society. Focusing attention on police policies and practices became an effective way to draw attention to the need for wider change (Bureau of Justice Assistance, pp. 6-7).
A systematic approach to change consists of the integration of cultural competencies that affect attitudinal and behavioral levels of change within organizational social structures (Cross, Bazron, Dennis, & Issacs, 1989). Although it is difficult to gain a comprehensive understanding of what it means to change, effective change consists of examining one’s own relationship with issues of racial, ethnic, and cultural diversity. Change and implications are interrelated concepts. The underlying argument supported throughout decades is that change requires organizational actions that are designed to create, through policies, sustainable educational and training reform focused on the delivery of effective services to racially, ethnically, and culturally diverse communities (Berry, 2004). Knowledge, awareness, and skills are necessary to effect such changes.

Central to the issue of cultural competence, law enforcement administrators and sworn peace officers are assigned the task of protecting and serving members of diverse communities. In short, from a global perspective policing requires that peace officers are routinely involved in both social and human relations tasks. Furthermore, as core components of policing it is in those tasks that being able to adapt cross culturally (dimensions of being culturally competent) become clear and significant, particularly with demographic shifts showing increases in racial, ethnic, and cultural populations (Passel & Cohn, 2008; United States Census Bureau, 2010). To that end Bennet (1995) posited, “As with other kinds of social change, law enforcement agencies must adapt to the population shifts” (p.1). Similarly proposed, Charlotte-Mecklenburg Police Department law enforcement officers posited that sworn peace officers must be aware of racial, ethnic, and cultural differences. The desired outcome for sworn peace officers as
public servants, then, is not alienating these populations but assisting them in a time of crisis (Mendoza, et al., 2004).

In addition to finding ways to assist in a time of crisis, including crises precipitated by law enforcement (Myer, 2001), sworn peace officers must also find ways to diffuse racially, ethnically, and culturally rooted conflicts in the twenty first century. More importantly, with regard to the public, sworn peace officers rarely realize that their own rhetoric is one of the key reasons for the hostility (Thompson & Jenkins, 1993). Sworn peace officers do not appreciate the magnitude of the crises faced by citizens in communities and environments as a result of police interaction or inaction (Mastrofski, 1999; National Institute of Justice, 2002).

Organizational Culture

Wilson (1998) asserted, “Every organization has a culture, that is, persistent, patterned way of thinking about the central tasks of and human relationships within an organization” (p. 91). In view of the emphasis on culture it would seem that the belief that cultural competency is little more than a transitory phenomenon, as background to understand the problem, may address an organization’s ideology. An ideology that public and police administrators along with trainers and educators are forced to confront when training sworn peace officers about matters of diversity in in-service and recruits in academies.

It is this incorporated misperception in the midst of police ideologies proposed that assists to underscore the importance of training and education. That is, the goal of
creating a culturally competent approach that will allow sworn peace officers working in
the field to examine more effectively their own self-awareness and take responsibility for
their own learning in understanding the complexities of diversity.

Culturally competent organizations are organizations that not only recognize that
it is not sufficient to acquire the knowledge, skills, and abilities but also that the
knowledge, skills, and abilities acquired must be applied (Cross et al., 1989).
Furthermore, perceptions of organizational factors that might already be supportive of
cultural competence are self-evident in the application of said knowledge, skills, and
abilities for both the organization and the individual. Cultural competencies under this
rubric include the formal and informal processes operating within the organization and
among its members.

Wilson (1989) suggested that organizational culture will remain in and of itself a
vague concept until the organization itself addresses the way in which the organization
and its members determine the outcomes with regard to tasks that are central to the
organizational mission. This would include peace officers at every level that respond
differently to the same stimuli (matters of diversity/diversity training). Senge (2006)
asserted, “An organizations commitment to and capacity for learning can be no greater
than that of its members” (p.7).

Public Policy

White (1926) argued that the role of administration is affected by the political and
cultural environment of the age. Watt, Parker, and Cantine (1973) asserted that “the role
of the urban administrator is more and more one of continuous and intensive involvement in all aspects of determining the dimensions of governmental responsibility and response” (p. 61). Therefore, policies must define the core tasks of organizations (Wilson, 1989). Because law enforcement organizations are rule oriented bureaucracies Peters (2001), suggested that the rules should serve policy to improve some aspect of its public service.

Cultural Competence in Law Enforcement

One reason for the focus on culturally competent practice in law enforcement is that demographers predict that by the year 2050, nearly half of all Americans will be non-white (Passel & Cohn, 2008; United States Census Bureau, 2010). With the continued demographic increases in racial, ethnic, and cultural populations research in public service organizations is expected to increase. As the United States becomes increasingly diverse, members of racially, ethnically, and culturally diverse communities become increasingly concerned about the police role, that is, how sworn peace officers’ are being trained and educated. Also, members of diverse communities are concerned with sworn peace officers’ motivations while officers perform tasks in the field associated with that role (Mastrofski, 1999; National Institute of Justice, 2002). An organization’s context will be shaped by or even defined by an individual peace officer’s action.

In addition, another principle reason for the focus on culturally competent practice is that today law enforcement faces a world in crisis; therefore, law enforcement is not just about affecting an arrest. The problem as it relates to cultural diversity in law
enforcement is that policing services in a time of crisis may not be responsive enough to the needs of people from racially, ethnically, and culturally diverse backgrounds (Hendricks, McKea, & Hendricks, 2003; Hillsboro Oregon Police Department, 2006; Mendoza et al., 2004; St. George, 2004). Miller and Braswell (1983) stated, “crisis intervention calls represent the most frequent requests for police services” (p. 27). Ramano (1990) advised that cultural traditions, customs, values, and beliefs might present barriers to communication in the midst of crises. It is necessary to consider, with respect to sworn peace officers providing services to racially, ethnically, and culturally diverse populations, “what might seem a routine matter to the experienced police officer or correctional officer is often a life-shattering event to the victims and offenders who are involved” (Hendricks et al., 2003, p.15).

The weight of evidence suggests that peace officers routinely respond to people who are in a state of crisis. Therefore, Myer (2001) indicated that a definition of crisis must be constructed before the skills needed to assist citizens in a time of crisis can be cultivated. More importantly, crisis is a perception and the focus is on the individual in crisis. Hendricks and Byers (2002) defined crisis as, “a response to an event or set of events that occur in a person’s life” (p. 4).

Byers, (1987), Hendricks et al. (2003) noted that crisis producing events are identified in the literature as precipitating events or hazardous events. These authors further cautioned that any critical event may provoke a crisis. Law enforcement and community interaction often involve some form of crisis (Byers, 1987; Hendricks &
Byers, 2002; Hendricks et al., 2003; Myer, 2001). Hence, in the realm of critical events, two types of crises involve sworn peace officers as first responders.

Myer (2001) categorized crisis into two types of crises: developmental and situational crises. Developmental crises can be described as events that are commonly experienced in growth and maturation. An example of a developmental crisis could be categorized as the birth of a child or a midlife crisis. On the other hand, situational crises, such as terrorist attacks or automobile accidents, are those events that occur unexpectedly during the course of a person’s life. Such crises are natural disasters such as “floods, earthquakes, and hurricanes” (p. 4).

Myer (2001) also argued that acts of violence (including acts of violence committed by law enforcement) are classified as “human-caused disasters” (p. 4). Hendricks et al. (2003) include critical events which require law enforcement interaction with members of the community as “auto accidents, burglary, rape, public or prison disturbances, natural disasters, assault, and destruction of personal property, death of a loved one, unplanned pregnancies, failing college, or being fired from a job” (p. 10). Accordingly, affective behaviors such as, “sadness, anger, confusion, and anxiety are normal reactions to critical events” (Hendricks et al., 2003, p. 13). Within this context, Hendricks et al. noted that those in crisis do not necessarily have a mental illness and are not reacting “inappropriately” (p. 13) to what they perceive and describe as a critical event. In fact, individuals are demonstrating appropriate emotions based on circumstances imposed by the type of crisis.
The “Culture” of Law Enforcement

It is important to remember that that racism, prejudice, discrimination, bias, and intolerance are not confined to one racial, ethnic, or cultural group (Davis, 2006). Therefore, a diverse law enforcement agency is not necessarily a culturally competent bureaucracy. Lipsky (1980) stated, “Bureaucracy implies a set of rules and structures of authority” (p. xii).

According to Lipsky (1980) street level bureaucrats are the individuals employed by bureaucracies who interact directly with the public. As street level bureaucrats sworn peace officers “have discretion over the dispensation of benefits or the allocation of public sanctions” (p. xi) in the delivery of services. Due to the nature of police work and the tasks involved sworn peace officers at every rank should be culturally competent.

The most commonly recognized symbol of law enforcement is the uniform (Balkin & Houlden, 1983). It is this imagery that allows the public to see the color blue when characterizing law enforcement as a whole. MacKenzie (2005) communicated, “Cops go through a profound transformation while working as police officers that leaves them forever changed, even after they’ve left the job” (p. 72). Understanding police culture, specifically the “us” vs “them” mentality and how this affects adapting cross culturally in sworn peace officers’ is key.

This understanding is predicated on law enforcement agencies being somewhat unique among public organizations. Sworn peace officers operating within and on behalf of bureaucracies have the legitimacy of coercive power. The often debated issue surrounding the exercise of police discretionary powers (whether to stop, detain, or
arrest), police legitimate power (organizational authority) and coercive power (threat of force) points to another complexity of the public service role, that of peace officer and community engagement.

Myer (2001) asserted that peace officers are in the unique position of interacting with citizens in times of crisis when emotions and defenses are high. The context of these confrontations is often a cultural enclave or setting different from the officer’s own cultural experiences. Add to this the power differential between law enforcement officials and the citizen, and the situation may become violent or evenly deadly. Changing demographics, which shows increases in racial, ethnic and immigrant populations, creates the need for culturally competent peace officers. Law enforcement officers must possess the knowledge, skills, attitude, behavior, awareness, values, abilities and adaptability (Cross et al., 1989) that will enable them to “read” the situation quickly and accurately and to act effectively in their capacity as peace officers to diffuse potentially violent situations as well as to assist in a crisis within a context of diverse beliefs, perceptions, and values of those involved.

The requirement for effective resolution of interactions with the public is a police force that recognizes and embraces diversity and sworn peace officers who utilize their own cultural competency in a positive way that maintains public order in a fair and minimally confrontational manner. But, how culturally competent are sworn peace officers, and can cultural competence in this population be learned through training? Cross et al. (1989) defined cultural competence as “a set of congruent behaviors, attitudes, and polices that come together in a system, agency, or among professionals and
enable that system, agency, or those professionals to work effectively in cross cultural situations” (p. 13). Since few empirical studies have measured the cultural competency of sworn peace officers, this exploratory study will explore the characteristics of individual peace officer’s adaptability, a key attribute of cultural competence and other factors associated with higher levels of competency in order to provide insight into those factors that can be changed or enhanced to increase cultural competency in this population.

Theoretical Framework

Definitively, what we do not know is about characteristics of peace officers that may influence higher levels of adaptability, a dimension of cultural competence. In addition, what we do not know is if peace officers’ demographic characteristics and other factors that are malleable and may be changed or enhanced through training to increase adaptability affect their ability to increase cultural competence. In order to understand to what extent police culture might negatively impact sworn peace officers’ cultural competencies and ability to adapt this study employed the socialization theory and predisposition theory as a theoretical framework. This study explores and theorizes that the predisposition (Brown, 1981; Wilson, 1989; Worden, 1989) and or socialization (Fielding, 1988; Van Maanen, 1973; Westerly, 1953) of peace officers’ might influence how sworn peace officers protect and serve. An additional area of exploration pertained to how predispositions and socialization might or might not present barriers to individual peace officers’ adopting culturally competent practice.
Specifically, legitimization by police culture of the socialization theory might explain the rationale for such attitude and behavior among sworn peace officers’ engaged in public service. The socialization theory is an analysis of individual attitudes and behaviors associated with police culture that stems from Van Maanen’s 1973 work titled Observations on the Making of Policemen. It is quite plausible that sociological theories provide the very case that even after formal education, organizational mandated police training, and or while performing tasks in the field, peace officers choose not to engage in culturally competent practice due to law enforcement culture.

Statement of the Problem

Brown (2011) stated, “Every organization forms its own culture… the only real way to change is to alter the organizational culture” (p. 6). For law enforcement personnel, who are required to respond to the needs of diverse communities there is a need to move from cultural diversity within the organization toward demonstrating culturally competent practice in communities (Cross, 1988; Cross et al., 1989; Goode, 2001/2006; Goode, Jones & Mason, 2002). The problem is that major barriers to achieving cultural competence might be defined by how peace officers are socialized (Fielding, 1988; Van Maanen, 1973; Westerly, 1953) within the law enforcement organization as well as one’s principles of predisposition (Brown, 1981; Perry, 1996, 1997, 2000; Wilson, 1989; Worden, 1989) before entering the law enforcement profession.
Additionally, although while committed to serving the public interest sworn peace officers might not have the aptitude to work with diverse groups or communities. A lack of adequate training (Brand & Peak, 1995; Birzer, 2003; Cross, 1988; Cross et al., 1989) might also contribute to such ineptitude. More specifically, while committed to serving the public interest peace officers lack the knowledge, skills, attitude, behavior, awareness, values, abilities and adaptability and or lack exposure to individuals who are different from them (Clinton, 1997; Cross, 1988; Cross et al., 1989; Goode, 2001/2006; Goode, Jones, & Mason, 2002). This might amount to a failure on the State to adequate opportunity and training on matters of diversity while performing law enforcement tasks in the field. Additionally, the problem is that limited research has been conducted focusing on examining the self-perceived levels of cultural competence amongst sworn peace officers working in the field, particularly in the State of Ohio.

It is important to note that police non coercive duties related to culturally competent practice are under researched, specifically, distinguishing between non coercive actions and coercive actions while performing law enforcement tasks in the field. Differentiation between the two types of actions represents an instance of policy delivery. For instance, non coercive actions (including but not limited to) peace officers’ assisting in a time of crisis when not dictated by the arrest of a citizen, to coercive actions, and the threat of arrest which can lead to affecting an arrest for an offense such as a traffic violation (Metz & Kulick, 2008; Moriarity, 2002; NOBLE, 2001).

For this reason, this research is concerned with investigating sworn peace officers’ current patterns of adaptability and demographic factors associated with higher
levels of cultural competence. Adaptability is a key component of cultural competence. Finally, through studying adaptability those factors that can be changed or enhanced through education and training to increase cultural competency in this population can be examined.

Purpose of the Study

The purpose of this exploratory study was to fill the gaps in the literature on the topics of cultural competence, in addition to contributing to the knowledge base of socialization and predisposition among sworn peace officers working in the law enforcement profession. An additional objective of this study was to examine, describe, and compare patterns of adaptability among sworn peace officers as well as other factors that could influence higher levels of cultural competence because adaptability is a critical component of cultural competence. The Defense Science Board (2011) defined adaptability as, “the ability and willingness to anticipate the need for change, to prepare for that change, and to implement changes in a timely and effective manner in response to the surrounding environment” (p. 1).

By studying adaptability, this dissertation presented a starting point to better understand the roots of police culture. The point here is that studying adaptability provides a means to investigate the self-perceived cultural competencies among sworn peace officers. In addition, the study examined to what extent the demographic factors of (1) race/ethnicity, (2) gender, (3) age, and other factors (4) education, and (5) professional experience that may be malleable or enhanced through training and
education to increase adaptability as it relates to cultural competence may affect these competencies among sworn peace officers employed by law enforcement agencies in the Midwest Region of the State of Ohio.

Specifically this research investigated sworn peace officers’ disposition of adaptability in the performance of duties using variables based on Kelley and Meyers’s (1995) 50 item Cross Cultural Adaptability Inventory (CCAI) through a self-assessment survey instrument. Sworn peace officers responded to a demographic questionnaire in addition to the CCAI.

The objectives of this study are:

- Determine if sworn peace officers are adaptable (a key attribute of cultural competence) based on the four adaptability scales of emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) of the Cross Cultural Inventory.

- Determine if there are differences in adaptability mean scores for emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) between male and female sworn peace officers.

- Examine sworn peace officers adaptability to determine what association (relationship) if any exists between the independent variables of race/ethnicity, gender, age, education, and professional experience and the dependent variables of emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), and personal autonomy.

- Explore how much of the variance in adaptability scores (emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy) can be explained by the independent variables of race/ethnicity, gender, age, education and professional experience.

- The intent is to provide sworn peace officer perspectives which can inform law enforcement governing bodies on the federal, state, and local levels.
(for example, the Ohio Peace Officer Training Commission, Ohio Peace Officer Training Academy), public and private administrators, criminal justice educators and researchers, educators of higher education, instructors (academy and in service), law enforcement practice, research, training and education.

Research Design

This exploratory study used a cross sectional survey design in which the Cross Cultural Adaptability Inventory and a demographic survey was administered during the months of June 2012 through July 2012 to over 100 sworn peace officers in the Midwest Region of the State of Ohio. A cross sectional survey design enables the researcher to collect self-reported data from a sample of the studied population (Babbie, 1990; Fraenkel & Wallen, 2009). A cross sectional design allows for a one time snapshot of a populations’ perceptions or attitudes at the time the survey is administered (Fraenkel & Wallen, 2009).

The dependent variables of interest in this study were the four adaptability domains of cultural competency emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), and personal autonomy (PA) as measured by the Cross Cultural Adaptability Inventory (CCAI) (Kelley and Meyer, 1995). As a way of bridging the gaps in literature, this study also included an exploration of demographic factors to determine if these factors might significantly affect sworn peace officers’ patterns of adaptability. The independent variables include 1) race/ethnicity, (2) gender, (3) age, and other factors (4) education, and (5) professional experience.
Based on the research interests for this study four research questions were examined:

Research Question 1: Are sworn peace officers adaptable based on the four scales emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) of the Cross Cultural Adaptability Inventory?

Research Question 2: Are there differences in the mean scores of emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) based on the four scales of the Cross Cultural Adaptability Inventory between male and female sworn peace officers?

Research Question 3: Is there a relationship among emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) and the demographic variables of race/ethnicity, age, education and professional experience as measured by the CCAI?

Research Question 4: How much of the variance in adaptability scores can be explained by the following set of variables: race/ethnicity, gender, age, education, and professional experience? Which of these variables is a better predictor of adaptability?

Operational Definition of Terms

The following terms are operationally defined below because they are used often throughout the manuscript.
Adaptability - The Defense Science Board (2011) defined adaptability as, “the ability and willingness to anticipate the need for change, to prepare for that change, and to implement changes in a timely manner in response to the surrounding environment” (p. 1).

Cultural Competence - Cross et al., (1989) defined cultural competence as a “set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professions to work effectively in cross cultural situations” (p. 13).

Organizational Culture - Wilson (1998) asserted, “Every organization has a culture, that is, persistent, patterned way of thinking about the central tasks of and human relationships within an organization (p. 91).

Organizational Socialization - Van Maanen (1973) stated, “Organizational socialization refers to the process by which a member learns the values, norms, and requisite behavior which enable him to participate as a member of an organization (p. 6).

Summary

Chapter I identified and discussed the nature and significance of the problem, theoretical framework, statement of the problem, purpose of the study, research design, research questions, and operational definition of terms. Cross et al. (1989) reported that becoming culturally competent is a developmental process and is for the individual and for the organization. Within the context of this study this paradigm shift emphasizes decentralization within the organization and focuses on the individual sworn peace
officer and dimensions needed to develop cultural competence. Chapter II will discuss a review of the literature. The literature review contains empirical studies, peer reviewed scholarly articles, a theoretical framework and its relevance to understanding police culture and its applicability to the police experience.
CHAPTER II
LITERATURE REVIEW

Introduction

Chapter I posed several research questions, 1) Are sworn peace officers adaptable based on the four scales emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) of the Cross Cultural Adaptability Inventory? 2) Are there differences in the mean scores of emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) based on the four scales of the Cross Cultural Adaptability Inventory between male and female sworn peace officers? 3) Is there a relationship among emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) and the demographic variables of race/ethnicity, age, education and professional experience as measured by the CCAI? 4) How much of the variance in adaptability scores can be explained by the following set of variables: race/ethnicity, gender, age, education, and professional experience? Which of these variables is a better predictor of adaptability?

The purpose of this chapter is to provide a review of the literature and draw informed evaluative attention to the different levels of perspectives based on findings from scholarly and empirical inquires related to this exploratory research study.
Chapter II is comprised of thirteen sections. The first section in this chapter provides a brief introduction into the legal foundations of policing. The next two sections define and describe organizational culture and public policy. The fourth section looks at developments in cultural competence. The fifth section defines and describes cultural competence. The sixth section includes literature about cultural competence in law enforcement. The seventh section addresses Cross et al.’s (1989) Cultural Competence Model. The eighth section defines and describes adaptability. The ninth section includes literature about sociological and psychological theory. The tenth and eleventh section describes the theoretical framework (socialization in law enforcement and predisposition in law enforcement). The twelfth section addresses law enforcement training in terms of the adult learning theory. The final section is a review of the membership factors (i.e. variables) addressed in this investigation. Finally, chapter II will conclude with a summary.

While research pertaining to cultural competence abounds in other disciplines the literature which has examined culturally competent police practice is less extensive. The literature examining self-perceived levels of cultural competence and factors associated with adaptability related to high levels of cultural competence in sworn peace officers working in the field is almost non-existent. Given the lack of empirical research on the culturally competent policing issue in extant research literature an analysis of the factors associated with adaptability and increased levels of cultural competence in peace officers at every rank is warranted.
Legal Foundations in Policing


The 1983 civil action for deprivation of rights reads in part as follows:

Every person who under color of any statute, ordinance, regulation, custom, civil action, of any State or Territory or the District of Columbia, subjects, or causes to be subjected, any citizen of the United States or other person within the jurisdiction thereof to the deprivation of any rights, privileges, or immunities secured by the Constitution and laws, shall be liable to the party injured in an action secured by the Constitution and laws, shall be liable to the party injured in an action at law, suit in equity, or other proper proceeding for redress (United States Code Service, 2002, p. 1).

In 1871, as a result of injustices, Congress enacted the civil rights statute-amended, Title 42 United States Code Section 1983 (United States Code Service, 2002). In addition to civil action, administrators and law enforcement officers are also subjected to criminal charges under Title 18 United States Code 242 for failure to comply with mandates enacted by the United States Constitution (Cullop, 1999; Equal Employment Opportunity Commission, 2006). Although, both administrators and sworn peace officers must comply with mandates of the United States Constitution exploration of peace officers attitudes surrounding liability has focused mainly on the individual viewpoint of chiefs and administrators (Garrison, 1995).

Law enforcement practices reflecting racial, ethnic, and cultural stereotyping, prejudice, biased and discriminatory behaviors on the part of law enforcement
organizations and individual peace officers toward minorities continue to center around
diversity issues (Bayley & Mendelsohn, 1969; Bureau of Justice Assistance, 1994;
Clinton, 1997; Crank, 1998; Lovell & Pope, 1991; Rubenstein, 1973; Weitzer & Tuch,
2004). These law enforcement practices have been evident as a pattern of policing since
the advent of traditional policing, several decades ago. Not only are individual sworn
peace officers being held accountable for civil rights violations, but also are the
organizations (liability for police policies) that employ them.

This research focused specifically on sworn peace officers in an effort to establish
a baseline cultural competence skill level that can begin to reveal sworn peace officers’
knowledge, skills, attitude, behavior, awareness, values, abilities, and adaptability.
Furthermore, the inquiry into demographic characteristics and other factors that are
malleable and may be changed or enhanced through training to increase cultural
competence were investigated. Due to changing conditions in the field (increases in
racial, ethnic, and cultural populations) that affect sworn peace officers ability to solidify
the public’s trust and respect while strengthening an appreciation of the social context of
policing patterns in adaptability as an integrated system was examined. Former President
Clinton (1997) in a commencement speech given at University Of California At San
Diego stated,

No responsibility is more fundamental than obeying the law. It is not racist to
insist that every American do so. The fight against crime and drugs is a fight for
the freedom of all our people, including those perhaps those minorities living in
our poorest neighborhoods. But respect for the law must run both ways. The
shocking difference in perceptions of the fairness of our criminal justice system
grows out of the real experiences that too many minorities have had with law
enforcement officers. Part of the answer is to have all our citizens respect the law,
but the basic rule must be that the law must respect all our citizens.
This review of the literature links cultural competence models and contrasts predisposition and socialization theories with regard to training and education of sworn peace officers related to officers’ adaptability, a key attribute of cultural competence. The exploration emphasizes how the body of knowledge surrounding culturally competent practice is grounded on valuing diversity. Cultural Competence is a developmental process for the individual and the organization. Cross et al. (1989) asserted that individuals and organizations must be able to self-assess and have a sense of their own culture; thereby, making it less difficult to engage and provide public services to diverse populations.

Sworn peace officers are a major part of protecting and serving racially, ethnically, and culturally diverse communities in a time of crisis. Sworn peace officers must be committed to the public interest and must possess the ability to adapt cross culturally which in turn should enhance their levels of cultural competence. Therefore, chapter two includes literature pertaining to the research questions identified in the study, to the fields of training and education, and the theoretical framework linking public servants to cultural competence.

Organizational Culture

Wilson (1989) wrote, “Every organization has a culture, that is, persistent, patterned way of thinking about the central tasks of and human relationships within an organization (p. 91). Interaction within a law enforcement organization takes place on two levels: (a) the formal system (hierarchical, hi-law level of involvement) and (b) the
informal system (sworn peace officers). This hierarchical level of structure has been accepted by organizational scholars. To illustrate the hierarchical level of distinction, a law enforcement organizational chart depicts communication from the hierarchical level down through the ranks.

