

LEARNING TO ENGAGE

A Review of Victoria Police Cross-Cultural Training Practices

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Diversity and
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Executive Summary

Victoria University's Centre for Cultural Diversity and Wellbeing undertook a Review of Victoria Police Cross-Cultural Training Practices in response to a tender request from Victoria Police issued in June 2013. The tender called for a review to develop analysis, benchmarking, findings and recommendations for Victoria Police to consider as it develops the cross-cultural education and training elements of its overall approach to effective policing for communities. The Review has produced the final Report summarised here, *Learning to Engage: A Review of Victoria Police Cross-Cultural Training Practices*. The following summary sets out the key areas covered by the Report, identifies key findings arising, and provides a Summary of Recommendations arising from the Review process.

Background to the Review

Victoria Police has in recent times invested significantly in recasting its education and training programs for police recruits and (more recently) PSO trainees to foster the alignment of its training approach with the goal of developing a professional, skilled and ethical police force that reflects a commitment to policing in the context of cultural and community diversity.

Recent initiatives in Victoria Police education and training, particularly since 2009, have focused on enhancing police knowledge and skills in human rights, ethics, and cultural and community diversity. These efforts have been seen by many within both communities (as evidenced by the Community Consultation feedback, Chapter 3) and Victoria Police itself (as evidenced by police member interviews, Chapter 4) as an important series of 'first steps' on the road to realising Victoria Police's aspiration to 'get it right' in these areas.

However, issues and concerns around cross-cultural training at Victoria Police have persisted for communities, and in particular culturally diverse communities, about the translation of knowledge into practice by front-line police when dealing with cultural diversity, and about the focus and effectiveness of the police training and education that is offered in the cross-cultural domain, particularly with respect to the topics of racism, implicit bias and racial profiling. This Review has sought to respond to these concerns while recognising that Victoria Police has already taken important steps toward addressing these concerns through various organisational reforms and activities connected to education and professional development.

These include the implementation and roll-out of the Victoria Police Human Rights Project; the development of Police Academy modules dealing specifically with policing, human rights, and cross-cultural knowledge and skills within the Foundation Training program; new programs for training and developing supervisors and managers on community and diversity issues at station and regional leadership levels; and the agreement to consult widely with communities on field contact and cross-cultural training policy and procedures as part of the 2013 Federal race discrimination court settlement in the Haile-Michael case, out of which this Review has arisen.

In addition, there have already been substantial transformations proposed for how education and training within Victoria Police is designed, delivered and evaluated for effectiveness, particularly in the context of education and training delivered for recruits, Probationary Constables and PSOs, as reflected in the *Victoria Police Education Master Plan: Learning and Development to 2020* and the associated reviews of related education, training and community engagement issues and strategies discussed in Chapter 2, 'Organisational Strategic Environment'.

Taken together, these indicate that Victoria Police is well positioned to continue to build on existing strengths and initiatives that improve and extend the design, delivery and outcome of cross-cultural education and training for its members across the organisation. The current Review and the Report it has produced are intended to contribute further to these goals.

Methodology and data sources

The Review of Cross Cultural Training Practices was conducted between July–October 2013. It has considered Victoria Police practice and procedures relating to formal cross-cultural education and training across the organisation based on materials and access to relevant personnel provided by Victoria Police, as well as on independent interviews, analysis of community-based submissions and sources and a synthesis of the international literature relating to police cross-cultural training and education.

The Review drew on multiple methodologies and data sources in developing its discussion and recommendations.

Formal cross-cultural training materials and sources

The review of these materials, provided by Victoria Police, used a **desk-audit** method to review and comment on data comprising existing curriculum and training components relating to cultural and social diversity and human rights offered to police and PSO recruits at the Victoria Police Academy, as well as additional training initiatives for serving members including qualifying programs at Sergeant, Senior Sergeant and Inspector levels. The review and discussion of these materials focuses on current cross-cultural training content, delivery mode, teaching approach, duration, assessment, evaluation, and focus and intensity/depth of coverage of specific topics and issues.

Site visits by members of the Review Team were also made on two occasions (August 2013 and September 2013) to observe two different units, *Policing and Multicultural Communities* and *Community Encounters*, within the Foundation Training Program at the Victoria Police Academy.

The discussion and findings of this component of the Review are largely concentrated in Chapter 5.

Reviews, strategies and policy documents

The Review also considered the contextual relevance of national and organizational strategic environments in which Victoria Police develops and implements its education and training policy and practice. To this end, the Review consulted a range of strategies, commissioned reviews and national frameworks. At the national level, this focused on a range of new ANZPAA (Australia New Zealand Policing Advisory Agency) guides and strategies, including the ANZPAA *Directions in Australia New Zealand Policing 2012-2015*; the *Australia New Zealand Professional Policing Strategy 2013-2018*, and the *ANZPAA Draft Guidelines for Education and Training for Community Engagement* (2013). At the organisational level, the Review referenced various strategic documents including the *Victoria Police Education Master Plan: Learning and Development to 2020* (2013); the *Victoria Police Continuous Improvement Model for Foundation Training* (2012); the *Victoria Police Probationary Constable Role Competency Analysis* (2012), and the review and report on *Proactive Policing and Community Engagement with Vulnerable Communities* prepared by Lyn Walker and Associates (2013). The discussion of these contextual environments appears in Chapter 2.

Community perspectives

Community consultations conducted by Victoria Police in August-September 2013 were a valuable source of data contributing to the Review. A total of 69 submissions made to Victoria Police as part of the Victoria Police Community Consultation process, as well as three further organisational interviews conducted by the VU Review Team from groups which had not made formal submissions, plus observational notes from several Community Consultation Forums held by Victoria Police, were analysed and synthesized. Material from a series of two forums, the People's Hearings into Racism and Policing convened by IMARA Advocacy and Flemington-Kensington Community Legal Centre on 17-18 August 2013, was requested by the Review Team from Kensington-Flemington Community Legal Centre in both August and September 2013 but was unable to be provided. While many of the community submissions had a strong focus on field contact issues in particular, community views and perspectives on cross-cultural training issues, in some cases very substantial, made significant contributions to our understanding of the issues involved. The analysis and discussion of these data, all of which have been de-identified for publication, appears in Chapter 3.

Police perspectives

Another valuable data source comprised an independently interviewed group of 20 purposively sampled Victoria Police members across rank levels ranging from Senior Constable to Executive Command, including liaison officers with specialist service roles around cultural and community diversity. These participants were interviewed by telephone or in person using individual semi-structured questionnaires approved by the Human Research Ethics Committees of Victoria University and Victoria Police.

The focus of these interviews in relation to current cross-cultural training at Victoria Police was on what police officers feel is working well; where they thought improvements could be made and new approaches taken, and what is required for a sustainable and proactive approach to cross-cultural education and training at Victoria Police for the future. Similarly, these perspectives significantly enriched and deepened our understanding of both the opportunities and challenges that are present for Victoria Police cross-cultural training and education, both now and moving ahead. As for the community submissions and interviews, the data, analysis and discussion of the views contributed by police members have been de-identified for the purpose of publication and appear in Chapter 4.

Review of international literature and international police models for cross-cultural training

A **selective review** of relevant international literature further contextualized the analysis and discussion of the other data sources re. The literature review identified key issues, critiques, knowledge and practice internationally that supports excellence and effectiveness in cross-cultural training and education for police. Countries addressing similar needs relating to cross-cultural education and training for police have been considered, including perspectives from the USA, Canada, New Zealand, the United Kingdom and various European nations. Police services in many of these countries have developed innovative approaches to training for cultural diversity, and both academic and practice-led literature has been surveyed to identify international best practice in this area. Chapter 2 discusses these issues in depth.

The literature review further covers general issues related to cross-cultural training for police in relation to community policing, including literature addressing strengths and weaknesses of

the cultural competence model in policing contexts. Where relevant, it engages with the literature relating to cross-cultural police training and at-risk communities, including communities identified as vulnerable and new arrival communities. In addition, the Report also takes into account a number of reports, reviews, strategies and initiatives that contextualise further the national and organisational strategic environment in which Victoria Police approaches to cross-cultural education and training take place, both now and in the future.

Key findings

1. Best practice policing approaches to cross-cultural education and training and related initiatives

A range of international models drawn from Canada, the United States, New Zealand, the United Kingdom and various European nations designed to enhance knowledge, improve skills, overcome challenges related to cross-cultural issues in policing and develop strong community relations between police and communities based on trust, respect and sustainable police-community partnerships were considered as part of the Review.

The discussion and review of international models for police cross-cultural training has identified a number of key features from international literature and practice that could usefully inform the development of a best practice model in cross-cultural training at Victoria Police. From these models, the Review has developed an inductive list of key attributes associated with best practice in the design and delivery of cross-cultural education and training for police. These attributes also align strongly with the core elements of the ANZPAA *Draft Guidelines for Education and Training for Community Engagement* (2013). In summary, the Review Team considers these best practice attributes to be:

Approaches and frameworks

- An emphasis when dealing with cross-cultural education and training on targeted education for values and ethics as opposed to a narrow and exclusive focus on competencies and technical knowledge.
- An explicit focus on community-oriented policing and the skills and knowledge required to apply this successfully on the job.
- An explicit emphasis on the benefits of cross-cultural training in relation to improving police professionalism, safety, effectiveness and job satisfaction.
- A clear understanding of the individual and organisational risks posed to policing as a profession as a result of poor practice around cross-cultural engagement with communities.
- Targeted training aimed as required to shift entrenched station subcultures that do not evidence the values of the organisation in relation to cultural and community diversity.
- Ongoing whole-of-career training at various levels including front-line officers, supervisors and managers, including refreshers and advanced training to maintain up to date knowledge of theory and practice in relation to policing and diverse communities.
- Cross-cultural training specifically targeting officers' rank and responsibilities.

Goals and objectives

- Development of police officers' capacity for 'deep learning' through developing analytical skills, critical thinking and reflective practice around community engagement and working across cultures.

- Ability to identify gaps in knowledge and practice and to redress those gaps through further education and training as required.
- Expansion of police officers' knowledge and skills through applied learning by challenging assumptions and engaging in safe forms of managed risk-taking to produce new understanding and problem solving capacities.
- Identification of both overt and implicit bias in trainees, including questioning of the underlying assumptions that inform these biases.
- Clear definition and identification of racism and racial profiling, and the impacts of these on communities and on police-community relations.
- Development of strong communication skills that help build trust and mutual respect between police and diverse communities.
- Strategies for addressing through education and training biases identified through diagnostic or screening measures during recruitment.

Design and delivery

- Dialogue with and regular input from community partners about cross-cultural education and training content, including constructive engagement with critical approaches to training and procedures.
- The design and delivery of training by qualified personnel drawn from police services, educational institutions and community partners.
- Using a mix of on-line and face to face delivery methods to allow for both independent learning and engagement with context and dialogue and debate through peer interaction in relation to expanded applications of learning content in real world engagement contexts.
- Experiential learning based on direct interaction with members of diverse communities through both Academy training and on the job that provides a regular point of contact for questions, one-on-one engagement and the development of empathy and shared insights.
- Immersive learning formats that engage skills in critical thinking, empathy, interpersonal communication and team-building approaches to engaging with cultural and community diversity.
- Attention to adult learning needs and optimal delivery of content and outcomes through an emphasis on effective and qualified trainers, relevant and up to date curriculum and content design, appropriate pedagogy and suitable resources.
- The use of structured and safe forms of risk-taking and debate during cross-cultural training as key elements of the teaching approach designed to build key skills in knowledge, techniques and critical thinking and reflection.
- Training in dealing with diversity under high pressure situations such as critical incidents, crowd control and natural and human-made disasters and emergencies.

Assessment and Evaluation

- Rigorous and systematic assessment of learning outcomes and evaluation of program content and delivery to ensure quality and effectiveness of education and training, in line with a focus on continuous improvement of service delivery and professional development and support.
- Regular and systematic feedback to student learners that helps them address identified gaps and weaknesses in their learning and recognises and rewards strengths and achievements.

- A clear and transparent framework for accountability in relation to quality assurance and student and instructor understanding of goals, objectives and learning outcomes.

These attributes will likely be key facets of any best practice cross-cultural training model suited to meeting the needs of Victoria Police. They emphasise the significance of dialogue with and input from community partners, deeper personal reflection about one's individual assumptions, the development of communication skills based on trust and respect, ongoing and targeted training at all levels of police ranks, training under high pressure situations, rigorous, transparent standards and mechanisms for assessment and review, and direct interaction and experiential learning as critical educative tools for police members. These are indispensable elements in engaging Victoria's diverse communities and building the legitimacy necessary to support community based police work in a highly complex environment.

A number of the specific international models reviewed that incorporated elements of these criteria for best practice in cross-cultural education and training offer useful signposts in how Victoria Police scopes, develops and implements its own approach to cross-cultural training and education. In particular, we highlight here the following models and practice-based guides:

- Austin Police Department Community Immersion Program
- Reducing Ethnic Profiling in the European Union: A Handbook of Good Practices
- Ontario Police Anti-Racial Profiling Best Practices
- The Devon Cornwall Constabulary Training Program
- Royal Canadian Mounted Police Aboriginal immersion training program
- Vienna Tandem Cross-cultural Exchange between Police and Migrants
- ILGA-Europe toolkit for training police officers on tackling LGBTI-phobic crime

2. Common themes in responses from communities and police members

In considering what both communities and police members have had to say about where cross-cultural education and training at Victoria Police needs to go in the coming months and years, it is clear that areas of significant overlap and common focus exist. There are strong synergies in direction, scope and focus that can help drive and support the further development of cross-cultural education and training at Victoria Police to meet both community and organisational goals and standards around best practice in producing and supporting police at all levels able to work successfully with cultural and community diversity.

- ***Further strengthen the cross-cultural core curriculum by emphasising context, values and ethics***

Some of the common themes stressed by both communities and police themselves in the course of this Review include the need to strengthen the core curriculum offered through the Academy by rethinking aspects of course content and delivery, student assessment, and program evaluation and innovation. There is clear agreement that more focus on the development of contextual knowledge, values and ethics, rather than merely technical skills or tactics in relation to cultural and community diversity, will produce better, more flexible and more confident police officers who can work smarter, achieve more, and understand how to build on community diversity strengths, rather than seeing diversity as a threat, a deficit or a weakness.

Communities and police shared a common focus on improving the capacity for reflection on both values and practice through enhanced education and training approaches. They also jointly stressed the importance of bringing core values such as dignity, respect, trust, empathy, fairness

and the need for active engagement with communities to the front and centre of the broad framework in which police education and training takes place. Leading on from this, they agree that robust and informed education and training in ethics, human rights and cross-cultural knowledge and skills are the foundation elements for successful and meaningful community engagement by police.

- ***Cross-cultural training needs to occur regularly for police at all levels over the span of their careers***

There is very broad agreement by communities and police that cross-cultural education and training should not only occur for recruits at the start of their entry into policing, but needs to continue across the span of a police officer's career, with successively higher and more sophisticated levels of expectations and standards in this domain as police rise in rank and responsibility.

- ***Leadership and mentorship are critical for maintaining and improving police cross-cultural training outcomes***

And communities and police agreed widely that such training should be mandatory not only for recruits, but also for those who supervise and mentor frontline police at the local level, emphasising the critical and influential role of local leadership in shaping and directing workplace culture and the practices and orientations that arise from this in relation to how local communities experience their interactions with police.

- ***Developing community partnerships in the design and delivery of cross-cultural training***

Finally, both communities and police placed joint emphasis on the importance of developing sustainable partnerships with community individuals and organisations who can help enrich and expand the education and training of police to further understanding of, and responsiveness to, the broad and complex cultural and community diversity that is the lived reality of everyday Victoria across not only Melbourne but the entire state.

Most importantly, communities and police share a common ambition for Victoria Police not only to do well enough in educating and training its officers to serve the community, but to demonstrate genuine excellence and national leadership in doing so. When benchmarked against the standards identified through the international literature and best-practice examples from other countries in Chapter 2 above, it is clear that Victoria Police has the capacity, and in some cases has already moved toward, the implementation of education, training and practices that build, maintain and learn from strong, respectful and positive relationships between police and culturally and socially diverse communities.

3. Addressing challenges and opportunities identified through the review process

However, more work remains to be done to realise this vision. Community consultations conducted by or delivered to Victoria Police through a range of mechanisms – including internal and external reviews, community-based reports, academic studies and other mechanisms – since 2010 have highlighted community dissatisfaction and unease with particular aspects of how police conduct their everyday business across the state in dealing with cultural and community diversity. Moreover, police themselves across different parts of the organisation have signalled not only their understanding, but their active desire for change and improvement in this regard. This means that the future development of cross-cultural education and training

at Victoria Police must be framed not only in the context of organisational standards and goals, but also those of community expectations and perceptions as well as national benchmarks for what constitutes professional, effective and ethical policing in the 21st century. Training and education to support successful relationships with and perceptions by communities are a fundamental aspect of these expectations and standards.

4. Framework and goals of cross-cultural education and training at Victoria Police

In relation to the overarching framework and goals surrounding Victoria Police cross-cultural education and training, **four key issues** have emerged as an outcome of this Review when considering feedback from communities, the perspectives of serving police officers across rank levels, and underpinning knowledge and research derived from the international literature.

These four key issues are:

1. Education and training for proactive policing and community engagement
2. The role of generalist versus culturally specific approaches to cross-cultural training
3. The need to directly address implicit bias, racism and racial and ethnic profiling through cross-cultural education and training
4. The role of critical thinking, reflection and evaluation skills in cross-cultural education and training

From each of these key issues, a suite of **recommendations** across various aspects of the framework, design and delivery of cross-cultural education and training for police have been developed. These are contained in the Summary of Recommendations at the end of this Executive Summary.

- ***Education and training for proactive policing and community engagement***

The first key issue is the virtually inextricable relationship between police cross-cultural education and training on the one hand, and the capacity for effective and meaningful community engagement and service delivery by police members on the other. To meet both Victoria Police's stated strategic goals and community expectations in relation to embedding proactive policing and community engagement philosophies, activities and outcomes, police cross-cultural education and training needs to reflect:

- Understanding of and commitment to protecting human rights and valuing diversity
- A philosophy of policing that values proactive policing, community engagement and crime prevention
- Ongoing development of an ethical and skilled police workforce able to successfully meet community needs and expectations. (Lyn Walker and Associates; see Chapter 2)

This means that the central framework for education and training around cultural and community diversity at Victoria Police can best be conceptualised and developed as a **values-led framework** focused on proactive policing and community engagement, and that such a values-led framework should reduce the current emphasis on the cultural competence model now informing Victoria Police education and training approaches to working with cultural and community diversity.

Strong and visible leadership to progress cross-cultural education and training approaches that develop and support the skills needed for effective proactive policing and community engagement is essential for a values-led approach to succeed. This leadership must be

consistent, genuine, highly visible and reinforced across all leadership domains of the organisation. It requires commitment and embedding from the very top of the Victoria Police Executive Command structure, through mid-level supervisor and manager roles, and across both formal and informal structures and networks of peer-based leadership and influence. It also requires significant academic and instructional leadership to be exercised within the Police Academy Centres of Learning and allied structures for education and training at Victoria Police to thrive within such a framework.

- ***Balancing generalist versus community-specific approaches to training on cultural and community diversity***

This was the second key issue to emerge from the Review's analysis and findings: whether and how to balance a generalist approach to community diversity informed by underpinning values and principles – such as police regard for the human rights, dignity and respect of all community members – with community-specific knowledge about and skills in engaging with particular culturally and socially diverse communities and groups. No consensus emerged either through the community consultations or the police interviews on this topic, with marked variations in view within each group and also between groups. Nor is there a consensus in the international research literature on this area.

While a values-led education and training framework focused on human rights, ethics, and a critically informed understanding of cultural and community diversity should be a primary focus of police cross-cultural education and training, it is also the case that deeper knowledge and understanding (and not just awareness) of community-specific histories, concerns, beliefs and practices needs to occur right across the organisation for meaningful community-police relationships to be built and sustained. If a central tenet of proactive policing is engagement for *all* officers with cultural and community diversity, then it follows that some community-specific knowledge will need to be shared across the organisation as a whole. Without this, a commitment to a generalised yet unnamed 'diversity' remains an abstract concept that has very little prospect of being realised and applied in the everyday policing practices and contexts where this is most needed and about which communities have expressed the most urgent concern.

Community-specific knowledge also has clear relevance for particular communities at particular times. Using community-specific knowledge can give practical effect to the value of police demonstrating respect, dignity and empathy when engaging with members of particular communities at particular times, such as during bereavement, religious observance or times of conflict or crisis. This is an example of the role that targeted forms of cultural competence sitting within a values-led framework for cross-cultural education and training can play.

- ***The need to directly address implicit bias, racism and racial and ethnic profiling through cross-cultural education and training***

The issue of direct and implicit bias, racism and racial and ethnic profiling emerged throughout the Review as the third and single most important issue in cross-cultural education and training that communities wanted to see urgently addressed by Victoria Police. This controversial area is now one of global concern virtually anywhere policing occurs in the context of multicultural and multiethnic societies. The issues it raises and the problems and conflicts it engenders are particularly trenchant issues for policing organisations in regard to how frontline police exercise their authority, execute their roles and functions, implement proactive policing and

engage with communities. There is little to be gained by skating around the issues of bias, racism and racial and ethnic profiling in contemporary police cross-cultural education and training contexts because of the significant damage they do to police efficacy, legitimacy and reputation if left unaddressed, and the risks they pose both to community wellbeing and to police organisational culture and integrity.

The importance of including a thorough grounding in knowledge, understanding and practice implications for direct and implicit bias, racism and racial or ethnic profiling in approaches to police cross-cultural education and training therefore cannot be overstated. The critical debates and perspectives engendered on this issue, as reviewed in Chapter 2, are indicated by a significant number of Australian and international studies, community-based reports and submissions, and policing responses in other countries to the same issue. In addition, they are intimately bound up with concerns related to ethics, to human rights and to how police, like other professions and parts of society, negotiate and respond to cultural diversity and differences within the community. A recommendation that Victoria Police immediately re-develop the existing module, *Current Issues in Policing*, to incorporate a focus on understanding and addressing direct and implicit bias, racism and racial profiling as an existing part of the current syllabus, is included in the Summary of Recommendations below.