From an organizational standpoint, Chan (1996) advised that negative and or positive changes within an organizational culture occur at the top of the organizational chart. This can be further illustrated through a police leadership study drawing attention to socially valued outcomes (code of silence) within the context of law enforcement organizations as a familial unit. The code of silence focuses on the premise that sworn peace officers aid fellow sworn peace officers in understanding the organizational practices inherent in policing.

Thus, Yukl (1998) suggested that a leader’s attitude and behavior patterns affect subordinates and the organization. A lack of character, ethics, integrity, honor, and the application of the code of silence exist as evidenced in a national study. Between February 1999 and June 2000, The National Institute of Ethics conducted a code of silence study. The respondents in the study were 3,714 incumbent sworn peace officers and academy recruits. The study was conducted across forty two states. Survey results highlighted that sworn peace officers with hierarchical status, that is; administrators police chiefs, sheriffs, deputy chiefs, captains, lieutenants, and sergeants, were leaders in condoning socially valued outcomes (code of silence, lack of character, ethics, integrity and honor) within the context of law enforcement organizations as a familial unit.
In fact, 48% of 1,116 peace officers across the United States had at one time or another participated in a code of silence, suggesting that law enforcement organizations have a propensity to engage in the code of silence (Trautman, 2001). The study results further suggested that administrators and sworn peace officers are more likely to engage in a code of silence, for example, where there is a use of force and or civil right violations. This type of attitude and behavior is injurious to the organization with regard to criminal and civil liability (Cullop, 1999; United States Code Service, 2002). Sworn peace officers at every level are faced with the decision to engage or risk organizational conflicts which create barriers to full social acceptance as a peace officer (Van Maanen, 1973). According to Trautman, the study findings illustrate a need for change in that “the greatest quality of leadership is having the courage to do what is right, even though [those involved may] suffer certain consequences” (p. 18).

Moreover, in an attempt to provide insight into the code of silence often referred to as the “thin blue line” which discourages negatively reporting a fellow officer’s conduct or misconduct on the performance of duty scholars such as Van Maanen (1973) and Fielding (1988) focused attention on typologies that exist within the formal structure of law enforcement organizations. These authors observed that law enforcement culture operates as the catalyst in directing individual sworn peace officers’ conduct.

Law enforcement organizations are social systems that sworn peace officers’ help to create. Cross et al. (1989) recognized that, in order for organizations to be culturally competent, administrators must be aware of both systems (i.e hierarchical and subordinate) and how they operate. Law enforcement as a social system is not static but
it is dynamic and changing. Thus, peace officers’ daily tasks are governed by
conventions of social behavior (Hunter, Mayhall, Barker, 2000; Moriarty, 2002;
Schmalleger, 2009). Although there is currently no typology specific to cultural
competence in policing, cultural competence can be viewed as an orientation of ethical
action in public service.

Ethical action means, “making normative judgments and that means choice”
(Lewis, 1991, p. 21). Attaining cultural competence related to ethical action is based on
sound values and is revealed in the way sworn peace officers behave as well as in the
way they perceive public service and then act in the performance of their duties. Berry
(2004) posited, “What value to favor” or “what system to use” (p. 260) is critical in a
bureaucratic system in which changes in the hierarchical system affect changes in the
subordinate system. Hence, change is considered functional when it improves the system
as a whole.

Bureaucratic organizations characterized as culturally proficient develop over
time if organizations value diversity (Cross et al., 1989; Goode, 2001/2006; Goode, Jones
& Mason, 2002; Isaacs & Benjamin 1991). Organizations that value diversity address the
organizations culture and have written rules, regulations, directives, procedures, and
policies in place that support effective racial, ethnic, and cultural interaction within the
organization and outside the organization. The National Center for Cultural Competence
(NCCC) provides requirements adapted from Cross et al. (1989) on what a culturally
competent organization looks like. This pertains to perceptions of organizational factors
that may already be supportive of cultural competence and how a culturally competent organization acts.

Competent organizations conduct self-assessments to determine their effectiveness (Kelley & Meyers, 1995) or if change is needed (Schein, 2010). The NCCC asserted that the practice of cultural competence requires that organizations have defined values and principles and demonstrate a congruent set of behaviors, attitudes, policies, and structures that enable them to work effectively cross-culturally (Goode, Jones & Mason, 2002). Culturally competent organizations (Goode, Jones & Mason, 2002, p. 1):

- Have the capacity to (1) value diversity, (2) conduct self-assessment, (3) manage the dynamics of difference, (4) acquire and institutionalize cultural knowledge, and (5) adapt to diversity and the cultural contexts of the communities they serve.
- Incorporate the above in all aspects of policy making, administration, practice, and service delivery and involve systematically consumers, key stakeholders, and communities.

It is difficult to visualize the implications of a sworn peace officer’s lack of cultural competence in the performance of law enforcement duties in the twenty-first century. For example, the political nature of policing forces peace officers to clear one call to be available for the next call for service. Unfortunately, some law enforcement leaders (police chief, sheriff, and other hierarchical leaders, such as, captains, lieutenants, and sergeants) want to maximize the number of calls answered, thereby, directing peace officers to handle the call with accelerated speed despite whether or not the citizen’s concerns or issues have been addressed. This practice of time management placed on
policing the police leads to many repeat calls for service and shapes how peace officers communicate with the public.

Despite sworn peace officers’ that are committed to serving the public interest a lack of cultural competence could also reduce the likelihood of policies that recognize and specifically address present and future directions for public administrators and law enforcement practice (Berry, 2004; Klinger & Nalbandian, 1998). Implications for law enforcement include repeated calls for service, vulnerability to terrorism (domestic and international terrorism), victimization, and overrepresentation in the criminal justice system (arrest disparities). More specifically, appropriate policy decisions must be made to reduce ethnic, cultural, and linguistic barriers to service.

Public Policy

The extent to which public policymaking should concern itself with law enforcements’ effect on the community and ability of sworn peace officers to protect and serve the community is a subject of continuing controversy between those given legitimate authority to govern and those that are governed (Bonser, McGregor, & Oster, 2000; Hancock & Sharp, 2004; Richardson, 1997; Walker, 2001). According to Sabatier (1999), “The process of public policymaking includes the manner in which problems get conceptualized and brought to the government for solution; governmental institutions formulate alternatives and select policy solutions; and those solutions get implemented, evaluated, and revised” (p. 3).
Further examination of public policymaking revealed that collective action is required for policy to be effective (Bovaird & Loffler, 2003; Rosenbloom & O’Leary, 1996) and policy must flow from administrators, to supervisory personnel to subordinates (Hancock & Sharp, 2004; Rosenbloom & O’Leary, 1996). Public policy is defined as “the combination of basic decisions, commitments, and actions made by those who hold or affect government positions of authority” (Gerston, 1997, p. 6). Policies supporting diversity and cultural competence in training academies and in service instruction must be examined to evaluate their effectiveness.

Scholars communicate the impact of the role that women play in policy. Quantitative studies revealed that women demonstrate a positive attitude toward diversity policy (Asada, Swank, & Goldey, 2003; Hughes-Miller, Anderson, Harms Cannon, Perez, & Moore 1998; Link & Oldendick, 1996; Seltzer, Frazier, & Ricks, 1995). Hancock and Sharp (2004) stated, “A policy indicates to the officers and the public the agency’s philosophy in the area of concern and also provides a set of standards by which it can be held accountable” (p. 179).

Sue and Sue (2002) communicated that the United States is a pluralistic culture. Sworn peace officers must be motivated to serve a racially, ethnically and culturally diverse public. A multicultural perspective is critical when peace officers are engaging members in a multicultural community in order to serve and protect. In order to provide basic services, especially in a time of crisis, law enforcement agencies must shift from the prototypical law enforcement organization which is police focused to more community focused engagement.
Peace officers can exhibit markedly different patterns of behavior in their interaction with members of the community (Moriarty, 2002). Pickering, McCulloch, and Wright-Nevelle (2008) reported that history shows policy directs how law enforcement agencies respond. Additionally, Pickering et al. argued that police agencies will never make an improvement in the concept of community intelligence, (i.e. culturally competent policing) until they start to investigate their own motivations for sustaining relationships with members in the communities they serve. Following this, research is needed to inform legally sound policy and to develop procedures that weigh the benefits (Peters, 2001) of culturally competent employees (Cross et al., 1989; Isaacs & Benjamin, 1991) against the risk of civil right violations (Cullop, 1999; Equal Employment Opportunity Commission, 2006; United States Code Service, 2002).

In an empirical national study, Weisburd, Greenspan, Hamilton, Williams, and Bryant (2000) discovered that diversity training and education as perceived by sworn peace officers are effective ways to reduce sworn peace officer abuse while performing tasks in the field. In many respects, cultural competence should be viewed as a paradigm shift in which a public bureaucracy values diversity while enhancing relations between public servants (sworn peace officers) and the public they serve. The literature reviewed offers exposure to cultural competence and expands the discussion to actions of individuals in relation to culturally competent practice.

The following sections provide a closer inspection of developments in cultural competence, cultural competence, cultural competence in law enforcement, T.L. Cross’s cultural competence model, adaptability, sociological and psychological theories-a
preview to the theory of socialization and predisposition, socialization in law enforcement, predisposition in law enforcement, law enforcement training and the adult learning theory (andragogy), membership factors and culturally competent practice, which includes race/ethnicity, age, gender, professional experience, education, and the correlates of adaptability, emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), and personal autonomy (PA) in relation to cultural competence and concludes with a summary.

Developments in Cultural Competence

Cross compared two world views (linear and relational) for understanding culture. Cross asserted that organizations should incorporate the relational worldview (Cross, 1988; Cross et al., 1995; Goode et al., 2002). Similarly, when comparing worldview, Bucher, Klemm, and Adepoju (1996) noted that a cultures worldview needs to be understood in a cultural framework. This awareness of the congruence between the dominate culture (law enforcement) and the public (cross-cultural populations) need to be investigated so that organizations and public servants operating within the organization can begin to approach the task of protecting and serving members of all communities. Along the same frame of reference, Brickson (2000) reported that a relational worldview facilitates a social awareness.

Cultural competence is important because, as stated previously, the American landscape is changing. Racial, ethnic, and cultural populations for many decades known as minority populations are increasing and it is imperative that organizations assist in
cultivating culturally competent employees entering public service such as public administration, criminal justice, and law enforcement. Drawing on cultural competence from other disciplines Srivastava (2008) stated,

Cultural competence includes valuing cultural diversity, being aware of one’s own personal and professional biases, understanding the dynamics associated with “difference,” learning about different cultures and cultural issue and adapting one’s approach to care to fit the needs of the individuals and communities. Being culturally competent does not mean knowing everything about every culture or needing to abandon one’s own cultural identity; instead, it involves a willingness to accept the idea that there are many ways of viewing and approaching the world (p. 8).

Cultural Competence

Cross et al. (1989) and Isaacs and Benjamin (1991) provided the framework for this study. Building a complete and coherent framework for cultural competence has been realized most fully by T.L. Cross et al (Cross, 1988; Cross et al, 1989). In presenting Cross et al.’s cultural competence framework, Cross et al. established a sound basis for integrating cultural competence into law enforcement training, education and practice.

Cross et al. (1989) defined cultural competence as, “a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross cultural situations” (p. 13). Cross et al. expressed the distinction between cultural destructiveness, cultural incapacity, cultural blindness, cultural pre-competence, cultural competence, and cultural proficiency. Cross et al.’s model allows for organizations to continually assess
the progress of cultural competency education and training (curriculum) within academies and in-service training with experiences in the field.

The term cultural competence consists of two terms. In order to understand the construct cultural competence, both culture and competence warrant discussion. Growing diversity in the communities served signals the need for cultural competence education and training. Law enforcement provides services in racially, ethnically, and culturally diverse communities.

Cultural competence allows for a starting point in which sworn peace officers can interact with diverse populations without a priori assumptions based on race, ethnicity, or cultural biases. The emergence of culturally competent practice focused on eliminating these barriers. Cross et al. (1989) noted that the term culture is used because “it implies the integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values, and institutions of a racial, ethnic, religious, or social group” (p. 13).

Culture is defined as “the widely shared customs, beliefs, values, norms, institutions, and other products of a community that are transmitted socially across generations” (Weiten, 1998, p. 24). Bruner explained, “It is culture that provides tools for organizing and understanding our worlds in communicable ways” (p. 38). Spindler and Spindler (1994) expanded the notion of culture stating that culture “is in process, in everything we do, say or think…” (p. 2).

Culture is an integrated pattern of human behavior which includes but is not limited to thought, communication, languages, beliefs, values, practices, customs,
Courtesies, rituals, manners of interacting, roles, relationships, and expected behaviors of an ethnic group or social groups whose members are uniquely identifiable by that pattern of human behavior (National Center for Cultural Competence, 2001). Culture is a system of collectively held values, beliefs, and practices of a group that guides decisions and actions in patterned and recurrent ways. Culture encourages the organization of thinking, feeling, believing, valuing, and behaving collectively that differentiates one group from another. Values and beliefs often function on an unconscious level (Sockalingam, 2004). There are many workable definitions of culture that include how culture plays a part in how individuals interact with one another.

Competence; however, entails having the capacity to function in a specific way. Across disciplines, scholars recognize that the United States changing demography requires researchers to investigate cultural competence in service oriented professions including law enforcement. The emphasis on the term competence is used because it “implies having the capacity to function effectively” (Cross et al., 1989, p.13).

The International Council of Nurses (2005) defined competence as a level of performance that demonstrates effective application of knowledge, skills, attitudes, judgments, and abilities. Cultural competence is then a developmental process and requires a commitment to a new way of thinking in the twenty first century. By considering the demographic shifts that are occurring and will continue to occur according to census data, cultural competence can be utilized to enhance law enforcement responses from an individual and organizational standpoint (Cross et al., 1989).
Hendricks et al. (2003) defined Cultural Competence as “the ability to recognize and understand difference due to culture and translate that information into understanding the crisis at hand” (p. 42). Cultural competence is also defined as, a “dynamic process of growth through ongoing questioning, self-assessment, knowledge and skill building, starting with students’ level of current competence and supporting enhancement of their abilities” (Sowers-Hoag & Sandau-Beckler, 1996, p. 37). It must be noted that the United States Department of Health and Human Services, The Office of Minority Health (2001) adapted its definition of cultural competence from Cross et al. 1989 as follows: “a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals that enables effective work in cross cultural situations” Cross et al., 1989, p. 13).

Andrews (2003) reported cultural competence entails a complex integration of knowledge, attitudes, and skills that enhance cross-cultural communication and appropriate effective interactions with others. King, Sims, and Osher, (2006) indicated that being culturally competent involves not only learning new patterns of behavior but also applying what was learned applicable to situations. Hillsboro Oregon Police Department (2006) defined cultural competence and linguistic competence as “a set of compatible behaviors, attitudes, and policies that come together in a system, agency, or among professionals that enables effective work in cross-cultural situations” (p.2).

Cultural competence literature can be found in the fields of education, health care, physical and occupational therapy, and social work. Scholars have drawn from those disciplines in an attempt to gain insight into the dynamics of and implications behind
cultural competence relative to criminal justice and public administration (Johnson, 2009; St. George, 2004). The fields of health care, education, and social work appear to have the strongest cultural competence foundation. Hendricks et al. (2003) noted, “A culturally competent system should value culture differences, understand how culture affects behavior and perceptions, and adapt methods of practice to cultural differences” (p. 42).

Cultural competence models share some of the same components such as attitude, knowledge, and skills (i.e. cultural congruence). According to Burchum, (2002) cultural congruence is viewed as the term most representative of cultural competence which stresses that components come to together to facilitate cultural competence. A review of the literature indicated that, in the area of cultural competence, specifically, methodological, research designs, and concept operationalization present gaps (Benjamin, 1993). In an attempt to address the gaps in literature, the National Center for Cultural Competence (NCCC, 2001), is an organization that has become a main educator in cultural competence, has communicated a need for cultural competence in the pursuit of eliminating disparities in education and health care.

Law enforcement organizations must also join the pursuit in eliminating disparities. Disparities can be seen from racial profiling (NOBLE, 2001) to traffic stops (Weisburd et al., 2000) to field interrogation cards to use of force to arrests. For example, the Federal Bureau of Investigation (FBI) when compiling data on arrests uses White, Black, American Indian/Alaska Native, Asian/Pacific Islander categories.
Beck (2000) noted that 12.8 percent of the United States population is African American; however, 45.7 percent of the federal and state inmates are male-African American. Non-Hispanic Caucasians represent 75.1 percent of the population but account for only 33 percent of inmates. Non-Hispanic Caucasians are underrepresented in the criminal justice system compared with their United States population presence. Hispanics comprise 12.5 percent of the population but account for 17.9 percent of prisoners. Young adult African American males, between 25 and 29 years of age, account for 9.4 percent of inmates. African American males are incarcerated at a rate seven times higher than Caucasian males; they are overrepresented in the criminal justice system.

These arrest disparities assist in creating and fueling fear that affirm the assumptions that all African Americans are criminals and violent. African Americans comprise 12.8 percent of the United States population, and yet they accounted for 38% of violent crimes and 31% property crimes as defined by the Uniform Crime Report (Federal Bureau of Investigation, 2001). These statistics equate to approximately six out of ten individuals in local jails were comprised of racial and ethnic populations. African Americans and Hispanics comprise a higher percentage of jail inmates then their percentage in the United States population. The data shows that the disparity in jail populations is indicative of the disparity in the prison population.

Cultural Competence in Law Enforcement

The National Center for Cultural Competence (NCCC, 2001) advised that the cultural competence framework and model can be adapted for any organization for
achieving cultural competence based on the seminal work of Cross et al. (1989). The policing culture must become adaptable to change (Cross et al., 1989) and more motivated to serving the public and pursuing the public interest (Perry, 1996, 1997). Cultural competence literature suggests that cultural competence includes the concepts needed to achieve success in protecting and serving as well as meeting the challenges of cultural diversity. In order that the public’s needs are met the construct cross cultural adaptability represents an opportunity for law enforcement organizations to move toward becoming more culturally proficient. Successfully meeting the challenges of the future depends on the willingness to adapt to new circumstances (Box, 1998).

Following this, what remains to emerge is embracing the practice of culturally competent policing. The changing demographic composition of the American population has focused policing attention to cultural diversity. The implication here is clear; peace officers have to interact with the public. By demonstrating their own awareness and acceptance of cultural differences peace officers adapt their skills to meet the needs of diverse communities.

Moreover, cultural competence empowers individuals and organizations with the requisite knowledge, skills, attitude, behavior, awareness, values, abilities, and adaptability to bridge the gap between making policing more efficient, effective, and equitable. Organizational administrators might use cultural competence to more effectively and efficiently train sworn peace officers for the increases in racial, ethnic, and cultural populations as well as the challenges and complexities of public service. In order to deal with both the organization and the individual, Cross’s et al.’s (1989)
conceptual framework for acquiring cultural proficiency suggest that Cross et al. is correct in calling for education and training as a means of achieving and maintaining cultural competence and moving an organization and or individual toward cultural proficiency.

Educating and training sworn peace officers in culturally competent practice involves examining Cross et al.’s proficiency model. Cross et al.’s model contains six elements which are needed to develop a relationship in which organizations and its public servants work together to acquire and cultivate the knowledge, skills, attitude, behavior, awareness, values, abilities and adaptability ingrained in public service.

There needs to be a greater sensitivity to the particular costs and benefits associated with public service. Hence, bureaucracies need to be proactive versus reactive. To be proactive means to take action beforehand with regard to education and training, policy, mission, goals, and statements. Being proactive seeks to lessen the severity of or eliminate problems and issues encountered in public service.

The United States is moving toward a global information based society, with an increasingly multicultural community. One result of these changes is a need for better educated and trained sworn peace officers and administrators who are capable of using complex reasoning skills to improve services. Also, a multicultural community requires peace officers’ to reason in high level abstract terms in order to make referrals and solve intricate problems from a threat of terrorism to neighborhood disputes to incidents of domestic violence.
Since September 11, 2001 citizens of the United States have been coping with the threat of terrorism and the fear of war. With this brings a myriad of racially, ethnically, and culturally diverse populations residing in communities sworn peace officers are tasked with protecting and serving. Moriarty (2002) asserted that peace officers in a racially, ethnically, and culturally diverse society must be educated about issues of diversity. As public servants, “police officers have a responsibility to know the public they serve” (p. 29). The threat of terrorism and the fear of war have thus emerged as central topics in the administration of justice. An additional central topic is peace officers’ response not just to theoretical concerns but to public and community concerns in the United States and around the world.

As a profession policing has a choice; it can become culturally competent and prepare for the present as well as the future or it can remain steeped in traditional policing. However, racial, ethnic, and cultural projected population shifts are rendering traditional law enforcement boundaries and strategies obsolete (Chappell, 2008). Cultural competence is a process of considering what is probable, with increases in racial, ethnic, and cultural populations, and examining the changes needed in dealing with diverse populations. A history of negative experience with law enforcement, as identified earlier in this study, often discourages interactions between peace officers and the public. A commitment to public service can move the discussion toward forming stronger bonds and collaborations with the community. Also, a commitment to public service can assist sworn peace officers and the agencies that employee them in formulating strategies in the acquisition of community support.
Nishi and Mayer (2009) identified diversity as encompassing a range of demographics, such as race, ethnicity, gender, age, socioeconomic status, and education. Although many people use the terms cultural sensitivity, cultural awareness, and cultural diversity interchangeably, Benjamin (2000) indicated that cultural competence surpasses awareness and sensitivity concepts. St. George (2004) preferred to use the term cultural competency as opposed to cultural sensitivity because it addresses peace officers’ personal belief systems and biases as well as their perspectives and perceptions. Potter (2010) noted that a key criticism regarding cultural sensitivity is that it means whatever a particular group wants it to be. In contrast, Cross et al. (1989) suggested that cultural competence reflects knowledge, skills, attitudes, behavior, awareness, values, abilities and adaptability to changing situations.

Cultural competence, in a law enforcement context, can be utilized to enhance organizations’ and individuals’ effectiveness in protecting and serving individuals from culturally diverse backgrounds. Furthermore, cultural competence can be utilized to create opportunities for peace officers and the communities served to become acquainted with the public’s perception of law enforcement organizations and law enforcement personnel. Building relationships with diverse populations involves utilizing and understanding the components of Cross et al.’s (1989) cultural competence framework and model (Cross et al., 1989). Addressing these components could help to minimize racial biases in all aspects of policing from recruitment to promotions, to protecting and serving diverse communities.
Cultural Competence Model: T.L. Cross

The model (see Figure 1) that has served as a framework in studies of cultural competence is the Cultural Competence Model developed by Cross et al. (1989). Cross et al. (1989) asserted that cultural competence must be addressed and developed at the policymaking, administrative, practitioner, and consumer levels. Cross et al. believed that theoretical knowledge along with the practical application of the model, together with training and education would improve service delivery. Cross et al. identified variables ranging from cultural destructiveness to cultural proficiency for an organization and or on an individual level in the process of becoming more culturally competent. According to Cross et al. both organizations and individuals are at different stages of awareness, knowledge, and skills along the continuum as they strive toward cultural proficiency, the positive end of the continuum.

Cross et al. (1989) posited a model with six elements on a continuum of cultural competence. The scale depicts the range of commitment to culturally competent practice. The first component encompassed the most negative end of the continuum; cultural destructiveness. Culturally destructive organizations and individuals are “represented or supported by attitudes, polices, and practices that are destructive to cultures and consequently to the individuals within the culture” (p. 14). These organizations permit racist, prejudice, discriminatory, biased, and intolerant attitudes, behavior and action.

Cross stated, “Bigotry coupled with vast power differentials allows the dominant group to disenfranchise, control, exploit, or systematically destroy the minority population” (p. 14). The second component is identified as cultural incapacity which
entails organizations or individuals that do not intentionally seek to be culturally
destructive to minority populations; however, the organizations or individuals lack the
ability to help. Cross reported that these organizations and or individuals “may act as
agents of oppression by enforcing racist policies and maintaining stereotypes” (p. 15).
Cross further reported that discriminatory hiring practices along with subtle message
directed to racially, ethnically, and culturally diverse people that they have no value and
that they are not welcome are identified as characteristics of cultural incapacity.

The third component encompassed the midpoint on the continuum; cultural
blindness. An organization and or individual propose to provide unbiased services.
Culturally blind organizations and or individuals philosophy is that they operate with the
belief that an individuals’ color or culture make no difference and that all people are
treated equally. Cross et al. (1989) stated, culturally blind organizations and or
individuals, “ignore cultural strengths, encourage assimilation, and blame the victim for
their problems” (p. 15). Cross suggested that institutional racism, traditionally used by
the dominant culture, can be observed when it restricts minority access to professional
training, supervisory positions at all levels, and services offered.

The fourth component is identified as cultural pre-competence. Cultural pre-
competence is depicted as organizations and or individuals move toward the positive end
of the continuum. According to Cross et al. (1989) cultural pre-competence was selected
because it implies movement on the scale. Pre-competent organizations and individuals
realize they have and display weaknesses in serving racially, ethnically, and culturally
diverse populations. As such, attempts are made to improve some aspect of its services, rules, regulations, policies or procedures.

Cross et al. (1989) advised that individuals employed by cultural pre-competence organizations are trained in the dominant culture’s frame of reference. Therefore, individuals “may only be a little more competent in cross-cultural practice than their co-workers” (p. 17). The fifth component is identified as cultural competence.

Culturally competent organizations and or individuals are characterized by, acceptance and respect for difference, continuing self-assessment regarding culture, careful attention to the dynamics of difference, continuous expansion of cultural knowledge and resources, and a variety of adaptations to service models in order to better meet the needs of minority populations (Cross et al, p. 17).

Culturally competent organizations and or individuals are committed to serving the public interest and possess the ability to negotiate in a bicultural community or environment.

Cross et al. (1989) noted that culturally competent organization support their employees in acquiring the knowledge, skills, attitude, behavior, awareness, values, abilities, and adaptability to work in cross-cultural communities and environments as well as understanding the connection between policy and practice and the applicability of both in enhancing services to racially, ethnically, and culturally diverse populations. The sixth and final component encompassed cultural proficiency which incorporates each component of cultural competence. Cultural proficiency is identified as the most positive end of the continuum.

Combined, the organizations and or individuals’ knowledge, skills, attitude, behavior, awareness, values, abilities, and adaptability, and an organizations rules,
regulations, directives, procedures, and policies form goals and provide commitments based on culturally competent practice. In Cross et al.’s (1989) theory, policies are adopted or changed to become more flexible and adaptable. Positive movement is characterized at every level of an organization when change is observed on the continuum moving to cultural proficiency.

![Cultural competence model](image)

Figure 2.1. Cultural competence model. Developed by Cross et al. (1989) and adapted by Goode (2004).

Adaptability

The demographic shifts cause bureaucratic organizations (law enforcement) and individual sworn peace officers to adapt to racially, ethnically, and culturally diverse communities (Cross et al., 1989; Kelley & Meyers, 1995). As a result of these shifts, law enforcement officers protect and serve individuals from culturally and linguistically
diverse backgrounds. Selnick (1957) asserted, “Organizations are viewed as functional when it learns to adapt itself to its internal and external environments” (p. 39). The Defense Science Board (2011) defined adaptability as, “the ability and willingness to anticipate the need for change, to prepare for that change, and to implement changes in a timely and effective manner in response to the surrounding environment” (p. 1). According to Cross et al. (1989) and Isaacs and Benjamin (1991) the goal of cultural competence is to not only develop the knowledge, skills, attitudes, behavior, awareness, values, and abilities, but equally important is the goal to assist in cultivating a habit of adaptability. More importantly, the challenge for organizations are to prepare peace officers to engage in their daily tasks in a service oriented way and adapt to an increasingly diverse population.

Kelley and Meyers (1995) identified four skill areas emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), and personal autonomy (PA), key to the adaptability construct, in relationship to cultural competence. Adaptability is defined as, “Adjusting oneself to new or changed circumstances” (Webster’s New World College Dictionary, 2002, p. 15). Kelley and Myers developed the Cross Cultural Adaptability Inventory, a self-administered assessment instrument, to measure the attributes pertinent to attaining adaptability and cultural competence.

Sociological and Psychological Theory

Sociological and psychological theories are an attempt to understand individual attitudes and behavior. Psychological and sociological theories bring into question the
actual or possible actions of individual persons. According to K.F. Walker (1941), psychologists are grappling with the awareness that sociology is critical to, “the study of behavior” (p. 443). In other words, psychological and sociological theories prove to have stronger validity together. The real contribution of psychological and sociological theory is arguably its acknowledgement that empirical issues may derive from attempts (indirectly) to understand as well as explain attitudes and behavior with reference to people. Psychological and sociological theory provides much theoretical interest when combined with methodological assertions that provide empirical utility (Bem, 1967; Doob, 1947; Walker, 1941).

There are numerous theories that reflect on individuals’ attitude and behavior such as the learning theory. The learning theory draws direct attention to attitude formation and change (Chaiken, Wood & Eagley, 1996). Another theory is observational learning. Observational learning is discussed in terms of individuals being predisposed to particular attitudes and behaviors that may affect the course of action taken by individuals (Oskamp, 1991) and the self-perceptions that attitudes indeed determine behavior (Bem, 1967).

Self-perception is most manifest when individuals do not have defined attitudes with regard to the issue or concern presented (Chiken and Baldwin, 1981). Bem (1967) suggested that individuals must possess self-awareness in controlling for and determining behavior. Bem posited that self-perception is, “an individual’s ability to respond to his own behavior and its controlling variables is a product of social interaction” (p184). In order to determine behavior, attitudes must be assessed to “describe internal to which
only he has direct access” (Bem, 1967, p. 184). In short, attitudes may be shaped by socialization and or predisposition.

The germinal writings of Max Weber explored the concept of sociological theory (i.e. socialization). The Weberian approach to socialization was introduced as social relationships. Weber (1978/1904) in a book titled Economy and Society suggested mutually oriented individuals are oriented in a given social relationship which entails that the meaning of the relationship be “agreed upon by mutual consent” (p. 28). Weber asserted “this implies that parties make promises covering their future behavior, whether toward each other or toward third” (p. 28) parties which melds an awareness of the informal or formal state of the union.

Research methods of sociology and psychology have been applied to the study of organizations in an attempt to understand the individual. Predisposition and socialization theories can serve many significant functions in the development of cultural competence. The theories can expose attitudes, judgments, and justifications of behavior that might escape serious considerations for research. Sworn peace officers’ attitudes and behavior coupled with individual demographic and background characteristics along with other factors in relation to service delivery has received the least amount of quantitative inquiry. Combined psychological and sociological theories provide a hybrid of socialization and predispositions which require scholarly discussion.
Socialization Theory in Law Enforcement

Formal socialization occurs within the law enforcement organization itself, while informal socialization, with regard to decision making, consists of the occupational culture of sworn peace officers. A connection exists between attitudes and behaviors (Fielding, 1988; Van Maanen, 1973; Westerly, 1953). Sociological theories are often used to explain peace officers’ attitudes and behaviors regarding delivery of public services. Academy and in-service training constitutes formal socialization while field training constitutes what is learned from informal sources such as sworn field training officers and fellow sworn peace officers in the profession (Fielding, 1988; Van Maanen, 1973; Westerly, 1953).

The development of the police socialization theory led to a systematic investigation of academy recruits’ attitudes and behaviors in the performance of law enforcement experiences in the field and the impact of police culture. Van Mannen (1973) published a comprehensive study on the relationship between formal organizational training and informal field training. Van Maanen proposed the theory that socialization (on the job) is embedded in police culture. As such, adherence to the socialization process is the basis for how sworn peace officers’ protect and serve.

In a comprehensive study, Van Maanen (1973) identified four phases in which recruits are socialized into police culture and the impact of that socialization. The four phases are identified as (a) preentry: choice; (b) admittance: introduction; (c) change: encounter; and (d) continuance: metamorphosis. Van Maanen noted that in the preentry: choice phase individuals did not wake up one morning and decide to become a peace officer.
officer. Van Maanen posited, instead the decision to enter law enforcement comes from a thoughtful plan discussed at length with family members.

In the phase called admittance: introduction, once an individual is admitted into the academy; the recruit is immediately introduced into the culture (Van Maanen, 1973). During this phase the recruit learns that solidarity actually starts in the academy and not in the field. Van Maanen (1973) pointed out that recruits wear uniforms that separate them “from the real policemen” (p. 410). Recruits learn very quickly that they have to present a united front and keep each other in line so that they can avoid punishments and reap rewards as a cohesive group. During the third phase, the change: encounter, recruits meet their field training officer (FTO) propelling them into the field where real police training occurs.

Recruits are informed during the change: encounter phase that they are on probation. Therefore, they can be fired without explanation for any infraction that does not align with department rules, regulations, directives, procedures, and policies as interpreted by the field training officer. Van Maanen (1973) stated, “Through the eyes of his experienced FTO, the recruit learns the ins and outs of the police role. During this phase, ”he learns what kinds of behavior are appropriate and expected of a patrolman within his social setting” (p. 412). In the phase called continuance: metamorphosis peace officers have an “opportunity to exercise his perceived role that gives meaning to the occupational identity of the patrolmen” (p. 414).

Lasley (1994) conducted a study examining the relationship between peace officers’ ethnicity, gender, and attitude toward police and community relations. Los
Angeles Police Department (LAPD) peace officers were given self-administered surveys. Findings suggested that peace officers’ ethnicity and gender were not significant predictors of their attitudes toward the public service role when interacting with the public. However, peace officers’ attitudes and behavior toward the public was a product of organizational socialization and not demographic background.

Predisposition Theory in Law Enforcement

The Predisposition theory is often used to explain peace officers’ attitudes and behaviors regarding delivery of public services. Scholarly research indicates that the first factor in sworn peace officers’ attitude, behavior, and conduct concerns the predisposition theory (Brown, 1981; Muir, 1977; Perry, 1996, 1997, 2000; White, 1972; Worden, 1989). Predisposition, with regard to decision making, adds to what individual peace officers bring to the profession in contrast to socialization on the job (Brown, 1981; Roberg, Crank & Kuykendall, 2000; Worden, 1989).

According to Roberg et al. (2000), the predisposition theory which is identified as a psychological theoretical perspective, suggest that peace officers’ demographic or background characteristics play a role in how they protect and serve. The premise is that individuals bring with them the same attitudes and beliefs they had before entering a law enforcement occupation. Most of the research on peace officers’ behavior focuses on law enforcement corruption and use of force. For example, the rotten apple theory argued that corrupt peace officers were corrupt individuals when they were hired lending credibility to the assumption that they were already predisposed to those attitudes and
behaviors before entering public service. Thus, how peace officers protect and serve is tied to what they perceive in terms of their assumptions, judgments, values, and beliefs which in this context has negative connotations.

In contrast, the rotten apple theory, the notion that one’s predisposition should be assessed from only a negative point limits its capacity to expand as a positive basis of one’s orientation toward public service (Perry, 1996, 1997, 2000). Perry (1997) suggested that the process of predisposition involves family, friends, and religious influences upon an individual and that influence shapes their assumptions, judgments, beliefs, attitude and behavior. Predisposition can provide vital aspects of internal standards which help to form their identity and values prior to a career in public service.

Law Enforcement Training and the Adult Learning Theory (Andragogy)

In the twenty first century law enforcement administrators must become agents of change. Roberg and Bonn (2004) pointed out law enforcement organizations are failing to communicate the importance of education and training and Pintrich, Roeser, and De Groot, (1994) reported that learner motivation is the key determinant of success. In order to execute change within a law enforcement organization education and training is needed to address America’s demographic changes and societies concerns about peace officers’ knowledge, skills, attitude, behavior, awareness, values, abilities, and adaptability while performing their tasks.

Current training practices within law enforcement are largely unevaluated. Modifications to training are made without evidence that the modifications are
appropriate, applicable and aid the public by improving the effectiveness of public servants. Dick and Carey, (1996) indicated that if learners are resistant to instruction it can affect the outcome of the subject being taught. An emphasis on training (curriculum) assumes that what an individual is being trained in can be taught and what is being taught is applicable to sworn peace officers’ performing their duties.

Education and training can provide insight and contribute to improved communication between peace officers and citizens from all populations. Examining education and training within the field of policing reveals that education and training are fundamentally different. Thus, it is useful to consider the distinction between education and training. According to Nadler (1970), the “purpose of training is to either introduce a new behavior or modify the existing behaviors so that a particular and specified kind of behavior results” (pp. 40-41) and the focus of education is to “improve the overall competence of the employee in a specified direction and beyond the job now held” (p. 60).

Education is instruction which emphasizes knowledge based instruction which is not tied to a specific job as opposed to training. Training emphasizes developing a specific group of skills or tasks (Glaser, 1962; Piskurich, 1993). Education has a primary focus, that is, intent to effect change. It is no longer possible to say with conviction that law enforcement efforts have no effect on the communities they are sworn to protect and serve. Education and training allows for an easier transition into the twenty first century of policing. Without education and training creating collaborative relationships with
diverse populations that law enforcement organizations serve will be difficult (Bass, 2000).

Moreover, law enforcement administrators have the opportunity and the responsibility to make a number of decisions in how peace officers’ are educated and trained. Administrators can determine the content and scope of what recruits and sworn peace officers will learn. Administrators then have the authority to choose methods, strategies, and instructional materials that will assist recruits and incumbents in gaining the knowledge, skills, attitude, behavior, awareness, values, abilities, and adaptability in the field that could change behaviors or attitudes.

The Ohio Peace Officer Training Commission (OPOTC) is charged with mandating Ohio Peace Officer Training Academy (OPOTA) standards which shall be followed by every jurisdiction (law enforcement agencies, universities, and training facilities) in which training of recruits and sworn peace officers occur. The Attorney General gives OPOTC the authority to choose methods, strategies and instructional materials that assist in the learning process during academy and in service training. OPOTC determines the content and scope of what recruits and incumbent peace officers will learn.

Peace officers are trained in the principles of policing per se. That is, peace officers are provided hours of instruction in a vast majority of areas such as pursuit driving, firearms, and physical combat. Recruits’ and incumbent peace officers’ ability to show that the requirements (knowledge, attitude, behavior, awareness, skills, values, abilities and adaptability) have been mastered is measured by graduation rates and
certification attained by recruits and certifications retained by sworn peace officers. In particular, the graduation process for recruits attending OPOTA basic training and the OPOTC mandated units of instruction for continued certification of sworn peace officers (working in the field) during in-service training.

In response to public concerns over what constitutes professionalized police training, it has become essential for OPOTC and public administrators to know what raises individual levels of professionalism with regard to culturally competent practice and serving the public interest. In addition to greater sensitivity to the costs and benefits associated with not being trained and educated while employed as a peace officer. A major factor in peace officer training is how that learning translates into practice (i.e. the practical applicability to working with people from diverse backgrounds) and to what extent peace officer “isms” (e.g. learned attitudes and beliefs about other races, ethnicities, and cultures) different from their own, (St. George, 2004) affect their public service motivation (Perry, 1996, 1997, 2000) while serving the public interest.

As an area of academic investigation, the adult learning theory in law enforcement is in its infancy. Ramirez (1996) and Birzer (2003) asserted that the adult learning theory is directly related to law enforcement training. It is only within the last couple of years, in the State of Ohio, that the adult learning theory has become paramount in regards to how instructors are trained. Also paramount is how the principles of adult learning equate to an organizations’ best practice when educating and training recruits and sworn public peace-keeping agents working in the field.
Academy training is unique in that recruits become involved in the learning process by choice, with an exception for incumbent sworn peace officers during state mandated in-service training. The Ohio Police Officer Training Commission (OPOTC), Ohio Peace Officer Training Academies (OPOTA), police administrators, public administration and criminal justice researchers recognized the need for the learners to become a mutual partner in the learning process, thus, concurring with Knowles’ (1980, 1990, 1998) andragogy theory. Knowles’ approach to andragogy supports that education and learning is learner centered versus instructor centered in an academic environment.

The adult learning theory is a viable alternative to the traditional training that encompasses a quasi-military type approach for each unit of instruction. Knowles’ theory of adult learning known as andragogy (Knowles, 1980, 1990, 1998) was introduced as a process to enhance recruits and incumbents capacity for learning in addition to playing a role in how recruits’ and sworn peace officers’ learn during academy and in service training. Knowles (1980, 1990, 1998) recognized that the learning and teaching process for adults was distinctly different than that of children. Knowles’ (1980) andragogy theory defined adult learning as; “the art and science of helping adults learn” (p. 43) and Knowles (1990) made five assumptions significant to adult learners’ (pp. 57-58):

- **The need to know.** When adults undertake to learn something on their own they will invest considerable energy in probing into the benefits they will gain from learning it and the negative consequences of not learning it.

- **The learners’ self-concept.** Adults have a self-concept of being responsible for their own decisions.
The role of the learners’ experience. Adult’s quantity and quality of experiences has both positive and negative implications. The positive resources for learning reside in the adult learners themselves. Hence, greater emphasis should be placed on experiential techniques - techniques that tap into the experience of the learners, such as group discussion, simulation exercises, problem-solving activities, case method, and laboratory methods - over transmittal techniques. Greater emphasis must be placed on peer-helping activities. However, as adults accumulate experience they also tend to develop mental habits, biases, and presuppositions that might cause adults to be resistant to new ideas, fresh perceptions, and alternative ways of thinking. To mitigate these educational and training environments adults must stay focused on helping adult learners examine their habits and biases and open their minds to new approaches, for instance, sensitivity training.

Readiness to learn. A source of “readiness to learn” is the developmental tasks associated with moving from one developmental stage to the next (which is a key element to acquiring cultural proficiency).

Orientation to learning. Adults are life centered, that is task-centered or problem-centered, to their orientation to learning. Adults learn new knowledge, understandings, skills, values, and attitudes most effectively when they are presented in the context of application to real-life situations.

In the light of persistent racial, ethnic, and cultural disparities throughout law enforcement cultural competence education and training ensures that the context in which learning occurs is important. What recruits and incumbent peace officers are learning how they are learning must be examined. A central point must remain focused on the argument that education empowers an individual with knowledge. Knowles (1980) succinctly stated,

The quality of learning that takes place in an organization is affected by the kind of organization it is. This is to say that an organization is not simply an instrumentality for providing organized learning activities to adults; it is also provides an environment that either facilitates or inhibits learning (p. 66).
In the context of cultural competence, learning includes the examination of how race, ethnicity, culture, knowledge, skills, attitude, awareness, values, and abilities shape the learning process.

In short, application of the adult learning theory to Cross et al.’s (1989) cultural competence framework contributes to a more comprehensive understanding of attaining proficiency. Cross et al.’s. Cultural Proficiency Model allows for organizations to continually assess the progress of cultural competency education and training within academies and in-service training. Assessment allows for a roadmap with suggested steps to continually monitor individual sworn peace officers progress along the continuum once training has been implemented.

In 1956 Benjamin Bloom identified six cognitive competencies that comprise the taxonomy of cognition needed in moving an organization toward cultural competence (Bloom, 1956). Atherton revised Bloom’s taxonomy (Atherton, 2005), Knowledge- Develop knowledge bases collect data, and information needed for cultural competence. Comprehension- Study and thoroughly understand evidence with regard to indicators of cultural competence. Application- Connect and apply diversity and cultural competency principles to multiple environments, settings, and levels. Analysis- Break down component parts and assess the sum of the parts and the parts as a whole. Assess structure and functions. Synthesis- Bring multiple components or elements together and create a new whole. Build new visions, meaning, and approaches by bringing together multiple components or parts. Evaluation- Determine impacts and implications; make judgments with regard to cultural competence and results of efforts.
Throughout the United States demographic predictions reveal that diverse populations are increasing. With this increase it is essential that changes within law enforcement organizations be implemented to address those changes. A lack of knowledge of racial, ethnic, and cultural differences presents a principal barrier for diverse communities to trust law enforcement.

Incidents involving cultural components will have huge impacts on law enforcement organizations. Cross et al.’s (1989) framework demonstrates the complexity of an increasingly diverse population, one in which law enforcement is tasked with protecting and serving. Law enforcement organizations are up against the weight of history, traditional policing, public demands, and policy, to eliminate manifestations of racism, prejudice, discrimination, intolerance, civil right violations, and unethical conduct.

Moreover, this study sought to explore peace officers’ self-perceived levels of cultural competence and identify how their knowledge, attitude, behavior, awareness, skills, values, abilities and adaptability may enhance or limit efficient and effective practice with diverse populations. This study focused specifically on sworn peace officers working in the field in an effort to establish a baseline cultural competence level that can begin to reveal the motivation for effective and efficient practice in the delivery of culturally competent law enforcement services that can set the tone for civility between public servants and the public.
Membership Factors and Culturally Competent Practice

Individual characteristics that can influence peace officers’ adaptability, a key attribute of cultural competence, in this study, are the independent variables of (a) race/ethnicity; (b) age; (c) gender; (d) education; and (e) professional experience. Research on cultural competence in a policing context is lacking. Inferences can be drawn from community policing literature on the basis of related research; however, community policing is focused on the reduction of crime and neighborhood problems are solved by arresting offenders (Hunter, Mayhall & Baker, 2000). Most law enforcement organizations employ peace officers as community policing officers (Hickman and Reaves, 2001). Law enforcement organizations deploy only a few sworn peace officers as a community policing unit. The majority of sworn peace officers bring into service traditional policing strategies which are reactive in nature (Pelfrey, 2004). The trend is that community policing provides scant attention to diverse sworn peace officers working in diverse communities with regard to reduction of crime and apprehension of criminals. This suggests that on the surface it seems that peace officers’ attitudes and demographic variables such as race/ethnicity, age, gender and other factors such as education can contribute to peace officers being culturally competent and having the ability to adapt cross culturally. Much of criminal justice and law enforcement literature address cultural sensitivity, awareness, and diversity. 

The success of culturally competent training and education in motivating sworn peace officers to adopt culturally competent practice in the field will likely depend on addressing individual peace officer knowledge, skills, attitude, behavior, awareness,
values, abilities, and adaptability (Andrews, 2003; Benjamin, 1993; Cross et al., 1989; Hillsboro Police Department, 2006; Isaacs & Benjamin, 1991; Kelley & Meyers, 1995; King et al., 2006; National Center for Cultural Competence, 2001; Potter, 2010; Sowers-Hoag & Sandau-Beckler, 1996; Sue & Sue, 1998; St. George, 2004; Van Den Bergh & Crisp, 2004). Such success will also depend on determining which demographic and background characteristics and other factors related to adaptability influence higher levels of cultural competence. It is necessary to consider that assessing sworn peace officer’s demographic and background characteristics and other factors that are malleable and may be changed or enhanced through training to increase adaptability in the field may be an important step in encouraging sworn peace officers to adopt higher levels of cultural competence. More specifically, it is necessary to consider whether membership into one of these groups translate into higher levels of adaptability, a key attribute of cultural competence. It is not known if these factors would influence higher levels of cultural competence. This study examined the correlates of cultural competency.

Race/Ethnicity

A systematic, comparative analysis does not exist that involves several law enforcement agencies and that test the hypothesis that sworn peace officers’ racial and ethnic composition influences their interaction with diverse members of a community. In research on law enforcement and community engagement, attention is generally focused on the way public citizens perceive peace officers (Weitzer, 2000). Bard (1969) stated, “Attitudes toward the police will change when police are seen as performing in ways
consistent with the principles of human psychology and when they are given realistic training to render professional police services with dignity” (p. 249). According to Williams and Murphy (1990), law enforcement organizations came to recognize, even if they did not embrace the concept, that they are “dependent on neighborhood or community support to achieve their goals” (p. 11). As a result of this recognition rules, regulations, directives, procedures, and policies were put into effect to improve community and police relations.

In a publication about perspectives on policing, Williams and Murphy (1990) argued that, nationally many scholars have failed to emphasize how the factors of slavery, segregation, discrimination, and racism have affected the quality of policing in all neighborhoods, specifically minority communities in the United States. The findings suggest that scholars and public administrators have determined these factors to be insignificant to community and police relations. In contrast, Cornett-DeVito and McGlone (2000) suggested that, although police and community relations do not often dominate police discourse law enforcement organizations are committed to maintaining the safety and security of the public in a fair and compassionate manner. To this end, law enforcement organizations began employing as well as increasing the number of minority peace officers as an intervention (identify problems) with members of diverse groups to address the impact of real or perceived bias demonstrated by sworn peace officers performing tasks in the field in an aim to improve community and police relations (Weitzer & Tuch, 2005). Wu, Sun, and Cretacci (2008), Raganella and White (2004), Sun and Payne (2004) and Amendola, (1996) noted that outdated research, and large gaps in
the overall literature exist. Also, research that specifically addresses individuals’ motivations for entering public service (relative to policing) is outdated. Research addressing attitudes and behaviors, specifically, intersections of race/ethnicity, age, and gender is needed that might provide a roadmap to exploring and analyzing the processes that shape and influence the experiences of peace officers and how these factors affect their service delivery.

In addition, contributing to the study of peace officers’ racial and ethnic composition, a national and empirical study conducted by Weisburd et al. (2000) for the U.S. Department of Justice disclosed findings relevant to police attitudes and behavior at work. That is, how peace officers protect and serve in the field in a culturally diverse society which has been a difficult area of debate for many Americans as pointed out in chapter I of this manuscript. The participants in the study, 900 sworn American peace officers were a representative sample of the population being studied. Data was collected by way of a telephone survey.

The focus of the study centered on abuse of authority involving racially, ethnically, and culturally diverse communities. Subsequently, the findings revealed race to be a divisive issue, African American (Black) and non-African American peace officers held different perceptions. African American sworn peace officers believed a citizen’s race and socioeconomic status was a factor in the abuse of authority.

Administrators of law enforcement organizations may think that rules, regulations, directives, procedures, and policies are sufficient. Implementing strategies and policies affecting and improving community and police engagement, in terms of
culturally competent practice, will not manifest if minority perspectives are not valued and addressed in organizations (Williams & Murphy, 1990). Cultural competence targets internal and external attitudes and behaviors of individual peace officers of every race, ethnicity, and culture that engage all segments of a community.

**Gender**

Research has shown that gender is widely acknowledged as having an impact on policing for both men and women (Hunter, Mayhall & Barker, 2000; Kerber, Andes, & Mittler, 1977; Morris, 1996). With regard to women, responses vary from minimizing gendered differences in terms of invisibility to unsuitability. Initially, women were thought to be unsuitable for police work because they are “unable to adopt characteristics used to describe male officers, such as, hard, domineering, emotionless, and muscled” (Elton, 2006 p. 94). Hence, women were not viewed as the prototypical peace officer in a traditional law enforcement agency.

Gender stereotypes in policing have been attributed to both a societal and law enforcement belief that men are better suited for taking on law enforcement roles and positions of authority, whereas women are more suited for taking on roles associated with nurturing or family roles (Dejong, 2004; Hunter et al., 2000; Rabe-Hemp, 2008; Sun & Payne, 2004). Moreover, Elton (2006) identified that women having the experiences of being marginalized allowed women to cross traditional boundaries and demonstrate that they too are prepared to take the same risks inherent in the job of being a sworn peace officer as their male colleagues. In addition, Yarcheck (2006) identified a key element of
a woman’s awareness of who she is relative to the policing role and posited, “Early negative attitudes that women couldn’t do the job and shouldn’t do the job and the necessity to constantly prove yourself over and over only develop perseverance and determination to do the best job you can” (p. 91).