- ***The role of critical thinking, reflection and evaluation skills in cross-cultural education and training***

The fourth key issue to emerge from this Review is the importance of skills in critical thinking, reflection and the ability to effectively evaluate and apply knowledge developed through education and training. Police officers need to interact with and manage complex people, situations and demands at numerous levels of their day to day professional conduct. The ability to do so relies heavily on skills in knowledge management, evaluation, assessment of options and decision-making – in other words, being able to step back (often in time-critical circumstances) and critically assess, analyse, synthesise and apply the information and knowledge gained from a variety of both formal and informal sources.

The development of these skills bears heavily upon the models and techniques of teaching, learning and assessment that are used to educate and train police around cultural and community diversity issues. They underwrite the ability to reflect critically not only on the cultures and perspectives of others but also on a police officer's own personal, social and cultural contexts – the first step toward developing empathy – and there is a strong call and support for such reflective practice from the Community Consultations. These skills are central to that call. They are also vital in developing police capacity to balance the proactive engagement and reactive law enforcement roles that form the baseline standards for contemporary policing today. They connect the domains of 'thinking' and 'doing', 'theory' and 'practice' in ways that help police officers not just to 'do the job', but to think about how to do the job better, to feel more confidence and control in the execution of their duties, and to derive more satisfaction and reward in serving their local communities.

5. A whole of organisation approach to cross-cultural education and training

The Review's findings suggest that in general, notwithstanding some improvements canvassed elsewhere, there was adequate recognition of the importance at police and PSO recruit level of education and training for successfully engaging in a respectful and fair way with diverse community members and groups.

The **significant gap** identified was in professional development and refresher training for post-probationary serving officers, particularly throughout the middle ranks of Victoria Police, and specifically for Sergeants, Senior Sergeants, Inspectors and Superintendents in charge of stations, service areas and regions. There was a consistent focus by both communities and police that the role of supervisors and managers on the culture and practices of field-based police at the local level was critical to driving change. However, it was also pointed out that many officers in these roles have been substantially left behind in terms of current education and training on cultural and community diversity.

Accordingly, strong emphasis was placed by both police and communities on the importance of regular and ongoing cross-cultural training to identify gaps and weaknesses, help officers stay abreast of current and new developments in this area of knowledge, skills and practice, and help support reinvigorated efforts to engage with communities through field-based learning and training experiences.

6. Design, delivery and assessment of cross-cultural education and training

We acknowledge that developing police knowledge and skills takes place in the context of a service-focused adult education model of education and training. We also understand the importance of ensuring that educational design and delivery for police reflects national standards and expectations for policing as a profession, and that experienced police instructors are often the best people to deliver cross-cultural and other education and training in ways that are credible for and resonate with police learners. A summary of key findings relating to the design, delivery, assessment and evaluation of cross-cultural education and training programs covers a focus in the Report on:

- Blended teaching delivery incorporating both on-line and face to face delivery methods and using both police and external educators as required
- Better utilising the expertise of police members and community members in cross-cultural learning and teaching
- A stronger focus on active, experiential, scenario-based and immersive education and training on cultural and community diversity
- Supporting post-Academy, field-based communities of practice through development of a resource base for police cross-cultural learning and effective practice
- Clear identification of cross-cultural education and training components as a program stream within Victoria Police curriculum design
- Reconsideration of timing and duration of cross-cultural modules as part of the overall curriculum for police and PSO recruits
- Development and implementation of clear, consistent and transparent student, instructor, unit level and program level assessment and evaluation mechanisms to monitor and improve effectiveness of teaching and learning outcomes

7. Gaps and opportunities

Key gaps identified and opportunities for improvement or change that have emerged from this Review in relation to these areas are discussed in detail in Chapter 6, and form the basis for the recommendations in Chapter 7 designed to operationalise key findings from the Review process. These gaps and opportunities have been specifically identified in the following areas:

- Gaps and opportunities in cross-cultural education and training for **police/PSO recruits** within the Police Academy Foundation Training and PCET curriculum.
- Gaps and opportunities in cross-cultural education and training for post-probationary **serving police/PSO members**; and
- Gaps and opportunities for **station and supervisory leadership** in advancing education and training in cultural and community as a core element of Victoria Police's approach to developing knowledge, skills and application of proactive policing and community engagement frameworks across the organization as a whole.
- Gaps and opportunities of **human rights** education and training in the context of cross-cultural training practices.

Conclusion

Transformative education and training is the basis for meaningful cultural change, both organizationally and in the broader community. Based on our experience and analysis of the material and perspectives shared during the Review, the will for change and improvement on the part of Victoria Police is clearly present, as is the community desire to see these changes and improvements undertaken both meaningfully and systematically over the coming months and years.

In discussing the issues canvassed above, we have been mindful of the ultimate goal of this Review, which is to draw on diverse resources (from communities, from police, from the international literature, and from practical models in other policing contexts) in thinking about the optimal way in which to design, deliver and promote excellence and best practice in cross-cultural education and training for Victoria Police. The analysis and recommendations above are intended to support cross-cultural education and training approaches that help produce the kind of police officers, and the kinds of policing practice, that make Victoria Police and Victorian communities justifiably proud and confident in the quality and disposition of those charged with ensuring the safety and wellbeing of communities, regardless of their cultural, racial, religious, ethnic, gender, social, sexual, health-, age- or abilities-based identity, status or preferences.

The Review has revealed the very significant common ground that communities and police occupy in understanding the important role of robust and high quality cross-cultural education and training in meeting the challenge of how best to build effective and positive community-police relations that help keep our Victorian communities, and everyone within them, safe, well and strong. We hope the material, perspectives and discussion contained in this Review of Victoria Police Cross-Cultural Training Practices will contribute to achieving this outcome. Taking into account the considerations and recommendations offered here; the work conducted by Victoria Police since 2009 in revising its approach to cross-cultural education and training for its workforce; and the existing planning and dialogue around improving police cross-cultural education and training focused on the future, we believe Victoria Police is well positioned to meet this challenge and to demonstrate the leadership, values, commitment and passion for excellence and ethics in policing necessary to achieve these goals.

SUMMARY OF RECOMMENDATIONS

Recommendations for all cross-cultural education, training and professional development

1. Conceptualise and develop the central framework for education and training around cultural and community diversity as a values-led framework focused on proactive policing and community engagement. Such a values-led framework should clearly distinguish between a broad ethical and values-based approach to policing and cultural/community diversity on the one hand and the current cultural competence model on the other, which comprises a set of technical skills and is not a philosophy or value in and of itself.
2. Ensure that all police officers receive regular compulsory refresher training on human rights and cultural and community diversity principles, obligations and skills in the field.
3. Ensure that understanding and knowledge of human rights diversity principles, obligations, frameworks and practice are clearly linked to operational and professional practice training by incorporating the scenario-based exercises and case studies contained in the Victoria Police Human Rights Project's 'Introductory Seminars to Human Rights' curriculum content.
4. Ensure that ongoing cross-cultural training for all serving officers is regularly updated and assessed, and identify and address the need for current knowledge and skills for officers as required and in line with best practice approaches and knowledge in this field.
5. Use the Draft ANZPAA Guidelines on Education and Training for Community Engagement – Community Diversity Domain to inform and benchmark the development of education and training programs with respect to policing and cultural and community diversity.

Recommendations for evaluation and accountability cross-cultural education, training and professional development

6. Implement regular and consistent unit- and program-level evaluation mechanisms for all education, training and professional development courses and packages addressing cultural and community diversity, including evaluation feedback from learners. Such feedback from learners should contribute to a student-centred evidence base for Victoria Police educators and trainers to assess the effectiveness of program design and delivery.
7. Develop a longitudinal evaluation mechanism to assess the effectiveness, relevance and impact of all training and education for recruits, probationers, professional development and supervisors/managers in relation to human rights, cultural and community diversity knowledge and practice.
8. Develop of a set of documented and transparent indicators for instructor development and qualifications to deliver cultural and community diversity modules and content within its curriculum and field-based training settings.
9. Consider broadening the range of teaching and learning personnel in relation to delivering education and training on cultural and community diversity to incorporate a mix of police and relevant external education providers and sources where this will add value to the training experience and outcomes for police in the context of community diversity.
10. Explore how to better utilise existing members with relevant cultural and community diversity knowledge, skills and expertise to contribute to teaching and learning in this area, with regard for the risks and safeguards that need to be in place to protect and ensure members' wellbeing.
11. Where members do contribute to teaching and learning on cultural and community diversity in Academy, DTW or other field-based contexts, ensure that they have documented

ability to do so through some form of assessment, evidence of community acceptance, qualifications, or other robust and validated indicators.

12. Ensure that the newly established Priority Communities Division has a strong role in contributing to the knowledge, skills, standards and resources supporting cultural and community diversity education and training at all levels of the organisation.

Recommendations for cross-cultural education and training delivered by Victoria Police Academy

13. Retain the Professional Policing Units and incorporation of the units into future curriculum approaches as the overall education and training model is redeveloped through the Victoria Police Education Master Plan.
14. Ensure that instructional design and delivery approaches at Victoria Police include agreed methodologies for learner-centred training and work to embed a combination of higher order thinking and analytical skills with field-based practice and operations wherever possible (consistent with the Victoria Police *Continuous Improvement Model for Foundation Training* Recommendation 5, p. 34).
15. Develop and incorporate case study and scenario-based learning using a variety of delivery vehicles and learning resources, both open-source and purpose-designed, to enhance education and training on cultural and community diversity.
16. Explore how to incorporate visual and interactive electronic and digital learning technologies into the design and delivery of curriculum, in-service training and professional development for recruits and serving officers.
17. Develop, update regularly and make available to all police recruits and members a resource base of learning and teaching materials used in developing knowledge and skills relating to community and cultural diversity to support both local and regional initiatives and encourage self-guided learning and research.
18. Use the Community Diversity Domain of the *Draft ANZPAA Guidelines for Education and Training in Community Engagement* to identify, develop and stream cultural and community diversity elements of the curriculum and to develop a clear articulation of their relevance, rationale, goals and function within the overall curriculum. This will assist in identifying existing and future strengths, gaps and areas for improvement as the new Victoria Police Education Master Plan unfolds.
19. Retain a focus on introducing key concepts and values in proactive policing, community engagement and cultural and community diversity at the beginning of the Foundation Training Program through the 'Introduction to Diversity' module and associated modules dealing with ethics and human rights.
20. Consider relocating the position, timing and duration of other modules dealing with specific aspects of cultural and community diversity to later stages of the curriculum to support sequential and cumulative learning by police recruits and foster an intersection with developing knowledge and skills in operational and practice contexts.
21. Reposition 'Community Encounters' at the very end of the Foundation Training program so that recruits have the benefit of enhanced conceptual and also operational learning to bring into their interactions with diverse community members through this program.
22. Extend the timing and duration of cultural and community diversity modules to maximise their effectiveness for police learners.
23. Ensure that cultural and community diversity skills and knowledge are explicitly picked up and extended within operationally focused elements of the Foundation Training program,

and that these aspects of cultural and community diversity training are clearly identified as such within operational modules.

24. Redevelop 'Current Issues in Policing' as a module focused on understanding and preventing direct and implicit bias, racism and racial profiling as an existing part of the current syllabus, drawing on best practice examples provided in the international literature and police departments in other countries.
25. Develop and implement formal moderated assessment of police and PSO recruits' knowledge and understanding of principles, obligations and frameworks for police conduct in relation to human rights, ethics and cultural and community diversity, with clear thresholds linked to student progression in the remainder of the training program based on assessed learning outcomes.

Recommendations for field-based cross-cultural education and training

26. Move education and training approaches toward more active learner engagement through field-based experiential learning and away from passive learning models based on instructional rather than facilitative approaches to student learning and engagement (consistent with *Continuous Improvement in Foundation Training*, Point 5.22, Recommendation 4, p. 34).
27. Introduce specifically developed training and assessment packages during the 18 months of probationary constable field-based training, delivered by appropriately trained instructors and/or station supervisors/managers that specifically address and assess cultural and community diversity knowledge and skills.

Recommendations for cross-cultural training and professional development of supervisors and managers

28. Strengthen the qualifying instruction programs for Sergeants, Senior Sergeants and Inspectors specifically with regard to ensuring that appropriate knowledge, skills and understanding of cultural and community diversity can be demonstrated via formal assessment before confirming progression to these roles.
29. Link demonstrated knowledge and understanding of human rights, ethics and cultural and community diversity principles, obligations and frameworks, and how to embed these as core elements of workplace culture and behaviour, to professional development processes for promotion purposes to Sergeant, Senior Sergeant and Inspector ranks.
30. Ensure that compulsory refresher training for supervisors and managers is implemented and assessed at levels of knowledge, skill and responsibility commensurate with rank level.
31. Develop and implement formal training in mentorship on cultural and community diversity for supervisors and managers.
32. Incorporate education and training goals and expectations around cultural and community diversity for supervisors and managers as a component of annual performance reviews.
33. Incorporate specific tasking expectations, benchmarks and responsibilities for supervisors and managers of stations and service areas to develop and implement strategies, activities and programs around engagement with diverse communities in their local area to support acquisition of relevant skills and knowledge by leaders.

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- Ms Melissa (Mel) Pring, Strategic and Emerging Issues Division, Victoria Police
- Inspector Andrew S. (Andy) Miles, Centre for Ethics, Community Engagement & Communication, Victoria Police Academy
- Sergeant Scott Davis, Centre for Ethics, Community Engagement & Communication, Victoria Police Academy

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The Review Team was keenly aware of the commitment, passion and goodwill of the many community and police members who contributed insights and views during the Victoria Police Community Consultation process, as well as through direct interviews with the Review Team. Of necessity, research participants remain unnamed here, but our gratitude to each is deep and lasting.

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Michele Grossman, Dorothy Bruck, Peta Stephenson, Robyn Dwyer, Joshua Roose

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Chapter 1

Introduction

This Review of Victoria Police Cross-Cultural Training Practices has been undertaken in response to the Request for Quotation circulated by Victoria Police in July 2013.

The Review Team

The Review has been conducted by a team of research staff associated with the Centre for Cultural Diversity and Wellbeing (CCDW) at Victoria University in Melbourne. The Review Team was led by Professor Michele Grossman (Deputy Director of CCDW), and included Professor Dorothy Bruck (CCDW Research Program Leader), Dr Peta Stephenson and Dr Robyn Dwyer (CCDW Research Officers) and Dr Joshua Roose (Australian Catholic University and External Research Program Affiliate of CCDW).

The Centre for Cultural Diversity and Wellbeing

The Centre for Cultural Diversity and Wellbeing (CCDW) is a Victoria University Research Centre. The Centre was to build on existing research capacity and activity within the College and further build and enhance the nexus between the College and wider university research in this area. The Centre undertakes cutting edge research and fosters the creation and application of new and innovative knowledge relevant to communities, government agencies, industry and researchers in a range of disciplines and fields. It seeks to address problems and issues that range from local, state and regional to national and international in significance and focus.

The Centre's specific objectives align with becoming the national leading centre in developing theoretical and applied knowledge around the nexus between cultural diversity and wellbeing. Such new knowledge is needed to promote thriving culturally diverse communities and societies and to offer solutions to challenges that are socially just, robust, evidence-based and institutionally cognizant. Its research program streams engage with key themes such as Mobilities, Transitions and Resilience; Cultural Diversity, Technologies and Creativity; Wellbeing, Embodiment and Diversity, and Culture, Values and Health. These programs are complemented by workshop streams aiming at increasing research capacity in key areas, including research strategy and design; communicating research; partnering research; theory and engaged research. The Centre aims at developing extensive research partnerships, ranging from the West of Melbourne to internationally.

Background to the Review

Victoria Police has a long history of engaging with culturally diverse communities, including engagement with community-based diversities involving age, gender, race, ethnicity, religion physical abilities, mental health and sexuality. The organisation currently uses a 'cultural competence' approach (Victoria Police Community Consultation, May 2013, http://www.police.vic.gov.au/content.asp?Document_ID=39410), building on work undertaken to transform the Victoria Police approach to educating and training members around cross-cultural engagement commencing in 2009 (pers. comm., Victoria Police, 23 November 2013). This has been combined with a focus on human rights awareness and practice for its members (including PSOs), which emphasises understanding and working effectively with differences in cultural backgrounds, beliefs, attitudes, values and behaviours across the Victorian community. Victoria Police also recognises the need to build a culturally diverse workforce amongst its members in order to build confidence in the community's perception of Victoria Police as a

modern workforce dedicated to serving all members of a multicultural and socially diverse society.

Working with cultural diversity represents both significant opportunities and significant challenges for police education, training and service in the 21st century. As part of a broader approach to community policing, the importance of knowledgeable, well-trained officers capable of understanding, responding to and proactively engaging with diverse members of the community enhances both law enforcement capabilities (including reporting of crime and crime prevention initiatives) and community trust in and respect for Victoria Police members (both sworn police officers and Protective Services Officers, or PSOs) and the organisation as a whole. Officers who are well-informed about the local communities they police, and who are able to negotiate and work successfully with a range of different attitudes, understandings and beliefs while maintaining law and order and solving crimes, are consistently better able to meet the complex demands of modern proactive policing. They are also, arguably, more likely to be satisfied in terms of their roles and functions within the police service because they feel structurally equipped to meet the challenges of the job and well supported by the organisation in their efforts to do so.

However, cross-cultural training can also be challenging for police members at all stages of their career, whether as recruits at the Academy as recruits or during service in various areas and divisions within Victoria Police. These challenges may involve moving members out of their 'comfort zones' relating to assumptions about community standards, attitudes, values and behaviours as these vary across different sectors of the community. It can also raise questions for police officers and PSOs about the role and focus of policing in the community; the balance between maintaining law and order and providing positive engagement with and support to communities in need; and challenging ideas about what is 'acceptable' or 'normal' for Australian society more broadly.

Cross-cultural training for police can help effectively meet and overcome these challenges by providing the knowledge, tools, insights, structures and procedures to create and sustain culturally informed and capable policing that sees diversity in communities as a normal, routine and valued part of Australian society. This is nowhere more important than in Victoria, one of the nation's most culturally and linguistically diverse states.

In conducting this Review, we have made the decision to focus more intensively on issues relating to formal training methodologies rather than on developing extended consideration of informal training and education mechanisms such as 'communities of practice'. These emphasise autonomy, orientation towards the experience of practitioners, informal structures and networks, and crossing boundaries across an organisation. They seek to develop practitioner networks in a particular domain that expand capacities for developing and implementing shared knowledge and understanding (Wenger, 1998).

We have taken this approach because we believe that strong and critically self-aware formal curriculum development and delivery in educational contexts actually forms a sustainable basis for vibrant communities of practice that can build on knowledge and insight developed through and beyond the experience of formal training. We also believe that formal training structures and methodologies address a key principle for education and training in working with diverse communities: that of transparent and rigorous organisational accountability.

Educational culture is an iterative process within any organization. Thus a key principle informing this Review is that getting the foundations of education and training right in the context of cross-cultural issues – including the regular evaluation and benchmarking of educational goals, delivery methods and outcomes – will help build collective knowledge, identify gaps, and support engaged and sustainable communities of practice in the workplace going into the future at Victoria Police. Nevertheless, a number of recommendations emerging from the Review (Chapter 7) do deal either directly or indirectly with developing sustainable communities of practice that supplement and enhance the formal training environment, particularly at local station level, for station supervisors and managers, and through providing accessible subject-matter and human resources that serve as a platform for further exploring and sharing knowledge and effective practice between police members and between Victoria Police and the communities they serve.

Project deliverables

As outlined in the Request for Tender circulated by Victoria Police for this Review, the deliverables for this project have included:

- 1. A review of materials and perspectives related to current Victoria Police cross-cultural education and training (Chapters 3, 4 and 5)**

We have reviewed Victoria Police practice and procedures relating to formal cross-cultural education and training across the organisation based on materials and access to relevant personnel provided by Victoria Police. This includes review of the training components relating to cultural and social diversity offered to police and PSO recruits at the Victoria Police Academy, as well as additional training initiatives for serving members including qualifying programs at Sergeant, Senior Sergeant and Inspector levels.

The review of Victoria Police current cross-cultural training approaches was conducted using several related data sources. A major source was the desk audit of practical training materials and procedures used by Victoria Police in various courses and modules to promote cross-cultural training for recruits and serving members. The review and discussion of these materials focuses on current cross-cultural training content, delivery mode, teaching approach, duration, assessment, evaluation, and focus and intensity/depth of coverage of specific topics and issues. In addition, in August-September 2013 members of the Review Team observed in person two sessions of the Foundation Training Program run for police and PSO recruits at the Police Academy: *Policing and Multicultural Communities* (August), and *Community Encounters* (September).

Community consultations conducted by Victoria Police in August-September 2013 were a second source of data contributing to the review of cross-cultural education and training. A number of the submissions made to Victoria Police as part of the Community Consultation process, as well as 3 further organizational interviews conducted by the VU Review Team and notes from several Community Consultation Forums held by Victoria Police were also considered and synthesized. Further outcomes of a two-day People' Hearing into Racism and Policing convened by IMARA Advocacy and Flemington-Kensington Community Legal Centre on 17-18 August 2013 were sought by the Review Team but could not be provided. These community views and perspectives, in some cases very substantial, made significant contributions to our understanding of the issues involved.

A further data source was the views of Victoria Police members themselves who were knowledgeable about cross-cultural education and training philosophies, capacities, delivery and issues for the organisation. A pool of 20 purposively sampled police across rank levels ranging from Senior Constable to Executive Command, including liaison officers with specialist service roles around cultural and community diversity, were interviewed by telephone (and in a few instances face to face) using individual semi-structured questionnaires approved by the Human Research Ethics Committees of Victoria University and Victoria Police. The focus of these interviews was on what police officers feel is working well; where improvements can be made and new approaches taken, and what is required for a sustainable and proactive approach to cross-cultural education and training at Victoria Police for the future. Similarly, these perspectives significantly enriched and deepened our understanding of both the opportunities and challenges that are present for Victoria Police cross-cultural training and education, both now and ahead in the coming months and years.

In accordance with Human Research Ethics principles and requirements, all participant data from both community individuals and organisations and police members has been de-identified in the Review material and discussion presented below.