Few empirical studies have explored the gender of peace officers as a predictor of their cultural competency as well as their ability to adapt cross culturally. Most of the literature focuses on the observation that females are not as dominant and aggressive as their male counterparts (Balkin, 1988; Sherman, 1975). Inferences can be drawn from community policing literature on the basis of related research but community policing initiatives are focused on the reduction of crime and diverse officers working in diverse communities. This observation suggests that peace officers’ attitudes and demographic variables such as age, gender, and education, can contribute to peace officers being culturally competent and having the ability to adapt cross culturally. Additionally, previous research pointed to the idea that female peace officers tend to view community policing or other service related activities as a favorable (Hunter, Mayhall & Barker, 2000; Rabe-Hemp, 2008; Schafer, 2002;) alternative to a traditional style of policing.

In contrast, research from Lasley (1994), Paoline, Myers, Worden (2000), Weisburd et al. (2000) and Sun (2002) found that women peace officers’ perceptions were no different than male sworn ace officers’ perceptions for protecting and serving the public interest. For instance, women did not harbor a different relational vision of public service than their male counterparts’ traditional vision. Lasley pointed out that there does
not appear to be a correlation between attitudinal and behavioral differences between men and women in the field.

Similarly, evidence from two studies seems to support this position. Lasley (1994) conducted a study examining the relationship between peace officers’ ethnicity, gender, and attitude toward police and community relations. LAPD peace officers were given self-administered surveys. Findings suggested that peace officers’ ethnicity and gender were not significant predictors of their attitudes toward their public service role when interacting with the public. However, their attitudes toward the public were a product of organizational socialization (Garcia, 2003) and not demographic background. Moreover, a national and empirical study conducted by Weisburd et al. (2000) failed to show a difference based on gender between sworn male and female peace officers performing tasks in the field based on gender.

Age

Based on research by Hurst, Frank, and Browning (2000) and Leiber, Nalla, and Farnworth, (1998) the age of citizens is a better predictor of the perception of law enforcement as opposed to officer’s age. There is less research examining age as a variable and its influence on peace officers’ attitudes and behavior toward the public interest. Researchers found some support for the influence of age. Smith, Locke, and Fenster (1970) argued that public peace keeping agents’ authoritarian attitudes may be tempered by age as well as education. Biggam, Power, Macdonald (1997) reported that, in stressful situations in the field, younger and older aged peace officers did not rely on task strategies, logic, or time management whereas middle-aged peace officers most often
relied on each of these tools as not to limit their decision making in a time of police citizen conflict.

Lanza-Kaduce and Greenleaf (2000) conducted a study that incorporated age and race as factors that influence, directly or indirectly, the delivery of services. The nature and the impact of age was explored from a social history perspective (worldviews and assumptions) to assist peace officers with how age impacts attitude, behavior, beliefs, and values about diversity relevant to practice in the field. Lanza-Kaduce and Greenleaf suggested that respect for a peace officer’s age could affect the outcome of the encounter. The authors raised an interesting point with regard to age affecting the outcome in theory if not in practice, which is that individuals are shaped by experiences negatively or positively during their formative years. In short, people have been taught from an early age to defer to their elders and to individuals of authority.

The development of Turks (1996) theory of norm resistance led Lanza-Kaduce and Greenleaf (2000) to a systematic investigation of age and race and their impact on the effectiveness of police and community engagement. Lanza-Kaduce and Greenleaf posited a model dividing the variables of race and age. Characteristics of age were discussed. During conflicts, according to the authors, Caucasian or White peace officers do not tend to benefit from age deference during encounters with individuals of the same race, nor do older adults traditionally defer to people in authority that are younger than they are.

With regard to older African American or Black peace officers, a deference of age exists when interacting with African American individuals of all ages. However, age affords African American peace officers the greatest disadvantage when interacting with
Caucasian members of society because historically they have not had to defer to racially, ethnically, or culturally diverse members of society. Furthermore, Lanza-Kaduce and Greenleaf (2000) found that age can reinforce or undermine a peace officers’ position of authority which can hinder peace officer’s perceptions of the public and patterns of adaptability limiting peace officers empathy and discretionary decision making during a single tour of duty.

Education

The benefits of education are manifested when public peace officers acquire experience in the field (Truxillo, Bennett, & Collins, 1998). Despite the benefits of education few empirical studies explore the ways in which education impacts how sworn peace officers protect and serve the public interest in a culturally competent manner in the field. No empirical research includes an exploration of the patterns of adaptability (a key attribute of cultural competence) with regard to public service delivery. Much of the research on college educated and non-educated sworn peace officers took root in the 1900s with the focus trained on service oriented calls and the handling of these types of requests for service.

Research reveals that a need for Law enforcement education was emphasized in the academic realm in the 1920’s and 1930’s. Finer (1941) advocated that education should be a part of the organization. Garner (1999) communicated that public peace-keeping agents were not required to have a high school diploma or a general equivalency diploma (GED) until the latter part of the 1950’s and the early part of 1960’s.
Brereton (1961) indicated that higher education and training is needed for an occupation to truly be a profession. Germann (1967), building on Brereton’s work agreed and advised that, if law enforcement agencies are able to hire educated individuals then they should start with people that have bachelor degrees. President’s Commission on Law Enforcement and Administration of Justice (1967), in a comprehensive report, noted that college educated personnel to include police need to be educated due to the complexities inherent in the tasks performed.

According to the President’s Commission report (1967) titled, The Challenges of Crime in a Free Society the “ultimate aim of all police departments should be that all personnel with general enforcement powers have baccalaureate degree” (p. 109). Lankes (1970) advised that law enforcement organizations need educated people to infiltrate law enforcement agencies to work as public peace-keeping agents to improve maximum performance, suggesting that educated peace officers would be additive as valuable resources. Similarly, Shernock (1972) suggested that educating law enforcement adds value to organizations which makes the individual peace officer efficient and effective during patrols.

According to Goldstein (1977), generally held beliefs, are that peace officers who had attained degrees or were attending college courses were viewed as suspicious and untrustworthy by the administration and colleagues. Goldstein stated,

The term itself implied that there was something incongruous about an educated police officer. College graduates, despite their steadily increasing number in the general population, did not seek employment with the police. The old but lingering stereotype of the “dumb flatfoot,” the prevalent concept of policing as a relatively simple task, the low pay, and the limitations on advancement-all of
these factors made it appear that a college education would be wasted in such a job (p. 284).

In contrast to college educated peace officers being additive to the organization Forsyth and Copes (1994) purported that there is little correlation between educated officers and their non-educated colleagues. It is suggested that peace officers that had not attained a four year bachelor’s degree would be happy to have a job and make a decent wage when having earned only a high school diploma or GED. Moreover, uneducated peace officers would work assigned shifts without complaint as opposed to their college educated colleagues who would expect more from the job on a micro level and the organization on a macro level.

Professional Experience

Cornu (2010) asserted that changing demographics require changes in how organizations and individuals conceptualize professional experience and should be viewed as a critical factor during the initial stages of field processes. From the literature research is lacking, and thus, is needed to explore if sworn peace officers develop adaptability (a key attribute of cultural competence) as a result of professional experience. Also, if peace officers’ demographic and background characteristics along with other factors that may be malleable through training is a relevant topic for research given the argument by (Cornu,, 2010; Fielding, 1988; Sun, 2003; Van Maanen, 1973) that a peace officer’s attitude and behavior can be shaped by experience.

Research reveals that peace officers begin their careers immediately after graduating from the academy. In the academy, they learn that some are there by chance, some for the
money, yet others due to their orientation toward public service. Once out of the academy rookie sworn peace officers mix with incumbent peace officers, discovering that they begin aspects of their real life training process while cementing their professional experience (Fielding, 1988; Sun, 2003; Van Maanen, 1973). It can be considered from the literature that acquiring the requisite knowledge, skills, attitude, behavior, awareness, values, abilities, and adaptability is where professional experience commences (i.e. *the rubber meets the road*).

Van Maanen (1973) conducted a study in which one incumbent peace officer communicated, “On this job your first partner is everything. He tells you how to survive on the job...how to walk, how to stand, and how to speak to think and what to say and see” (p. 24). In the context of training and education Van Maanen argued that during the Field Training Officer phase a recruit is “most susceptible to attitude change (p. 24). Van Maanen (1973) also argued that newly sworn peace officers are more likely to adopt an incumbent’s perspective then relying on their own perceptual acuity and personal autonomy (attributes of cultural adaptability) with regard to discretionary decision making.

Following Van Maanen (1973), Sun (2003) explored professional experience by examining differences between peace officers’ selected to be sworn Field Training Officers (FTO’s) and non Field Training Officers. Sun’s study provides necessary insight into the daily reality of public servants. Taking a rather different approach to the exploration of professional experience Sun asserted,

“Despite the importance of FTOs in shaping new officers’ behavior and attitudes, to date, we know very little about the behavioral tendencies of officers who serve
as FTOs and we do not know the extent to which they differ from other officers who are similarly experienced” (p. 24).

Moreover, Sun (2003) emphasized that professional experience is acknowledged as having an impact on practice as sworn peace officers perform tasks in the field. More importantly, Sun identified three tenets critical to training in the field while gaining the necessary experience (p. 23).

1. Techniques of policing cannot be learned exclusively in a classroom. Recruits have to learn how to deal with some situations on the street because formal classroom training is inherently limited in its ability to apply areas of training that require a realistic setting.

2. Through careful selection and training, experienced and skilled police officers are able to teach rookies the knowledge and skills necessary to survive, perform assigned tasks, and hopefully, become good officers.

3. Learning can occur vicariously through imitation and reinforcement, i.e. repeating the behaviors that receive reinforcement.

Experience allows for the ability to listen, be flexible, adapt, and respectfully communicate with the public according to (Fielding, 1988; Sun, 2003; Van Maanen, 1973). Kelley and Meyers (1995) identified four skill areas (emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), and personal autonomy (PA), that are key to the adaptability construct, in relationship to cultural competence, specifically in the field, and are critical to peace officers acquiring the knowledge, skills, attitude, behavior, awareness, values, abilities, and adaptability needed to be effective as public servants while committed to serving the public interest.
Emotional Resilience

Luthans (2002) noted that “resiliency is the positive psychological capacity to rebound, to ‘bounce back’ from adversity, uncertainty, conflict, failure or even positive change, progress and increased responsibility” (p. 702). The attribute resiliency “is required when working in service-oriented professions” (Carkhuff & Berenson, 1977, p. 194). Peace officers risk their lives to protect and serve the public due to the inherent dangers of the job (Hunter et al., 2000).

Resiliency has tremendous implications for applications in one’s work environment (Luthans, 2002). For example, Peace officers respond to disturbing calls, deal with hard core individuals, unscrupulous individuals, numerous violent scenes and work related tragedies daily (Elton, 2006) and return to perform the same or similar tasks under a variety of circumstances, thus displaying resilience. As sworn peace officers “they resolve to endure whatever work-related tragedy, no matter how horrific” (Elton, 2006, p. 94), and they are committed to protect and serve the public each day. Peace officer needs help, which in police code signifies a life threatening emergency, where officers rush, with lights and siren, to fellow peace officers whose life or personal wellbeing is hanging in the balance (i.e. threatened).

Moreover, sworn peace officers are entrusted to protect citizen’s lives even at the risk of losing their own. They accept the dangers of the job and have committed themselves to protect and serve. To illustrate, according to Floyd (2006) a historical milestone occurred but received little attention when “New Orleans Police Officer LaToya Johnson was shot and killed on August 9, 2004, she became the 200th female
officer in the history of the United States to die in the performance of duty” (p. 96). When this occurs among peace officers a degree of the crisis is evident.

Perry (1996) offers a different context in which resilience is realized. According to Perry self-sacrifice encompass emotional resiliency. Peace officers encounter many forms of self-sacrifice, that is, self-sacrifice within the organization from fellow peace officers. In contrast to dangers faced by peace officers in the street while performing their tasks, dangers also exist inside the organization.

Every organization and its members operate within a system of rules and regulations. These rules and regulations are not necessarily in a written format because they are referenced in the Law Enforcement Code of Ethics or Sheriff Code of Ethics. Instead, these guidelines may be unspoken and mutually accepted, such as the “thin blue line” at an organizational and individual level. When speaking of the “thin blue line,” the tendency is to look around and see what the organization and other peace officers’ are doing and conform to that behavior, which lends credit to the socialization theory.

The 20th century example is the Rodney King beating on March 3, 1991 by Los Angeles police. Also, on a larger scale the socialization theory can be seen in behavior of peace officers employed by the New Orleans police department. Their behavior resulted in the murder and assault of unarmed citizens. These criminal offenses were covered up by the administration and individual peace officers.

Chan (1996) stated, “While the culture may be powerful, it is nevertheless up to individuals to accommodate or resist its influence” (p. 111). Empirical evidence does not exist to show that this “thin blue line” tendency is inherent. Conformity or the “thin blue
line” is learned behavior. Social scientists have labeled this behavior as “groupthink.” All officers need to be emotionally resilient.

Flexibility/Openness

Metz and Kulick (2008) asserted that organizations and individuals show “flexibility when they are open-minded and adaptive to change, adopt an attitude of continuous improvement, encourage creativity among its employees, build collaborative partnerships with communities served, welcome difference and practice tolerance” (p. 380). Throughout their interaction with the public, sworn peace officers as first responders must depend on their sense of creativity and flexibility when confronted with problems that may first appear to be insurmountable (James & Gilliland, 2005). In this same vein, Thompson and Jenkins (1993) stated with regard to peace officer professionalism, “flexibility equals strength; rigidity equals weakness” (p. 216). Thompson and Jenkins further stated, “The rigid mind breaks under pressure. … [Officers] want to be like the willow tree that bends in the heaviest windstorm but does not break” (p. 216).

Perceptual Acuity

While the citizenry does not expect all sworn peace officers to perform all tasks identically, they do expect that those tasks are carried out in a way that maximizes their racial, ethnic, and cultural well-being in a time of crisis. In order to perform tasks efficiently and effectively sworn peace officers must communicate with the public, that
is, sworn peace officers must become perceptually acute. Corvet-DeVito and McGlone (2000) communicated, “Law enforcement personnel, however, must bridge differences and cross-relational barriers to their jobs” (p. 235). Perceptual acuity involves developing effective listening skills and communication skills (Kelley & Meyers, 1995) to bridge differences. Cross cultural communication is not a dichotomy but a continuum ranging from verbal to symbolic communication (Hendricks et al., 2003; Hunter et al., 2000). Hendricks et al. (2003) observed that two concepts are essential to the attainment of perceptual acuity, verbal and nonverbal communication. Hunter et al. (2000) noted three concepts, verbal communication, nonverbal communication and symbolic communication increase perceptual acuity. Hunter et al. (2000) further indicated that verbal communication, nonverbal communication and symbolic communication are key perceptual acuity components.

Hunter et al. presented these components as follows:

- **Verbal Communication**- refers almost totally to the words and combinations of words used in the message transmitted (or in feedback). Words have no meaning in which words are used (p. 174).

- **Nonverbal Communication**- can be divided into three subgroups: paralanguage (vocal characteristics), Kinesics (body language), and proxemics (personal and social space). Paralanguage includes such elements as diction, the rate and pitch at which a person is speaking, the loudness or softness of speech, and changes in these characteristics during communication. Proxemics becomes a mode of communication in the manner in which personal space is used. Space may become a territorial issue, an intrusion into privacy. How it is used can increase or decrease social distance. Kinesics includes gestures, body positioning, facial expressions, movement, and the like (p. 174).

- **Symbolic Communication**- often included as a category of the nonverbal mode rather than as a separate channel of communication, occurs continuously at a passive level. Because symbolic communication is passive, judgments are
based on symbolic data that are seldom checked out for their validity. Symbolic communication includes messages relating to style of dress, place of residence, place (and type) of employment, type of car driven or transportation preferred, jewelry worn (or not worn) and so on (he wears a beard; all persons who wear beards are…; therefore, he is…) (p. 174).

**Personal Autonomy**

Sworn peace officer with personal autonomy demonstrate independent judgment (Rohr, 1998), in performing their tasks; which suggest that personal autonomy is a matter of conscious choice. The individual peace officer thinks about the appropriateness of his or her attitude and behavior. In a concrete field situation, the peace officer integrates known facts with unknown questions of action. Peace officers are autonomous, in the sense that they make decisions that are not always subject to a supervisor’s immediate control.

Peace officers must have this autonomy in performing their tasks, and in fact, their autonomy is a key aspect of their judgment and decision-making process. According to Fielding (1988) public peace keeping agents make their own decisions that are not always governed by their colleagues. While these decisions may help quell a situation, their approach to a problem may not be well received by the community they are serving.

Decisions are the essence of authority and with authority much responsibility is given. In other words, sworn peace officers have authority; therefore, they also assume the responsibility of making decisions that reflect cultural competency. The law enforcement ethics code is the basic rule of professional conduct and the basic rule of protect and serve. The fundamental principle on which the tenets of law enforcement
rests as an operation of government is that sworn peace officers, as public servants be a bulwark for a regard to justice and the public good (Hamilton, Madison, & Jay, 1982; Rosen, 1998). Callan (2000) suggested that “peace officers be taught to participate in collective self rule in a manner that conduces to justice” (p. 141).

Summary

Based upon this review the gaps in the extant literature are apparent. The literature draws attention to and concludes that sworn peace officers are in the trenches each day interacting with racially, ethnically, and culturally diverse members of society while performing their public service duties. Several factors can complicate the decisions peace officers make. An illustration of one factor is if peace officers are limited in education, training, and experience in how to interact with members of a diverse community or in a diverse environment, they consider few choices. Another factor is if they have a less comprehensive perception of their experiences with regard to diverse communities and in diverse environments peace officers may lack the knowledge, skills, attitude, behavior, awareness, values, and abilities to adapt cross-culturally.

Too often research has been conducted with recruits and not sworn peace officers. Methods of research that involve incumbent sworn peace officers and newly recruited sworn peace officers actively engaged in public service need to be developed. Research is needed to specifically investigate to what extent the association (correlational/associational research) between peace officers’ demographic characteristics (race/ethnicity, gender, age) and other factors (education, professional
experiences) that are malleable and may be changed or enhanced through training to increase adaptability (emotional resilience, flexibility and openness, perceptual acuity, personal autonomy) affect peace officers’ ability to increase cultural competence.

The following four research questions will be examined in Chapter III. 1) Are sworn peace officers adaptable based on the four scales emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA)) of the Cross Cultural Adaptability Inventory? 2) Are there differences in the mean scores of emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) based on the four scales of the Cross Cultural Adaptability Inventory between male and female sworn peace officers? 3) Is there a relationship among emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) and the demographic variables of race/ethnicity, age, education and professional experience as measured by the CCAI? 4) How much of the variance in adaptability scores can be explained by the following set of variables: race/ethnicity, gender, age, education, and professional experience? Which of these variables is a better predictor of adaptability?
CHAPTER III
RESEARCH DESIGN AND METHODOLOGY

Introduction

This chapter describes the methods used in this study. Chapter III employs a cross-sectional exploratory survey research design. Additionally, it employs bivariate and multivariate statistical methodology to investigate the effects of demographic characteristics on sworn peace officers’ adaptability, a key attribute of cultural competence. Chapter III is divided into two main sections: The first section will present purpose of the study and research questions. The second section will focus on procedures used for conducting the study which includes approval from the Institutional Review Board (human rights protection), a description of research participants, a review of the instruments used in data collection, description of data collection and analysis procedures (Appendix A). Chapter III concludes with a discussion of threats to internal and external validity.

Purpose of the Study

The purpose of this exploratory study was to fill the gaps in the literature on the topics of cultural competence, in addition to contributing to the knowledge base of socialization and predisposition among sworn peace officers working in the law
enforcement profession. An additional objective of this study was to examine, describe, and compare patterns of adaptability among sworn peace officers as well as other factors that could influence higher levels of cultural competence because adaptability is a critical component of cultural competence. The Defense Science Board (2011) defined adaptability as, “the ability and willingness to anticipate the need for change, to prepare for that change, and to implement changes in a timely and effective manner in response to the surrounding environment” (p. 1).

By studying adaptability, this dissertation presented a starting point to better understand the roots of police culture. The point here is that studying adaptability provides a means to investigate the self-perceived cultural competencies among sworn peace officers. In addition, the study examined to what extent the demographic factors of (1) race/ethnicity, (2) gender, (3) age, and other factors (4) education, and (5) professional experience that may be malleable or enhanced through training and education to increase adaptability as it relates to cultural competence may affect these competencies among sworn peace officers employed by law enforcement agencies in the Midwest Region of the State of Ohio.

The dependent variables of interest in this study are four adaptability domains of cultural competency (emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy) as measured by the Cross Cultural Adaptability Inventory (CCAI) (Kelly & Meyer, 1995). As a way of bridging the gaps in literature, this study also explored demographic factors to determine if these factors are significantly affecting
sworn peace officers’ patterns of adaptability. The independent variables include race/ethnicity, gender, age, education, and professional experience.

Based on the research interests of this study four research questions will be examined:

**Research Question 1**: Are sworn peace officers adaptable based on the four scales emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA)) of the Cross Cultural Adaptability Inventory?

**Research Question 2**: Are there differences in the mean scores of emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) based on the four scales of the Cross Cultural Adaptability Inventory between male and female sworn peace officers?

**Research Question 3**: Is there a relationship among emotional resilience (ER) flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) and the demographic variables of race/ethnicity, age, education and professional experience as measured by the CCAI?

**Research Question 4**: How much of the variance in adaptability scores can be explained by the following set of variables: race/ethnicity, gender, age, education, and professional experience? Which of these variables is a better predictor of adaptability?
Research Design

This study employed a cross-sectional design to explore, discover, and compare patterns of adaptability and other factors that could influence higher levels of cultural competence using descriptive research methods. According to Newman and Benz (1998) “Research Design in quantitative research is made up of the methods one selects to carry out the study” (p. 57).

Cross-Sectional Research

The cross-sectional design fits the nature of the study. Many exploratory and descriptive studies use a cross-sectional design (Babbie, 1998). A cross-sectional design enables the researcher to collect data at one point in time from several variables from a predetermined population (Babbie, 1998; Fraenkel & Wallen, 2009). Cross-sectional surveys cannot measure change and no cause and effect relationship can be determined (Babbie, 1990, 1998).

This study fit the description of cross-sectional research because data was collected from sworn peace officers (research participants) only once and for the purpose of describing the research participants’ cross cultural adaptability in relation to self perceived levels of cultural competence at one point in time. Responses from participants was collected using both an electronic version of the Cross Cultural Adaptability Inventory (CCAI) and a paper and pencil based version of the same Cross Cultural Adaptability Inventory (CCAI), a Likert type scale questionnaire used for assessing cross cultural adaptability, developed by Kelley and Meyers (1995). In subsequent sections of
this chapter the data collection instrument used in this study and the rationale for the required number of participants is examined.

Descriptive Research

The purpose of descriptive research is to try to describe a situation and or population. Descriptive research summarizes the characteristics, abilities, preferences (orientations), attitudes and behaviors of individuals and groups (Fraenkel & Wallen, 2009). In short, the purpose of descriptive research is to describe what is going on or what exists.

Descriptive research assists the researcher in asking the same set of questions to a large number of participants, thereby, describing a given state of affairs (Fraenkel & Wallen, 2009). Many applied social research studies consist of descriptive and correlation studies (Babbie, 1998). Descriptive research consists of the collection, organization, summation, and presentation of data (Fraenkel & Wallen, 2009). Consider the goal of the United States Census as it is an excellent example of descriptive social research, “The goal of the census is to describe accurately and precisely a wide variety of characteristics of the U. S. population as well as the populations of small areas such as states and countries” (Babbie, 1998, p. 91).

As stated in the previous section, data obtained (often in the form of a questionnaire) through descriptive research can be summarized, analyzed and interpreted and then communicated in a statistical or verbal presentation. Descriptive statistics, that is, several methods used to obtain the measures of central tendency (also called measures
of average) include mean, median, and mode (Babbie, 1998; Fraenkal & Wallen, 2009). In an attempt to describe the data accurately, the variance, and standard deviation, (measures of variability) are also used to present data. Statistical methods were employed (by computing) to summarize the information and answer the research questions in this study.

Because research is one way to obtain knowledge, this study, with the objective of describing variations in patterns of adaptability among sworn peace officers, fit the criteria of descriptive research. To set the stage for a more extensive discussion of the purpose of descriptive research, the collected data described the participants’ adaptability (a key attribute of cultural competence) in a cultural framework. Questionnaires were administered but the study may not provide evidence for the exact causes that might affect the outcomes under investigation. However, implications for cause and effect (correlation) will be explored in an attempt to make predictions.

Furthermore, the research was intended to increase understanding of the ability to adapt cross culturally as it relates to self-perceived levels of cultural competence among sworn peace officers that could assist them in making decisions while performing daily tasks, such as, protecting and serving the public. To acquire firsthand knowledge, research questions were stated to guide the research. Statistical methods (i.e. descriptive statistics, measuring central tendency (measures of average and variability), will be computed and will be presented in chapter four.
Correlation Research

Correlation research is also referred to as a form of descriptive research. Moreover, correlation research is used to describe relationships that may exist among naturally occurring phenomenon (Babbie, 1998; Fraenkel & Wallen, 2009; Newman & Benz, 1998). For purposes of this study, for example, could public administrators, police administrators, educators and training instructors predict which sort of individuals (recruits and sworn peace officers) are less likely to have difficulty learning the subject matter of cultural competence? Or are less likely to adapt cross culturally? These questions might be addressed and answered using correlation research. In correlation research, the investigator attempts to determine the relationship among two or more variables (Babbie, 1998; Fraenkel & Wallen, 2009). Therefore, it is necessary to consider that the collection, organization, summation, and presentation of data may even suggest ways to enhance current law enforcement diversity curriculum, education and training.

Correlation is a statistical method used to determine whether a relationship between variables exists but causation cannot be inferred (Newman & Benz, 1998). Data such as attributes of cross cultural adaptability, demographic variables and background aspects on sworn peace officers was collected related to self perceived levels of cultural competence. For visual presentation of describing the nature of the relationship between the independent variables and the dependent variables a scatter plot was used (Fraenkel & Wallen, 2009). A scatter plot is a graph of the ordered pairs \((x, y)\) of numbers consisting of the independent variables \((x)\) which are plotted on the horizontal axis and the
dependent variables \((y)\) which are plotted on the vertical axis can be used. Correlation coefficient is another statistical method used to determine the strength and direction of the relationships between variables (Babbie, 1998; Fraenkel & Wallen, 2009). In a research study the correlation coefficient is recognized by the symbol \(r\). In short, statistical methods were employed (by computations) to summarize the information and answer the research questions in this study and will be presented in chapter four.

Accordingly, in an attempt to determine the relationship between two or more variables the data is examined to ascertain if any relationships exist between a few or all these characteristics and subsequent attainment of cultural proficiency. While committed to serving the public interest, perhaps those who possess higher levels of cultural competence and adaptability perform better in the field with regard to engaging and interacting with racially, ethnically, and culturally diverse populations.

*Multiple Regression*

Regression is a statistical method used in a study to describe the nature of the relationship between variables, such as, positive or negative, linear or nonlinear (Fraenkel & Wallen, 2009). A positive relationship exists when both variables increase or decrease at the same time, whereas in a negative relationship as one variable increases, the other variable decreases, or as one variable decreases the other variable increases. Many variables are under study in multiple aggression analysis. The variables for this study are called the independent and dependent variables. The independent variables are the variables in regression that can be controlled or manipulated. In this study, race/ethnicity,
age, gender, education, and professional experience are designated as the $x$ variable. The dependent variables are the variables in regression that can be controlled or manipulated. Adaptability, that is, emotional resilience, flexibility/openness, perceptual acuity, and personal autonomy are the dependent variables and are designated as the $y$ variable. For example, the researcher studies the effects of race/ethnicity, age, gender, education, professional experience on peace officers’ adaptability (the four adaptability scale score as outcomes were used to examine associations (relationships) between race/ethnicity, age, gender, education, and professional experience (factors hypothesized to be correlated with adaptability) and the adaptability scores.

**Potential Strengths and Weakness of Research Design**

Survey research has several strengths according to extant literature. First, one strength of survey research is that it can be applied to exploratory and descriptive studies (Babbie, 1998; Faraenkel & Wallen, 2009). A second strength of survey research, according to Babbie (1990), is that survey research is “conducted for purposes of understanding the larger population from which the sample was initially selected” (p. 42). A third strength of survey research is that it lends itself to the researcher being “forced by the method itself to be explicit” (p. 44). A fourth strength is that survey research allows for the examination of a number of variables used in a study (Babbie, 1998; Fraenkel & Wallen, 2009). Standardization of data collected is a fifth strength of survey research. In particular, standardized questionnaires have an important strength with regard to measurement (Babbie, 1998). Survey research is reliant upon self report data.
Self report data entails a participant’s written account of their beliefs, perception, and behavior. One weakness of survey research is that surveys are inflexible in that surveys do not allow participants to expand on the selected answered choice (Babbie, 1998; Fraenkel & Wallen, 2009). Similarly, with self-report data participants may misunderstand one or more questions on the questionnaire.

Cross sectional research designs have strengths and weaknesses also. Strength of cross sectional research is that data are gathered just once in order to answer research questions or hypotheses. In addition, one shot case studies would fall under this purview (Fraenkel & Wallen, 2009). On the other hand, cross sectional data is not sensitive to developmental changes as say longitudinal research (Babbie, 1998; Fraenkel & Wallen, 2009). For example, if researchers wanted to learn about peace officers’ patterns of adaptability as well as other factors that could influence higher levels of cultural competence in a two year period. Researchers would need to follow the same sworn peace officers in a longitudinal study to assess their adaptability and other factors over time. In short, data collection could be completed immediately in a cross sectional research design whereas the longitudinal study would require two years to complete.

Sampling

Participants were invited to voluntarily participate in this research study (Appendix B). The population for this study is sworn peace officers in the Midwest Region of the State of Ohio. A subset of this population agreed to participate in the study (Appendix C). The participants in this study were a convenience sample of sworn peace
officers employed by law enforcement agencies in the Midwest Region of the State of Ohio. Convenience sampling includes participants that are available at the time of the study (Fraenkel & Wallen, 2009). There are no qualifying characteristics of the population that will be identified as a prerequisite to participating in the study except that the participants are sworn peace officers and a Midwest law enforcement agency employs each peace officer at the time of the study. Because sworn peace officers are being sued for civil rights violations and can face civil and criminal remedies under Title 18 United States Code (Cullop, 1999) this study will be anonymous and confidential.

Respondents

Respondents to the questionnaire must be representative of the target population for the study to be valid. This is termed a representative sample (Fraenkel & Wallen, 2009). The targeted sample size (n) for this study was 30 respondents. This sample size (n) is based on Fraenkel & Wallen, (2009) discussion of the number of participants needed to represent the population characteristics for this study.

Instrumentation

This section will discuss the instrument and its development in addition to providing evidence of its validity and reliability for use in answering each research question posed by this study. The Cross Cultural Adaptability Inventory (CCAI) was developed and revised by Kelley and Meyers (Kelley & Meyers, 1995). Adaptability is a
key attribute of cultural competence, yet little is known about the characteristics of peace officers that may influence adaptability in a work setting.

The Cross Cultural Adaptability Inventory (CCAI) is a self-report instrument and is a scale used for assessing cross cultural adaptability. On the CCAI questionnaire sworn peace officers will be asked to report the extent to which each item is true to them ranging from 1 meaning (definitely true) to 6 meaning (definitely not true). A high score is indicative of peace officers possessing a high level of a subscale attribute. It must be noted that nine of the items on the CCAI are coded in reverse to measure the degree to which a construct is present in order to compare the four subscale scores (Kelley & Meyers, 1995). For instance, item 34 reads, It is difficult for me to approach unfamiliar situations with a positive attitude. Because a response of 6 on this negatively worded item would indicate that the respondent found this statement to be definitely true would therefore indicate the absence of skill in the emotional resilience subscale, the value of the item was reversed to a 1 while response 5 was reversed to a 2, and a 4 to a 3 etc.

Scale scores for each respondent were calculated by computing the mean value of the responses to the items constituting that value on the scale. For example, seven items measure personal autonomy (PA), the response values on those seven items were averaged to provide a score for the personal autonomy scale (Kelley & Meyers, 1995).

The Cross Cultural Adaptability Inventory (CCAI) is comprised of 50 items distributed across four scales. The scales are (a) emotional resilience, (b) flexibility/openness, (c) perceptual acuity, and (d) personal autonomy designed to measure components of cultural competence. Emotional resilience consists of an 18 item
subscales and is the largest of the scales. The subscale measure emotional resilience and includes statements such as *I can function in situations where things are not clear, I trust my ability to communicate accurately in new situations, and I can live with the stress of encountering new circumstances or people.* Flexibility/openness consists of a 15 item subscale. The subscale measures flexibility/openness resilience, *I am the kind of person who gives people who are different from me the benefit of the doubt, I am good at understanding people when they are different from me, and People who know me would describe me as a person who is intolerant of others’ differences.* Perceptual Acuity consists of a 10 item subscale and “assesses the extent to which a person pays attention to and accurately perceives various aspects of environment” (Kelley & Meyers, 1995, p. 17). Personal autonomy consists of a 7 item subscale. The subscale measures personal autonomy, *I believe I can accomplish what I set out to do even in unfamiliar settings, I believe that all people, of whatever race, are equally valuable, and I feel free to maintain my personal values, even among those who do not share them.*

**Development, Testing and Uniqueness of the CCAI**

The Cross Cultural Adaptability Inventory (CCAI) grew out of the work of researchers and educators Colleen Kelley PhD and Judith Meyers PsyD on cross cultural adaptation. Kelley and Meyers in conjunction with a team of primary collaborators created components of the CCAI which defined the constructs that the cross cultural adaptability inventory was designed to measure. The need for the instrument was established in 1986 by Drs. Kelley and Meyers after an extensive literature search on
cross cultural adaptability. During the course of the development research consistently revealed that self awareness was linked to adaptation and an individual’s capacity to adapt was dependent upon measuring the construct adaptability. Moreover, adaptation denotes a long term process that involves an individual’s psychological wellbeing, cognitive changes including a new frame of reference, social changes which include attitudinal and behavioral change (Kelley & Meyers, 1995). Emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy are the dimensions assessed and were derived from a statistical analysis of the data from a cross cultural adaptability inventory normative sample.

In 1986, a Cross Cultural Readiness preliminary checklist was developed from the literature and by consulting expert colleagues in the field (Kelley & Meyers, 1995). The checklist contained 58 items and one fill in the blank items for a written response. The participants, (majority consisted of cross cultural trainers and consultants) (N=25) rated each item in terms of importance with regard to adaptability. The highest rated items were then compared to findings in the cross cultural scholarly literature. Statistical analysis revealed that cross cultural experts rated 16 items high consistently. Scale items were grouped into four skill set areas and added to the original CCAI adaptability dimensions. In 1987, ten items for each of the five dimensions were written and tested, panels of cross cultural experts as well as members of the general public in an attempt to gather data and feedback (Kelley & Meyers, 1995). Three revisions were conducted based on statistical analysis and the instrument was presented by cross cultural trainers at the International Society for Intercultural Education Training and Research conference.
The instrument was administered to 653 people in 1987 for statistical analysis. The fifth dimension, positive regard for others, added in 1986 was eliminated because it was determined to be a subset of the dimension flexibility and openness (Kelley & Meyers, 1995). The final version of the instrument published in 1992, represents research, data collections and work from 1986 to 1991 contains 50 items distributed across four scales (Kelley and Meyers, 1995). The first scale measures emotional resilience (ER), the second scale measures flexibility and openness (FO), the third scale measures perceptual acuity (PAC), and the fourth scale measure personal autonomy (PA).

The uniqueness of the instrument is that it is a culture general assessment designed to assess an individual’s adaptability and it can be used with recruits and sworn peace officers serving the public interest at every rank. In addition, the instrument bridges the gap between the theoretical (didactic) and the practical (experiential). It allows individuals to gain self-awareness by examining their own knowledge, skills, attitude, behavior, awareness, values, abilities, and adaptability (Kelley & Meyers, 1995). It places a strong emphasis on how each individual’s score compares with each scale so that each area of adaptability can be targeted so that development and enhancement can occur. Another unique element of the CCAI is that it can be modified through both training and experience.

*Use of the Cross Cultural Adaptability Inventory*

The CCAI is a copyrighted assessment instrument published by Vangent Human Capital Management Solutions out of Chicago, Illinois. Authorization of use and
purchase of the assessments can be obtained directly from Vangent. After taking the
CCAI a score profile can be generated for the pencil and paper based version or from an
on line link sent to Vangent for the electronic version. Depending on the participant the
CCAI can be administered in its entirety in 15-25 minutes (Kelley & Meyers, 1995).

Validity and Reliability of the Instrument

For purposes of this study, the Cross Cultural Adaptability Inventory (CCAI)
must be valid and reliable. To be valid, an instrument must provide appropriateness,
meaningfulness, correctness, and usefulness of the scores with regard to the inferences
about a group or at the individual level (Fraenkel & Wallen, 2009). To be reliable, the
instrument must provide consistency of scores or answers from one administration of the
instrument, measuring the same construct, to another (Fraenkel & Wallen, 2009).

The psychometric review of the CCAI discusses the reliability and validity of the
instrument. Face, content, and construct validity have been established (Kelley and
Meyers, 1995). In addition, according to Kelley and Meyers the reliability scores for the
CCAI has been reported in previous work at a (standard alpha) of the four scales, the
overall reliability score of alpha = .90 reveals high internal consistency.

Data Collection Procedures

This study is exploratory in nature using a cross-sectional survey design in which
the Demographic Questionnaire (Appendix D) and the Cross Cultural Adaptability
Inventory (Appendix E) Questionnaire was administered during Summer Semester 2012
to sworn peace officers in the Midwest Region of the State of Ohio. Data collection was administered using both a electronic survey and a paper and pencil survey. Both survey methods consisted of the same demographic questionnaire and the Cross Cultural Adaptability Inventory (CCAI). Demographic questions were entered into Qualtrics-an online survey tool. The Qualtrics link was emailed to a designated law enforcement representative who then emailed the link within the participating agencies allowing sworn peace officers to access both questionnaires. The first screen of the demographic questionnaire served as a forced response consent form. Respondents were not able to proceed to the first question without indicating their consent to participate. The consent form provided information on participants and assessments, use of information collected, procedures for ensuring anonymity and confidentiality, benefits and risks of participation, questions and concerns, and voluntary agreement to participate. Second, packets were assembled containing both the demographic survey and the CCAI survey and then placed into individual manila envelopes and express mailed (overnighted) via the United States Postal Service. The first page of the demographic questionnaire served as the consent form. Third, packets containing both the demographic survey and the CCAI were distributed during morning and afternoon roll calls, in addition to sworn peace officers working various shifts and duties within the law enforcement agency. The first page of the demographic questionnaire served as the consent form.

During the data collection stage respondents were asked to not place their name or any other identifying information on any part of their assessment. Utilizing an electronic version and paper and pencil version of the CCAI participants will not be linked to any
identifying information on their assessment; however, they will be linked to a unique code. To maintain anonymity and confidentiality respondents were asked to record in writing a four digit identification number of their choice before starting the two part questionnaires. Respondents must enter the same unique identification number on both the demographic questionnaire and the Cross Cultural Adaptability Inventory questionnaire in order to link both questionnaires. Completed questionnaires were secured in the office of the principle investigator. During the data collection phase sworn peace officers were asked to not record their name or any other personal identifiers on any part of their assessment packets. No individual information or data collected pertaining to a single individual involved in this investigation will be shared with anyone outside the scope of this study.

The University of Akron Institutional Review Board (IRB) application was submitted; approval was granted to conduct this study with human subjects. The two part questionnaires were assembled as one packet in individual manila envelopes for each sworn peace officer. Prior to submission participants were instructed to place their own packet in the assigned manila envelope once they had completed the assessments. Participants also were asked to read the informed consent form prior to starting the questionnaires. The researcher’s contact information, should the participant have questions after the process is completed, is listed on the informed consent form.
Data Analysis Procedures

Once data is collected, the data obtained through the questionnaires must be statistically analyzed to ascertain if the research questions that were generated for the study have been addressed. Table 3.1 (forthcoming) summarizes the methods and statistical measures that were used to examine the data. In addition, the table displays each research question along with the variables used with that method.

The data collected in the study was organized using an Excel spreadsheet in the form of a data matrix, where rows represent the respondents and columns the variables. The variables relevant to this study include demographic questions and other variables associated with higher levels of cultural competency from each respondent and responses to each question on the Cross Cultural Adaptability Inventory (CCAI).

Internal and External Validity

Fraenkel and Wallen (2009) posited that relationships between two or more variables should be unambiguous, that is, observed differences on the dependent variables are directly related to the independent variables and not a byproduct of some variable not controlled for. According to Fraenkel and Wallen (2009) threats to internal validity can be minimized by the following (p.179):

- Standardize the conditions under which the study occurs-the way in which the data are collected. This helps control for location, instrumentation, subject attitude, and implementation threats.

- Obtain relevant characteristics of the subjects and use that information in analyzing and interpreting results. This helps control for a subject’s characteristics threat and possibly a mortality threat, as well as maturation and regression threats.
A proper design can do much to control for internal and external threats to validity.

Summary

The goal of chapter III was to describe the methodological aspects of the study. Chapter III employed a cross-sectional exploratory survey research design. Additionally, it employed bivariate and multivariate statistical methodology to investigate the effects of demographic characteristics on sworn peace officers’ adaptability, a key attribute of cultural competence. The analysis determined to what extent sworn peace officers perceive themselves as adaptable, a key attribute of cultural competence based on the four scales of the Cross Cultural Adaptability Inventory (CCAI). The findings of this analysis will be presented in Chapter IV.
Table 3.1

*Methods and Statistical Measures for Examining the Data*

<table>
<thead>
<tr>
<th>Research Question</th>
<th>Statistical Measure Used</th>
<th>Variables</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research Question 1 Are sworn peace officers adaptable according to scores on the four scales (i.e., ER, FO, PAC, and PA) of the CCAI?</td>
<td>Descriptive Statistics: Mean, mode, variance, standard deviation, standard error of measure</td>
<td>50-item CCAI scale scores</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Race/ethnicity, gender, age, education, and professional experience</td>
</tr>
<tr>
<td>Research Question 2 Are there differences between the mean scores of male and female sworn peace officers on the four scales (i.e., ER, FO, PAC, and PA) of the CCAI?</td>
<td>Bivariate Statistics: Independent <em>Samples t</em> test</td>
<td>50-item CCAI scale scores</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Race/ethnicity, gender, age, education, and professional experience</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Independent: Race/ethnicity, gender, age, education, and professional experience</td>
</tr>
<tr>
<td>Research Question 3 Do relationships exist between the four variables (i.e., ER, FO, PAC, and PA) of the CCAI and the demographic variables of race/ethnicity, age, education, and professional experience?</td>
<td>Multivariate Statistics: Pearson Product-Moment Correlation Coefficient</td>
<td>50-item CCAI scale scores</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Race/ethnicity, gender, age, education, and professional experience</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Independent: Race/ethnicity, gender, age, education, and professional experience</td>
</tr>
<tr>
<td>Research Question 4 Which of the following variables accounts for most of the variance in scores of adaptability on the CCAI: race/ethnicity, gender, age, education, or professional experience?</td>
<td>Multivariate Statistics: Multiple Regression</td>
<td>50-item CCAI scale scores</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Race/ethnicity, gender, age, education, and professional experience</td>
</tr>
</tbody>
</table>
CHAPTER IV

RESULTS

Introduction

Chapter three described the instruments and procedures used to collect the data as well as the statistical tests and computations used to analyze the data. The purpose of this chapter is to report the demographic and statistical analyses for each of the examined research questions. The first section provides information concerning the survey response rate. The second section provides a description of the demographic characteristics of the sample population.

Finally, the third section describes the data analyses related to each of the research questions presented in the study. This analysis determined if sworn peace officers perceive themselves as adaptable, a key attribute of cultural competence based on the four scales of the Cross Cultural Adaptability Inventory. In addition, research variables using the results of bivariate analysis and multivariate analyses were examined. The results of bivariate analyses (T-test) depicted differences in sworn peace officers level of adaptability based on gender. The results of multivariate analyses (correlation and multiple regression) showed the strength and direction of relationships between the independent variables of race/ethnicity, gender, age, education, and professional experience and the dependent variables of emotional resilience, flexibility and openness,
perceptual acuity and personal autonomy. The following research questions were examined:

**Research Question 1:** Are sworn peace officers adaptable based on the four scales (emotional resilience, flexibility and openness, perceptual acuity, personal autonomy) of the Cross Cultural Adaptability Inventory?

**Research Question 2:** Are there differences in the mean scores of emotional resilience, flexibility and openness, perceptual acuity, personal autonomy based on the four scales of the Cross Cultural Adaptability Inventory between male and female sworn peace officers?

**Research Question 3:** Is there a relationship among emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) and the demographic variables of race/ethnicity, gender, age, education, and professional experience as measured by the CCAI?

**Research Question 4:** How much of the variance in adaptability scores can be explained by the following set of variables: race/ethnicity, gender, age, education and professional experience? Which of these variables is a better predictor of adaptability (a key attribute of cultural competence)?

Response Rate

Data for this study were collected through both the use of an on-line survey and a paper and pencil version of the survey. Both survey methods consisted of the same demographic questionnaire and the Cross Cultural Adaptability Inventory (CCAI). A
A combination of three methods was used to distribute surveys for this study. These three methods of survey distribution were utilized to assist in maintaining sworn peace officers’ anonymity and confidentiality.

First, the link to the on-line questionnaire was emailed to a designated law enforcement representative. The representative then emailed the link within the participating agencies, thus, allowing individual peace officers to gain access to both questionnaires. Once respondents completed the demographic survey on-line, peace officers were automatically redirected to the CCAI to complete the second survey. One hundred surveys were initially placed on line.

Second, surveys were expressed mailed (overnighted) via the United States Postal Service to agencies located in the Midwest Region of the State of Ohio. Specifically, packets were assembled and then placed in individual manila envelopes containing both the demographic survey and the CCAI and mailed to agencies. Agencies were given the option of returning completed and non-completed survey packets directly to the researcher or the researcher would provide monetary funds to have the packets priority shipped (expressed mailed) back to the researcher.

Finally, packets were assembled and then placed in individual manila envelopes. Assembled packets consisted of both surveys (Demographic and CCAI). The survey packet was distributed to sworn peace officers during morning and afternoon roll calls. Also, survey packets were distributed to sworn peace officers assigned to various shifts and duties within the law enforcement agency. Sworn peace officers that voluntarily agreed to participate in the study were given permission to voluntarily complete the
surveys before, during or after their designated tour of duty. Thirty surveys were disseminated.

A total of two hundred forty two questionnaires were made available to sworn peace officer participants. A total of 140 survey packets were returned and six survey packets were not returned. Twenty two surveys were completed on line and four electronic surveys were left blank. The sample size was reduced and questionnaires were removed from analyses due to surveys with zero responses or as a result of three or more questions left blank. Overall, through the data collection process 162 surveys were collected and 129 surveys were completed, which yielded a 53% response rate.

Characteristics of the Sample

A total of 129 surveys produced usable data. The characteristics of the sample will be presented in text while some results that are better explored visually will be presented in a table format to enhance the understanding of numerical data. Data was collected for the following independent variables, race/ethnicity, gender, age, education, and professional experience. In addition, data was collected for the following dependent variables (as measured by the CCAI), emotional resilience, flexibility and openness, perceptual acuity and personal autonomy.

Descriptive statistics for respondents were calculated using Statistical Package for the Social Sciences (SPSS), version 20.0. Response frequencies are presented in table format. In this study sworn peace officers were characterized based on 5 demographic characteristics: race, gender, age, education, and professional experience.
Race/Ethnicity: Table 4.1 displays the frequency distribution of sworn peace officers by race/ethnicity. Respondents were provided with a number of defined responses and an additional category of other where respondents could record a response not listed. Respondents selected which race/ethnicity they identified as. Most respondents reported their race as White/Caucasian (79.1%). There were also a small number of respondents who identified as African American/Black (14.7%), Hispanic/Latino (3.9%), or other (2.3%).

Table 4.1

<table>
<thead>
<tr>
<th>Race/Ethnicity</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>African American/Black</td>
<td>19</td>
<td>14.7</td>
</tr>
<tr>
<td>Asian American</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Hispanic/Latino</td>
<td>5</td>
<td>3.9</td>
</tr>
<tr>
<td>Native American/Alaskan</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Native Hawaiian/Other Pacific Islander</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>White/Caucasian</td>
<td>102</td>
<td>79.1</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>2.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>129</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Note. Percentages are rounded to the nearest tenth.

The 2003 Bureau of Justice Statistics Law Enforcement Management and Administrative Statistics (LEMAS) report revealed the overall percentage of racial and ethnic minority-group representation among full time peace keeping agents nationwide as of 2003. Data is collected from approximately 3,000 municipal (local) and state law enforcement organizations. The focus is on organizations that employ 100 or more sworn peace officers (police and sheriff) and on a nationally representative sample of smaller

The Bureau of Justice Statistics Law Enforcement Management and Administrative Statistics (LEMAS) report noted that Sheriff Departments’ racial and ethnic minorities increased to 18% for full time sworn personnel in 2003, up from 13.4% in 1987. During this time White/Caucasian sworn peace officers employed full time accounted for 81.2 %, Black/African American 11.7%, Hispanic/Latino 9.1%, and other 2.8%. The 2003 LEMAS report is the most recent report available for sworn peace officers employed by U.S. sheriff departments.

The Police Departments’ racial and ethnic minorities increased to 23.6 % for full time sworn personnel in 2003, up from 14.6% in 1987 (Bureau of Justice Statistics Law Enforcement Management and Administrative Statistics, 2003). During this 2003 time frame White/Caucasian sworn peace officers accounted for 76.4 % of full time employees. The most recent report available for police departments’ noted that from 2003 to 2007 White/Caucasian sworn peace officers represented 74.7%, Black/African American sworn peace officers represented 11.9%, Hispanic/Latino represented 10.3%, Native Hawaiian/Other Pacific Islander represented 2.0%, Native American/Alaskan represented 0.7%, and Multi-race (i.e. other) 0.3%.

From 2003 to 2007 the racial and ethnic composition of full time sworn peace officers increased from 23.6%, to 25.3%, up from 14.6 in 1987. From 2003 to 2007 the number of Hispanic/Latino sworn peace officers increased by 16%. From 2003 to 2007 this represents an increase from 9.1% to 10.3 % (Bureau of Justice Statistics Law
Enforcement Management and Administrative Statistics, 2007). The State of Ohio does not collect racial and ethnic demographic data on sworn peace officers preventing a comparison of statewide racial and ethnic demographics of sworn peace officers in this study.