The gaps identified and opportunities for improvement or change that have emerged from this Review are discussed in detail in Chapter 6, and form the basis for the recommendations in Chapter 7 designed to operationalise key findings from the Review process. These gaps and opportunities have focused specifically on:

1. Gaps and opportunities in cross-cultural education and training for **police/PSO recruits** within the Police Academy curriculum;
2. Gaps and opportunities in cross-cultural education and training for post-probationary **serving police/PSO members**; and
3. Gaps and opportunities for **leadership** in advancing education and training in cultural and community as a core element of Victoria Police's approach to developing knowledge, skills and application of proactive policing and community engagement frameworks across the organization as a whole.

2. A literature review of international perspectives and models relating to cross-cultural education and training for police officers (Chapter 2)

A series of linked contextual reviews were undertaken as part of this project to provide background, perspective and depth to the analysis of cross-cultural training practices at Victoria Police. A focused review of the academic literature has been conducted to identify key knowledge and practice internationally that supports excellence and effectiveness in cross-cultural training and education for police. Countries addressing similar needs relating to cross-cultural education and training for police have been considered, including perspectives from the USA, Canada, the United Kingdom and various European nations. Police services in many of these countries have developed innovative approaches to training for cultural diversity, and both academic and practice-led literature have been surveyed to identify international best practice in this area. Issues covered include

The literature review further covers general issues related to cross-cultural training for police in relation to community policing, including literature addressing strengths and weaknesses of the cultural competence model in policing contexts. Where relevant, it engages with the

literature relating to cross-cultural police training and at-risk communities, including communities identified as vulnerable and new arrival communities.

In addition, this section of the report also takes into account a number of reports, reviews, strategies and initiatives that contextualise further the national and organizational strategic environment in which Victoria Police approaches to cross-cultural education and training take place, both now and in the future.

3. A gap analysis of human rights policies in relation to Victoria Police cross-cultural education and training (Chapter 5)

Victoria Police is governed and impacted by international, national, and state-based legislation and requirements relating to human rights laws and frameworks. An analysis of how current Victoria Police cross-cultural education and training relating to human rights practice and procedures relate to relevant human rights policies and frameworks at various levels has been undertaken and used to develop several recommendations in this area.

4. Engage with relevant internal and external stakeholders to obtain information as required (Chapters 3 and 4)

As indicated in (1) above, relevant stakeholders internal and external to Victoria Police were consulted to obtain information, perspectives and contextual knowledge as required, and the Review has benefited significantly from the generosity and willingness to contribute of both community and police stakeholders.

5. Synthesise the material identified above in developing an analysis and discussion of cross-cultural education and training at Victoria Police (Chapter 6)

The triangulation of the multiple data sources listed above has been used to develop thematic analyses that explore both cross-cutting themes that have emerged across the project findings as well as several key themes that are specific to one or more areas or groups of participants.

This thematic analysis and the findings and discussion it has generated have been used as the basis for developing and prioritising a set of recommendations to maximise the effectiveness and quality of cross-cultural training for Victoria Police drawing on the evidence base developed from the Review process.

6. Develop a comprehensive report examining findings and presenting recommendations (Chapters 6 and 7; whole of Report)

Based on the methodology described above, a comprehensive Report has been developed and presented here which analyses and reports on the key findings and outcomes of this review, and develops recommendations (summarized in Chapter 7) at the level of policy, procedure and operationalisation based on these findings. Liaison with the Victoria Police project team overseeing this Review has been conducted regularly to provide updates and identify stakeholder or information requirements and issues as they have arisen.

Overview of Review Methodology

Please note that more specific methodological details are contained in each relevant section of the report.

Chapter 2: Contextual Reviews

- **Conduct a literature review of international literature relating to cross cultural training for comparison against current Victoria Police practice**

A comprehensive literature review was conducted to identify key knowledge and practice internationally that supports excellence and effectiveness in cross-cultural training. Police services in many other countries have developed innovative approaches to training for cultural diversity, and both academic and practice-led literature was surveyed to identify international best practice in this area. The literature review covers general issues related to cross-cultural training for police in relation to community policing, including literature addressing strengths and weaknesses of the cultural competence model in policing contexts. It also engages with the literature relating to cross-cultural police training and at-risk communities, including vulnerable communities and new arrival communities and a summary of best practice attributes in cross-cultural education and training for police based on the literature review.

- **Identify best practice nationally and internationally in policing approaches to cross-cultural education and training and related initiatives**

National and international models for overcoming challenges related to cross-cultural issues in policing and developing strong community relations between police and communities based on trust, respect and sustainable police-community partnerships in contexts of cultural and community diversity are also discussed. From these models, an inductive list of key attributes associated with best practice in the design and delivery of cross-cultural education and training for police has been developed. These attributes further relate to the core elements of the ANZPAA 'Draft Guidelines for Education and Training for Community Engagement' (2013).

- National Strategic Environment

Victoria Police's approach to developing its workforce is necessarily informed by broader considerations of national standards, guidelines and strategies in relation to the delivery of education and training for police members. This part of the report outlines initiatives and developments led by ANZPAA, a joint initiative of the Australian and New Zealand Police Ministers on current strategic directions and programs, including the ANZPAA *Directions in Australia New Zealand Policing 2012-2015*, the rollout of the revised Police Practice Standards Model as part of the *Australia New Zealand Police Professionalisation Strategy 2013-2018*, the strategic framework now being designed to deliver a coordinated national model for education and training of police based on the principles of advancing police professionalism and accountability.

- Organisational Strategic Environment

This section of the report explores a number of relevant reports, strategies and initiatives produced recently by or for Victoria Police that inform the current Review on Cross-Cultural Training Practice and Procedures. These include several reports such as *Continuous Improvement Model for Foundation Training* (internal, Victoria Police People Department, 2012) and *Probationary Constable Role Competency Analysis* (internal, Victoria Police People Department, 2012), and *Proactive Policing and Community Engagement with Vulnerable Communities* (external, Lyn Walker and Associates, 2013), and recent initiatives such as the establishment of the Priority Communities Division (PCD) in 2013, and the *Victoria Police Education Master Plan: Learning and Development to 2020*, also produced in 2013.

Chapters 3 and 4: Interviews and Submissions

- **Review the submissions made by individuals and community organisations, together with summaries from relevant public community forums.**

Victoria Police's invitation for submissions to its review on cross-cultural training produced almost 70 submissions. Pertinent data from these, together with notes from five public forums and three additional external agency interviews, were reviewed and synthesized using thematic coding. While many submissions focused more extensively on field contact policies and procedures, data from the community submissions that did deal with cross-cultural training issues covered comments and suggestions to reinforce and/or increase cross-cultural training including: organisational values and culture; training policy and process implications; practice implications for the curriculum and experiential learning and how cross-cultural awareness and training can be evaluated. Individual and community consultation data were de-identified.

- **Conduct semi-structured interviews with selected Victoria Police personnel about their perspectives on cross-cultural training**

Individual semi-structured interviews using a Victoria Police-approved interview schedule were conducted with 20 officers at various rank levels within Victoria Police, selected on the basis of their knowledge about Victoria Police's training needs and capabilities relating to cultural diversity. The interviews were conducted by members of the Review Team by telephone with a few face to face interviews where location and timing permitted. Interviews generally lasted for 30-50 minutes and were recorded and transcribed. Analysis was based on thematic coding of the data. All participant details were de-identified in reporting on these data. The focus was on views about cross-cultural training rationale and goals; training delivery, content and outcomes; evaluation of effectiveness and needs, and how positive change and innovation can be undertaken. Victoria Police Human Research Ethics Committee approval was granted and mirror approval by the Victoria University Human Research Ethics Committee was also granted on this basis.

Chapter 5: Review of Victoria Police current approaches to cross-cultural education and training

- **Review current Victoria Police cross-cultural training practice and procedures**

The VU project team reviewed Victoria Police practice and procedures relating to cross-cultural training across the organisation. The desk audit reviewed the formal training components relating to cultural and social diversity offered to police members, noting this focused on training for recruits at the Victoria Police Academy. The audit had a focus on current cross-cultural training content, delivery mode (e.g., face-to-face, on-line, audio-visual, group work, etc.), duration, focus, assessment and intensity/depth of coverage of specific topics and issues. Two visits to the Academy were also made to observe a Community Encounters session and attend a Policing in a Multicultural Context class. Relevant Victoria Police policy documents as provided were also reviewed in the context of current training policy, approach and content.

- **Review human rights policies in relation to Victoria Police practice and procedures**

A comprehensive desk audit of current human rights training for police and Protective Services Officer (PSO) recruits was undertaken. This covered Foundation Training units provided by Victoria Police, publicly available documents (e.g., field contacts and cross-cultural training

community consultation booklet), internal review documents and formal/informal correspondence from senior members of Victoria Police. A gap analysis was conducted and recommendations made based on this analysis.

Chapter 2

Contextual Reviews: Literature, Training Models, and Strategic Environments

This chapter is divided into four sections.

Section 1 reviews the *international research and academic literature* on cross-cultural education and training issues for contemporary policing. The international literature review explores key knowledge both locally and internationally that supports excellence and effectiveness in cross-cultural training for police and allied personnel such as Protective Service Officers. It covers:

- General issues regarding cross-cultural training for police in relation to community policing;
- Strengths and weaknesses of the cultural competency model in policing contexts;
- Literature relating to cross-cultural police training and at-risk communities, including vulnerable communities such as new arrivals; and
- Summary of best-practice attributes in cross-cultural education and training emerging from the international literature

In **Section 2**, we review a variety of *international best practice models* and experiences in policing approaches to cross-cultural and community diversity training and engagement that are relevant for Victoria Police to consider in developing their own model of cross-cultural education and training going forward.

In **Section 3**, we review the *national strategic environment* for the future of cross-cultural education and training at Victoria Police by focusing in detail on the principles, guidelines and parameters set out by ANZPAA (Australia and New Zealand Policing Advisory Agency). A joint initiative of the Australian and New Zealand Police Ministers and Commissioners, ANZPAA focuses primarily on cross-jurisdictional policing initiatives that enhance community safety and security (ANZPAA 2013). The emphasis on community expectations, standards and demands in relation to police services is a major focus of its current strategic directions and programs, including the *Australia and New Zealand Police Professionalisation Strategy 2013-2018* and its *Draft Guidelines - Education and Training for Community Engagement* (2013), with specific reference to the Community Diversity Domain of these Guidelines.

Finally, in **Section 4**, we review the *Victoria Police organisational strategic environment* by considering recently developed or commissioned by Victoria Police over the last 12 months that bear directly on future plans for cross-cultural education and training for the entire organisation. These include the *Victoria Police Education Master Plan: Learning and Development to 2020* (2013); the *Victoria Police Continuous Improvement Model for Foundation Training* (2012); the *Victoria Police Probationary Constable Role Competency Analysis* (2012); the review and report on *Proactive Policing and Community Engagement with Vulnerable Communities* prepared by Lyn Walker and Associates (2013); and the establishment of the Priority Communities Division (PCD) in 2013.

Section 1: Review of international literature

Reviewing the literature in a field as broad as international cross-cultural training for police and law enforcement is necessarily a selective and structured exercise. Accordingly, this review has examined literature on the questions outlined above on a case by case, country by country basis, focussing in particular on a) controversies surrounding local policing models and cultural diversity and b) best practice models of police cross-cultural training. To do this uniformly has required manoeuvring across the different vocabularies that define local police approaches in different national or local contexts. For example, ‘intercultural’, ‘cross-cultural’ and ‘multicultural’ all emerged as labels used to describe training with the same desired outcome – better community relationships and more highly competent and community-sensitive members.

There is a variety of publicly available literature of relevance to this review through internet based research, academic databases and via police force links. Primary data has included police websites and training programs that have occasionally been uploaded for public dissemination. On the whole, however, the precise training models offered, or evaluations of these, were rarely available for review. Government, police organisation, and private training websites were also useful resources for identifying elements of best practice in cross-cultural training approaches.

Academic literature from a variety of disciplines was valuable in identifying conceptual frameworks and critiques of various approaches to cross-cultural training. This body of work has most often addressed contemporary questions of how cross-cultural training might be improved, for example in achieving cultural change within policing organisations and between police and communities, or in overcoming implicit bias in everyday decision making.

The following review looks first at the Victorian and Australian policing contexts before surveying police approaches to cross-cultural training in New Zealand, the United Kingdom, Canada, and the United States, with some reference to broader European literature and models. It highlights features of best practice in training models of training and the wider challenges addressed through these in each nation. A broader thematic analysis focuses upon academic critiques and identified advantages of various cross-cultural training approaches. Finally, a summary of the features of best practice models of cross-cultural engagement explores those features of training emerging from the review of literature and practice that may be most applicable to the overall focus of the Review.

Limitations apply. Resources accessed were those that could be openly sourced through desk-based research. Time constraints meant that the review does not delve in significant depth into either the pedagogical or practical dimensions of training for community policing programs that are closely affiliated with cross-cultural training; nor does it assess the evaluative measures utilised within studies for scientific validity. For similar reasons, the review does not cover the vast body of literature on cross-cultural training in broader societal institutions and workplaces, though these programs may provide important insights. However, non-police training approaches might yield transferable knowledge and practice for effective cross-cultural training in police contexts, and we encourage further consideration by Victoria Police of allied knowledge and best practice in cross-cultural training going forward.

The Victorian socio-political context

The state of Victoria, with a population of almost 5.62 million in June 2012, is Australia’s second largest state by population (ABS 3101.0). Melbourne, the capital city of Victoria, is Australia’s fastest growing city, with much of this growth occurring in the outer suburban corridors (ABS

3218.0). Melbourne is consistently ranked by independent assessors as amongst the world's best cities in which to live, and was named the world's most liveable city by *The Economist Intelligence Unit* in their global liveability survey in 2011, 2012 and 2013 (Dow 2013). While Australia has largely been protected from the worst of the global financial crisis, the benefits of this are not enjoyed by all. The Australian Council of Social Services' *Poverty Report 2012* found that 11.4% of people in Melbourne live below the poverty line (set at 50% of the median disposable income for all Australian households), while this is at 11.8% for the entire state.

Diversity is a feature of everyday life in Victoria and Melbourne, in particular. Over 30% of Victorians were born overseas, while almost 50% had at least one parent born overseas. According to the 2011 census, there were 37,990 Aboriginal and Torres Strait Islander Australians in Victoria, with a median age of 22 compared to the state median age of 37. Just over 23% of Victorians speak a language other than English at home. Victoria has significant religious diversity too, with over 75% of Victorians stating a religious affiliation, yet the highest single percentage being only 24%, for Catholicism. While it is difficult to estimate the numbers of gay and lesbian people in the community, *The Australian Study of Health and Relationships* by Smith et al. (2003) found that 2% of the population identify as non-heterosexual, while up to 15% have experienced same sex attraction or had sexual contact with someone of the same sex. The 2007 *National Survey of Mental Health and Wellbeing* found that almost 45% of Australians have had a mental disorder at some point in their life. Up to 15% of adults will suffer some form of depression and up to 26% will be affected by anxiety disorders. Around 3% of adults are severely impacted by mental illness (Victorian Government 2013). As these statistics reveal, every member of the community will in some way have a unique set of embodied dispositions and perspectives that will shape their engagement with both the wider society and the state.

Successive Victorian Governments across the political spectrum have proactively celebrated this diversity, viewing social cohesion and cross-cultural competency as vital elements of the state's economic and social success. The Victorian Labor Government (1999-2010) considered 'Victoria's multicultural diversity one of our strongest social, cultural and economic assets' (2006). Speaking in 2011, former Coalition Premier Ted Baillieu stated, 'We have a precious multicultural state. There is 100 per cent bipartisan support for multiculturalism in Victoria ... We treasure it, we nurture it and we will promote it' (qtd in Howe 28 March 2013). While approaches may differ based on the stance of various governments in power, the key questions being addressed remain the same.

In fact, there has been remarkable consistency in Victorian politics and policy-making in recent times regarding the value of cultural diversity and the importance of working towards proactive solutions to social problems, concerns and inequities. This is highlighted by a range of relevant legislation and policy implemented by successive governments in recent years. While the raft of relevant legislation and policy introduced to address various facets of racial, cultural, social, gender and other forms of diversity and equity is too large to detail here, we touch briefly on several initiatives that have helped shape the current socio-political environment relating to cross-cultural training procedures and practices for Victoria Police.

In 2001, Victoria formally prohibited racial and religious vilification through the implementation of the *Racial and Religious Tolerance Act 2001*. Three years later the Victorian Parliament passed the *Multicultural Victoria Act 2004*, which committed the Government to addressing Victorians' entitlement to mutual respect and understanding irrespective of their 'cultural, religious, racial or linguistic backgrounds within the context of shared laws, rules,

aspirations and responsibilities; and to participate in and contribute to the social, cultural, economic and political life of the State' (2004). The Act requires government departments to report annually on their initiatives to foster the goals of multiculturalism, in addition to consolidating legislation governing the *Victorian Multicultural Commission* (VMC), which runs a broad range of community programs including consultations, conferences, youth participation meetings, festivals and grants designed to promote multiculturalism and strengthen access to Government and other bodies by different communities.

In 2006 the *Victorian Human Rights Charter* was introduced to protect, amongst other rights, Victorians' recognition and equality before the law; freedom of thought, conscience, religion and belief; taking part in public life and cultural rights. In 2008 the *Multicultural Victoria Act* was amended to enhance the functions of the Victorian Multicultural Commission. In an effort to serve and support the Victorian Koori community, develop a partnership between the Koori community and the Victorian Government and to minimise Koori over-representation in the Justice system by 'improving the accessibility, use and effectiveness of justice related programs and services', the Victorian Aboriginal Justice Agreement (AJA) was introduced (Department of Justice 2013). Commencing in 2000, the latest report (released in March 2013) states a continued commitment to working in partnership with the Koori community and cites the success of the agreement in having significantly lower rates of Aboriginal over-representation in the criminal justice system than the national average (Department of Justice 2013).

In August 2001 the *Equal Opportunity (Gender Identity and Sexual Orientation) Act 2000* prohibited discrimination based on gender identity or sexual orientation. The *Statue Law Amendment (Relationships) Act 2001* and *Statue Law Further Amendment (Relationships) Act 2001* granted some rights including medical decision making, superannuation and inheritance to same sex couples. In March 2013 the Victorian Premier established the *Gay, Lesbian, Bisexual, Transgender and Intersex Ministerial Advisory Committee* (Brown, A 2013; Tomazin March 2013).

Victoria also has a powerful multicultural infrastructure consisting of community groups and representative bodies from across the racial and ethnic spectrum. The Victorian Multicultural Commission formally facilitates the access of such groups to decision and policy makers. These groups also have the opportunity to lobby individual politicians and government ministers directly. Victoria's approach to socio-cultural diversity has been further influenced by a dynamic Victorian civil society sector that has contributed to government and general community views on policy and decision-making by drawing attention to problems and offering potential solutions to issues and disparities in the areas of health, education, justice, poverty, sexuality, ethnic and racial identity, disability, religion, mental health and human services, amongst others.

As democracies with elected governments and active civil societies, each nation examined for models of cross-cultural diversity training will have similar actors, though often with different social, political and economic trajectories. The Victorian context remains at the forefront of the discussion in seeking to identify best practice models of cross-cultural training across the countries and models considered below.

Victoria Police: cross-cultural training in context

Established in 1853, Victoria Police, operating under the *Victorian Police Regulation Act 1958*, employs over 16,100 people ranging from police officers to protective service officers, public

servants, forensic scientists and other specialists (Victoria Police 2013). Of these, just over 13,000 are sworn members. Victoria Police operates across 54 police service areas across 21 divisions in four regions. These regions correspond with other Victorian government departments for cross department service delivery (Victoria Police 2013).

Entrusted with enforcing laws and ensuring community safety, Victoria Police stands in many ways as a frontline in the Victorian state's commitment to cultural diversity. As a current policy document notes:

Victoria Police has a significant role in contributing to the Government's vision of a more just society by seeking to enhance social cohesion, safety and the rights of citizens in our community. We intend to do this through promoting an inclusive community that respects and celebrates diversity in its many forms, including language, faith and culture. (Victoria Police Multicultural Policy Statement http://www.police.vic.gov.au/content.asp?a=internetBridgingPage&Media_ID=24806, accessed 18 August 2013)

Victoria Police has responded to the demands of frontline policing in a multicultural and diverse society, and the complexities of corporate governance and compliance, with legislation through the community policing (COP) paradigm, first introduced in Victoria in the 1970s and 1980s. Writing in 1990, after more than a decade of this approach, then Victorian Police Commissioner Kel Glare stated:

We are the peacemakers in a troubled society. As peacemakers, we have a responsibility to police, and to police for, all ethnic groups. That is a responsibility we readily accept. As part of the acceptance of our responsibility, in Victoria we have implemented and continue to implement initiatives to improve police community relations. Community policing for police is simply treating all ethnic groups as we would like to be treated.

Addressing the needs of both police and ethnic communities has resulted in police receiving lectures in cross-cultural awareness focusing upon such important issues as attitude, cultures, refugees, resettlement and communication strategies and the effective workings of professional interpreters (1990).

However, writing in 1995, Janet Chan noted in the Australian context that community policing is 'more often talked about than practiced' (1995:4). Chan cites Bayley's (1989) evaluation of community policing in Australia, which found a 'widespread confusion of community policing with public relations, a common perception of the former as a soft option, a failure by its proponents to make a convincing case for its adoption, and a tendency to view community policing as a marginal or add-on specialty rather than an integral part of all policing activities'.

In their examination of Victoria Police relations with Melbourne's Vietnamese community as part of a four-year, Australian Research Council funded study in collaboration with Victoria Police, Meredyth, Mckernan and Evans argued that the 1980s and '90s were characterised by a compartmentalised approach to ethnic policing by Victoria Police, with different specialist units dedicated to minority communities such as the 'Asian Squad' (disbanded in 2006). However, they consider that:

In the last decade, the move away from a compartmentalised approach to community policing has demanded new ethical and analytical skills. In their professional practice, police officers are required to treat each individual whom they encounter as a citizen or

equivalent, while also considering whether they should be treated with particular care as a member of a particular cultural group (2010:235).

In a subsequent publication emerging from the same study, Scambury and Meredyth note that:

the challenge for police is to balance public expectations often driven by populist media campaigns and political pressures for tangible outcomes as exemplified by higher arrest rates and lower crime statistics, with the need for a longer term preventative model of policing that relies on building and maintaining relationships with communities and other agencies (2012: 72-73).

Community policing: national and international perspectives

The adoption of a community policing paradigm by police services across Australian states and jurisdictions, in both policy and practice, is a vital means of 'building and maintaining relationships with communities'. As a recent report on community policing in Australia makes clear, current thinking about community policing (sometimes called community-oriented policing or COP in the US) acknowledges that 'community' designates both geographically bounded 'places' and the socially dynamic 'spaces' of how people live and interact in everyday contexts (Australian Institute of Criminology, 2010). It is the interaction between the 'places' and 'spaces' of community relations that now informs the most innovative contemporary approaches to community policing.

However, despite the expansion of community-oriented policing in a number of industrialised countries over the last three decades, encounters between frontline police and diverse communities continue to be viewed as problematic in a number of respects. This can be particularly acute in the case of relationships between culturally diverse young people and police (Alder et al., 1992; Nihart et al., 2005; Collins et al., 2000; Cuneen and White, 2007; White, 2008, 2004; CMC, 2009; Forman, 2004; Kilkelly, 2011; Grossman and Sharples 2010; Smith and Reside, 2009). While young people in Australia have been found to hold both positive and negative views of their interactions with police, many culturally diverse young Australians have reported their perceptions of being over-policed, harassed, singled out for special attention, targeted on the basis of race, ethnicity or cultural background, treated with lack of respect and unfairly assumed to be involved in anti-social public gathering rather than lawful social activities in public places (Nihart et al., 2005; Perrone and White, 2000; White 2008, 2004; White et al., 1999; Grossman and Sharples, 2010; Smith and Reside, 2009).

In parallel, police have expressed concern at the perceived lack of respect for police and authority shown by many young people, often citing community pressure to 'contain' or 'manage' anti-social youth behaviour as a rationale for disproportionately high levels of police intervention and contact with young people (CMC 2009: 2; Cuneen and White, 2007; Omaji, 2003; Alder et al., 1992). The underlying factors internationally identified as shaping negative encounters between culturally diverse youth and the police have been linked to policing styles (Schulenberg 2010; Hawdon, 2008; Mastroski et al., 2002; Worden, 1989), the efficacy of police communication skills (Schneider, 1999), and lack of familiarity or positive contact by young people with local police – particularly in the context of migrant and new arrival communities in Australia (Australian Human Rights Commission, *African Australians: A Report on Human Rights and Social Inclusion Issues*, 2009).

Despite this variety, however, there is consistency in the international literature about the outcomes of such negative interpersonal encounters. These include: lack of trust between young

people and the police; lack of confidence by young people in police effectiveness; and increased suspicion, hostility and poor or miscommunication that can escalate into major conflict (Forman, 2004; Crawford, 2009; Gau, 2010). Conversely, however, Gau (2010) has shown that when perceptions of police procedural fairness are strengthened within a community, confidence in police efficacy and trustworthiness rise accordingly. As she notes, research has conclusively demonstrated the importance of both direct and vicarious personal experience of police as a predictor of individual and community attitudes toward police (Gau, 2010: 236-7; Brunson, 2007; Skogan, 2005; Scaglione and Condon, 1980).

Central to the domain of police-community encounters is the role of what some researchers label the *social ecology* of police attitudes (Klinger, 1997; Sobol, 2010; Sung, 2002; Terrill and Reisig, 2003; Sun and Payne, 2004). The social ecology of neighbourhood or community policing posits that police are influenced not only by the organisational contexts that shape their working lives, but also the characteristics and features of the locales in which they carry out their duties. This in turn influences the 'negotiated order' (Klinger, 1997) that dictates how police informally understand and execute their roles in the context of formal policy and procedural requirements. A range of studies have shown that the socio-demographic characteristics of a particular community – including ethnicity, race, culture, deviance and crime levels and socio-economic status – differentially influence police perceptions of and interactions with citizens across varying socio-demographic community settings and profiles (Sobol, 2010; Terrill and Reisig, 2003; Paoline et al., 2000; Cox and Frank, 1992; Alpert et al., 1998). While much of the focus has been on the dynamics of social ecologies in urban settings marked by socio-economic disadvantage and high levels of cultural diversity, researchers are also increasingly examining the experience and features of community across rural and remote regions (Gau, 2010; Putt, 2010).

Putnam (2000) has asserted the importance for communities of developing and exercising social 'bridging capital' as a means of extending their opportunities for social inclusion (see also Deuchar and Holligan, 2010). This has been echoed by other research demonstrating the importance of social capital and connectedness for community cohesion and wellbeing, especially for those at risk of or experiencing isolation and alienation (Mansouri, 2009; Nkhata et al., 2008; Victorian Child Safety Commissioner, 2007; Mission Australia, 2010, 2009; Greco et al., 2010, Scottish Social Attitudes Survey (Young People and Youth Crime), 2006; Carvalho and Lewis, 2006; Mackenzie et al., 2010). Indeed, social capital is understood as one of the key indicators of social cohesion, and a lack of social capital is seen to imply that a community may be isolated or disenfranchised from broader social and civic networks (Jackson and Wade, 2005; Schulman and Anderson, 1999; Flora et al., 1997; Markus, 2010).

As Gau (2010: 237) asserts, 'An extensive body of literature demonstrates that citizens value not just *what* the police do, but *how* they do it.' It is thus important to understand more about the 'how' of what frontline police do in the community, and the relevance of their own sense of community and community connectedness in the context of interactions with members of diverse communities. Such knowledge can support and enhance cross-cultural training and education strategies for police that can strengthen critical bridging capital for both police officers and citizens in local communities, thereby producing better, stronger, more sustainable community-police partnerships in tackling issues related to crime, anti-social behaviour, procedural justice and community safety.

Cultural Competence

The contemporary Victoria Police community policing approach and cross-cultural training framework seeks to balance the requirements for cultural competency with procedural fairness. It is important to consider the philosophy that underpins this training, particularly in relation to the considerable challenges faced by police organisations in building respect and trust-based community relationships essential to law enforcement, crime prevention and proactive community policing:

The first philosophy Victoria Police structures its foundation training around is referred to as *Cultural Competency*, and represents the idea that training will ensure each police officer and PSO is competent enough to meet the needs of all people they service, without having to have the detailed knowledge of every community group that exists in Victoria. It is about police officers and PSOs understanding that people from different backgrounds often have different ways of doing things and may have different needs. It is also about reassuring police officers and PSOs that it is not necessary for them to know everything about all cultures, but that it is necessary for them to treat all people with dignity and respect.

The second philosophy refers to *Fairness*, which is not about treating every person exactly the same, but about treating each person as an individual with respect to their diversity. Together, these two philosophies underpin the training provided to Victoria Police PSOs and police officers. These philosophies complement the Charter of Human Rights and Responsibilities Act, and together ensure that all Victorians have access to Victoria Police (June 2013).

The concept of cultural competence emerged in the early 1990s as a result of attempts to train frontline practitioners to manage the challenges of an increasingly diverse world by enabling them to work effectively with members of the community from different backgrounds. Furlong and Wight note:

The construct *cultural competence* has achieved a highly positive status in a very brief career. Developed over less than two decades, this prestige can be found in a variety of settings. These contexts include funding bodies, the large health and human service organisations they regulate, as well as a number of key professional streams within the tertiary sector (2011: 38).

To these contexts may be added many modern policing services internationally. Furlong and Wright further argue that much of the popularity of the concept stems from the logic of the term itself:

To many the term is appealing in that it has both a momentum and progressive intent. This is a rare combination in fields that often struggle to gain funding and policy attention. This attractiveness stems from the apparent practicality of the construct – it is a “competence” after all – yet alongside this muscularity there is also a rhetorical appeal: how could it be disputed that a practitioner, or a service, should *not* be culturally competent? (2011:38)

However, despite the widespread use and application of the cultural competence paradigm in public sector service delivery, many specific criticisms have arisen about the utility of the term and its underlying approach. Many of these criticisms have emerged from the field of

anthropology, the 'field in which the concept of culture originated' (Kleinman and Benson 2006: 1673). These bring to light important conceptual and practical weaknesses that pose significant problems for the application of cultural competence as a preferred model in contemporary policing.

Cultural competence approaches are considered problematic in several important ways that have direct relevance for policing. As Carpenter-Song, Schwallie and Longhofer note with respect to mental health services in the United States:

Some of the anthropological critiques of such models are that they frequently present culture as static; treat culture as a variable; conflate culture with race and ethnicity; do not acknowledge diversity within groups, may inadvertently place blame on a patient's culture; [and] often emphasise cultural differences, thereby obscuring structural power imbalances (2007:1363).

Similarly, in their study of cultural competence as it relates to Indigenous Australians, Furlong and Wight are highly critical of the notion that cultural competence is a 'skill that can be learnt' (2011: 39). They argue that:

If cultural competence can be packaged and ticked-off as a box that can be, or has to be filled in, this aspect is worryingly associated with assumptions that non-Indigenous culture has expertise and knowledge to be understood as neutral, impersonal commodities. "We" should never be given an excuse to generalize about "them" (2011: 52).

Harvard University anthropologists Kleinman and Benson make a similar point, claiming that the major problem with the cultural competence approach is that 'it suggests culture can be reduced to a technical skill for which [service providers] can be trained to develop expertise' (2006:1673). They claim that in practice:

Cultural competency becomes a series of "do's and don'ts" that define how to treat a patient of a given ethnic background. The idea of isolated societies with shared cultural meanings would be rejected by anthropologists today, since it leads to dangerous stereotyping – such as, "Chinese believe this," and "Japanese believe that," and so on – as if entire societies can be described by these simple slogans (2006:1673).

Kleinman and Benson further contend that culture is 'inseparable from economic, political, religious, psychological, and biological conditions' and that 'cultural processes frequently differ within the same ethnic or social group because of differences in age cohort, gender, political association, class, religion, ethnicity, and even personality' (2006: 1674).

Cultural competence training, with its emphasis on identifying the core characteristics of different groups as the key component of diversity training, can have particularly damaging effects with respect to race and ethnicity (Lee and Farrell, 2006: 3). Carpenter-Song et al. state that the 'danger of a behaviour or trait-based understanding of culture is that it may tend toward stereotyping of minority populations' (2006: 1364).

In effect, these critiques suggest that the positive intentions of cultural competence training are significantly undermined by the oversimplification of cultural identity and categories, and by strong reliance on technical rather than educative qualification frameworks. The primary critique of specific pertinence to this literature review is that cultural competence training can tend to place all individuals who might look the same, speak the same language or have the

same faith into one homogenous category that can be dealt with in the same manner without awareness intra-cultural differences within a cultural group. Even more problematically, this model also fails to examine and account for the dimensions of individual practitioners' *own* cultural identity and assumptions, or the wide variety of other shaping factors on individual actions beyond those of culturally-based identities and belief systems.

Specific solutions for educators emerging from critiques of the cultural competence model

Anthropologists critical of cultural competency training suggest a variety of mechanisms for improved training of practitioners beyond the cultural competence paradigm. Furlong and Wight contend that **critical self-introspection** must form a part of any educative process with respect to culture:

Being able to de-centre one's own cultural location entails a complex and dynamic interrogation of "where am I coming from," – a critical dialogue entailing an engagement with one's social, cultural, ideological, and professional dimensions. Of its nature, this dialogue is likely to be, at least from time-to-time, uncomfortable because such a review de-centres broader cultural biases and privilege (2011: 50).

Mary E. Duffy similarly argues for a 'transformative cultural education' that incorporates changing perspectives of students based on **risk-taking and critical reflection**. Students should be taken out of their comfort zones and encouraged to move beyond merely learning about *other* cultures to a questioning of their own values, beliefs and behaviours (2001: 492). As Duffy states:

Cultural education becomes a process that affects the attitudes, knowledge, behaviours, and feelings of a student because it begins with the student's own culture. The local culture of the student is brought to the surface or demystified and readied for reinterpretation, reorganization and even rejection as it interacts with other cultures (2001: 491).

In its application to training for police members, this might contribute to addressing issues of implicit bias with respect to different communities. Kleinman and Benson argue for an ethnographic approach to training, based on understanding the point of view of the other, over a cultural competency approach on the basis that it 'eschews the "trait list approach" that understands culture as a set of already-known factors' (2006: 1674). They continue:

Ethnography emphasizes engagement with others and with the practices that people undertake in their own local worlds. It also emphasises the ambivalence that many people feel as a result of being between worlds (for example persons who identify as African-American and Irish, Jewish and Christian, American and French) in a way that cultural competency does not. And ethnography eschews the technical mastery that the term "competency" suggests (2006: 1674).

Similarly, Carpenter-Song et al. maintain that cultural competence approach would 'benefit from a more sophisticated, anthropologically informed conceptualization of culture'. They argue for a process-oriented approach that 'emphasises dynamism and flexibility as the key dimensions of culture' (2007: 1364). In the mental health context they suggest that:

Greater appreciation by mental health professionals of the complexity and indeterminate nature of culture would facilitate clinical encounters characterized by

openness and a willingness to seek clarification when patients present with unusual or unfamiliar complaints' (2007: 1364).

Educating for values or training for techniques?

From amongst a range of international literature on police training issues, several articles are of particular interest in relation to critical appraisal of broad paradigms of police cross-cultural education and training, particularly in relation to delivery, rationale and overarching goals. These challenges are relevant because of the increased move toward delivery of police education and training in partnership with academic institutions and collaboration with professional educators.

In the UK, researchers have identified a considerable degree of insularity on the part of police training practitioners. Guillaume, Sidebottom and Tilley, a combined police and university research team from the Warwickshire Police and University College London, found in 2011 that of 203 UK Problem Oriented Policing practitioners, fewer than 5% frequently or always involved external experts when carrying out projects. Conversely, academic researchers tend not to draw on the expertise of training practitioners in their analyses of police training. A 2012 study found that of 258 manuscripts published over a ten-year period in *Police Practice and Research*, a key policing journal, 85% were written by researchers associated with universities and research institutions. Just 8% were joint researcher/practitioner publications (2012: 390). This suggests that the potential for constructive partnerships between educators and police organisations faces challenges that need to be overcome if police services are to benefit from broader knowledge and perspectives through collaborating with educators who may bring fresh approaches to how police services can best structure and deliver their model of educational delivery and outcomes in line with strategic directions.

David White has argued that a further key factor inhibiting police cultural change in the UK has been the emphasis on 'national standards' and 'competence frameworks'. White argues that these are based upon a 'discredited technical rationality' that, in effect, views the learner as an unthinking machine:

The philosophy underpinning the current approach to police training has developed in an intellectual vacuum, oblivious to the history of ideas. When its principles are exposed to external examination they begin to look suspicious (2006: 388).

White contrasts the delivery of a *curriculum* focusing on the 'rightness of the outcomes' with an approach that emphasises 'whether a *technique* was applied in the right way and the police training method'. He argues that the latter approach supports national standards frameworks which are aligned with a narrow conception of education and training as a 'delivery mechanism' (2006: 391). White suggests that the absence of a *curriculum* based in a broader educational approach in contemporary police training allows the unstated 'hidden' values of the organisation to emerge through the delivery of training:

In the field of education, it is the principle of curriculum that provides the context for valuing the content of teaching. Police training is a set of normative practices in search of a curriculum. The behavioural framework is inadequate to perform that function because it purports to be value-neutral. The hidden curriculum of this approach to learning does not support the principles of respect for others espoused by police leaders, but reinforces the socio-biological elitism (2006: 399-400).

The implications of this argument for cross-cultural training delivery within police organisations are significant. To be successful, cross-cultural education and training must not merely be a mandated technical competency, but must be grounded in a wider educational approach tied to the values of respecting diversity in the broader society. Allyson Macvean and Carol Cox recently explored police education in the university setting, finding considerable challenges in a relatively new area of study, including the emergence of significant divides between academic and practitioner lecturers and students who wanted to join the police force, as opposed to those studying policing as part of a broader community-based program (2012: 23). They suggested that there was little evidence to date to demonstrate that new forms of specifically police-oriented training in universities have challenged the negative dimensions of police culture such as racism (2012: 24). This may in part be due to the appeal of 'war stories' by police trainers. In a content analysis of police trainer parables in American police academies, for instance, Robert Ford has argued:

Those teaching at the police academy are practitioners or retired officers. They bring their profession-born cynicism and hostility to the classroom. The ideals that students bring to the academy are challenged by the cynicism of the instructors. Instructor cynicism also impacts the state imposed curriculum. Unwilling to directly contradict the curriculum and imperil their job, instructors subtly undermine formal curriculum, often unconsciously, through reminiscences called war stories ... War stories do more than translate abstract concepts into concrete applications. War stories fill gaps in police training ... War stories prove a favoured mechanism to introduce officers to techniques and interaction gambits not formally taught or organizationally sanctioned. Current police training regimens are silent relative to a wide range of situations, many of which are potentially controversial (2003: 83-105).

In a related critique of the police focus on technical training, Rowe (2009) points to the lack of consensus on whether professionalism should be measured in beliefs and values (developed through a curriculum focussed on input), or in behaviour (developed through technical training and focussed on output). He argues that this makes the impact of the contribution of university education difficult to assess accurately or comprehensively.

These critiques and alternative frameworks have important implications for the future of Victoria Police cross-cultural training programs aimed at addressing the requirements for successfully engaging with community diversity in policing engagement contexts.

The current Victoria Police philosophy of training detailed above clearly articulates values such as 'dignity, fairness and respect' at the forefront of its approach to training police officers for effective engagement with communities. This philosophy explicitly signals that broad cultural awareness, rather than narrow trait-based models of understanding different cultural and social groups, drives the overall approach to education and curriculum development for Victoria Police members' understanding of community diversity.

However, in practice, the critique of cultural competence as a model remains salient to consider in reviewing current approaches to cross-cultural training for Victoria Police, particularly in relation to the critique of the 'competence' based approach offered above by White and Rowe (op cit). The importance of ensuring that police understand 'culture' as a feature of lived experience influencing not just 'others', but themselves; of avoiding the oversimplification or attribution to 'culture' of complex socio-cultural behaviours and identities; of identifying and eliminating through scrutiny implicit biases and stereotypes that locate citizens as the 'other';

and, above all, of practicing cultural *empathy* (in addition to awareness) in the conduct of policing in the community, emerge from the literature as key goals in developing a framework of *education* about cultural diversity that moves beyond the development and retention of ‘techniques’ and ‘skills’ supported by a competency-driven model and focuses more on the critical reflection on cultural values and meanings suggested by Duffy (op. cit.). In particular, the emphasis placed by Duffy on moving trainee police out of their ‘comfort zones’ in order to make explicit and then examine critically their own assumptions, tensions and biases that may underlie approaches to policing is a vital element of best practice approaches to cross-cultural training, as seen in a number of the more immersive and interactive international models identified below.

The competence-led model, with its focus on ‘output’ rather than ‘input’ (Rowe, op. cit.), does not support the critical examination or reflection that is essential in promoting change and growth for police through ‘deep learning’ (Entwistle, 1988; Prosser and Trigwell, 1999; Marton and Booth, 1997). A values-led approach, however, does. Practitioners in a variety of professions, trades and occupations draw on a combination of knowledge and skills in effectively conducting their work. We believe there can be a place for ‘cultural competence’ as a skill-set or repertoire of behaviours and techniques that are efficacious in various settings, *as long as they are aligned with and contextualised by a values-led approach.*

To use a simple example, it is a good thing for police to know when to offer to shake someone’s hand (and why), and when to avoid all physical contact with someone (and why). However, knowing which cultural group might value handshaking and which group might regard physical contact as problematic or offensive, and when and why this applies, does not merely demonstrate ‘competence’. More importantly, it is a way of showing *respect* for the customs and preferences of people from backgrounds different to one’s own, and of allowing people from different backgrounds to preserve *dignity* in their encounters with police by having that respect afforded to them. In other words, awareness of different habits, customs, preferences or behaviours on its own (technical competence) outside the context of what these mean for the people who value them is not enough. In this sense, a cultural competence approach devoid of broader understanding about cultural values and meanings cannot help police navigate the complex relationships with diverse communities they will encounter across their working lives. In addition, a narrowly conceived cultural competence approach on its own risks descending into the stereotyping and profiling of ‘cultural differences’ and cultural ‘traits’ in ways that may end up causing harm and offence rather than promoting effective policing engagement and positive interactions.

Accordingly, we draw from the discussion of the international literature above the observation that cultural competence on its own as a framework for effective police cross-cultural training is insufficient to deliver the level, depth and sophistication of education and training in cultural and community diversity required by a contemporary, forward-looking police service. Aspects of cultural competence and awareness, where these can be demonstrated to be valued by and practiced within a particular cultural community or group, are made meaningful when they are located in and informed by two elements: first, a broader understanding of the social meanings and contexts for cultural beliefs, attitudes and behaviours, including those of police members themselves; and second, a values-led framework that emphasises the core values of dignity, respect, fairness, procedural justice and the preservation and upholding of human rights.

These values are already part of the Victoria Police philosophy to cross-cultural training. Our view, based on the literature canvassed above, is that a values-led approach should form the overarching framework in which cross-cultural training is designed and delivered. If and where aspects of the cultural competence approach are retained, these should be carefully identified, validated and considered for the contribution they make and the risks they pose to effective policing in culturally diverse contexts – and always clearly aligned with and contextualised by the core values that form the primary focus of cross-cultural education and training.

Challenges for Victoria Police cross-cultural education and training

As outlined above, the contemporary policing environment is complex and requires considerable cultural knowledge, awareness and context. The following examination does not pertain to individual incidents but, rather, controversies centred on sustained patterns of police behaviour that reveal cleavages between official diversity policies and training philosophies and actual practice. It is these behaviours that have contributed to the erosion of respect and trust with diverse communities pivotal to contemporary policing. Here, the discussion focuses in particular on recent controversies that have centred on allegations of racial profiling and overt racism by police members directed towards young Australians of African background in particular.

In February 2013, six young men supported by the Flemington-Kensington Community Legal Centre and the law firm of Arnold Bloch Leibler settled out of court with Victoria Police after a five-year campaign to highlight the alleged racial profiling of young African-Australian men. Their case centred on an analysis of the Victoria Police LEAP database between 2006 and 2009 by Professor Ian Gordon from the University of Melbourne. This statistical analysis found that young African people were two and a half times more likely to be subjected to ‘stop and search’ techniques relative to their numbers in the area (Seidel and Hopkins 19 February 2013). Reynah Tang, President of the Law Institute of Victoria, considered whether these incidents constituted implicit bias, wherein individuals may not be aware they hold biased perspectives about minority groups, or were in fact evidence of racial profiling. The Law Institute supported the Flemington-Kensington Community Legal Centre in calling for the Chief Commissioner of Victoria Police to screen police recruits for overt racial or religious bias and argued for this to extend towards implicit bias or ‘casual racism’ (Tang, 2013).