Gender: Table 4.2 displays the frequency distribution of sworn peace officers by gender. Gender was collected as a closed ended question in which respondents identified as either male or female. The majority of the respondents self-identified as male (87.6%), and the other 12.4% of respondents self-identified as female.

Table 4.2

*Frequency Distribution of Sworn Peace Officers by Gender*

<table>
<thead>
<tr>
<th>Gender</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>113</td>
<td>87.6</td>
</tr>
<tr>
<td>Female</td>
<td>16</td>
<td>12.4</td>
</tr>
<tr>
<td>Total</td>
<td>129</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Note. Percentages are rounded to the nearest tenth.

The Bureau of Justice Statistics report (2007) revealed from a nationally representative sample that from 1987 to 2007, the percentage of sworn female law enforcement officers increased in local and state law enforcement agencies and sheriffs’ agencies. Females increased to 11.9% for full time sworn personnel in 2007, up from 7.6% in 1987. Approximately 117,000 female sworn peace officers were reported as members of a racial or ethnic minority. A total of 88.1 sworn peace officers were men. The State of Ohio does not collect gender data on sworn peace officers. The researcher
was unable to compare the study percentages and the state percentages to the population of sworn peace officers.

Age: Table 4.3 displays the frequency distribution of sworn peace officers by age. Age was an open ended question in which respondents were asked to record their actual age in years so age as an independent variable would be suitable to explore the correlation between age and the CCAI scale. Ages of the respondent group ranged from 21 to 61 plus years old. Two respondents failed to indicate age on the survey. The majority of the respondents fell in the 40 to 50 (36.2%) year age group, while (26.8%) of respondents fell in the 31-39 year age group, (20.5%) fell in the 51-60 age group, (12.6%) fell in the 26-30 age group and (3.9%) fell in the 61 and over age group. It is interesting to note that (0%) of respondents identified as being 21 to 25 years old.

Table 4.3

Frequency Distribution of Sworn Peace Officers by Age

<table>
<thead>
<tr>
<th>Age</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>21-25</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>26-30</td>
<td>16</td>
<td>12.6</td>
</tr>
<tr>
<td>31-39</td>
<td>34</td>
<td>26.8</td>
</tr>
<tr>
<td>40-50</td>
<td>46</td>
<td>36.2</td>
</tr>
<tr>
<td>51-60</td>
<td>26</td>
<td>20.5</td>
</tr>
<tr>
<td>61 and over</td>
<td>5</td>
<td>3.9</td>
</tr>
<tr>
<td>Missing values</td>
<td>2</td>
<td>Data not reported</td>
</tr>
<tr>
<td>Total</td>
<td>129</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Note. Percentages are rounded to the nearest tenth.

Nationally, The Bureau of Justice Statistics does not provide frequency distributions for incumbent sworn peace officers age. The State of Ohio does not collect
age data on sworn peace officers, preventing a comparison of statewide age demographics to the age demographics of officers in this study.

Professional Experience: Table 4.4 displays the frequency distribution of sworn peace officers by professional experience. One open ended question on the demographic survey inquired about the number of years the respondent had been employed by the law enforcement agency. The majority of respondents had worked for their agency for 11 to 15 years (32.6%), while (17.1%) have been employed for 1 to 5 years, (14.7%), have been employed for 6 to 10 years, (11.6%) have been employed 26 years or longer, and (10.9%) have been employed for 21 to 25 years.

Table 4.4

*Frequency Distribution of Sworn Peace Officers by Professional Experience*

<table>
<thead>
<tr>
<th>Professional Experience</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-5</td>
<td>22</td>
<td>17.1</td>
</tr>
<tr>
<td>6-10</td>
<td>17</td>
<td>13.2</td>
</tr>
<tr>
<td>11-15</td>
<td>42</td>
<td>32.6</td>
</tr>
<tr>
<td>16-20</td>
<td>19</td>
<td>14.7</td>
</tr>
<tr>
<td>21-25</td>
<td>14</td>
<td>10.9</td>
</tr>
<tr>
<td>26 and over</td>
<td>15</td>
<td>11.6</td>
</tr>
<tr>
<td>Total</td>
<td>129</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Note. Percentages are rounded to the nearest tenth.

Nationally, The Bureau of Justice Statistics does not provide frequency distributions for incumbent sworn peace officers professional experience. The State of Ohio does not collect professional data on sworn peace officers. The researcher was unable to compare the study percentages and the state percentages to the population of sworn peace officers.
Education: Table 4.5 displays the frequency distribution of sworn peace officers by education. One closed ended question on the demographic questionnaire inquired about the respondent’s current education level. Most respondents had earned a high school diploma (51.9%); a GED had been earned by (1.6%). A high school diploma or a GED is the requirement for sworn peace officer certification in Ohio. 12.4% attained an associate degree, while the most frequent degree held by sworn peace officers is the bachelor degree (n = 26, 20.9%). One person (0.8%) held a master’s degree; however, the doctoral degree was the highest degree attained (N=1, 0.8%).

Table 4.5

<table>
<thead>
<tr>
<th>Educational Level (Current)</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>High School Diploma</td>
<td>67</td>
<td>51.9</td>
</tr>
<tr>
<td>GED</td>
<td>2</td>
<td>1.6</td>
</tr>
<tr>
<td>Vocational School</td>
<td>16</td>
<td>12.4</td>
</tr>
<tr>
<td>Associate’s Degree</td>
<td>16</td>
<td>12.4</td>
</tr>
<tr>
<td>Bachelor’s Degree</td>
<td>26</td>
<td>20.2</td>
</tr>
<tr>
<td>Master’s Degree</td>
<td>1</td>
<td>0.8</td>
</tr>
<tr>
<td>Doctoral Degree</td>
<td>1</td>
<td>0.8</td>
</tr>
<tr>
<td>Total</td>
<td>129</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Note. Percentages are rounded to the nearest tenth.

The Bureau of Justice Statistics (2007) report revealed the educational standards from a nationally representative sample of sworn peace officers employed by police departments in 2007. Police departments had minimum educational requirements for new hires only, 82% of departments required recruits have high school, 6% required some college (no stipulation on the amount of hours reported), 9% required a 2 year degree and 1% required a 4 year degree. The Bureau of Justice Statistics (2003) presents nationwide
education results for newly hired sworn peace officers. The minimum educational requirement for sworn peace officers employed by sheriff departs, 89% high school, 4% some college (no stipulation on the amount of hours reported), 5% required a 2-year degree and less than 0.5% required a 4-year degree.

Nationally, The Bureau of Justice Statistics does not provide frequency distributions for incumbent sworn peace officers educational attainment. The State of Ohio does not collect educational data on sworn peace officers, preventing a comparison of statewide education demographics to the education demographics of officers in this study.

Data Analysis

Using two survey instruments data was collected on adaptability and demographics. In order to understand adaptability 50 items are spread across four subscales: emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC) and personal autonomy (PA).

The Cross Cultural Adaptability Inventory (CCAI): The CCAI ratings on the Likert scale range from definitely true (value of 1) to definitely not true (value of 6) indicating to what extent the item described him or her. In other words, after respondents provide responses to the questions the four scale scores identify areas in which individuals need to develop skills. It must be noted that after data collection nine values were reverse scored for questions that were worded negatively. In keeping with the scoring procedures detailed in the CCAI Manual (Kelley & Meyers, 1995), the
responses to the items that fell into each of the four subscales were averaged for a mean score for each of the study respondents. This procedure assists in determining effective interaction with regard to adaptability (a key attribute of cultural competence), and highlights strengths and weaknesses relative to the respondents’ subscale score. In addition, this procedure is additive to research on adaptability which encompass the total scale and underscores the most critical skills needed for sworn peace officers to effectively interact with individuals from a different racial, ethnic, and cultural background.

The highest possible score would be a 6 while the lowest possible score would be a 1. A high score is indicative of peace officers possessing a high level of an adaptability construct while a low score is indicative of a low level or the absence of the construct. The profile form provided in the CCAI manual shows the fiftieth percentile is located midway between two bands and if respondents fall below the lines respondents are weaker in that construct and skills need to be further developed.

Percentiles describe where a certain score (around the mean or toward each end of the frequency distribution) is in relation to the other scores in the distribution. Therefore, the percentile is the point in a distribution of scores below which a given percentage of respondents’ scores fall. In addition, percentiles reveal rankings within the total set of scores. For example, a respondent scoring in the 50th percentile on the CCAI questionnaire would score above 50% of the other respondents who took the questionnaire.
The CCAI also uses stanine scores as a way of standardizing the percentile scores. Stanines for four CCAI scales and the total scores provide descriptors based on the percentiles (Kelley & Meyers, 1995). This results in a scale of scores being assigned a single whole number from one to nine to represent the scores on the scale. This transforms rank percentile scores enabling the researcher to use stanine equivalents so that small differences are not over interpreted. See Table 4.6 for research findings.

In summary, the purpose of this study was to examine sworn peace officers adaptability, a key attribute of cultural competence, to determine what association (relationship) if any exists between the independent variables of race/ethnicity, gender, age, education, and professional experience and the dependent variables of emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy, and to explore how much of the variance in adaptability scores can be explained by the independent variables of race/ethnicity, gender, age, education and professional experience. The Defense Science Board (2011) defined adaptability as, “the ability and willingness to anticipate the need for change, to prepare for that change, and to implement changes in a timely and effective manner in response to the surrounding environment” (p. 1). The data collected from respondents was used to respond to the research questions defined for this study.

Research Question 1

The CCAI was used to determine sworn peace officers’ ability to adapt. The first research question examined whether sworn peace officers were adaptable based on the
mean scores of emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy. A report of the findings for this study begins with addressing research question one.

Research Question 1: Are sworn peace officers adaptable based on the four scales (emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA)) of the Cross Cultural Adaptability Inventory?

To address the first research question two scales are calculated and results were compared with previous research. Table 4.6 displays the mean scores for the four CCAI scales for sworn peace officers. In addition to the mean scores the 50th percentile range as reported in the CCAI manual is also provided (Kelley & Meyers, 1995). Sworn peace officers mean scores (84.86) exceeded the mean score reported in the CCAI manual for emotional resilience (77-81). Emotional resilience score means for sworn peace officers were about 4 points above the CCAI normative sample. This finding suggests that emotional resilience is one of the strongest attributes for sworn peace officers, when compared to the CCAI normative sample. Emotionally resilient individuals are self-confident and are able to deal with situations that are more ambiguous. Emotionally resilient people are less concerned with making mistakes and are capable of reacting positively to circumstances in a concise and constructive manner (Kelley & Meyers, 1995).

In the present study, sworn peace officers reported mean scores for flexibility and openness (65.63), which was in the 50th percentile range for flexibility/openness (65-69). Flexible and open individuals demonstrate the ability to adapt to new and changing environments while being respectful and nonjudgmental of people from diverse
backgrounds. Additionally, flexible and open people place emphasis on self-examination in relation to building bridges focused on the ability to appreciate differences and similarities among people from different racial, ethnic, and cultural backgrounds (Kelley & Meyers, 1995).

Sworn peace officers reported mean scores for perceptual acuity (45.5), which was within the 50th percentile range for perceptual acuity (45-47). Perceptually acute individuals when interacting with people from racially, ethnically, and culturally diverse backgrounds produce a cycle of communication in which the focus is on effective and competent communication. In addition, perceptually acute people understand the importance of empathy, suspending judgment, and valuing differences which assist in breaking barriers created by verbal and nonverbal behavior (Kelley & Meyers, 1995).

Sworn peace officers reported mean scores for personal autonomy (32.69), which was within the 50th percentile range for and personal autonomy (31-33). Personally autonomous individuals are aware of their own personal and professional values, beliefs, and behaviors and possess the ability to maintain a sense of self in the context of understanding the cultural dynamics of the group. Additionally, people with personal autonomy are willing to be independent and are fully engaged in making clearly defined decisions (Kelley & Meyers, 1995).
### Table 4.6

**Cross Cultural Adaptability Inventory Scale Score Means**

<table>
<thead>
<tr>
<th>CCAI Scale</th>
<th>Sworn Peace Officers</th>
<th>50th Percentile</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emotional Resilience (ER)</td>
<td>84.86</td>
<td>77-81</td>
</tr>
<tr>
<td>Flexibility and Openness (FO)</td>
<td>65.63</td>
<td>65.69</td>
</tr>
<tr>
<td>Perceptual Acuity (PAC)</td>
<td>45.54</td>
<td>65-69</td>
</tr>
<tr>
<td>Personal Autonomy (PA)</td>
<td>32.69</td>
<td>31-33</td>
</tr>
<tr>
<td><strong>Total n = 129</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Bivariate Analyses

Babbie (1990) described bivariate analysis as a statistical test used when two different groups, for example males and females, need to be examined to compare mean scores. First, in this study, T-test bivariate statistical methods are used to compare whether there is a statistically significant difference in the mean scores for two different groups. Specifically, this analysis determined whether males and females differed significantly with regard to their level of adaptability (emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA)). In other words, it determined whether men or women sworn peace officers’ perceive themselves as more adaptable. Second, in this study, effect size was calculated to determine the proportion of variance in the dependent variables of ER, FO, PAC, and PA that is explained by the independent variable gender. Data were analyzed using Statistical Package for the Social Sciences (SPSS) version 20.0. It must be noted that SPSS does not calculate effect size (eta) so effect size must be computed by hand. Berman (2002) and Fraenkel and Wallen (2009) described effect size as a statistical technique used to describe the magnitude of a relationship.
The formula for calculating the effect size is as follows:

\[
\text{Eta Squared} = \frac{t^2}{t^2 + (N_1 + N_2 - 2)}
\]

Research Question 2

The second research question examined whether there were differences in the mean scores of emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy. A report of the findings for this study are stated below.

Research Question 2: Are there differences in male and female mean scores for emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) based on the four scales of the Cross Cultural Adaptability Inventory between male and female sworn peace officers?

To evaluate this research question, the researcher hypothesized that there is no difference between the mean scores for emotional resilience (ER, flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) and gender. An independent – samples T-test was conducted to compare the adaptability mean scores of sworn peace officers by gender. There was no significant difference in emotional resilience (ER) mean scores for males (M=84.95, SD = 12.139) and females (M = 84.25, SD = 8.828; t(127) = .221,  \( p = .83 \), two tailed). The magnitude of the differences in the means (mean differences = .697. 95% Confidence Interval: -5.53 to 6.93) represents no change (eta squared = .000).

Flexibility and Openness: There was no significant difference in flexibility and openness (FO) mean scores for males (M = 65.30, SD = 11.010) and females (M = 67.94, SD = 7.844; t(127) = -.924, p = .36, two tailed). The magnitude of the differences in the
means (mean differences = -2.637, 95% Confidence Interval: -8.284 to 3.011) was very small (eta squared = .006). This means, expressed as a percentage .6 per cent of the variance in FO is explained by gender.

Perceptual Acuity: There was no significant difference in perceptual acuity mean scores for males (M = 45.71, SD 7.064) and females (M = 44.38, SD = 6.238; t(127) = .716, p = .48, two tailed). The magnitude of the differences in the means (mean differences = 1.333, 95% Confidence Interval: -2.352 to 5.018) was very small (eta squared = .00). This means, expressed as a percentage .3 per cent of the variance in PAC is explained by gender.

Personal Autonomy: There was no significant difference in personal autonomy mean scores for males (M = 32.66, SD 4.895) and females (M = 32.88, SD = 4.048; t(127) = -.165, p =.87 two tailed). The magnitude of the differences in the means (mean differences = -.211, 95% Confidence Interval: -2.750 to 2.327) represents no change (eta squared = .000). This means, expressed as a percentage .0 per cent of the variance in PA is explained by gender.

**Multivariate Analyses**

Berman, (2002) and Fraenkel and Wallen, (2009) advised that multivariate statistical tests allow for multiple variables being entered into an equation at the same time. In this study correlation multivariate statistical methods are used to detect and describe relationships (associations) among the independent variables of race/ethnicity, gender, age, education, and professional experience and the dependent variables of
emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), and personal autonomy (PA). The terms relationship and association are used interchangeably as indicated by Berman, (2002), and Fraenkel and Wallen, (2009). Data were analyzed and relationships among variables were explored using Statistical Package for the Social Sciences (SPSS) version 20.0.

Utilizing scores obtained from respondents the relationship between the variables was visually explored by generating a scatter plot to determine which type of relationship if any exists. To construct the scatter plot the dependent variables were denoted as y and placed on the vertical axis and the independent variables were denoted as x, and placed on the horizontal axis. That is, each value of y (ER, FO, PAC, PA) was plotted against its corresponding value of x (race/ethnicity, gender, age, education, professional experience).

Also, an inspection of the scatter plot reveals three things. First, an examination of the scatter plot provides information on the direction of the relationship. In the study, ER could be positively related to Age (y [ER] increases as x [age] increases) or y could be negatively related to x (y decreases as x increases).

Second, scatter plots provide information on the strength of the relationship (either positive or negative). After exploring the distribution of scores on the scatter plot the relationship between the variables visually appear to be linear (straight line) and evenly spread which reflect a normal distribution (Berman 2002). Third, the results of a scatter plot help determine which correlation coefficient is appropriate to compute.
Correlation is used to determine the degree to which a relationship exists, if any. To measure the association (relationship) the statistic obtained was the Pearson product-moment correlation coefficient. The Pearson product-moment correlation coefficient determines the direction of the association. The symbol for the Pearson product-moment correlation coefficient is $r$. In other words, utilizing scores obtained from respondents, the Pearson product-moment correlation coefficient provides an indication of the direction, positive or negative and of the linear (straight line) or the curvilinear (nonlinear) relationship between the variables. As a result of the linear or straight line relationship between the variables the Pearson product-moment correlation coefficient calculations are investigated (Berman, 2002).

The range of the Pearson product-moment correlation coefficient ranges from -1 to +1. The sign in front of the number indicates whether there is a positive correlation ($y$ increases as $x$ increases) or a negative correlation ($y$ decreases as $x$ increases). Disregarding the positive or negative sign in front, the number provides information on the strength of the relationship. Berman (2002, p. 122) described the strength of relationships between variables. See figure 4.1 below.

<table>
<thead>
<tr>
<th>Value of $r$: Standard Error of the Estimate</th>
<th>Weak Association</th>
<th>Moderate Association</th>
<th>Strong Association</th>
<th>Very Strong Association</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below .20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between .20 and .40</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Above .40</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Above .65</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Berman (2002) concluded that associations (relationships) that present below .20 are viewed as week associations, between .20 and .40 are viewed as moderate associations, above .40 are viewed as strong correlations and associations that present above .65 are very strong associations.

Research Question 3

The third research question examined whether there was a relationship among emotional resilience, flexibility and openness, personal autonomy and the demographic variables of race/ethnicity, gender, age, education, and professional experience as measured by the CCAI. A report of the findings for this study is stated below.

Research Question 3: Is there a relationship among emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) and the demographic variables of race/ethnicity, gender, age, education, and professional experience as measured by the CCAI?

To answer the third research question, a Pearson Product-Moment Correlation Coefficient matrix was generated to determine the association between the variables for research question 3. In correlation the practical and theoretical significance of bivariate relationships could be of value when investigated. This is done by examining the bivariate correlations. Bivariate correlations (zero-order) correlations were determined to identify the independent variables (i.e. race/ethnicity, gender, age, education, professional experience) which were statistically related to the dependent variables (emotional resilience, flexibility and openness, perceptual acuity, personal autonomy) (See Table 4.7). Pearson’s r correlation coefficients were computed at the alpha = .05 level for each of the demographic variables.
Table 4.7

Pearson Product-Moment Correlation Coefficients Between Demographic Variables and CCAI Scale

<table>
<thead>
<tr>
<th>Variables</th>
<th>ER</th>
<th>FO</th>
<th>PAC</th>
<th>PA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Race/Ethnicity</td>
<td>-.02</td>
<td>-.149</td>
<td>-.092</td>
<td>-.015</td>
</tr>
<tr>
<td>Sig. (2 tailed)</td>
<td>.083</td>
<td>.092</td>
<td>.301</td>
<td>.870</td>
</tr>
<tr>
<td>Gender</td>
<td>-.020</td>
<td>.082</td>
<td>-.063</td>
<td>.015</td>
</tr>
<tr>
<td>Sig. (2 tailed)</td>
<td>.085</td>
<td>.357</td>
<td>.475</td>
<td>.869</td>
</tr>
<tr>
<td>Age</td>
<td>-.111</td>
<td>.039</td>
<td>-.109</td>
<td>-.135</td>
</tr>
<tr>
<td>Sig. (2 tailed)</td>
<td>.215</td>
<td>.663</td>
<td>.224</td>
<td>.129</td>
</tr>
<tr>
<td>Education</td>
<td>-.128</td>
<td>-.129</td>
<td>.042</td>
<td>.052</td>
</tr>
<tr>
<td>Sig. (2 tailed)</td>
<td>.148</td>
<td>.145</td>
<td>.634</td>
<td>.559</td>
</tr>
<tr>
<td>Professional Experience</td>
<td>.040</td>
<td>.064</td>
<td>.043</td>
<td>-.058</td>
</tr>
<tr>
<td>Sig. (2 tailed)</td>
<td>.655</td>
<td>.471</td>
<td>.626</td>
<td>.513</td>
</tr>
<tr>
<td>Total n = 129</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note. Bivariate Correlations for Independent and Dependent Variables

** Correlation is Significant at the 0.01 level (2 tailed)
* Correlation is significant at the 0.05 level (2 tailed)

Emotional Resilience: The relationship between emotional resilience (as measured by the CCAI) and race/ethnicity, gender, age, education, and professional experience was investigated using Pearson product-moment correlation coefficient. Pearson’s r correlation coefficients were computed at the alpha = .05 level for each of the demographic variables. In this study, there was a weak negative correlation between age and emotional resilience (r = -.111) and education and emotional resilience (r = -.128). There were no significant correlations at the p < .05 level for Emotional Resilience (ER).

Flexibility and Openness: The relationship between flexibility and openness (as measured by the CCAI) and race/ethnicity, gender, age, education, and professional experience was investigated using Pearson product-moment correlation coefficient.
Pearson’s r correlation coefficients were computed at the \( \alpha = .05 \) level for each of the demographic variables. In this study, the data revealed a weak negative relationship between race and flexibility and openness (\( r = -.149 \)) and education and flexibility and openness (\( r = -.129 \)). There were no significant correlations at the \( p < .05 \) level for Flexibility and Openness (FO).

Perceptual Acuity: The relationship between perceptual acuity (as measured by the CCAI) and race/ethnicity, gender, age, education, and professional experience was investigated using Pearson product-moment correlation coefficient. Pearson’s r correlation coefficients were computed at the \( \alpha = .05 \) level for each of the demographic variables. In this study, there is little relationship between age and perceptual acuity (\( r = -.109 \)). There were no significant correlations at the \( p < .05 \) level for Perceptual Acuity (PAC).

Personal Autonomy: The relationship between personal autonomy (as measured by the CCAI) and race/ethnicity, gender, age, education, and professional experience was investigated using Pearson product-moment correlation coefficient. Pearson’s r correlation coefficients were computed at the \( \alpha = .05 \) level for each of the demographic variables. In this study, it can be determined that age is weakly correlated with personal autonomy (\( r = .135 \)). There were no significant correlations at the \( p < .05 \) level for and Personal Autonomy (PA).

In research question 3, the question was whether there was a relationship between adaptability total scale and demographics of sworn peace officers. Table 4.7, shows the correlation analysis revealed a small correlation between the variables that make up the
adaptability total scale and the demographic characteristics of sworn peace officers. As such, the research results failed to reject the null, and concluded that the demographic characteristics of sworn peace officers (i.e. race/ethnicity, gender, age, education, and professional experience) are not related to the adaptability total scale (i.e. emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy).

**Multivariate Analyses**

Multivariate methods allow for multiple variables being entered into an equation simultaneously (Berman, 2002; Fraenkel & Wallen, 2009). Multivariate statistical methods, specifically, multiple regression was used to explore factors that impact on sworn peace officers level of adaptability, a key attribute of cultural competence. The Defense Science Board (2011) defined adaptability as, “the ability and willingness to anticipate the need for change, to prepare for that change, and to implement changes in a timely and effective manner in response to the surrounding environment” (p. 1). Specifically, multiple regression was used to explore the predictive ability of age, education and professional experience on the dependent variables of emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC) and personal autonomy (PA). Analyses were conducted to ensure no violation of the assumptions of normality, linearity, homoscedasticity, independent error terms, and multicollinearity.
Assumptions of Regression Analysis

First the data were analyzed for violations of the assumptions of regression analysis prior to conducting regression equations. Violations of the assumptions of regression were tested in SPSS 20.0 version. The assumptions tested were:

(1) Normality. Normality was identified by visually examining two graphs, the normal probability plot of regression standardized residuals and the scatter plot of the standardized residual. Normal P-Plots depict a straight line which reflects a normal distribution (Berman, 2002). Normal scatter plots show a pattern where most of the scores are bunched in the center and the pattern among the residuals is devoid of a curvilinear (nonlinear straight line) shape. Meaning most of the scores in the distribution are not skewed to high or too low (Berman, 2002; Fraenkel & Wallen, 2009).

(2) Linearity. Linearity (straight regression line) between the independent variables of age, education and professional experience and the dependent variables of emotional resilience, flexibility and openness, perceptual acuity and personal autonomy was investigated through visually examining scatter plots. Normal P-Plots and Histograms were run to provide a visual depiction of the distribution which identified linear associations (relationships) between the independent variables and the dependent variables (Berman, 2002; Fraenkel & Wallen, 2009).