An earlier report funded by the Fitzroy, Western Suburbs and Springvale Monash Legal Services and authored by Bec Smith and Shane Reside, *‘Boys, you want to give me some action?’ Interventions into Policing of Racialised Communities in Melbourne* (2009) was based on research with eight community workers and thirty young people, many of whom were of Sudanese or other African-background descent. They argued that police routinely stop and question African-Australian background youths without adequate justification and that community policing methods were inverted – aimed not at building trust, but gathering intelligence. The report found that young people of African-Australian background were subjected to police harassment, incitement and violence that went largely unreported due to the internal nature of complaint investigation within Victoria Police (2009: 11-18). The report also noted that young people in the study desired less interaction with police due to the confrontational nature of the police approach:

Young people consistently articulated the desire for their involvement in community policing activities to result in *less policing*. However their experiences suggest that building closer relationships with police results in an *intensification* of policing ... Rates

of contact with police are the most determinant factor in whether young people go on to being exposed to harsher forms of state action such as arrest, court actions and incarceration. Given this fact, the implications of increasing young people's exposure to policing practices are potentially extremely serious (2009: 26).

Negative and racially charged experiences with police can have devastating consequences both for communities and effective policing based on mutual respect and trust. A study conducted by Victoria University researchers Michele Grossman and Jenny Sharples in collaboration with Victoria Police in the Brimbank Local Government Area (which includes Sunshine) in 2010 drew upon a sample of over 550 young people aged 15-19 from diverse backgrounds including Sudanese and Pacific Islander communities. The researchers found that participants' lack of trust and confidence in police were based on perceptions of racism, cultural stereotyping, a failure to take young people seriously and an awareness of limited police resources in responding to incidents (2010: xiv). Importantly, the study established that only half of those interviewed trusted or completely trusted the police, while just 58% felt safer when they saw police on the streets. Only one in five respondents stated that they would call the police if they needed to (2010: xiii). Similar findings were evident in the Scambury and Meredyth study of Melbourne's highly networked Vietnamese community, which has historically dealt with issues within their community and withdrawn from contact with police due to overly aggressive policing that is perceived as racial profiling (2012: 72-73). These studies highlight the immense significance of open dialogue, and the importance of building respect, trust and communication skills as part of any cross-cultural training.

In February 2013 Victoria Police announced a review of its cross-cultural training as part of an agreement reached with the young African-Australian men in their settlement. The need for a review was further underscored by recent events around policing and community relations that reflected adversely on the behaviour and attitudes of some officers within Victoria Police. One such event was the June 2013 media coverage of an earlier incident concerning stubby holders distributed at a police station containing derogatory images and text referring to African-background community members in the suburb of Sunshine in Melbourne's West, which has a large and diverse refugee-background community, including many people of African descent who arrived in Australia through the UNHCR refugee resettlement process (Caldwell 4 June 2013). Another involved a set of allegations regarding racist and pornographic email content circulated by Victoria Police members widely reported in the media in 2010 (AAP/*The Australian*, 11 October 2010). Both of these events were immediately and decisively condemned by Victoria Police in public statements, followed by disciplinary proceedings with a range of penalties, including in some cases dismissal, imposed against officers involved in each incident. They are raised here because they contributed to a general perception within the broader community of Victoria Police as requiring cultural reform in some local station areas (Caldwell 4 June 2013), combined with the need to examine strategies for addressing the causes and management of attitudes and behaviours reflecting bias, racism and minority stereotyping by some police officers.

Victoria Police is located at the forefront of the state's commitment to multiculturalism and the protection of diverse communities. Victoria Police is also uniquely placed as the arm of the state that both protects the community from harms and enforces laws based on principles of democracy and justice. The interactions of police with the wider community have significant impacts on social cohesion and on sense of belonging for all members of the community.

Poor cross-cultural communication, attitudes and behaviours by Victoria Police members can lead to alienation and anger amongst diverse communities and undermine its mission and goals, with the potential for adverse political consequences; loss of trust and confidence in policing; reduced effectiveness of crime prevention and intelligence gathering measures; negative media coverage, and increased litigation against the organisation with associated financial, reputational and human costs.

These occurrences and the broader literature suggest that training models emphasising cultural competency and fairness must be targeted at both *station based subcultures* as well as frontline officers *already in the field*. Also informing the search for best practice models is the notion that training must be ongoing and encourage engagement with key questions raised by the training in a process of *critical reflection*. In a compelling critique of the cultural awareness training of police in Victoria, the Victorian Aboriginal Legal Service Co-operative reviewed the nature of police recruit training in 2009, comparing it to the benchmark set by the Royal Commission into Aboriginal Deaths in Custody Recommendation 228 and findings by the Office for Police Integrity (OPI). They found that cultural awareness training on Indigenous issues for recruits had been reduced to just one hour and 37 minutes, while only five out of eight station managers in locations with high Aboriginal populations had received cultural awareness training. Drawing upon the OPI report, the authors revealed that 50% of Police Aboriginal Liaison Officers (PALOs) did not facilitate in-service cultural awareness training because 85% of PALOs did not have the appropriate training to do so.

Importantly, the report raises similar issues to those canvassed by Grossman and Sharples (2010) and Smith and Reside (2009) in their respective analyses—namely, that communities require open dialogue with Victoria Police to inform jointly beneficial exchanges based on trust and mutual respect:

For cultural awareness training to be universal, it should apply across all Victoria Police staff and should not be restricted to locations where there is a high Aboriginal population. Cultural awareness training cannot be considered a substantial component of police training if it is provided on a once-off basis, especially at recruit training as according to the OPI, this only ‘sets the scene’. We believe that ongoing cultural awareness training should also involve opportunities for reflection on experiences, and should be tailored to each police ranking. An officer promoted to sergeant, for example, who is more likely to deal with complaints about police, should receive tailored cultural awareness training. For cultural awareness training to be based on best practice models, there needs to be a genuine partnership between local Aboriginal communities and Victoria Police members. For this to occur, there needs to be meaningful dialogue and exchange. One of the ways that this could be facilitated is if Victoria Police would relinquish some control over the process, and be open to being approached by the local community to deliver cultural awareness training (2011:108-109).

While the report advocates improved training, at least one NSW-based study warns that this on its own might not be enough to overcome prejudices. In their study of police prejudice towards Indigenous Australians, Wortley and Homel point to the absence of any longitudinal studies of police attitudes from the training academy and into the force itself (1995: 306). Their study, based on 412 recruits, found that academy training failed to reduce ethnocentrism, and that those recruits sent to areas with high Aboriginal populations recorded a general *increase* in prejudice (1995: 314). The authors suggest that similar patterns of police prejudice might

develop wherever the policing of racial minorities is an issue. They also argue that more attention should be directed towards 'bridging the gap between the academy and the street', and that ongoing training throughout an officer's career was likely to be necessary (1995: 315).

In a 2008 review of cross-cultural training and workplace performance for the National Centre for Vocational Education Research (NCVER), Robert Bean suggests that:

As with any form of training, cross-cultural training, to be effective, must meet its intended objectives, include some measure of this attainment, actively involve the adult learner and be based on a model or theory of culture that is linked to the objectives. The critical factors in meeting these requirements are effective trainers, good design and suitable resources (2008:13).

Importantly, Bean views cross-cultural education as a lifelong process that should extend beyond that of a training course:

There is general agreement that cross-cultural training has a deeper educative role because of the pervasiveness of culture in all human interaction and that 'intercultural trainers are concerned with human relations ... and making learners aware of the impact of culture on their lives' (2008).

Bean's work also offers important insight into the dimensions of best practice models of cross-cultural training that must be taken into account based on design, context of the learning, and structure, pace and timing of delivery. Bean contends that cross-cultural training should be based on experience and interactions with different cultures. For this reason, classroom-based lessons are insufficient:

The design of cross-cultural training programs begins with the recognition of adult learning principles, particularly those relating to participants understanding the reasons for learning, participants being involved in their own learning and their being protected from surprises, embarrassment or confusion. Some of the basic criteria for effective cross-cultural training program design are that it should be of adequate duration to meet its objectives, be provided in a timely manner relative to the participants' needs and tailored to the participants, principles shared across all training domains.

Although no single study has been able to determine which method of cross-cultural training is most effective or which methods are most effective for particular situations, the literature uniformly points to the superiority of the experiential and interactive approach over the didactic approach (2008).

Bean's study included consultations with 195 stakeholders, and five surveys involving 718 managers, trainers and participants. It aimed to identify the best practice approaches and effectiveness of cross-cultural training as a strategy for achieving multicultural policy objectives. He found that between the years 2000 and 2005, public sector agencies produced consistent qualitative evidence that cross-cultural training (CCT) programs were effective in meeting their objectives, despite lower levels of provision than ideal. Comparisons of pre- and post-training and longitudinal evaluation surveys of 515 public sector employees showed statistically significant improvements in their awareness of cultural influences on customer and workplace interactions, knowledge and understanding of other cultures as well as organisational cultural diversity issues (2005: 1). However, he also found important limitations in the training:

Due to the brevity of the 39 CCT programs evaluated (averaging six hours) and the general absence of organisational measurements of cultural competence, the training did not result in gains in other areas such as understanding the deeper effects of one's own culture on oneself and in confidence to transfer cross-cultural skills to the workplace and to colleagues (2005:1).

This review now turns to an examination of specific models of cross-cultural training in police services internationally, looking where possible at training programs that have been evaluated for their effectiveness. It is important to note, however, that evaluation measures and approaches for such programs can be characterised as inconsistent in terms of both occurrence and quality. In this context, Victoria Police, by adopting a rigorous approach to and methodology for evaluating the impact and outcomes of any redeveloped cross-cultural education and training model for its members, can offer significant international leadership in measuring the effectiveness of cross-cultural training for police.

Section 2: International police cross-cultural training models

- **New Zealand**

New Zealand Police Engagement with Maori and Minorities

New Zealand Police was founded in 1846 and is responsible for policing New Zealand's population of 4.4 million people. The approximately 12 000-member force is divided into 12 districts, with nine in the north island and three in the South Island. As of 2012, there were over 682 000 Indigenous Maori in New Zealand who made up approximately 15% of the nation's population (Statistics New Zealand 2012). In 2006, 23% of New Zealand's population had been born overseas, with further diversity coming from recent increases in immigration from the Pacific Islands, Asia and Africa (New Zealand Statistics 2006). The vast majority of this diversity is located in the metropolitan centres. The New Zealand Police force has thus had to rapidly adapt to working with new communities while extending its already established partnerships with Maori communities.

New Zealand Police recognises and implements the principles of the Treaty of Waitangi, New Zealand's founding document, through three core mechanisms:

Article One (Kawanatanga)

Improving police capability to address Māori issues, as a requirement of being an active and engaged Treaty partner.

Article Two (Tino Rangatiratanga)

Enabling iwi to have ownership of decision making that affects Māori. Creating strong relationships with tangata whenua in order for police and Māori to jointly reduce offending and victimisation within Māori communities.

Article Three (Ōritetanga)

Ensuring Māori have access to justice and receive equal treatment before the law (New Zealand Police 2013).

Maori culture and protocols are taught to frontline police at the Royal New Zealand Police College, including the significance of the Treaty, correct pronunciation of Te Reo and the protocols of engaging with Maori families when sudden death occurs. More in-depth training is

provided through specialist courses as staff advance within the organisation. Police work with Maori community advisory boards and partners, both to learn about the key issues facing these communities and develop new strategies of engagement (NZ Police 2013). In the 2012-13 financial year the combined proportion of Maori, Pasifika and/or ethnic recruits was 30.8%, a figure that correlates with the broader level of diversity in the community.

While the New Zealand Police approach incorporates cultural competence, significant emphasis is also placed on problem solving abilities, communication skills and empathy with different cultures (NZ Police 9 August 2013). New Zealand Police is currently working to introduce a five-day intercultural awareness course to enable officers to work effectively with New Zealand's diverse communities. A pilot program developed by the University of Victoria, Wellington, was first run in April 2013. It included classroom instruction and discussion, activities, simulations, practical exercises and cultural learning events with local communities including Maori, Christians and Muslims. An evaluation of the pilot course indicated that it effectively increased officers' knowledge of cultural values, lending them greater confidence in their interactions with diverse groups (Victoria University-Wellington, 2013). The developers of the course have not had the opportunity to assess its impact longitudinally and further literature could not be sourced in time for the completion of this review. It is suggested that given the New Zealand Police approach, particularly their focus on diversity in police recruitment, and their extended experience with Indigenous Maori and wider Pacific Island communities, this model be considered for its potential to yield features of best practice (identified in the Summary of Best Practice Attributes below) of relevance to the Victorian context.

- **The United Kingdom**

Police forces in the United Kingdom are organised according to the legal systems of England and Wales, Northern Ireland and Scotland. There are 45 territorial police forces in the United Kingdom, each with their own hierarchy and line of reporting. The most significant of these police forces is the Metropolitan Police Service, founded in 1829, which has approximately 31 000 officers, 13 000 police support staff and 2 600 Police Community Support Officers. There are an additional 5 100 volunteer police officers in the Metropolitan Special Constabulary. The service covers a population of 7.2 million people and 620 square miles around London (Metropolitan Police 2013). London is one of the most culturally and racially diverse cities in the world. The 2011 census revealed that while the white ethnic group was the single largest group at 86% of the UK population (Office for National Statistics 2011), in the City of London, where the Metropolitan Police operate, just 45% of the population describes itself as 'White British' (BBC 11 December 2012) and approximately 60% in total as 'white'. Over 18% of London citizens are of Asian heritage, while more than 13% of the population identify as 'Black'.

There is also considerable religious and cultural diversity. Muslims, for example, constitute over 12% of the population. Further, the *Integrated Household Survey* found that London had the highest concentration of gay, lesbian and bisexual citizens at 2.2% of the population. The city has also faced firsthand the effects of terrorist attacks including London 7/7 (2005) and, more recently, the Woolwich murder (2013). It has also lately faced significant public disorder events including the 2011 riots. While this review considers best practice models across the United Kingdom, the City of London stands as a key example of the complexity of issues facing modern police forces.

The Metropolitan Police and other police forces across the United Kingdom have faced numerous controversies and much government and media scrutiny related to policing in this

dynamic environment. The racially motivated murder of Black teenager Stephen Lawrence in 1993 and highly flawed police handling of the case resulted in a 1998 public inquiry run by Sir William Macpherson. This inquiry was a watershed moment in terms of the approach subsequently taken by the Metropolitan Police. As Coretta Phillips argues:

The Lawrence Inquiry also established unequivocally that there was a fundamental lack of trust between minority ethnic communities and the police. Minority ethnic communities lacked confidence in the police service to act in a fair manner towards them as victims, suspects, witnesses, and even as colleagues (2005:2).

A report by the Equality and Human Rights Commission *Police and Racism: What has been achieved 10 years after the Stephen Lawrence Inquiry report?* found that as of 2009 ethnic minorities made up just 7% of the service in England and Wales. Even more significantly, it found that Black people were seven times more likely than whites to be stopped and searched, while Asian people were twice as likely as white people (Benetto 2009: 4). A national evaluation of police training in race and diversity between 2004 and 2009 found that while police forces may have implemented some form of diversity training into their training cycle, there was no common approach to assessment and evaluation, including how occupational competence in race and diversity is defined (National Policing Improvement Agency 2009: 4). In April 2013 the *Guardian* newspaper reported that minorities were 28 times more likely to be stopped than whites (Muir 21 April 2013). In January 2013, the Commissioner ordered a review into this discrepancy. Speaking in April 2013, the Metropolitan Black Police Association, the largest group representing minority officers in the force, stated that irrespective of training instituted over the past two decades it 'still believe[d] that the police service is institutionally racist' (Muir, 21 April 2013). An explorative study of diversity amongst police forces across Europe including Germany, Spain, the Netherlands, Sweden, Denmark and Austria reveals that diversity, particularly in the top ranks, is also very low (van Ewijk 2011 76-92).

In June 2013 The Metropolitan Police were reportedly considering 'positive discrimination' by recruiting one minority officer for every white officer (Martin and Greenwood 4 June 2013). But this announcement was soon overshadowed by the investigation of six Metropolitan Police officers who were facing dismissal for sending racist jokes via text messages (Dodd 18 July 2013b).

These challenges are not limited to racial identities and minorities. In May 2013, a review undertaken by the Independent Commission on Mental Health and Policing of 55 cases where individuals with mental illness died during, or shortly after, dealing with the police criticised the manner in which the Metropolitan Police dealt with mentally ill suspects and identified a series of failings, including in training (Independent Commission on Mental Health and Policing Report 2013: 39).

Questions have also arisen in terms of police dealings with people with a disability. In September 2011, the Equality and Human Rights Commission released its *Hidden in Plain Sight* report revealing systemic failure by organisations, including police forces, in preventing disability-related harassment and dealing effectively with complaints. In October 2012, a further report by the Commission entitled *Out in the Open: A Manifesto for Change* criticised police forces for not acting to encourage disabled people to report incidents and for their underreporting of disability hate crimes, ranging from name calling and bullying to serious cases of assault (2012: 3-4).

In the midst of these widely reported controversies, the Metropolitan Police Service has also been forced to address the threat of terrorism, engaging in complex counterterrorism operations. While safeguarding all citizens against al-Qaeda inspired terrorism, the MPS is simultaneously at the frontline of protecting Muslim and other minority communities, a recent example being the protection members offered to Muslims from right wing extremists in the wake of the Woolwich murder in May 2013. The complexities and challenges confronting the Metropolitan Police are significant and are being faced against the backdrop of an increasingly multicultural and diverse United Kingdom.

A 2003 British Home Office sponsored review of the learning requirements for police probationer training in England and Wales outlines many of the principles of a set of training requirements applicable to Victoria Police that, if implemented, would potentially constitute a best practice model. In learning to respond to human and social diversity in their particular communities and within the service itself, Probationary Officers should:

- Deepen and expand upon their understanding of the diversity of lifestyles within the community and the police service, and the factors which shape them;
- Become increasingly aware of, and equally responsive to, the diverse needs of different groups and sections within both the community and the police service, and refrain from 'problematizing' particular groups;
- Become able to adapt investigative and incident-processing procedures where appropriate to meet the special language, social, cultural, political or personal characteristics of minority groups and individuals;
- Become able to distinguish between (a) acknowledgement of diversity (as a rational informed view) and (b) stereotyping of minority groups (as a personal disposition), and develop personal learning strategies to counter the latter and encourage the former;
- Develop their understanding of the nature, manifestations and causes of 'social prejudice', 'social discrimination' and 'racism'. Enact such understandings within the police role in ways that neither condone such acts or provoke hostile confrontation leading to a breakdown of relationships within the local community or the police family;
- Develop an understanding that where personal prejudice may exist this need not lead to personal bias in practice. This implies the ability of members to detach their personal prejudices from their actions based on an overriding commitment to professional principles;
- Become able to identify and understand the factors operating in the organisational and community context of policing that either enhance or diminish their capacity to engage with all sections of the community effectively;
- Develop interpersonal skills and dispositions towards others that facilitate safe, trusting and positive relationships between themselves and their colleagues and the public in complex and sensitive situations;
- Develop their understanding of how the police role responds to social change and the growth of complex national and cultural identities arising out of migration, dual citizenship and different religious affiliations;
- Learn how to calculate and assess the risks associated with police action in relations to themselves, the police organisation and plural communities;
- Learn how to construct productive working partnerships with local agencies when dealing with racist crime and incidents;

- Develop an understanding of how to support and handle sensitively and effectively victims of all types, including the victims of crimes arising from prejudice; and
- Develop an understanding of how to handle effectively and in collaboration with appropriate local community and agency support, the interviewing of sensitive witnesses, paying attention to special demands of language, culture, politics and personal identity.

These principles, if incorporated into training, would be highly valuable in overcoming long-term implicit bias informing individual actions, while facilitating the development of excellent communication skills across diverse groups.

Specific UK police cross-cultural programs that incorporate these principles and elements of training are discussed in more detail below.

The Devon Cornwall Constabulary Training Program

The Devon and Cornwall Constabulary in 2011 was recognised by the *Chartered Institute of Personnel and Development* Police Forum Awards for outstanding achievement (Police Oracle 23 August 2011). The Diversity, Equality and Human Rights Assurance Working Group of the Constabulary places a strong emphasis on these concepts in policing:

Diversity, Equality and Human Rights are essential elements in policing activities. If these are not in place the trust and confidence of communities, vital to policing by consent, keeping the peace and preventing and detecting crime, will be affected (9 Feb 2012).

The force works closely with independent advisory groups in the areas of gender, disability, religion and belief, LGBT (Lesbian, Gay, Bi-Sexual and Transgender) and race. Members of the Diversity and Equality working group report their findings from these meetings and agree, where necessary, on actions to address concerns raised (9 Feb 2012). Dialogue with and input from community members and stakeholders forms an important part of a best practice approach in cross-cultural training, providing critical feedback and consensus on how to approach cross-cultural engagement issues between police and communities using a partnership model.

A commitment to assessment and review of learning outcomes is another feature of best practice in the Devon Cornwall program. The force delivers training on equity and diversity that has a built in self-assessment process. Trained assessors review the assessments and provide individual feedback to officers to help them meet the required standard. The commitment to self-assessment, formal assessment review and individual feedback is a critical element of best practice in relation to embedding learning outcomes over the course of an officer's career and should form a base requirement in designing cross-cultural training programs for police.

Importantly, the force has rejected the use of e-learning as the sole method for the delivery of its diversity training (Transpositions Consulting 2011), which accords strongly with feedback received on optimal training delivery methods through consultation with Victoria Police members (Chapter 4 below). In addition, in developing the course to suit the context and contingences of the force, Equality and Diversity trainers devised a program that allows for the accreditation of prior learning, with assessment built in throughout the course, and an initial assessment of 'competence' against National Occupational Standards relating to Equality and Diversity prior to commencing the training program that serves as a diagnostic or screening measure.

The emphasis here on national occupational standards here is aligned with the current approach taken by ANZPAA (Section 3, below) in its approach to professionalism and accountability in policing. The Devon Cornwall program, once implemented, resulted in a marked increase in the number of completions after its introduction in 2009. In 2008 the uptake of Equality and Diversity training courses by police officers with the rank of sergeant was only 6%. The completion rate has since increased to 96%.

- **Canada**

Policing in Canada is a provincial responsibility. While some provinces such as Ontario, Quebec and Newfoundland-Labrador maintain individual police forces, as do some cities, including Toronto and Montreal, the majority of Canada's provinces rely upon the Royal Canadian Mounted Police (RCMP). The RCMP was formed in 1919 and is the largest police force in the officially bilingual (English and French) nation of 34 million people. The RCMP has a total of approximately 26 000 employees, more than 75 000 volunteers and over 750 detachments spread over more than 190 municipalities, 184 First Nations communities and three international airports (RCMP 2013).

Canada, like Australia (Bowen 2011), has officially embraced multiculturalism as a social policy (Harper in Siddiqui 2011). Canada's formal endorsement of multiculturalism at the state level signals the country's institutional commitment to multiculturalism, in line with a more generally accommodating approach to social and cultural diversity based on both historical and socio-political factors, including the nation's bilingual and bicultural French and English heritage.

Also like Australia, Canada is characterised by significant cultural diversity. In 2011 over 20% of the Canadian population was born overseas, with more than 6.2 million people identifying themselves as members of a visible minority group (19% of the population). While Roman Catholics constitute the largest religious group (over 12 million people), there are significant religious minorities too, including over 1 million Muslims (Statistics Canada 2013). There are also a number of Indigenous groups in Canada, including the First Nations, Inuit and Métis. Cumulatively the Indigenous peoples of Canada constitute over 1.9 million people (Statistics Canada 2013).

Canadian police services, however, are not immune from accusations of racial profiling. A 2005 study in Kingston found that police were 3.7 times more likely to pull over a Black person, and 1.7 times more likely to pull over an Indigenous person than a white Canadian (Young 2005: 3). In 2010 the British Columbia Civil Liberties Association released a Report *Racial Profiling* that revealed police profiling of Black males was an established practice dating back decades (Bahdi et al. 2010: 84). In May 2013 Toronto police settled a human rights complaint over a 2009 incident involving the pulling over of a Black schoolteacher (Wina 2013). In Ottawa a month later, in June 2013, in response to a complaint and as part of an agreement with the Ontario Human Rights Commission, the Ottawa Police Department announced a study of racial profiling in traffic stops over a two-year period. This will be the largest and longest study of its type in Canada (Ottawa Police Service 2013). In an analysis of the Canadian Police approach to diverse communities, Guy Ben-Porat states:

The Canadian police are arguably at the forefront of engagement with the changing make-up of Canadian society in its comprehensive range of contacts with individuals and communities that requires open mindedness and adaptability, some claim the police have yet to achieve. Racial minorities, as well as the gay community, complain that their

communities are over-policed, misrepresented within the police organisation and discriminated against in police practices (2008: 417).

Cross-cultural training is taken particularly seriously in the Canadian policing context and is tied directly to community policing initiatives based on cultural immersion. Significantly, Canada utilises much of the same vocabulary of corporate governance in its work that is evident in Australia. Several comprehensive reports, often incorporating evaluations, detail the work undertaken by Canadian police forces to develop their members' cross-cultural competency that is in the realm of best practice.

Canadian Innovations in the Provision of Policing Services to First Nations Peoples

The Ipperwash Inquiry was instigated after the 2005 death of a First Nations man who was shot and killed by an Ontario Police officer during a protest (Linden 2007). As part of the inquiry's recommendations, released in May 2007, a research report *Canadian Innovations in the Provision of Policing Services to Aboriginal Peoples* was written by John Hylton. Hylton's report indicated that despite a survey of over 15 000 pages of documentation from previous inquiries, reports, studies and evaluations of Aboriginal and police relations in Canada, Australia and the United States, 'the goal of identifying evidence-based best practice proved to be illusive... there was little evidence about what really worked' (Hylton 2007: 1). The report focussed on innovative approaches in the Canadian context and includes analyses of training models utilised, some of which are summarised below.

The **Calgary Police Service** runs a camp annually for officers in an Aboriginal community based on immersion and personal contact as key learning mechanisms:

Cross-cultural training for officers is a priority of the Office and an annual 'camp' is held on the Brockett Reserve, where '24 cowboys and many more Indians' take part in a form of cultural immersion. The program has proven so successful that, in 2005, there were 74 police member applicants for the 24 camp positions. The Office also participates in cross-cultural training of recruits but believes that the more important factor in addressing racism is the leadership culture modelled by the Chief Constable (Hylton 2007:11).

The **Royal Canadian Mounted Police** operates a similar camp based, again, upon principles of cultural immersion and personal contact:

Aboriginal Perception Training (APT) is a one-week training course designed by an RCMP specialist in consultation with Aboriginal Elders. The course is intended for regular members of the RCMP and focuses on perceptions, attitudes, cultural differences, and community policing strategies. The program is held twice a year and is attended by about 65 officers each year. Training is provided by Aboriginal Elders and police officers from the RCMP and Winnipeg Police Service (Hylton 2007:12).

These completely immersive camps may be favourably compared with the several hours of cross-cultural training offered to Victoria Police members. While not compulsory, these camps have positively influenced and educated between 650 and 750 members of these police services over a decade. These individuals, who work as members of teams, are well placed after attending the camps to guide their colleagues, resulting in broader educational gains.

Ontario Police Anti-Racial Profiling Best Practices

In 2009 Ontario Police released the publication *Anti-Racial Profiling Best Practices: A Self Audit to Minimise Corporate Risk*. This comprehensive document is designed to help Ontario Police to deal proactively with the issue of racial profiling. It provides an audit of key questions for heads of police services to ask about their organisations, including the following:

- Does your organisation have a working definition of racial profiling that is known to your officers?
- Does it have a procedure giving clear guidance to your officers and supervisors regarding racial profiling?
- Is there in your organisation a protocol pledging action against racial profiling signed by your Chief, Chair of your Police Services Board and the President(s) of your police association(s)?
- Does your organisation have plans to provide anti-racial profiling training to all your police managers, supervisors, and officers? (You might consider training all civilian members, as well).
- Does it have a working understanding of case law and sociological literature as it applies to racial profiling?
- Does your organisation have knowledge of the race-based statistical study conducted by Kingston Police Service in 2005? Does it have an internal communication vehicle(s) where your Chief could provide positive guidance to personnel on the issue of racial profiling?
- Does your organisation have an established partnership with the Ontario Human Rights Commission – “a Human Rights Project Charter” – wherein members of the Commission, Police Services Board, and the Service jointly consider and act on matters including accountability, public education, recruitment, selection, promotion and training (OACP 2009: iv-v)?

The guide is based upon work developed by the Peel Regional Police Directive, which was obliged to produce it as part of a settlement with a complainant about racial profiling. A lesson plan is incorporated in the document (and may be requested from the Peel Regional Police Diversity Unit). While not addressing more deeply seated issues, the package provides important lessons on how police can immediately avoid racial profiling in the conduct of their everyday duties.

- **The United States**

Policing in the United States is a state-based responsibility, with the Federal Bureau of Investigations operating as the national level force that deals with federal crime. Each state, however, has various arms of law enforcement depending on their historical and political context. The largest single police force in the United States is the New York Police Department, established in 1845, with approximately 34 500 uniformed officers operating in a city of approximately 8.3 million people (NYPD 2013). The New York State Police, with 4,600 sworn members operates outside New York City, policing a further 12 million people (approximately 20 million in total). In a highly complex environment the NYPD simultaneously deals with regular terrorist plots, gangs and high rates of violent crime in one of the most diverse cities in the world, with arguably one of the most dynamic civil rights communities.

United States police organisations have been firmly at the forefront of an explosive, highly racialised political sphere for decades. In recent history infamous cases include the Rodney King

beating by the LAPD that sparked the Los Angeles riots in 1992 and the shooting of Amadou Diallo, a 23 year old migrant from Guinea, shot 19 times and killed by NYPD plain clothes officers after reaching for his wallet, resulting in large demonstrations and a multimillion dollar payout to Diallo's family (Fritsch 26 Feb 2000). In January 2012 the NYPD received extensive criticism for utilising an anti-Muslim training video made by a pro-Israel organisation (which was seen by almost 1 500 officers) claiming that Muslims wanted to take over the United States. Muslim communities responded by calling for the resignation of the NYPD Commissioner (Devereux 27 Jan 2012). In the past year the NYPD has also been heavily criticised for a high impact, extensive surveillance program using undercover 'raker' operatives aimed at the city's Muslim communities (Shamas and Arastu 2013) and for racial profiling through the citywide stop and frisk policy now ruled unconstitutional (Robertson 12 August, 2013). Many similar problems are faced in other police departments across the United States.

In seeking to summarise the vast body of literature on policing in the United States, it is instructive to examine those police departments that embrace community policing methods in particular. In an analysis of police academy training curricula, Allison Chappell argues that compared to conventional police training, Community Oriented Policing requires significant changes in content and delivery:

Promoters of innovative training programs recognize that police recruits not only need to learn the traditional skills of policing (e.g. officer safety, mechanics of arrest, marksmanship), but they need a comparable amount of training in such subjects as problem solving, diversity and communications (2007: 40).

In his contribution to a collection of essays on the future of American policing, John P. Skinner, the deputy police commissioner of the Baltimore (Maryland) Police Department, expresses this philosophy succinctly:

At its core, policing is about community service. It is about making neighborhoods stronger and fostering an unwavering feeling of safety and security. The police officers of the past who walked their foot patrols and spun their nightsticks understood this and embraced their important role within the community. The police officers of the future will be forced to navigate through a complex society and will be called upon to address new challenges (2012: 10).

A key feature of the community policing paradigm is its emphasis on promoting a belief in the legitimacy of the police. A 2008 study by Tyler and Fagan in New York found that 'if people view the police as more legitimate, they are more likely to report crimes in their neighbourhood. In addition, minority group members are more likely to work with neighbourhood groups' (2008: 263). They argue that procedural justice is a key component in creating this legitimacy:

Thinking that one has been stopped by the police because of one's ethnicity reflects the belief that one has been profiled. This judgment has negative consequences during personal encounters with the police, because it encourages resistance and antagonism, as well as undermining the legitimacy of the police. On the community level, if members of the community believe that profiling is widespread, they are less supportive of the police. These profiling effects emerge because people view profiling as an unfair policing procedure. Hence, procedural injustice leads to lowered legitimacy and diminished cooperation with the police. Conversely, if the police are procedurally fair when they deal with people, people are less likely to feel that they were profiled, and if people

believe that the police are generally fair, they are less likely to think that profiling occurs. Hence, procedural justice provides a framework for understanding how people's views about police practices map onto police legitimacy and cooperation with the police (2008:265).

In an analysis of community policing in the LAPD, the RAND Corporation identified the key components of community policing training in the US context - problem solving, community engagement and organisational transformation. The report states:

As with the other points of inculcation, RAND recommends that the training group integrate elements of community policing and diversity awareness into all applicable training. Continuing education courses should use real-life, problem-based scenarios and case studies in all courses much as they are used in academy training. In-service programs should be a medium for officers to work through problems, or to share success stories, from the field. All training courses should help officers to:

- identify problems on the beat
- use the problem-solving model
- demonstrate an in-depth analysis of problems, including an understanding of environmental influences on the crime
- identify the diversity of resources available, variety of strategies to address problems, and crime prevention techniques
- simulate an evaluation of the process to discuss the advantages and disadvantages of the process employed (Glenn et al. 2003: 115-116).

Austin Police Department Community Immersion Program

The City of Austin, Texas, has developed an exceptional program, running since 2004, to 'help the agency weave its new officers into the fabric of the community' (Adicks, Feb 1 2009):

The program requires prospective officers to engage citizens on a personal level, learn the history and values of the city's people, and, perhaps most important, share with their colleagues what they have learned. Interaction with the citizens of Austin helps officers appreciate and become part of the community as they build relationships with the people they serve (Adicks, Feb 1 2009).

The Austin Police Department searched for a training model, but in the absence of a suitable program, created its own:

APD realized that its officers would need some sort of training to help them properly serve Austin's multifaceted population - all segments of it. Unfortunately, diversity education in APD and other law enforcement agencies has proven difficult due, perhaps, to both the methods of and the impetus for the training. The agency wanted its personnel to see such a learning opportunity as important and exciting (Adicks, Feb 1 2009).

The community is actively involved in the training, with an open door policy that allows community visitors to tour the campus, interact with the cadets and observe training - an offer taken up by a wide variety of community actors. The diversity program is a 56-hour program lasting a week, with three main objectives: 1) to learn about Austin culture, 2) experience it firsthand and 3) teach fellow classmates, academy staff and the community about what they

have learned. The following, a description of the program by an Assistant Chief in the department, is worth quoting at length:

During the day, cadets participate in classroom discussions and complete group exercises. They also are introduced and assigned to their teaching groups. A critical part of the program entails student involvement in experiential learning activities, which include groups of cadets miming a non-ethnic culture until the class can guess the group represented. Also, cadets view the Community Immersion video, filmed in Austin and produced by APD staff; identify as many cultures in the short film as possible; and present their findings to the class. These assignments allow students to examine issues, such as whether people learn cultures or are born into them and why the agency's diversity should reflect that of the community. Officers look at how they may appreciate and benefit from other cultures, as well as what the citizens gain.

In the afternoon, instructors introduce the Community Immersion project to the officer candidates. With a better understanding of the importance of appreciating differences, students form into 8 to 10 groups that reflect as much diversity as possible. Also, instructors encourage the students to evenly disperse persons with technical expertise (e.g., software and video downloading). Each self-selected group then must explain to the instructors and audience members how their group met the criteria. Then, APD personnel assign each group a culture (e.g., those with disabilities or from ethnic or socioeconomic groups) chosen from among those who may have felt disenfranchised in the community in the past.

Over the following days, participants take part in a challenging team-based project:

Over the next 4 days, each group of students conducts extensive research on the assigned culture in preparation of an oral and video presentation they give to the public during days 6 and 7. They also prepare an 8-10-page paper describing what they learned and how they met their learning objectives. APD staff members expect students to research their assigned culture specifically as it exists in Austin. Further, they must rely exclusively on the community when conducting their research. Cadets may refer to staff members only when seeking help with the use of the academy-issued video equipment or when requesting the presence of an APD officer while visiting an unsafe area.

The video must feature an interview of six social or political leaders from the assigned culture. Cadets also conduct and film 10 on-the-street interviews with citizens of Austin, asking such questions as What are your expectations of me, a new police officer, over the next 23 years? What does our department do well with regard to your culture? and How can we do a better job interacting with your culture?

This fieldwork offers many benefits, the most important being the time that students spend in the community. It has the biggest impact on them as individuals and serves as effective diversity education because the cadets have positive experiences with cultures they may never have known or interacted with positively in the past. During these experiences, students confront their preconceived attitudes, biases, and stereotypes. Doing this with their peers encourages openness and emotional growth. Cadets have consistently praised this fieldwork.

During the final 2 days, students give their presentations about their assigned cultures to fellow cadets, staff members, invited guests, and the public. APD personnel choose a venue - usually rented conference space linked to a university - that reflects the expectation that students conduct professional presentations. Since the inception of the Community Immersion Program, the quality of these presentations has shown how the cadets have benefitted from the program and internalized ownership of the information about their community.

APD invites the public through different media outlets. The agency considers community support during the course and at the presentations critical to the success of the program. The feedback from citizens is vital in reinforcing the desired values of how officers should serve others. The credit for the success of this program really goes to the citizens who have participated and lent their support.

APD seeks to ensure protection of the human rights of Austin residents by training and mentoring its new officers in a variety of ways. However, the Community Immersion Program has a unique organic quality that not only teaches about value systems but builds bridges of understanding and develops lasting relationships with the people whose rights officers swear to protect. It has a powerful effect in that it requires participants to immerse themselves in a portion of the community, engage in dialogue with members of that group, learn about these individuals' motivations and values, and then teach what they have learned to their peers. In this manner, the program becomes not just an educational process but the beginning of relationships between officers and citizens (Adicks Feb 1 2009).

While no published evaluations of the program are available, its emphasis on team-based learning, community links, experiential learning, critical engagement with diversity, open discussion, immersive and interactive approaches to engaging with cultural diversity, and a focus on the development of trust and mutual respect would appear to make this program an example of best practice in cross-cultural training.

Orange County Police Department Mental Health Training

This California-based program was set up in collaboration with the behavioural health services unit of the Orange County Hospital. The training was conducted over an 8-week period with a half-day training workshop each week devoted to seven topics: schizophrenia, bipolar disorder, depression, suicide, anxiety, autism, and a general overview (Brown 7 November 2012). The designer of the program stated in an interview:

I went in 4 times a week over these 8 weeks, and I brought in individuals who were suffering from the particular topic being addressed. The individual was able to talk about their illness and their recovery process, and then the officers were able to ask questions about whether they had ever had an encounter with officers, what it was like, and how they wanted officers to treat them and communicate with them. It was a lived experience for the officers and they loved it (Brown, 7 November 2012).

As part of the training the team created two videos for wider dissemination, one on working with people with mental illness in the field and the other on autism. The program has received funding from the local Rotary Club and as of November 2012 had been offered to more than 150 frontline police officers and a further 200 members of the community. Importantly, the training

program was implemented based on the results of a survey of police members about their concerns working with mental illness:

Based on survey results, topics for the program were determined. Presentations were offered to officers during shift briefings over an 8-week period during 2011-2012. Several foci drove the education offered:

- Promotion of an interactive learning environment,
- Inclusion of 'recovery-oriented' principles emphasizing the 'partnership approach' in which the individual with mental illness shares in the decision-making process where appropriate,
- Need to enhance officer competence for future encounters, and
- Local community resources.

In November 2011 the Police Chief responsible for implementing the program won an award for transformational leadership. Further endorsement has come from the head of the American Psychiatric Nurses Association, which commended the program (Loucks, 2013:45). Its emphasis on interactive learning and face-to-face encounters also makes it among the most promising programs reviewed in relation to best practice attributes.

Compared to police forces in the multicultural Commonwealth countries, police cross-cultural training in the United States appears to be less mandated and is certainly less accountable. In a 2013 evaluation of a five-hour police training workshop on LGBTQ issues, for instance, Israel et al. found that 'little research has evaluated law enforcement cultural competence training in general, and evaluation for training specifically for LGBTQ issues could not be identified', despite the net benefits of evaluation in fine-tuning programs (I2013: 11).

- **Europe**

A review of cross-cultural police training literature in the European context revealed several publications and programs that are worthy of particular mention.

ILGA-Europe toolkit for training police officers on tackling LGBTI-phobic crime

This toolkit is the result of a three-year project aimed at developing appropriate training resources and identifying best practices of cooperation between LGBTI organisations and police forces (Poláček and Le Déroff 2011). It is designed to be taken up and adapted to local contexts, taking into account local legislation, and the structure of police forces and/or academies. It also relies upon the mobilisation of coalitions between allies and public human rights bodies. It consists of three main sections. Section 1 identifies the precise training needs required by police in a specific local or national context; section 2 provides guidance on how to conduct a training course to combat LGBTI-phobic violence, and Section 3 offers guidance on the evaluation of these programs. While aimed at activist organisations working with police, it offers important insights into the pivotal nature of close cooperation with community partners in developing any training modules.

Reducing Ethnic Profiling in the European Union: A Handbook of Good Practices

Compiled in 2012 by the Open Society, this handbook aims to define the issue of ethnic profiling, calling for a holistic approach in reducing it. Importantly, it features almost 100 case studies from 19 European countries and the United States outlined as 'models for reform efforts'. The handbook is intended to support national and local authorities across the European Union as

they move towards reducing ethnic profiling. The vast majority of these case studies are deeply embedded in the community policing approach. While cross-cultural training is not at the forefront of the analysis, this is an important resource for Victoria Police as it seeks to assess the utility of its own procedures and relationships with Victoria's diverse communities.

Tandem Cross-cultural Exchange between Police and Migrants (Vienna)

This initiative was originally created by *The Centre for Victims of Torture New Human Rights Project* based in Minneapolis, USA. It was subsequently adapted by the *International Centre for Cultures and Languages* in Vienna, Austria, and became known as the 'Intercultural-Tandem' project. The program is aimed at high ranking police officers with the capacity to influence broader cultural change. It consists of seven four-hour training sessions, accompanied by informal activities, and involves close interactions between migrants and police officers in a range of training activities:

The Tandem program methodology pairs each police officer in the program with a migrant person now living in the community. The pair works and learns together over a seven-month period using a mutually chosen project, plus attending regular meetings called "seminars." The seminars provide experiential activities and group discussions in a transforming environment in which the police and their migrant partners explore a broad range of topics, including culture, identity, racism, communication as well as conflict styles and patterns in order to build understanding, empathy, and cultural competency (Hirtenlehner 2006: 6-7).

By 2006, 150 officers had successfully completed the course, with a waiting list established due to popular demand. One of the stated outcomes of this mutually beneficial process of learning is the development of a joint project:

The Tandem pairs meet and do things together like go together to a restaurant, football match, walking, etc. More importantly, the pairs develop a project together. They decide together what to do and can basically do whatever they want—within reason. The role of the ICCL coordinators is to make this process happen as well as to ensure the projects are appropriate (Hirtenlehner 2006: 9).

Significantly, the face-to-face interaction between officers and members of the racially and culturally diverse migrant population has played a mutually important role in countering stereotypes:

Some police officers entered the program with the stereotype that Africans are drug dealers. During the Tandem experience they meet people who do not match the stereotypes and their attitudes change. At the beginning of this project, we thought that migrants would help train police officers. But soon it became clear that training is for all the people involved. It helps migrants overcome fear of police and prejudices toward them. It helps them to get to know new members of the society and to learn about themselves. One migrant said: "Since I have a friend who works in the police, I feel really integrated in the society." He further explained that police are a closed but important part of the society. Until his Tandem program experience, he did not have an unbiased attitude toward police (Hirtenlehner 2006: 9-10).