(3) Homoscedasticity. Homogeneity of Variance (homoscedasticity) was identified by investigating the variability in scores for the dependent variables (designated as x) and the independent variables (designated as y). The variability of scores in adaptability (dependent variables of emotional resilience, flexibility and
openness, perceptual acuity and personal autonomy) were similar at all values of the independent variables age, education and professional experience (Berman, 2002).

(4) Independent Error Terms. Independent error terms assist in identifying problems with the regression model and the data. Errors are independent of one another when the actual value of the independent variables and the value predicted by the regression equation (Berman, 2002).

(5) Multicollinearity. Detection of multicollinearity centers on the independent variables in the regression model being dependent upon one another. Calculating the variance inflation factor (VIF) of each dependent variable detects the presence of multicollinearity (Berman, 2002; Fraenkel & Wallen, 2009).

Generally, with regard to the regression model, the lower the tolerance value, the greater the chance multicollinearity exists. A high tolerance value is indicates problems with multicollinearity do not exist (Berman, 2002). The variance inflation factor (VIF) values originate from the tolerance values (Berman, 2002).

The reported values of the VIF are for race/ethnicity (.937), gender (.924), age (.542), education (.944), and professional experience (.547). Collinearity statistics of the reported tolerance values which are not less than .10 means that evidence supports that multicollinearity does not affect the statistical significance of race/ethnicity, gender, age, education, and professional experience. Tolerance is supported by all the variance inflation factors (VIFs) which in this study is lower than 2. In this study, collinearity statistics indicates that the multicollinearity assumption has not been violated.
Research Question 4

The fourth research question examined how much of the variance in adaptability scores can be explained by the independent variables of race/ethnicity, gender, age, education, and professional experience as well as which of these variables is a better predictor of adaptability. A report of the findings for this study is stated below.

Research Question 4: How much of the variance in adaptability scores can be explained by the following set of variables: race/ethnicity, gender, age, education, and professional experience? Which of these is a better predictor of adaptability?

To answer the fourth research question, standard multiple regression equations were conducted in order to investigate the amount of variance in the independent variables, which contributed to the prediction of adaptability. Adaptability is a key attribute of cultural competence.

The first regression model was run with emotional resilience (ER) as the dependent variable and race/ethnicity, gender, age, education, and professional experience as predictors for the regression. A summary of the linear regression model is presented in Table 4.8. Table 4.8 displays the R Squared value which shows how much of the variance in the dependent variable emotional resilience (ER) is explained by the model which includes the variables of race/ethnicity, gender, age, education, and professional experience. In this study, the value is .036 (3.6%). This means that race/ethnicity, gender, age, education and experience explain 3.6 per cent of the variance in ER.
Table 4.8

*Regression Model Summary One*

<table>
<thead>
<tr>
<th></th>
<th>$R$</th>
<th>$R^2$</th>
<th>$R^2_{adj.}$</th>
<th>Standard Error of the estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>.190</td>
<td>.036</td>
<td>-.004</td>
<td>11.775</td>
</tr>
<tr>
<td>a.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Predictors: (Constant) Experience, Education, Age, Race, Gender</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dependent Variable: ER</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The second regression model was run with flexibility and openness (FO) as the dependent variable and race/ethnicity, gender, age, education, and professional experience as predictors for the regression. A summary of the linear regression model is presented in table 4.9. Table 4.9 displays the R Squared value which shows how much of the variance in the dependent variable flexibility and openness (FO) is explained by the model which includes the variables of race/ethnicity, gender, age, education and experience. In this study, the value is .045 (4.5%). This means that race/ethnicity, gender, age, education and experience explain 4.5 per cent of the variance in FO.

Table 4.9

*Regression Model Summary Two*

<table>
<thead>
<tr>
<th></th>
<th>$R$</th>
<th>$R^2$</th>
<th>$R^2_{adj.}$</th>
<th>Standard Error of the estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>.213</td>
<td>.045</td>
<td>.006</td>
<td>10.647</td>
</tr>
<tr>
<td>a.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Predictors: (Constant) Experience, Education, Age, Race, Gender</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dependent Variable: FO</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The third regression model was run with perceptual acuity (PAC) as the dependent variable and race/ethnicity, gender, age, education, and professional experience as predictors for the regression. A summary of the linear regression model is presented in table 4.10. Table 4.10 displays the R Squared value which shows how much of the variance in the dependent variable perceptual acuity (PAC) is explained by the model which includes the variables of race/ethnicity, gender, age, education and experience. In this study, the value is .055 (5.5%). This means that race/ethnicity, gender, age, education and experience explain 5.5 per cent of the variance in PAC.
experience as predictors for the regression. A summary of the linear regression model is presented in table 4.10. Table 4.10 displays the R Squared value which shows how much of the variance in the dependent variable perceptual acuity (PAC) is explained by the model which includes the variables of race/ethnicity, gender, age, education, and professional experience. In this study, the value is .025 (2.5%). This means that race/ethnicity, gender, age, education and experience explain 2.5 per cent of the variance in PAC.

Table 4.10

Regression Model Summary Three

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$R$</td>
<td>$R^2$</td>
<td>$R^2_{adj.}$</td>
<td>Standard Error of the estimate</td>
</tr>
<tr>
<td></td>
<td>.233*</td>
<td>.025</td>
<td>.015</td>
<td>6.905</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant) Experience, Education, Age, Race, Gender
b. Dependent Variable: PAC

The fourth regression model was run with personal autonomy (PA) as the dependent variable race/ethnicity, gender, age, education, and professional experience as predictors for the regression. A summary of the linear regression model is presented in table 4.11. Table 4.11 displays the R Squared value which shows how much of the variance in the dependent variable personal autonomy (PA) is explained by the model which includes the variables of race/ethnicity, gender, age, education, and professional experience. In this study, the value is .019 (1.9%). This means that race/ethnicity, gender, age, education and experience explain 1.9 per cent of the variance in PA.
Table 4.11

Regression Model Summary Four

<table>
<thead>
<tr>
<th>$R$</th>
<th>$R^2$</th>
<th>$R^2$ adj.</th>
<th>Standard Error of the estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>.147</td>
<td>.022</td>
<td>-.019</td>
<td>4.829</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant) Experience, Education, Age, Race, Gender
b. Dependent Variable: PA

Table 4:12 shows the variance of the dependent variable adaptability (total scale) which can be explained by the linear combination of five independent variables were Race/ethnicity, gender, age, education and professional experience.
Table 4.12

Coefficients for CCAI Scale

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>SE</td>
</tr>
<tr>
<td>ER</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td>.664</td>
<td>2.654</td>
</tr>
<tr>
<td>Gender</td>
<td>-.403</td>
<td>3.299</td>
</tr>
<tr>
<td>Age</td>
<td>-.211</td>
<td>.143</td>
</tr>
<tr>
<td>Education</td>
<td>-3.510</td>
<td>2.154</td>
</tr>
<tr>
<td>Experience</td>
<td>.123</td>
<td>.176</td>
</tr>
<tr>
<td>FO</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td>-3.133</td>
<td>2.399</td>
</tr>
<tr>
<td>Gender</td>
<td>-2.478</td>
<td>2.982</td>
</tr>
<tr>
<td>Age</td>
<td>-.044</td>
<td>.129</td>
</tr>
<tr>
<td>Education</td>
<td>-.294</td>
<td>1.948</td>
</tr>
<tr>
<td>Experience</td>
<td>.105</td>
<td>.159</td>
</tr>
<tr>
<td>PAC</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td>-2.039</td>
<td>1.556</td>
</tr>
<tr>
<td>Gender</td>
<td>2.015</td>
<td>1.934</td>
</tr>
<tr>
<td>Age</td>
<td>-.173</td>
<td>.084</td>
</tr>
<tr>
<td>Education</td>
<td>.545</td>
<td>1.263</td>
</tr>
<tr>
<td>Experience</td>
<td>.174</td>
<td>.103</td>
</tr>
<tr>
<td>PA</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td>.046</td>
<td>1.088</td>
</tr>
<tr>
<td>Gender</td>
<td>-.187</td>
<td>1.353</td>
</tr>
<tr>
<td>Age</td>
<td>.081</td>
<td>.059</td>
</tr>
<tr>
<td>Education</td>
<td>.312</td>
<td>.883</td>
</tr>
<tr>
<td>Experience</td>
<td>.032</td>
<td>.072</td>
</tr>
</tbody>
</table>

Total n = 129
The next step in addressing part two of research question four involved evaluating the independent variables of race/ethnicity, gender, age, education, and experience to determine which of the variables in the regression model contributed most to the prediction of adaptability. Standardized coefficients were computed to compare the variables. Standardization required that each of the variables be converted to the same scale so that a comparison could be made. Table 4.12 shows the Beta Coefficients for emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy, that is, each of the four regression models.

Emotional Resilience: In this study with regard to emotional resilience (ER) the largest Beta coefficient is -.179, with regard to the age variable. This means that the variable age makes the strongest contribution to explaining the dependent variable emotional resilience (ER), when the variance explained by all other variables (race, gender, education and professional experience) in the model is controlled for. The Beta value for education was slightly lower (-.150) and experience (.084) indicating that education, experience, race/ethnicity, and gender is less of a contribution. If the Sig. value is less than .05, the variable is making a significant contribution to the prediction of the dependent variable. If the Sig. value is greater than .05 it can be concluded that that variable is not making a significant contribution to the prediction of the dependent variable. In this study race, gender, age, education, and professional experience did not make a statistically significant contribution to the prediction of ER.

Flexibility and Openness: The largest Beta coefficient with regard to flexibility and openness (FO) is -.138, with regard to the education variable. This means that the
variable education makes the strongest contribution to explaining the dependent variable FO, when the variance explained by all other variables (race, gender, age, experience) in the model is controlled for. The Beta value for race was lower (-.120) and experience was even lower (.079) indicating that race, gender, and age is less of a contribution. If the Sig. value is less than .05, the variable is making a significant contribution to the prediction of the dependent variable. If the Sig. value is greater than .05 it can be concluded that that variable is not making a significant contribution to the prediction of the dependent variable. Race, gender, age, education, and professional experience did not make a statistically significant contribution to the prediction of FO.

Perceptual Acuity: The largest Beta coefficient with regard to perceptual acuity (PAC) is the -.248 with regard to the age variable. This means that the variable age makes the strongest contribution to explaining the variable PAC, when the variance explained by all other variables (race, gender, education, experience) in the model is controlled for. The Beta value for experience was slightly lower (.201) and education (.039) was even lower indicating that experience and education is less of a contribution. If the Sig. value is less than .05, the variable is making a significant contribution to the prediction of the dependent variable. If the Sig. value is greater than .05 it can be concluded that that variable is not making a significant contribution to the prediction of the dependent variable. Age is making a significant contribution to the prediction of the dependent variable perceptual acuity (p = < .05). However, race, gender, education, and professional experience did not make a statistically significant contribution to the prediction of PAC.
Personal Autonomy: The largest Beta Coefficient with regard to personal autonomy (PA) is -.168 with regard to the age variable. This means that the variable age makes the strongest contribution to explaining the dependent variable PA, when the variance explained by all other variables (race, gender, education, experience) in the model is controlled for. The Beta value for experience is lower (.053) and education was even lower (.033) indicating that education and experience is less of a contribution. If the Sig. value is less than .05, the variable is making a significant contribution to the prediction of the dependent variable. If the Sig. value is greater than .05 it can be concluded that that variable is not making a significant contribution to the prediction of the dependent variable. Race, gender, age, education, and professional experience did not make a statistically significant contribution to the prediction of PA.

In research question 4, the question was how much variance in adaptability total scale can be explained by demographics of sworn peace officers. In table 4.8, the regression analysis revealed 3.6 per cent shared variance explained between the variables that make up regression model one and the best demographic characteristic predicting emotional resilience (i.e. adaptability total scale) is age. However, a summary of the regression model presented in Table 4.12 indicates overall that the model was not significant (F(.902) sig. = .482).

In table 4.9, the regression analysis revealed 4.5 per cent shared variance explained between the variables that make up regression model two and the best demographic characteristic predicting adaptability (i.e. flexibility and openness) is
education. However, a summary of the regression model presented in Table 4.12 indicates overall that the model was not significant (F(1.152) sig. = .337).

In Table 4.10, the regression analysis revealed 2.5 per cent shared variance explained between the variables that make up regression model three and the best demographic characteristic predicting adaptability (i.e. perceptual acuity) is age. Table 4.12 indicates the full regression model is not significant (F(1.391) sig. = .233), even though perceptual acuity was statistically significant at the p < .05 level.

Finally, to gain information about the model that may better predict adaptability, Table 4.11, the regression analysis revealed 2.5 per cent shared variance explained between the variables that make up regression model for and the best demographic characteristic predicting adaptability (i.e. personal) is age. However, a summary of the regression model presented in Table 4.12 indicates overall that the model was not significant (F(.534) sig. = .750).

Summary

The purpose of this study was to investigate sworn peace officers’ adaptability (a key attribute of cultural competence). The Defense Science Board (2011) defined adaptability as, “the ability and willingness to anticipate the need for change, to prepare for that change, and to implement changes in a timely and effective manner in response to the surrounding environment” (p. 1). The researcher conducted bivariate and multivariate quantitative statistics (t-tests, correlation, multiple regression) to analyze the data for this study. Specifically, t-tests were used to investigate the bivariate relationships
while correlation and multiple regression was conducted to investigate multivariate relationships. Table 4.13 provides a summary of the major research findings. The interpretations and their implications for future research, policy, and practice are discussed in Chapter V of this study.

Table 4.13

Major Research Findings from the Study

<table>
<thead>
<tr>
<th>Research Questions</th>
<th>Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ1: Are sworn peace officer adaptable based on the four scales (ER, FO, PAC, PA) of the Cross Cultural Adaptability Inventory?</td>
<td>Emotional resilience is one of the strongest attributes for sworn peace officers. Sworn Peace Officers, when compared to the CCAI normative sample, reported mean scores within the 50th percentile range for ER, FO, PAC, and PA.</td>
</tr>
<tr>
<td>RQ2: Are there differences in male and female mean score for ER, FO, PAC, PA based on the four scales of the Cross Cultural Adaptability Inventory?</td>
<td>Bivariate results yielded no statistically significant differences based on gender.</td>
</tr>
<tr>
<td>RQ3: Is there a relationship among ER, FO, PAC, PA and the demographic variables of race/ethnicity, gender, age, education, and professional experience as measured by the CCAI?</td>
<td>Correlation analysis revealed a small correlation between the variables that make up the adaptability total scale and the demographic characteristics of sworn peace officers.</td>
</tr>
<tr>
<td>RQ4: How much of the variance in adaptability scores can be explained by the following set of variables: race, gender, age, education, and professional experience.</td>
<td>The full regression model is not significant (F(1.391) sig. = .233, even though perceptual acuity was statistically significant at the p &lt; .05 level.</td>
</tr>
</tbody>
</table>
CHAPTER V
CONCLUSION

Introduction

Chapter IV presented the results of the statistical analysis using the data collected for the study. The purpose of Chapter V is to provide a summary of the research study, interpretations, implications and recommendations. The first section presents a summary of the study, followed by the next section that presents data collection and analysis. Section three provides limitations of the study. Section four provides descriptive information on the respondents. Section five presents a discussion of the findings and interpretations. Section six provides implications and recommendations. Section seven presents future research. The final section provides the dissertation conclusion.

Summary of the Study

The research study explored the impact of demographic characteristics and other factors of sworn peace officers patterns of adaptability, a dimension of cultural competence. More specifically, the study explored the following research questions:
Research Question 1: Are sworn peace officers adaptable based on the four scales emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA)) of the Cross Cultural Adaptability Inventory?

Research Question 2: Are there differences in the mean scores of emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) based on the four scales of the Cross Cultural Adaptability Inventory between male and female sworn peace officers?

Research Question 3: Is there a relationship among emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) and the demographic variables of race/ethnicity, age, education and professional experience as measured by the CCAI?

Research Question 4: How much of the variance in adaptability scores can be explained by the following set of variables: race/ethnicity, gender, age, education, and professional experience? Which of these variables is a better predictor of adaptability?

The intent of the study is to provide sworn peace officer perspectives which can inform the Ohio Peace Officer Training Commission (OPOTC), Ohio Peace Officer Training Academy (OPOTA), public and private administrators, criminal justice educators and researchers, educators of higher education, instructors (academy and in service), law enforcement policy, practice, research, training and education. Additionally, the study sought to address the gap in the literature pertaining to culturally
competent police practice. Specifically, demographic factors affecting sworn peace officers’ patterns of adaptability, a key attribute of cultural competence.

To better understand where an organization and individual is in the process of becoming culturally competent much of the research to date with regard to racial, ethnic, and cultural proficiency (Cross, 1988; Cross et al., 1989; Goode, 2001/2006), focused on a standard of health care and health disparities (Andrews, 2003; Bucher, Klemm & Adepoju, 1996; Burchum, 2002; Campinha-Bacote, 1998; United States Department of Health and Human Services, Office of Minority Health, 2001), social work (National Association of Social Workers, Sowers-Hoag & Sandau-Becker, 1996), and education (DeSantis, 1991; Lindsey, Robins & Terrell, 1999; Sleeter, 1992). Cross et al (1989) developed a model based on the concept of cultural competence which requires organizations and individuals that are adaptable (Cross, 1988; Cross et al., 1989). In addition, organizations and individuals demonstrate adaptability by “the ability and willingness to anticipate the need for change, to prepare for the change, and to implement changes in a timely and effective manner in response to the surrounding environment” (Defense Science Board, 2001, p. 1).

According to Cross (1998), Cross et al. (1989), and Goode (2001/2006) in order to become culturally proficient, organizations and individuals show a level of adaptability, at least in theory, by recognizing different worldviews, recognizing that racial, ethnic, and cultural differences must be understood and valued as a key component of every aspect of the organization and its members. Also, that effective change
represents self-reflection, thus, recognizing that the attainment of cultural competencies require a model that operates on multiple levels of change.

In practice, Cross, (1988), Cross et al. (1989), and Goode (2001/2006) concluded research with three major points. The first point is that the six tenets of cultural competencies involve adaptability being correlated to the organization’s mission, policies, directives, rules and regulations. Second, applied culturally competent practices become more congruent with the application of knowledge, skills, attitude, behavior, awareness, values, abilities and adaptability. As a final point, within the developmental process toward the attainment of cultural proficiency, organizations and individuals adapt the process to fit the service delivery method, that is, sworn peace officers adapt their skills to meet the needs and constraints in a community.

This study builds on this extant literature by exploring sworn peace officer’s demographic characteristics and other factors in the predictor of adaptability to provide insight into those factors that can be changed or enhanced through education and training to increase cultural competencies in this population. The four adaptability scales on the Cross Cultural Adaptability Inventory (CCAI) measure the extent to which sworn peace officers adapt cross culturally. The emotional resilience scale measures the extent to which a person can regulate emotions, maintain emotional equilibrium in a new or changing environment, and deal with the setbacks and difficult feelings that are a normal part of the cross cultural experience (Kelley and Meyers, 1995). The flexibility and openness scale measures the extent to which a person can adapt to different ways of thinking and acting. Flexibility and openness requires being open to different ideas and
people. These characteristics can be helpful in developing relationships with people (Kelley & Meyers, 1995). The perceptual acuity scale measures the extent to which a person is attentive to interpersonal relations, verbal communication, and nonverbal behavior. Additionally, perceptual acuity involves understanding the context of communication, the ability to read individual’s emotions, being sensitive to one’s impact on others, and communicating accurately (Kelley & Meyers, 1995). The personal autonomy scale measures to what extent a person maintains a strong sense of self, personal values, and beliefs. Personal autonomy includes the ability to take responsibility for one’s own actions while respecting self and others (Kelley & Meyers, 1995).

Data Collection and Analysis

Surveys were distributed to the sworn peace officer population within the Midwest Region of the State of Ohio. Identical self-report questionnaires were used to collect the data on-line, by mail and by direct administration at various law enforcement roll calls. Using Qualtrics survey software, designated representatives from law enforcement organizations were sent a link to the on-line version of the 50 CCAI and demographic questionnaire. The Qualtrics link to access the surveys was then distributed to sworn peace officers throughout the law enforcement organizations. Upon entry, the first screen of the questionnaire served as a forced response consent form. Meaning respondents were not able to proceed to the first question without indicating their consent to participate. Respondents were asked to make up a unique identification number so that the demographic survey could be linked to the CCAI survey. Respondents were
redirected to the CCAI once the last question on the demographic questionnaire was answered. The demographic survey and CCAI survey was also mailed to law enforcement organization with a consent form. Demographic surveys and CCAI surveys were also distributed at various roll calls to the sworn peace officer population within the Midwest Region of the State of Ohio. All respondents were asked to make up a unique identification number to assist in maintaining sworn peace officers’ anonymity and confidentiality. Surveys contained instruments that identified adaptability which was spread across four scales, emotional resilience, flexibility and openness, perceptual acuity, personal autonomy, and demographic characteristics of race/ethnicity, gender, age, education, and professional experience. Both the on-line questionnaires and the paper and pencil questionnaires were identical.

To control for socially desired responses nine of the Cross Cultural Adaptability item responses were reversed scored as required by the instrument and then the overall scale scores were computed (Kelley & Meyers, 1995). Data was analyzed using Statistical Package for the Social Sciences (SPSS) version 20.0. The Cross Cultural Adaptability Inventory (CCAI) was used to determine sworn peace officers’ overall ability to adapt. First, the overall ability to adapt was based on the mean scores of emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy. Two scales were calculated and the results were compared with previous research. Second, an independent samples t-test was used to investigate the bivariate relationship (association) between the differences in mean adaptability scores between males and females. Third, correlation and multiple regressions were computed to investigate
multivariate relationships (associations) between the four dependent variables of emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy and the five independent variables of race/ethnicity, gender, age, education, and professional experience.

Limitations of the Study

The research study has the following limitations. First, the population of sworn peace officers utilized in this study was from a convenience sample of sworn peace officers located in the Midwest Region of the State of Ohio. Therefore, the ability to generalize the findings was limited to sworn peace officers in the state of Ohio. Generalization of the dissertation results; however, is possible to the extent that sworn peace officers who participated in the study are representative of all sworn peace officers. Second, as discussed in Chapter III a cross sectional research design was employed to explore, ascertain, and compare sworn peace officers’ patterns of adaptability, a key attribute of cultural competence which limited the study because it only allows the researcher to collect data at one point in time from a predetermined population (Babbie, 1998; Fraenkel & Wallen, 2009) for the purpose of describing the research participants’ cross cultural adaptability in relation to self-perceived levels of cultural competence. Thus, cross- sectional designs cannot measure change (Fraenkel & Wallen, 2009) over time (Babbie 1990, 1998) and analysis cannot provide evidence for the exact causes that might affect the outcomes under investigation (Babbie, 1998; Fraenkel & Wallen, 2009).
Third, another limitation in this study is that sworn peace officer groups differ in gender composition and racial, ethnic, and cultural composition, meaning the composition is not equivalent. Specifically, males represented 87.6 per cent and females represent 12.4 percent. White/Caucasian represent 79.1 per cent, African American/Black represent 14.7 per cent, Hispanic/Latino represent 3.9 per cent, and other represent 2.3 per cent of the sample. Recognizing that the sample is typical of law enforcement agencies (Bureau of Justice Statistics Law Enforcement Management and Administrative Statistics, 2007) in general, it is likely given an equal amount of respondents in each category that gender and racial, ethnic and cultural differences could impact patterns of adaptability and account for higher levels of cultural competence.

As a final point, this study is limited in its exploratory scope by the boundaries of the law enforcement culture, partly as an unintended byproduct of litigation in which sworn peace officers are and can be sued for civil rights violations (Cullop, 1999). Hence, sworn peace officers may have been reluctant to disclose information. In the same vein, some law enforcement organizations may have refused to participate due to fear that negative and litigious information about the agency may be exposed.

Respondents

The accessible population for this study is a convenience sample of sworn peace officers in the Midwest Region of the State of Ohio. Data was collected June 2012 through July 2012. Sworn peace officers varied in their race/ethnicity, although most 79.1 % were White/Caucasian, 14.7 % African American/Black, 3.9 % Hispanic/Latino
and 2.3 % other. Sworn peace officers in the study included 87.6 % male and 12.4 % female. Age ranged from 26 to 61 plus years with two respondents failing to indicate age. Sworn peace officers varied in professional experience from 1 to 26 plus years. Sworn peace officers varied in educational level, 51.9 % had earned a high school diploma, 1.6 % had earned less than a high school diploma, 12.4 had some training beyond high school, 12.4 % had earned an associate degree, 20.2 % had earned a bachelor degree, 0.8 % had earned a master’s degree and 0.8 % had earned a doctoral degree.

Findings and Interpretations

The findings of this dissertation study are summarized in Chapter IV, Table 4.13 and will be discussed and interpreted in the following sections. The researcher’s main concern in this study focused on the variables of race/ethnicity, gender, age, education, and professional experience and its impact on adaptability, a key attribute of cultural competence of sworn peace officers employed by law enforcement agencies. The components of adaptability are emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy. A major concern arose from the overall Cross Cultural Adaptability Inventory (CCAI) scores which suggest that sworn peace officers need training and education in adaptability, an important dimension (Cross et al., 1989; Kelley & Meyers, 1995).

The study revealed small differences between mean scores for the four CCAI scales for sworn peace officers. Two scales were calculated and the results were compared with previous research. For the first research question, sworn peace officers
possess some of the competencies at a higher level, such as, having the capacity to adapt
to crises, having the capacity to tolerate ambiguity, and the ability to effectively self-
regulate in different situations and environments that the cultural competence literature
cite in the acquisition of cultural competencies. Additionally, the findings reported here
have corroborated the necessity for improved communication skills in the success of the
individuals who are assigned the task of protecting and serving members from diverse
communities and environments. Lastly, improvement is needed in the area of critical
thinking skills and complex reasoning skills needed to improve services and awareness to
bridge racial, ethnic, and cultural differences to provide services.

*Findings from Research Question 1*

Emotional Resilience: Emotional resilience mean scores were about 4 points
above the CCAI normative sample. The higher score may be attributed to the fact that
the political nature of policing forces sworn peace officers to clear one call to be
available for the next call for service thus maximizing the number of calls answered
despite whether or not the citizen’s concerns or issues have been addressed. This practice
of time management placed on policing the police by administrators and supervisory
personnel leads to many repeat calls for service ensuring that sworn peace officers are
responding reactively to circumstances and situations that could have been foreseen
(Kobrak, 2002; Wilson, 1989). Overall this suggests that sworn peace officers are self-
confident, are risk takers, and not only have the ability to identify and then intervene in
high stress situations or unanticipated circumstances but also have the ability to rebound
positively from an aggregation of similar experiences (Elton, 2006; Floyd, 2005; Kelley and Meyers’s, 1995).

Flexibility and Openness: In the flexibility and openness dimension sworn peace officers mean score of 65.63 is at the lower range of the mean score of 65-69 for the CCAI normative sample. This dimension relates to individuals who are tolerant and nonjudgmental in interacting with people from different racial, ethnic, and cultural backgrounds. Sworn peace officers may be at the lower range of the flexibility and openness scale because as public servants they are involved in direct interaction with individuals on a daily basis and recognize that one encounter with the public has the potential to represent life and death. For this reason sworn peace officers may place a higher value on being a law enforcer as opposed to being flexible and open. From a traditional policing viewpoint conducting oneself as a sworn peace officer in a flexible and open manner in the performance of duties as opposed to rigidly would fail to accomplish one of their primary duties as an aggressive enforcer of the law (Lipsky, 1980; Muir, 1997; Van Maaneen, 1973). This narrow view may suggest the serve part of the *swearing in* or the *oath taken* is often negated.

In addition, sworn peace officers scored at the lower range of the CCAI flexibility and openness scale because another factor affecting sworn peace officers’ flexibility and openness is influenced to a great extent by the public’s attitude and behavior directed at the sworn peace officer (Lipsky, 1980). This suggests that sworn peace officers lack the education and training needed in the development of cultural competencies needed to function as a street level bureaucrat (Birzer, 2003; Brereten, 1961; Lipsky, 1980; Weitzer
and Tuch, 2005). Additionally, sworn peace officers with experience may be uncomfortable with individuals that think differently from them (NOBLE, 2001; Muir, 1997; Van Maneen, 1973).

Perceptual Acuity: In the perceptual acuity dimension sworn peace officers mean scores of 45.5 is at the lower range of the mean score of 45-47 for the CCAI normative sample. Perceptual acuity measures individuals who have effective listening skills and communication skills which includes being attentive to verbal and nonverbal attitudes and behaviors. Perceptual acute individuals are compassionate and empathetic in interactions with other people. Sworn peace officers at the lower range of the perceptual acuity scale may be attributed to a lack of compassion exhibited as a component of public service; thereby, suggesting that the aggregation of violent scenes may become insignificant and routine in the officer’s disposition toward the public (Elton, 2006; Moriarity, 2002).

Sworn peace officers may have difficulty communicating compassion when tasked with multiple roles (Moriarty, 2002). Therefore, these findings may be attributed to sworn peace officers confidence in protecting members of the community by focusing on the investigative outcome as opposed to the victim. Sworn peace officers are confident that obtaining the information and evidence necessary to solve the crime and apprehending the offender is the number one priority while failing to acknowledge what is in the public’s best interest during the crisis (Elton, 2006; Hendricks & Byers, 2002; Hendricks et al., 2003; Hunter et al.; 2000; James & Gilliland, 2005; Moriarity, 2002; Szalavitz & Perry, 2010).
Personal Autonomy: In the personal autonomy dimension sworn peace officers mean scores of 32.69 was at the midpoint range to the mean score of 31-33 the CCAI normative sample. An explanation for sworn peace officers having scores at the midpoint of the CCAI normative sample may be related to discretion (Rohr, 1998). The nature of the profession requires that sworn peace officers’ work independently, that is without a hierarchical level of involvement while performing most tasks on a daily basis (Goldstein, 1977; Hunter et al., 2000; Lipsky; 1980; Muir, 1997; Rohr, 1998).

In addition, discretion is reinforced not only throughout training but also during a sworn peace officer’s career. Discretion is reinforced through being able to articulate, in a court of law if deemed necessary, what constitutes as probable cause and what constitutes as reasonableness in the performance of duties (Cullop, 1999; Garrison, 1995; Robin & Anson, 1990; United States Code Service, 2002). According to Kelley and Meyers (1995) congruent with personal autonomy is an individual who is self-directed, has the ability to independently self-identify from the presuppositions (i.e. tradition of socialization) of the cultural group, and accepts personal responsibility for their actions.

Findings from Research Question 2

To evaluate research question 2, the researcher hypothesized that there is no difference between the mean scores for emotional resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) and gender. Bivariate (independent-sample T-tests) results yielded no statistically significant difference between male and female sworn peace officers in the overall adaptability of emotional
resilience (ER), flexibility and openness (FO), perceptual acuity (PAC), personal autonomy (PA) mean scores, suggesting in theory that socialization, training and education, may influence sworn peace officers’ patterns of adaptability more significantly than gender (Birzer, 2003; Chan, 1996; Garcia, 2003; Ragnella & White, 2004; Van Maaneen, 1973). Currently there is no research specific to adaptability, a key attribute of cultural competence related to male and female sworn peace officers in which to compare findings. However, although women have not been viewed as the prototypical sworn peace officer previous research on sworn peace officer demographic characteristics have revealed inconsistent findings (Garcia, 2003; Lasley, 1994; Paoline, Myers & Worden, 2000; Weisburd et al., 2000) with regard to officers performing tasks in the field.

Findings from Research Question 3

Research question 3 investigated whether there was a relationship between adaptability total scale and demographics of sworn peace officers. In Table 4.7, the correlation analysis revealed a small correlation between the variables that make up the adaptability total scale and the demographic characteristics of sworn peace officers. As such, the research failed to reject the null, and concluded that the demographic characteristics of sworn peace officers (i.e. race/ethnicity, gender, age, education, and professional experience) are not related to the adaptability total scale (i.e. emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy.
Findings from Research Question 4

Research question 4 investigated how much variance in adaptability total scale can be explained by demographics of sworn peace officers. In table 4.10, the regression analysis revealed 2.5 per cent shared variance explained between the variables that make up regression model three and the best demographic characteristic predicting adaptability (i.e. perceptual acuity) is age. Table 4.12 indicates the full regression model is not significant ($F(1.391)$ sig. = .233), even though perceptual acuity was statistically significant at the $p < .05$ level.

Implications and Recommendations

The stated intent of this dissertation study was to provide sworn peace officers perspectives which can inform law enforcement governing bodies on the federal, state, and local levels (for example, the Ohio Peace Officer Training Commission, Ohio Peace Officer Training Academy), public and private administrators, criminal justice educators and researchers, educators of higher education, instructors (academy and in service), law enforcement practice, research, training and education. As far as policy implications it seems for sworn peace officers is limited to what they learn in training (for example, basic OPOTA academy in the State of Ohio) at the start of their career and mandated in-service training (OPOTC) during their professional law enforcement career. Training and education strategies initiated by organizations at the individual level and group level, according to Benjamin (1993) need to “identify and increase the number of researchers with culturally based knowledge in order to formulate appropriate research questions and to develop methodologies congruent with the populations’ studied” (p. vii).
Analyzing the independent and dependent variables to establish relationships provided some results supporting what was based on the literature reviewed (Kelley & Meyers, 1995; Lanza-Kaduce & Greenleaf, 2000; Smith et al., 1970). Previous research has shown that perceptual acuity significantly influences overall communication with regard to the way individuals adapt to new or challenging tasks or changing situations (Kelley & Meyers, 1995). The current study assessed adaptability as it relates to cultural competence and empirically investigated the relationships between perceptual acuity and age in order to better understand the impact adaptability may have on demographic characteristics. The best demographic characteristic predicting perceptual acuity is age (statistically significant at the p < .05 level). The significant findings for age and perceptual acuity revealed that older sworn peace officers are able to process information (verbal, nonverbal and symbolic) quickly and use that information effectively in decision making within the context of communication (Kelley & Meyers, 1995).

Taken as a collective whole, as with any other study the present inquiries also presented other results that did not demonstrate support. The results of this study suggests that demographic factors overall (race/ethnicity, gender, age) and other factors (education and professional experience) that may be malleable or enhanced through training and education to increase adaptability did not significantly affect sworn peace officers’ perceptions of adaptability, as it relates to cultural competence. Because of outcomes obtained from answering each of the research questions recommendations further focus on the need for assessment of organizational culture, ethical action, training, and education. The data analysis pointed to a need for an integrated approach to
improving sworn peace officers patterns of adaptability related to attaining cultural proficiency.

The literature suggested that adaptability is a key attribute of cultural competence. Therefore, the Cross Cultural Adaptability Inventory (CCAI) was utilized in this exploratory study as a quantitative assessment instrument. The Cross Cultural Adaptability Inventory is a 50-item assessment developed by Kelley and Meyers (1995) designed to assess one’s cross cultural adaptability by investigating emotional resilience, flexibility and openness, perceptual acuity and personal autonomy as each attribute relate to cultural competence. Nine of the Cross Cultural Adaptability Inventory items were reverse scored to control for respondents socially desirable responses (Kelley & Meyers, 1995). Recommendations include a separate and distinct instrument, such as the Marlow Crown Social Desirability Scale (Marlowe & Crown, 1961) that measures general social desirability or a Multicultural Social Desirability Scale (Sodowsky, Kuo-Jackson, Richardson, & Corey; 1998; Sodowsky, O’dell, Hagemoser, Kwan, & Tonemah, 1993) specific to race developed to measure social desirability scores based on respondents’ attitudes, behaviors and beliefs. Sodowsky et al. (1998) argued that multicultural social desirability is separate and distinct from a general construct of social desirability in that it may help identify additional bias indicators. Sodowsky et al (1998, p. 256) further argued that multicultural social desirability occurs when, “one professing that one personally and socially always interacts positively with minorities and that at the institutional level, one always favors government and educational policies that institute expanded multicultural diversity”.

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With regard to the socialization, theoretical concern of this dissertation study and also the independent variables of race/ethnicity, gender, age, education, and professional experience and the dependent variables of emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy being of particular significance to culturally competent practice in the delivery of services could indicate that administrators and sworn peace officers need more training the longer they are in the field and are tasked with protecting and serving all citizens. Recognition of not only protecting but serving all citizens within a cultural framework allows for disparities in the delivery of services to be addressed. To this end there should be more investigation into theory to determine the breadth of factors sworn peace officers use to assess adaptability in relation to culturally competent practice.

Findings from this study lead to the conclusion that sworn peace officers possess emotional resilience (ER) at higher levels than the Cross Cultural Adaptability Inventory normative sample needed for adaptability, a key attribute of cultural competence. In this study, gender is not related to sworn peace officer patterns of adaptability (Birzer, 2003; Chan, 1996; Garcia, 2003; Ragnella & White, 2004; Van Maaneen, 1973). Additionally, the results show that patterns of adaptability do not differ based on demographic characteristics. Furthermore, in this study, consistent with Skogan and Frydl (2004), the weight of evidence does not substantiate that sworn peace officers with varying racial and ethnic backgrounds perform duties differently with communities of color based on race and ethnicity.
Research data on a single state can be inhibiting in that certain patterns can be limited to that geographical location. Additionally, sworn peace officers racial, ethnic, and cultural variation in this dissertation study was small and larger law enforcement agencies or different geographically located agencies may provide statistically significant findings on other races, ethnicities, and cultures that were underexplored in the present dissertation research. Therefore, recommendations should include multijurisdictional analyses to better understand sworn peace officer variability in patterns of adaptability, a dimension of cultural competence and other factors.

As a final point, this present study is the first survey of adaptability, a key component of cultural competence of sworn peace officers in the field of policing. This study is valuable and unique in that it analyzed sworn peace officer data rather than simply academy recruit data. It assessed the utility of commissioned sworn peace officers actively working in racially, ethnically, and culturally diverse communities and environments in the delivery of public services and the degree to which sworn peace officer demographics affected adaptability, a key attribute of cultural competence.

Future Research

Sworn peace officers have a duty to protect and serve. Consequently, peace officers are accountable for the actions they perform in the name of the profession. Public service is and must be an ethical enterprise (Lewis, 1991, p. 19). Cultural competence frameworks and models expose organizations and individuals to different ways of thinking through racial, ethnic, and cultural issues (Cross, 1988; Cross et al., 1989; Good
et al., 2002; Issacs & Benjamin, 1991). Models for cultural competence with ethical decision making as a component are needed because of increases in racial, ethnic, and cultural populations (Census Bureau, 2010).

The ethical context of public service is the exploration of culturally competent practice. Ethical action is not about the ability to select a right or wrong stance on paper but about the practical realities of the outcome (Cox, 2005; Lewis, 1991). Thus, the most difficult aspect of identifying ethical actions which might reduce the likelihood of undesirable outcomes, such as, civil rights violations is ethical decision making (Garrison, 1995; Johnson & Cox, 2004/2005; National Organization of Black Law Enforcement Executives, 2001).

Future research could introduce a multidimensional conceptualization of cultural competence and propose a new model that embraces the dynamics of culturally competent practice under the rubric of ethical action while also examining the complexity of police culture from an individual and group perspective. That is a cultural competence model that is framed by three primary factors, demographic, adaptability (a key attribute of cultural competence), and ethics. Johnson and Cox (2004/2005) contended that “law enforcement organizations must embrace ethics as a critical tool for effective decision making” (p. 67). Perhaps future research is necessary to describe and investigate the effectiveness and long term cultural competencies of law enforcement organizations and individual sworn peace officers as an ethical mandate in the development of sound policy and practice as related to cultural proficiency. Ethical action may be seen as the missing link to furthering an understanding of cultural competence.
Conclusion

Across the globe, many forms of crises force sworn peace officers to interact with others who are different from themselves. This study accepts the scholarly literature that the attainment of cultural proficiency helps to better facilitate these interactions. Thus, the need to better understand racial, ethnic, and cultural issues is a timely one. It is time for law enforcement organizations, individual sworn peace officers and law enforcement governing bodies on the federal, state, and local levels to apply new models to the study of organizational and individual behavior as it relates to the development of cultural competence.

Current research has been limited to examining cultural competence from a healthcare, education, and social work perspective that ignores the complexity of police culture. We present a cultural competence model that is framed by two primary factors (demographic and adaptability) that shape individual sworn peace officer’s multiple perspectives. Theoretical developments in psychological and sociological sciences can assist researchers recognize that we need to embrace culturally competent practice, not second guess it or dissect it. A new model for researching demographic and adaptability, a key attribute of cultural competence has been made available with which to investigate multiple variables at individual and group levels. At the individual sworn peace officer level we propose that predisposition theories be used to better understand the complexities associated with the influence of family, friends and religion (i.e. demographic or background characteristics) which help to shape assumptions, judgments,
beliefs, attitudes, behavior, and values prior to a career in public service. At the group sworn peace officer level we propose the methodology behind the Weberian (1978/1904) approach to socialization theory be used as a means by which researchers can better understand the “agreed upon by mutual consent” (p. 28) dynamics within the co-culture (Galanes & Adams, 2007) of law enforcement organizations. According to Weber parties make promises which covers future behavior toward each other or third parties which meld an awareness of the informal or formal state of the union. Studying both psychological and sociological theories can help researchers understand how ethics and diversity training and education, individual and group influences interact and transcend individuals at all levels and ranks of organizational behavior operating within police culture.
REFERENCES


*Psychological Review,* 48(5), 443-449.


APPENDIX A

IRB APPROVAL LETTER

ELTON IRB APPROVAL 20100408
Samartgedes, Mary

Sent: Tuesday, April 27, 2010 3:31 PM
To: Elton, Juanita Shawnee
Cc: Berry-James, RaJade M
Importance: High
Attachments: IRB FINAL REPORT FORM 8-2008.doc (55 KB)

Ms. Elton:

Your IRS protocol entitled “The Roberta Task:: Investigating the Whereabouts of Cultural Competence in Law Enforcement” (#20100408) was determined to be exempt from IRS review. A letter confirming the exemption status is in the mail to you.

Exempt protocols do not require annual review. However, if any change is made to the protocol, please contact the IRS (x7666) to discuss the change prior to implementation. Changes that increase the risk to participants and/or include activities that do not qualify for exemption will require the submission of a new application for IRS review.

If the change is minor and does not increase the risk to participants, then a new application will not be required.

Upon completion of your research, please submit the Final Report form (attached).

Please call if you have any questions. (330-972-7666).

Thank you.

Mary Samartgedes, TRB Secretary
The University of Akron
Office of Research Services and Sponsored Programs
302 Buchtel Common
Akron, Ohio 44325-2102
Tel: 330-972-7666
mary6@uakron.edu
Hello,

I am a doctoral candidate in the Department of Public Administration and Urban Studies at The University of Akron. In partial fulfillment of my degree requirements I am conducting a research study and in the process of collecting data for my dissertation with regard to sworn peace officers committed to serving the public interest while performing their duties. My area of expertise is public administration with a research interest in professional training and development. Specifically, my research focuses on the perceptions of sworn peace officers at every level around adaptability and issues of cultural competence. I am requesting your help. Please note that by allowing sworn peace officers in your agency time to complete questionnaires will help us learn about these skills.

I will travel to your agency to administer the questionnaires or if you prefer an online version of the questionnaires can be administered. Links to access the questionnaires will be provided if you choose the online option for your agency. The University of Akron Institutional Review Board (IRB) application was submitted and approval was granted to conduct this study.

Should sworn peace officers voluntarily agree to participate, they will be given an assessment packet including a demographic questionnaire and (1) additional questionnaire to complete. The packet will take approximately 15-25 minutes to complete depending on the peace officer. Peace officers’ responses to the questionnaires (electronic version and pencil and paper version) will be treated as confidential and anonymous. A unique identification number (ID) will
be assigned for each participant. Peace officers will be informed not to include their name or any personal identifiers to maintain confidentiality and anonymity.

Please note that all of the research collected, which will be released or published, will use only data groups of individuals. Neither the name of the individual peace officer nor the name of the law enforcement agency will be reported in the final results of the study. This means that written research reports will focus on findings specific to specific groups and will not report on specific individuals employed by specific agencies. Please note that the time frame for data collection is scheduled for June 2012 - July 2012.

Any questions about the research study can be directed to Juanita Elton, Principle Investigator, at jselton@uakron.edu. Dr. Raymond Cox III is my Advisor; he can be contacted at (330) 972-8891.

Respectfully Submitted,

Juanita Elton, MPA
APPENDIX C
CONSENT FORM

THE UNIVERSITY OF AKRON
The Roberta Project- Sworn Peace Officer Research Study

Informed Consent Form

You have been invited to participate in a research study. Thank you for participating in the Roberta Project- Sworn Peace Officer Research Study. Please read through the information below to learn about the research project and indicate your understanding and voluntary consent to participate. This process is called informed consent.

What is this Project?
This research project seeks to understand the perceptions of sworn peace officers at every level around adaptability and issues of cultural competence. It also seeks to provide information regarding how sworn peace officer perspectives can inform public administration, education and criminal justice research.

Participation and Assessments
Should you agree to participate, you will be asked to complete an assessment packet including a demographic questionnaire and (1) additional questionnaire to complete. This process will take approximately 15-25 minutes to complete. Your participation is voluntary and you have the right to withdraw from the study at any time without penalty.

Use of Information Collected
Please note that all of the research collected, which will be released or published, will use only data groups of individuals. Neither the name of the individual peace officer nor the name of the law enforcement agency will be reported in the final results of the study. This means that written research reports will focus on findings specific to specific groups and will not report on specific individuals employed by agencies.

Anonymity and Confidentiality
Your responses are anonymous and confidential. You will be asked to record (write down) a four digit unique identification number of your choice before starting the demographic portion of the questionnaire. You must then enter the same unique identification number that you selected before starting the second questionnaire in order to link both questionnaires. Please note that without this number your questionnaires will be invalid.

Benefits and Risks of Your Participation
Please note that no more than minimal risk exists to subjects involved in this research study. By participating in the study you will help to add valuable information to the field of law enforcement
which may be used to provide future education and training processes in the field of public administration, education, and criminal justice.

Questions and Concerns about the Study
Any questions about the Roberta Project- Sworn Peace Officer Research Study can be directed to Juanita Elton, Principle Investigator, at jselton@uakron.edu or my research advisor, Dr. Raymond Cox at (330) 972-8891. Any questions about your rights as a participant can be directed to The Institutional Review Board to the attention of Ms. Sharon McWhorter, Associate Director, (330-972-8311 or 1-888-232-8790) Office of Research Services and Sponsored Programs, The University of Akron, Akron Ohio 44325-2101.

Agreement to Participate

- I understand the scope of this research study and my role in it. I have had an opportunity to read the above information and ask questions about this research project. I understand that the investigator will set up procedures to protect the anonymity and confidentiality of information related to my involvement in this research project. I will voluntarily participate in this research study and release any claim to the collected data, research results, publication of, including commercial use of such information or products resulting from the collected information. By checking the circle I agree to participate in the above described research study.
What is your country of origin?

What is your religion? Respond N/A if no religion

What is your current rank?
- Chief
- Deputy Chief
- Captain
- Lieutenant
- Sergeant
- Detective/Patrol

How many years have you served as a peace officer with current department?

What is your Marital Status?
- Single (never Married)
- Living with Significant Other
- Married
- Separated/Divorced/Widowed

What is your total annual household income, before taxes?

What is your CURRENT educational level?
- High School Diploma
- OED
- Vocational School
What was your educational level at the time of employment?

- High School Diploma
- GED
- Vocational School
- Associate Degree
- Bachelor Degree
- Masters Degree
- Doctoral Degree

I speak ____________________ as my first language.

Do you speak additional languages?

- Yes (Please specify) __________________
- No

The community/neighborhood that you currently live in is primarily comprised of individuals that would be considered from what racial/ethnic background?

- African American/Black
- Asian American
- Hispanic/Latino
- Native American/Alaskan
- Native Hawaiian/Other Pacific Islander
- White/Caucasian
- Other (Please specify) __________________

Personal Cultural Exposure and Experiences

<p>| African | Asian | Native | Native Hawaiian/Other |</p>
<table>
<thead>
<tr>
<th>My current neighborhood is mostly:</th>
<th>American/Black</th>
<th>American</th>
<th>Hispanic/Latino</th>
<th>American/Alaskan</th>
<th>Pacific Islander</th>
<th>White/Caucasian</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>My high school was mostly:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My friends are mostly:</td>
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<td>My co-workers (peers) are mostly:</td>
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<tr>
<td>My supervisors at work are mostly:</td>
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</tbody>
</table>

The community/neighborhood that you currently live in is primarily comprised of individuals from what social-economic background?

- Low Socio-Economic Status
- Low to Mid Socio-Economic Status/Working Class
- Middle Socio-Economic Status
- Mid to Upper Socio-Economic Status
- Other (please specify)

The community/neighborhood that you grew up in is primarily comprised of individuals from what social-economic background?

- Low Socio-Economic Status
- Low to Mid Socio-Economic Status/Working Class
- Middle Socio-Economic Status
- Mid to Upper Socio-Economic Status
- Other (please specify)

My Family

<table>
<thead>
<tr>
<th>Strongly Approve</th>
<th>Approve</th>
<th>Disapprove</th>
<th>Strongly Disapprove</th>
</tr>
</thead>
<tbody>
<tr>
<td>My parents/family would strongly approve of me dating someone from a different race/ethnicity.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My parents/family would approve of me marrying someone from a different race/ethnicity.</td>
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</tr>
<tr>
<td>My parents/family would disapprove of me having children with someone outside of my race/ethnicity.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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Does an individual's racial, ethnic or cultural background affect how you render service?
- Yes
- No

**Education and Training**

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Was a non-judgmental environment during diversity training provided in which you could share your opinions and engage openly in discussions regarding social, ethnic and cultural issues?</td>
<td></td>
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<tr>
<td>Does cultural awareness, cultural diversity, cultural sensitivity, and/or cultural competence education and training change communication patterns of peace officers?</td>
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<tr>
<td>Have you taken any cultural diversity courses not mandated by your employer?</td>
<td></td>
<td></td>
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<tr>
<td>Does your organization offer on-going cultural diversity courses?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Diversity education and training is a**
- A luxury
- A necessity
- A waste of time

**Did cultural diversity training have a positive, negative or no effect on you?**
- Positive
- Negative
- No Effect

**Organizational Questions**

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Does your organization have written rules, regulations, directives, procedures and policies to ensure peace officers have the education and training necessary to serve racially, ethnically and culturally diverse individuals?</td>
<td></td>
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<tr>
<td>Does your organization have a</td>
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<tr>
<td>Written policy against discriminating against racially, ethnically, or culturally diverse communities?</td>
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<tr>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is that policy enforced?</td>
<td></td>
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</tr>
<tr>
<td>Does your organization have a mission statement that promotes culturally competent services?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX E

SAMPLE OF CROSS CULTURAL ADAPTABILITY INVENTORY (CCAI)

Subject: RE: The PDF of the CCAI assessment

Hello Juanita,

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Kelley