The program has inbuilt evaluation measures to gauge its success with participants. There is no publicly available information on wider cultural change achieved as a result of its introduction,

however, its emphasis on experiential learning, interpersonal contact and the problem solving inherent in completing a joint project firmly position this as an example of best practice in cross-cultural training.

Summary of international cross-cultural police education and training

Police forces in Western nations are operating in a highly complex human terrain, with rapidly increasing social and cultural diversity and a need to take account of a wide variety of cultural practices, beliefs and orientations within the communities they serve. Police forces internationally, including many that have strong institutional histories dating back over centuries, have struggled to adapt to this diversity, with controversies plaguing police departments around the world on a consistent basis.

As our discussion shows, this is an issue facing all state-based institutions that interact directly with the wider community. The controversies have involved a wide variety of minority groups including Indigenous people, religious minorities, members of LGBTI communities, those suffering from mental illness, and the disabled. For the past several decades, police forces have met these challenges largely through employing a variety of liaison officers to act as intermediaries with specific communities and to play a critical role in educating the wider police force more generally about these communities and the issues and challenges they face. Liaison officers are an important symbolic and practical resource reflecting police departments' commitment to meeting diverse community needs. They work hard to serve as the pivot between community and policing perspectives and concerns, often without sufficient recognition or reward either from their organisation or from the general community. However, this review of the literature suggests that the broader institutional dynamics of policing and cross-cultural training mean significantly greater change is needed at the systemic or structural level for police to effectively meet the challenges of serving richly diverse and multicultural societies in the 21st century.

One of the most controversial international issues facing police forces in western contexts relates to racial profiling, with non-whites significantly more likely than their white counterparts to be stopped and singled out for police searches and attention. While charges of institutional racism in many police forces have been found to have some validity, this is not, on its own, an adequate causal explanation for why forces have struggled to adapt. The arguments made by academics studying police training here have some cogency. Where cultural diversity training is treated as a mere module or 'technical competency' within a national framework, and operates independently of a deeper, value-based philosophy and curriculum, training is arguably much less effective. Universities have a significant role to play in working with police forces to develop training curricula that are more broadly reflective of societal values, and to assist in embedding key principles of evidence-based education training approaches and longitudinal evaluation measures into all police education to inform future practice.

Significantly, police forces worldwide are almost unanimously choosing (or in some cases being compelled) to better engage with the diverse communities that make up their local areas of operation. Some are doing this more effectively and quickly than others. New Zealand and Canada, both bilingual nations with significant Indigenous populations, are in many respects at the forefront of cross-cultural engagement. While facing considerable challenges (though arguably less distinctive threats of terrorism), police forces in both nations have actively engaged with Indigenous and other minority communities to build trust and mutual respect and seek continuous improvement. Importantly, these countries have strong similarities with

Australia, including the formal adoption of policies of multiculturalism, common cultural links as members of the Commonwealth, and utilisation of the same vocabulary when discussing diversity and best practice.

Summary of best practice attributes for police cross-cultural education and training

The discussion and review of international models for police cross-cultural training above has identified a number of key features from international literature and practice that could usefully inform the development of a best practice model in cross-cultural training at Victoria Police. In summary, these include:

Approaches and frameworks

- An emphasis when dealing with cross-cultural education and training on targeted education for values and ethics as opposed to a narrow and exclusive focus on competencies and technical knowledge.
- An explicit focus on community-oriented policing and the skills and knowledge required to apply this successfully on the job.
- An explicit emphasis on the benefits of cross-cultural training in relation to improving police professionalism, safety, effectiveness and job satisfaction.
- A clear understanding of the individual and organisational risks posed to policing as a profession as a result of poor practice around cross-cultural engagement with communities.
- Targeted training aimed as required to shift entrenched station subcultures that do not evidence the values of the organisation in relation to cultural and community diverse.
- Ongoing whole-of-career training at various levels including front-line officers, supervisors and managers, including refreshers and advanced training to maintain up to date knowledge of theory and practice in relation to policing diverse communities.
- Cross-cultural training specifically targeting officers' rank and responsibilities.

Goals and objectives

- Development of police officers' capacity for 'deep learning' through developing analytical skills, critical thinking and reflective practice around community engagement and working across cultures.
- Ability to identify gaps in knowledge and practice and to redress those gaps through further education and training as required.
- Expansion of police officers' knowledge and skills through applied learning by challenging assumptions and engaging in safe forms of managed risk-taking to produce new understanding and problem solving capacities.
- Identification of both overt and implicit bias in trainees, including questioning of the underlying assumptions that inform these biases.
- Clear definition and identification of racism and racial profiling, and the impacts of these on communities and on police-community relations.
- Development of strong communication skills that help build trust and mutual respect between police and diverse communities.
- Strategies for addressing through education and training biases identified through diagnostic or screening measures during recruitment.

Design and delivery

- Dialogue with and regular input from community partners about education and training content, including constructive engagement with critical approaches to training and procedures.
- The design and delivery of training by qualified personnel drawn from police services, educational institutions and community partners.
- Using a mix of on-line and face to face delivery methods to allow for both independent learning and engagement with context and dialogue and debate through peer interaction in relation to expanded applications of learning content in real world engagement contexts.
- Experiential learning based on direct interaction with members of diverse communities through both Academy training and on the job that provides a regular point of contact for questions, one-on-one engagement and the development of empathy and shared insights.
- Immersive learning formats that engage skills in critical thinking, empathy, interpersonal communication and team-building approaches to engaging with cultural and community diversity.
- Attention to adult learning needs and optimal delivery of content and outcomes through an emphasis on effective and qualified trainers, relevant and up to date curriculum and content design, appropriate pedagogy and suitable resources.
- The use of structured and safe forms of risk-taking and debate during cross-cultural training as key elements of the teaching approach designed to build key skills in knowledge, techniques and critical thinking and reflection.
- Training in dealing with diversity under high pressure situations such as critical incidents, crowd control and natural and human-made disasters and emergencies.

Assessment and Evaluation

- Rigorous and systematic assessment of learning outcomes and evaluation of program content and delivery to ensure quality and effectiveness of education and training, in line with a focus on continuous improvement of service delivery and professional development and support.
- Regular and systematic feedback to student learners that helps them address identified gaps and weaknesses in their learning and recognises and rewards strengths and achievements.
- A clear and transparent framework for accountability in relation to quality assurance and student and instructor understanding of goals, objectives and learning outcomes.

These attributes will likely be key facets of any best practice cross-cultural training model suited to meeting the needs of Victoria Police. They emphasise the significance of dialogue with and input from community partners, deeper personal reflection about one's individual assumptions, the development of communication skills based on trust and respect, ongoing and targeted training at all levels of police ranks, training under high pressure situations, rigorous, transparent standards and mechanisms for assessment and review, and direct interaction and experiential learning as critical educative tools for police members. These are key elements in engaging Victoria's diverse communities and building the legitimacy necessary to support community based police work in a highly complex environment.

A number of the international models reviewed that incorporated elements of these criteria for best practice in cross-cultural education and training identified under the Summary of Best Practice Attributes above offer useful signposts for guidance and direction in how Victoria

Police scopes, develops and implements its own approach to cross-cultural training and education. In particular, we would emphasise the following models and practice-based guides as worthy of further detailed investigation because they reflect some or many of these attributes. These are:

- Austin Police Department Community Immersion Program
- Reducing Ethnic Profiling in the European Union: A Handbook of Good Practices
- Ontario Police Anti-Racial Profiling Best Practices
- The Devon Cornwall Constabulary Training Program
- Royal Canadian Mounted Police Aboriginal Community training camps
- Vienna Tandem Cross-cultural Exchange between Police and Migrants
- ILGA-Europe toolkit for training police officers on tackling LGBTI-phobic crime

The new five-day intercultural awareness training being rolled out in New Zealand is also of interest given its emphasis on Maori and Pacific Islander cultures.

A significant proportion of these cross-cultural training programs emphasised the importance of human interactions and, as such, moved trainees out of a classroom-based environment. Police undertook theoretical and technical training, but this was accompanied by opportunities for trainees to get to know members of various communities at an in-depth level. Many of these programs were based on deep field-based immersion in different cultures, challenging trainees to move beyond their own personal and cultural dispositions and, in doing so, addressing implicit biases brought to their practice as police officers. This encouraged the development of empathy, a key to forming relationships based on trust and respect that are central to community policing. Problem solving and critical engagement with questions about diversity were also central to these programs. Importantly, police officers who engaged in these training programs reported learning a great deal while also enjoying themselves, with many programs becoming over-subscribed as a result. Participants received more than training in these programs. They actively engaged in an educational experience that will inform the continuous development of their cross-cultural skills and application in policing well beyond the limited shelf life of technical frameworks for dealing with diversity.

A number of the programs, it should be noted, had important limitations. While many had some form of evaluation built into their design, much of this was based on one-off questionnaires and interviews. No effective measure was made of the longitudinal success of these programs, including their influence on the wider police culture or their impact on community relationships. Nevertheless, it is reasonable to expect that long term, improved cross-cultural education and training would lead to an increase in reporting of incidents by the community.

Another limitation of these programs was the top-down approach informing their roll out. Much of the experiential training was aimed at either junior recruits new to the service or senior officers involved in the intricacies of corporate governance. But it is vital that training also reaches mid-career officers who are located in between these groups in suburban stations and outposts. It is through reaching the next generation of instructors and police leaders that sustained cultural change can occur.

Despite these limitations, it would be a mistake in our view to see the absence of consistently or rigorously evaluated and benchmarked outcomes for these programs as meaning that cross-cultural training approaches should remain merely aspirational for police departments, including Victoria Police. The key features signalling best practice in this area that we have

identified as characterising a range of the models discussed above should be used in conjunction with established methods of evaluation to develop a rigorous approach to the development, design and testing of approaches to cross-cultural training for police. Such an approach will of necessity need to be responsive to and engaged with the local contexts and concerns of diverse communities with which Victoria Police engages in a whole of organisation environment. A commitment to cross-cultural education and training based on the best practice principles and approaches outlined above, with extensive evaluative measures to refine and continuously improve content and delivery, will in our view best equip Victoria Police to deal with the challenges of policing in a dynamic and rapidly changing world today and in the future.

Section 3: National strategic environment for cross-cultural education and training

ANZPAA (Australia New Zealand Policing Advisory Agency), a joint initiative of the Australian and New Zealand Police Ministers and Commissioners, is an organisation primarily focussed on cross-jurisdictional policing initiatives that enhance community safety and security (ANZPAA 2013). Victoria Police, as a member police service of ANZPAA, has contributed to the following strategic directions, guidelines and models that are reviewed here in relation to the strategic environment for standards and practice in police cross-cultural training.

The emphasis on community expectations, standards and demands in relation to police services is a major focus of ANZPAA's current strategic directions and programs. As the Standing Council on Police and Emergency Management (SCEPM) notes in a 2012 strategic overview, the Directions it has set for police services from 2012-2015 are expected to 'position policing organisations' in Australia and New Zealand

to better meet challenges such as changing community needs and expectations, an aging, growing and diverse population, rapid technology change, a tightening labour market, natural disasters, national security and adaptive, organisational and transnational crime. ... ***Community expectations and demand on services continue to challenge policing organisations.*** Effective management and development of policing services to address these challenges will lead to greater community confidence, trust and support' (ANZPAA, *Directions in Australia New Zealand Policing 2012-2015*, 2012: 4, emphasis added).

ANZPAA is currently implementing a four-phase rollout of the Police Practice Standards Model, with the project currently in Stage Two (June 2013-June 2014). This model is a key pillar of the *Australia New Zealand Police Professionalisation Strategy 2013-2018* and is aligned to the Standing Council of Police and Emergency Management (SCPEM) *Directions in Australia New Zealand Policing 2012-2015* (ANZPAA 2013).

SCEPM has developed a strategic framework designed to deliver a coordinated national model for education and training of police based on the principles of advancing police professionalism and accountability through:

- promoting individual integrity and ethical behaviour
- building respectful cultures
- implementing strategies which enhance professionalism
- building community confidence and trust
- enhancing public perceptions of police legitimacy

- being responsive to the communities served by police
- exercising proper authority and discretion
- being sensitive and responsive to safety, privacy and security concerns

These general principles are proposed to be embedded through the development and implementation of four key Directions: Communities, Crime, Safety, and Resources.

SCEPM Direction #1, 'Communities', has direct relevance in particular for cross-cultural training. It includes four sub-sections designed to focus efforts on enhancing professionalism and accountability in the context of community-focused knowledge and training:

1.1 Strengthening Communities

This domain includes applying problem solving and innovative approaches to community needs; supporting community-derived safety and security initiatives; coordination with other organisations on integrated responses to community issues and concerns; and supporting efforts to improve community resilience (ANZPAA, *Directions in Australia New Zealand Policing 2012-2015*, 8).

1.2 Engaging with Communities

This domain emphasises community involvement through the provision of quality services that take into account community feedback; building enduring relationships through communication and consultation; sharing information and encouraging participation by communities; and being sensitive and responsive to community concerns (ANZPAA, *Directions in Australia New Zealand Policing 2012-2015*, 8).

1.3 Working with Community Diversity

This domain focuses on working with Indigenous, diverse and remote communities by ensuring these communities are well understood in delivering policing services; ensuring that policing staff deployed to these communities have appropriate skills and support; and participating in collaborative approaches with other agencies (ANZPAA, *Directions in Australia New Zealand Policing 2012-2015*, 8).

1.4 Reducing Victimisation

This domain deals with supporting existing and potential victims of crime by keeping victims of crime informed; sharing information on safety and security; building relationships with 'at risk' groups vulnerable to criminal involvement; and working with social and justice sector partners to develop alternative approaches to reducing crime and victimisation (ANZPAA, *Directions in Australia New Zealand Policing 2012-2015*, 8).

Other elements of the SCEPM best-practice model for professionalism in policing relevant to cross-cultural training include a strong focus in Direction #4, 'Resources', on:

4.1 Workforce Management

This domain stresses the need for having a workforce that reflects the communities served by policing jurisdictions; adopting strategies that make the best use and deployment of people; developing leadership capabilities at all levels; and increasing flexibility in people policies (ANZPAA, *Directions in Australia New Zealand Policing 2012-2015*, 14).

4.2 Professionalisation

This domain highlights the importance of developing a comprehensive professionalisation strategy that includes consistent standards for education and training aligned with Australia and New Zealand education systems, and ensuring a continuous focus on ethics (ANZPAA, *Directions in Australia New Zealand Policing 2012-2015*, 14).

ANZPAA Draft Guidelines for Education and Training for Community Engagement

In pursuit of the focus on Communities as a key strategic Direction for Australia and New Zealand police services, ANZPAA has developed a draft set of *Education and Training Guidelines for Community Engagement* (ANZPAA 2013). These Guidelines are directly aligned with 'support the development and sourcing of education and training for individuals in specific policing disciplines in Australia and New Zealand'.

While acknowledging the draft nature of these Guidelines in their current form, they nevertheless contain important information and signposts that inform a very useful direction to be taken by Australian police services, including Victoria Police, in relation to education and training around working with culturally and socially diverse communities.

The *Education and Training Guidelines for Community Engagement* provide a framework for policing jurisdictions to:

- Adjust and benchmark current education and training practices prior to formally standardising education and training practices within policing
- Establish criteria and competencies against which police can be consistently measured
- Provide a flexible education and training model for policing
- Inform the development of nationally consistent education and training for
 - Police led education and training
 - Tertiary led education and training (vocational and higher education sectors)
- Assist jurisdictions to promote capability and capacity within policing
(*Education and Training Guidelines for Community Engagement*, 2012: 5)

The Guidelines are explicitly aligned with Direction 1, 'Communities', outlined above, and they make clear that they are not 'intended to replace current police education and training, but to enhance and support existing education and training' by using the information in the Guidelines to revise and improve training and education as required (*Education and Training Guidelines for Community Engagement*, 2012: 10).

The Guidelines set out four Practice Domains relevant to the knowledge, skills and capabilities that an individual police officer will need in order to undertake tasks and activities related to community engagement. The four Practice Domains are:

1. Community Diversity
2. Crime Prevention and Reduction
3. Engagement
4. Stakeholders

The Guidelines identify 'four broad roles that distinguish [between] differing levels of complexity and responsibility within community engagement' by police', while stressing that in practice these roles may not be mutually exclusive. These roles are described as:

1. **Initial contact role:** frontline contact with communities, including call centre staff, general duties officers and auxiliary police roles. This role involves 'broad knowledge of community engagement' and the capacity to 'recognise the cultural and social dynamics of diverse communities' (Education and Training Guidelines for Community Engagement, 2012: 13-14)
2. **Principal community engagement role:** more specialised policing roles such as Community Engagement or Liaison Officers, including those with specific portfolio responsibilities. This role is expected to be involved in the implementation of community engagement and crime prevention strategies within their areas of responsibility and/or operation. Officers in these roles are expected to have 'more comprehensive knowledge of community engagement and...an understanding of the wider community engagement context' (Education and Training Guidelines for Community Engagement, 2012: 14)
3. **Regional coordination role:** governance and accountability for Roles 1 and 2 above, including development and implementation of community engagement plans and strategies at a local level and contribution to strategic planning and decision making.
4. **Strategic coordination role:** includes developing plans and strategies at a national or state-wide level, with input into policy development for police jurisdictions and working with police executives within national and state or territory governments and departments. This role is expected to have accountability and governance responsibility at a jurisdictional level.

The Guidelines also identify key *individual outcomes* and *organisational outcomes* to be derived from education and training in community engagement. Virtually all of these outcomes at both levels are relevant to cross-cultural education and training. At the individual level, they emphasise professional and effective engagement with diverse communities and understanding of community needs and expectations; ethical behaviour; interpersonal and leadership skills in policing and community contexts; problem solving and decision making skills; working successfully with stakeholders; building community confidence in policing; and contributing to the community through community amenity, social leadership and the identification of crime prevention opportunities.

At the organisational level, the Guidelines are intended to support enhanced service delivery; improved community confidence; sustainable community-police relationships and partnerships through regular and enhanced communication and consultation; a positive and safe workforce culture; and the achievement of organisational strategies and goals.

For implementation of education and training in community engagement and working with diverse communities, the Guidelines provide indicative **resource indicators** for Training and Education Providers (e.g. materials, information sources and templates for RTOs and jurisdictions), and indicative **contexts for assessment** when developing assessment tools and methodologies. These assessment contexts are intended to mirror as closely as possible on the job working environments (e.g. mock scenarios, case studies, or other exercise) that help trainee officers to identify and manage expectations around recognising, identifying and addressing cultural and social issues for a community, and the resources needed to do so. There is also a focus on the broader context in which these situations arise and how they are addressed.

Community Diversity Practice Domain – ANZPAA Education and Training Guidelines for Community Engagement

The final section of the Guidelines sets out in detail the knowledge and skills required for each of the Practice Domains referred to above. The Community Diversity Practice Domain (CDPD) is particularly relevant for the education and training model around cross-cultural issues and interactions. The Community Diversity Practice Domain stresses the importance for police officers of: *understanding of the **scope** of social and cultural diversity within their communities; understanding how diversity **influences** communities and informs the challenges they may face; and effectively **communicating** and **empathising** with the communities in which they work.*

The Community Diversity Practice Domain is structured around a **Theory Component**, which develops a knowledge base for police officers around 14 key knowledge areas and indicators; a **Practical Component**, which identifies 17 core abilities required to identify risks and influences of the social and political environment of communities on police capacity for engaging with communities; and an **Application of Theory and Practice Component**, which sets out 8 core applications that police learners should successfully be able to apply based on what they have learned through the Theory and Practical elements of the model.

Elements of the Community Diversity Practice Domain's Theory Component relevant to cross-cultural training focus on developing **theoretical and factual knowledge** of:

- Contemporary social and political contexts impacting on communities
- Dimensions of primary, secondary and tertiary dimensions of community diversity
- Social dynamics of communities
- Diversity of communication styles and approaches within the community
- Potential challenges faced by diverse communities
- Causal factors underpinning potential challenges faced by culturally diverse communities
- Potential community biases toward cultural and social diversity
- Knowledge of potential stereotypes held about community diversity (including stereotypes and biases held by police)
- Community attitudes toward policing
- Historical interaction between police and communities
- Local government requirements that have an impact on the community, and understanding of where these requirements may have differential aspects on different components of the community

Relevant elements of the Community Diversity Practice Domain's Practical Component for cross-cultural training focus on the ability to:

- Identify potential influences and risks in the social and political environment of the community on police capacity for community engagement
- Identify potential community biases to inform police community engagement
- Identify relevant sources of community information
- Gather and assess information on communities to inform engagement strategies and practices
- Analyse information to identify community dynamics
- Identify common communication approaches used within communities
- Identify significant geographical areas within the community

- Recognise social and cultural customs, identities, interests, requirements, aspirations and complexities within communities
- Identify potential community challenges and the underpinning causal factors that shape those challenges
- Ability to recognise the impacts of local government requirements on community attitudes
- Ability to recognise challenges to police-community relationships, such as negative community attitudes toward or historical conflict between police and communities.

The **Application of Theory and Practice** component in the Community Diversity Practice Domain identifies a range of generic skills and abilities required to apply the Theory and Practical Components in on the job and day to day contexts. These generic skills may be summarised as the ability to:

- **Identify** what information police officers need to help them understand, develop and apply knowledge of the complexity and diversity within the community/s they serve
- **Gather** that information through up to date knowledge and use of information resources and techniques
- **Critically assess** the information they collect for a particular task, strategy or goal related to community engagement with diverse communities
- **Maintain current knowledge** relevant to engagement with diverse communities
- **Develop** community profiles and mapping to support effective community engagement strategies and activities.

While there are some potential areas of debate within the Community Diversity Practice Domain – for example, how to balance community mapping exercises designed to support positive and effective community engagement by police against concerns regarding inappropriate community and racial or cultural profiling – on the whole, the elements set out in the Community Practice Domain are comprehensive and robust. They identify clearly an appropriate and useful set of knowledge, skills and applications that support positive and effective engagement with diverse communities. They balance theory and knowledge, which require skills in critical analysis and reflection, with practical skills development and application that helps police officers to synthesise what they learn by applying this a practical context and then further reflecting on lessons and insights derived from that application.

It should be noted here that while the Community Diversity Practice Domain has the most direct relevance to thinking about how best to design, structure and deliver cross-cultural education and training for Victoria Police members, there are elements across all 4 of the Practice Domains that also relate in part to cross-cultural engagement and service delivery. These include relevant sections of the Crime Prevention/Reduction, Engagement, and Stakeholders Practice Domains. These Domains offer further scope for developing and implementing aspects of cross-cultural education and training that should be identified and incorporated into future curriculum, assessment, evaluation and professional development/in-service training models by Victoria Police.

Section 4: Victoria Police Organisational Strategic Environment

The Review of Victoria Police Cross-Cultural Training Practices has been undertaken at a time of dynamic change and development not only at the broader national level, but within Victoria Police itself. A number of recent reviews, plans and strategic initiatives developed in relation to

Victoria Police's future goals and development around education, training and professional development were provided to the Review Team to inform our activities. We highlight here key reviews, reports and initiatives that significantly inform or have impact upon the future directions of cross-cultural training for the organisation.

- **Victoria Police Education Master Plan: Learning and Development to 2020 (2013)**

The recently developed Victoria Police Education Master Plan (EMP) serves as a structural and strategic roadmap for the education and training of Victoria Police members to 2020. It encompasses a 'whole of workforce' approach to the learning and development Victoria Police employees across the span of their careers. There are several key developments in the EMP that have implications for the context in which future cross-cultural training in Victoria Police will occur.

Perhaps the most significant innovation in the EMP is a strong emphasis, supported by structural changes, on enabling and encouraging **continuous professional development**. Continuous professional development is seen as the shared responsibility of the employee and employer and a whole of career approach is taken. There will be more opportunities to develop specialised skills and higher order knowledge. The EMP places a special focus on meeting the professional development needs of probationary constables, as evidenced by the review and recommendations arising from the *Probationary Constable Analysis* discussed above.

The EMP also describes the introduction of **annual personalised learning plans** which are individualised and negotiated with a supervisor or mentor. These plans are aligned with capability profiles for each member and allow increased scope for specialisation. The plans are in the context of a Career Pathway Map which identifies the development members need in their current and planned future roles (including promotion pathways). The plans also allow for the refreshment of core skills, including those skills relevant to engaging with diverse communities and working successfully with different cultural groups.

The EMP includes a strong emphasis on the **workplace or region** as the key site for learning and development. There is to be more focus on localised learning and development to meet local needs and more learning by doing (e.g. experiential learning, action learning, problem-based learning and immersive exercises). A shift away from an Academy-centric approach based on classroom learning is advocated, with fewer hours for first-year recruits at the Academy but more in-service learning to consolidate skills and knowledge in second year during their probationary period before they are confirmed for service. There is also more emphasis on recruits learning in an enhanced Dedicated Training Workplace program, which includes a community placement that has obvious relevance to the capacity to develop and embed skills in cross-cultural engagement, knowledge and skills.

An overarching EMP goal is the **professionalisation** of Victoria Police, with members engaging in more reflective practice and supporting critical learning. There will be encouragement for new knowledge to emerge from experience and for theoretical knowledge to be adapted and applied to solve practical problems. Leaders will be encouraged to transcend the hierarchy and enable and support learning and reflective practice every day. Police members are expected to internalise professional values to enable quality discretionary decisions and increased autonomy in the field.

Finally, the EMP sets out the creation of a new **academic governance system** (Board of Studies and Academic Board) which provides for relevant input into the curriculum and delivery

methods. This system is designed to make learning more responsive to changing needs and ensure a system of quality assurance, including quality assurance focused on the assessment of learning outcomes, learner feedback mechanisms, and curriculum and program evaluation. There will be a centralised curriculum development process that will support the achievement of recognised qualifications and involve tertiary education providers as strategic partners.

The EMP is a visionary and ambitious plan that, upon implementation, has the capacity to provide the enabling structures and innovative educational approaches required to facilitate enhanced theoretical and practical cross-cultural education and training within Victoria Police.

- ***Continuous Improvement Model for Foundation Training (Victoria Police People Department, 2012)***

The Continuous Improvement Model for Foundation Training, conducted by the Learning Research Services and Foundation Training unit in conjunction with the Victoria Police Academy's Centres of Learning benchmarked current Victoria Police training and curriculum for police and Probationary Constables (PCETs) against the 13 national competencies comprising the Diploma of Public Safety (Policing) delivered by the Academy as a Registered Training Organisation (RTO). Special attention was given to the education, training and development needs of probationary constables. The *Continuous Improvement Model* notes that:

Learning is a process that results in changed thinking and behaviour. The purpose of Foundation Training is to change the thinking and behaviour of recruits to transform them into 'job ready' probationary constables with the appropriate set of skills, knowledge and behaviours. This transformation can be...challenging...unless it is clear in its purpose, transparent in its processes, fair, flexible, accountable and above all, learner-centred. (Continuous Improvement Model for Foundation Training, 2012: 39)

Findings and recommendations developed to improve the achievement of these transformative goals through education and training that are specifically relevant to our focus on cross-cultural training are as follows:

Strengths in current approach and practice

- Positive responses to field-based training delivered through Dedicated Training Workplace (DTW) programs indicate the value of experiential workplace-based learning and provide further scope for gathering evidence of knowledge and skills development that can be used to assess and embed learning outcomes.
- Some assessment practices in specific Centres of Learning are working well and can be tweaked to meet national and organisational standards.
- Recruits are receptive learners who want to be stretched beyond the 'comfort zones' they enter their training with and to be challenged as well as guided in their learning processes.

Gaps in current approach and practice

- Inconsistency in trainers' and assessors' understanding and application of the skills, knowledge and behaviours required to sufficiently equip police learners to undertake the probationary constable role in Victoria Police.
- Weaknesses and gaps in both formative and summative assessment and the moderation of learning outcomes for police learners, with associated risks to the organisation and to the integrity of the learning outcomes for recruits and probationers.

- Assessment models need to include a specific focus on realistic scenario based learning that encourages critical skills in identification, debate and exchange, analysis and decision making relevant to the role of police officers and PSOs in the community.
- At least an annual review of session content by each Centre of Learning should be conducted to determine essential versus discretionary components of curriculum design and delivery.

Improvements needed in current approach and practice

- Intensive focus through curriculum and learning and teaching strategies on the mastery of higher order competencies such as making critical decisions, dealing with difficult people outside of defensive skills techniques, negotiating, mediating, and presenting a positive, open, authoritative but not authoritarian image to the community.
 - Stronger emphasis on developing and promoting reflective practices by learners as a key element of education and training, and on providing substantive feedback to learners based on regular and rigorous assessment of learning outcomes.
 - Clear and consistent expectations need to be articulated about the learning goals and outcomes for recruits and probationary police and PSOs.
 - Stronger focus across Centres of Learning should be placed on 'active learning', including experiential and field-based learning, with a corresponding reduction in 'instruction-based learning' in classroom settings.
 - Provision of regular professional development for trainers through Learning Research Services to ground trainers in current best practice knowledge and approaches to their field of practice relative to the Victoria Police environment.
- ***Probationary Constable Role Competency Analysis (internal, Victoria Police People Department, 2012)***

This report preceded the *Continuous Improvement Model for Foundation Training (2012)* above, developing a detailed set of indicators related to learning outcomes and competency standards for the role of Probationary Constable (PCET). The report identified the following current and emerging expectations by senior Victoria Police members of the role of PCETs. Key amongst those expectations relevant for the review of cross-cultural education and training is the proposed redefinition of 'the role of Constable to better reflect a balanced focus on proactive and preventative responsibilities as well as reactive and enforcement responsibilities' (*Victoria Police Blueprint 2012-2014*, Section 04, Priority P11). This balance includes a pronounced focus on the following elements, all of which call on the knowledge and skills supported by effective cross-cultural education and training:

- A proactive approach to crime prevention
- Understanding and adopting a minimisation of harm approach
- Good knowledge of the law and capacity to act within police powers
- Creating a positive police presence in the community and forming community links
- Understanding the challenge of working with diverse communities
- Developing resilience, adaptability and flexibility in the role
- Operating with patience and empathy
- Practicing self-discipline and ethical behaviour
- Ensuring the safety of self and others

- Problem solving, decision making ability, and the ability to both ask the right questions and understand how to use and apply the answers in an effective way
- ***Proactive Policing and Community Engagement with Vulnerable Communities (Lyn Walker and Associates, 2013)***

This report, commissioned following the restructuring of the former Operations Coordination Department of Victoria Police, was undertaken to recommend broad strategic directions for a revitalised community engagement strategy for Victoria Police, with a particular focus on engaging with ‘vulnerable communities’. ‘Vulnerable communities’, also referred to as ‘priority populations’ in the report, are identified as *multicultural communities, people with a disability, Indigenous communities, gay, lesbian and transgender communities, young people and people with a mental illness*. Accordingly, the definition of diverse communities understood to be vulnerable in relation to policing encounters and practices here encompasses social, cultural, psychological/cognitive and physical or embodied forms of diversity within the community.

While the term ‘vulnerable communities’ is used throughout the Walker Report to describe the groups of people identified above, this is not the term the authors of this Review would find most useful in framing cultural and community diversity. The construction of such communities as ‘vulnerable’ focuses primarily on perceived weaknesses, gaps or absences, whereas all of the communities above, despite many within them experiencing genuine challenges on a range of fronts, also have demonstrated strengths, resiliencies and resources that remain invisible and untapped by thinking in terms of ‘vulnerabilities’ alone. Effective proactive policing and community engagement strategies and interactions need to deal with community strengths as well as weaknesses across all communities, including those that diverge from the mainstream. Accordingly, while we acknowledge the term ‘vulnerable communities’ in the discussion that follows when dealing directly with material from the Walker Report, we do not support the continued framing of diverse community groups as ‘vulnerable’ in any education, training or other communication context for Victoria Police. Instead, we prefer the term ‘diverse communities’ in order to promote the normalisation of diversity that lies at the heart of the Victorian community as a whole.

Notwithstanding this difference in perspective and terminology, the Walker Report is wide-ranging, insightful and comprehensive in its coverage of the factors underpinning successful community engagement; the challenges and opportunities posed by contextual issues with respect to earlier strategies and reviews conducted by Victoria Police in this sphere; and the operational and organisational strategies, structures, processes and procedures that need to be considered in developing and implementing a future-focused community engagement strategy. A welcome aspect of the Report is its explicit delineation of what can be meant by the term ‘community’. As it observes, the concept or understanding of what constitutes a ‘community’ can be variously defined. In line with research on the importance of police developing an understanding of the concept of community as a ‘space’ of social relations and networks, and not merely a ‘place’ in a geographical sense (Bartkowiak-Theron and Crehan 2010), the Report suggests that ‘community’ needs to be understood across a range of potential meanings (which can overlap or intersect), including both *stable and transient geographical communities; communities of interest; cultural and ethnic communities, and occasional or purposeful communities*.

The Walker Report has extended implications for the current review of cross-cultural education and training at Victoria Police, delivering a number of relevant key findings that bear directly on these issues. It makes clear the inextricable relationship between successful community engagement and proactive policing on the one hand, and effective and sustainable development of knowledge and skills in working with culturally diverse communities on the other. It also focuses on the negative impacts that 'reactive policing methods' can have on community trust and perceptions of legitimacy in policing (p. 7). This echoes the emphasis on proactive policing as a force-wide rather than 'specialist' responsibility identified in the *Continuous Improvement Model* and *Probationary Constable Competency Analysis* reviews discussed above.

The Report goes on to identify a range of police capacities that underpin successful community engagement. In order to develop these across all levels of Victoria Police, cross-cultural education and training needs to address the following:

- Understanding of and commitment to protecting human rights and valuing diversity
- A philosophy of policing that values proactive policing, community engagement and crime prevention
- Strong leadership to progress proactive policing and community engagement approaches at both central and regional levels
- Ongoing development of an ethical and skilled police workforce able to successfully meet community needs and expectations.

In its consideration of the methods by which an effective and successful community engagement strategy can be supported and sustained, there is a specific focus on four key education and training related issues. First, there is a strong emphasis on the importance of ensuring that Victoria Police staff 'with expertise in working with vulnerable communities' are deployed at both central and regional levels of Victoria Police (p. 9). This relates to the sustainability of communities of practice around cultural diversity and engagement at the local and regional level which can build on formal learning methodologies employed in Police Academy and Dedicated Training Workplace settings to enhance police cross-cultural expertise and the sharing of effective practice.

Second, there is an explicit call for improvements to education, training and professional development programs that strengthen:

1. Members' understanding of ethics in policing and the role of policing in protecting human rights
2. The skill base of members in identifying and responding effectively to the needs of vulnerable communities and populations
3. The consistency of quality and approach in proactive policing and community engagement knowledge and skills across Regions
4. An understanding of best practice in direct community engagement to further develop and standardise approaches in education, training and strategies at local, divisional and regional levels (pp. 9-10)

Third, the Report points to the need for Victoria Police to 'develop and document common language, concepts and definitions to provide clarity on [the service's] current understandings of and intersections between proactive policing, community engagement processes, and crime prevention' (p. 21). This is particularly relevant in relation to ensuring that the education and training materials used to develop knowledge and skills in cross-cultural issues and

engagement are consistent with the terminology in this area adopted elsewhere in the organisation.

Fourth, it stresses the need to undertake 'an analysis of all Victoria Police education and training, professional development and in-servicing to assess the extent to which this activity is contributing to the improvement of community engagement and interaction at the organisational and field levels' (p. 11). Specifically in relation to the development of an 'ethical and skilled workforce' capable of delivering on proactive policing and community engagement with diverse communities, the Walker Report notes that 'ongoing training and education is an essential element in ensuring that police forces have the requisite capabilities and capacity to undertake proactive policing and community engagement activities that prevent crime' (p. 31).

A summary of internal and external stakeholder views on a number of issues specifically related to education and training contained in the Report includes the following key points:

- Proactive policing and working with vulnerable communities requires specific skills and expertise that are currently lacking across the whole of the workforce.
- Current education and training practices at Victoria Police are largely based on traditional classroom models and rely on visiting subject matter experts, which reduces the opportunity for new and integrated methods of education and training delivery to be developed that reflect current best practice.
- Getting the mix right between 'sub-population' content expertise and technical function expertise is critical and will take time.
- Increased focus on cultural competencies through education and training are needed to support improved policing practices that are consistent, well understood and applied across regions.
- Police need better skills and training in responding appropriately to people in the community who experience challenges when dealing with police through limited language abilities in English, being mentally ill, or suffering a physical or cognitive disability. It was noted that police need to be able to identify as well as respond to these challenges as they are sometimes not immediately apparent.
- Better use of people from varying backgrounds and levels of ability in police education and training would be desirable
- Education and training should help police better understand how to work with the cultural contexts of specific communities, understanding and focusing on their differences rather than their similarities.

The recommendations on education and training advanced by the Walker Report include a wide-ranging analysis of all Victoria Police education and training, professional development and in-service development to assess the extent to which current approaches are supporting improved community engagement and proactive policing models. It further recommends that this analysis should focus specifically on the extent to which current education and training incorporates sufficient attention to and knowledge and skills development in:

- Human rights policing
- Ethical challenges, principles and procedures underpinning policing,
- Social and economic factors underpinning crime and related issues faced by communities

- Cultural issues and the development of competencies required to work with specific communities
- Community engagement approaches based on respect for individuals and the communities from which they come

In the advanced education context, the Walker Report recommends that Victoria Police strongly consider more intensive professional development for Central, Regional and Divisional members undertaking community engagement and crime prevention activity.

Finally, the Walker Report recommends that 'peer resourcing and support programs' for all Liaison Officers (ACLOs, NECLOs, MLOs, GLLOs, YROs, PALOs and CEOs) be convened to facilitate 1) information exchange on regional issues and practice models and 2) reflection on and documentation of region-level best practice models in proactive policing and community engagement with diverse communities. The evidence base created by documenting best practice within and across Regions has clear utility for input into learning and development materials and curriculum for cross-cultural education and training initiatives and is picked up in the Recommendations in Chapter 7 below.

- **Establishment of the Priority Communities Division (PCD), 2013**

In order to further its commitment to proactive community policing engagement, skills and outreach, Victoria Police has now established a new Priority Communities Division. This Division is intended to help Victoria Police

do things better with regard to community engagement. We have listened to a wide range of key partners, community stakeholders and our own people, and the consensus is that we need a new focus. (Priority Communities Division Initial Information Session, 15 August 2013)

The major contributing factors to the establishment of this Division include the decision to revitalise the community engagement support function of Victoria Police; to enhance the organisation's capability to deliver improved services to priority communities; and to focus more on strengthening front-line capacity to engage successfully with communities and reduce the focus on direct centralised delivery of community programs.

The Priority Communities Division encompasses a range of units within its overall structure, including the Aboriginal Communities Unit; the Gay, Lesbian, Bisexual, Transgender and Intersex (GLBTI) Unit; the Human Rights Unit; the Multicultural Communities Unit; the Disability and Mental Health Unit; and the Youth/Aged Unit. A Strategic Advisory Committee supporting strategy and delivery of community focused outcomes for Victoria Police will oversee a range of community-specific Advisory Committees across the Aged, Aboriginal, GLBTI, Human Rights, Multicultural, Multifaith, Mental Health/Disability and Youth categories.

The Priority Communities Division began operation after this Review had commenced. Accordingly, it is premature to attempt to indicate the extent to which this Division will contribute to or work with the Victoria Police Centres of Learning on designing the curriculum, content and delivery modes for Academy, DTW and professional development and in-service education and training related to engaging effectively with specific culturally and socially diverse community groups.

However, it is expected that there will be a strong concentration of knowledge and expertise around cross-cultural and community diversity issues within the Priority Communities Division given the scope of its focus and role. In addition, the clear majority view of Victoria Police

internal stakeholders across all rank levels in the data collected for this Review is that the organisation does not currently made optimal use of the diversity-based knowledge and experience of its members. Accordingly, the Priority Communities Division can serve as a highly valuable resource in contributing to the development of the knowledge, skills and expertise required to work successfully with culturally and socially diverse communities as Victoria Police works to implement its education vision in line with the *Victoria Police Education Master Plan* discussed above.

Chapter 3

Cross-cultural training at Victoria Police: community views

This chapter reports on the data that have been analysed and synthesised from two sources: material from individual and organisational community submissions, interviews and forums provided by Victoria Police, and, in the case of community organisation interviews, the Review Team.

Methodology

Victoria Police called for submissions from individuals and community organisations around two issues: 1) field contact procedures and 2) cross-cultural training. A Victoria Police website was established to facilitate responses and questions were posed to guide the input, if desired, by individuals and organisations who chose to make submissions.

The number of questions posed by Victoria Police on field contact issues was significantly greater (15 questions) compared to cross-cultural training issues (5 questions), and this was reflected in the comparative engagement of many of the submissions with cross-cultural training issues. However, several submissions did deal in significant detail and substance with the education and training issues included in the Victoria Police *Field Contact Policy and Cross Cultural Training* brochure and website (Victoria Police, 2013). The current synthesis of the comments and suggestions made by the submissions focuses on those aspects of submissions relating to cross-cultural training where the content refers to Victoria Police cross-cultural training in relation to Indigenous Australians, people and communities; those with cultural and linguistic diversity backgrounds; culturally and socially diverse young people, and people who identify as GLBTI.

In total, forty-one *individual* submissions were made, less than half of which followed the question format available on the website. In some cases individual submissions were coordinated by organisations that developed a template for individual responses so that their voices could be heard. In particular, seventeen of the individual submissions responded to questions placed on the website of one organisation to facilitate submissions by individuals. The majority of the comments in the individual submissions were not directly specific to cross-cultural training, but did include salient points related to this focus.

Twenty-eight contributions were made by *organisations*. These included community health agencies; community legal centres, human rights and justice agencies; youth, GLBTI, sex worker, homeless and drug/alcohol advocacy groups; culturally and linguistically diverse (CALD), migrant and refugee community and advocacy groups; social service, church and charity agencies, and city councils. Many organisations were comprehensive in their approach and the overall tone of these submissions was invariably constructive. In some cases organisations ran focus groups and/or interviews and drew together the themes, experiences, concerns and suggestions for improvement made by the participants for their submission.

In addition to the individual and community submissions made through the Victoria Police Community Consultation process, three community agencies that the review team felt could have relevant input but were not represented through the Community Consultation process were contacted and representatives from these organisations were interviewed by phone. Further, notes taken at discussions at five Community Forums held between 9– 13 April 2013 by Victoria Police were made available to the Review Team. In addition, members of the Review

Team attended two of these Community Forums in person. Points made from both these sources are included in the synthesis below.

A comprehensive effort has been made to include all the key points made with regard to how Victoria Police could improve its cross-cultural training and to group these points thematically to illuminate community-based perspectives on these issues.

The synthesis of individual and community submissions is organised into the following sections:

1. *Examples of successes in cross-cultural interactions*
2. *Examples of failures in cross-cultural interactions*
3. *Organisational values and culture that will reinforce cross-cultural training goals*
4. *Training policy and process implications for increasing cross-cultural awareness*
5. *Practice implications for the curriculum and experiential learning*
6. *Evaluation of cross-cultural awareness and training*
7. *Offers for resources and training from community submissions*

1. Examples of successes in cross-cultural interactions

One of the questions on the Victoria Police website asked whether the respondent had had 'a positive experience with police and/or PSOs.' Comments in this section tended to be few and also brief. Comments that were made either praised police officers they had met in individual encounters or, more frequently, police they had met in community engagement contexts:

I have had the good fortune of working with a large number of police officers through the ___ program. They have routinely made themselves available to us as an organisation, including in efforts at breaking down barriers between the police and newly arrived communities. These have been very positive encounters that have built trust in the community and helped to undermine preconceived ideas brought from other countries about the role of police in society.

Yes, I have encountered fair and respectful police officers at parties and such. It was a relatively positive experience as the officers did not 'stand over' or intimidate anyone and had a joke with the patrons of the party.

One submission compared individual positive interactions with the broader cultural context within Victoria Police:

While we acknowledge some positive relationships at the individual level have occurred, we do not believe this has made an inroad into creating a much needed organisational cultural shift.

These comments, while few in number, suggest that aspects of cross-cultural education and training focused on positive engagement strategies and friendly communication styles by police whenever possible are important for community confidence and trust in their interactions with police.

2. Examples of perceived racial bias in cross-cultural interactions

Many more individual and community submissions included comments and case studies that reflected perceived racist and/or biased interactions between police and members of visible minorities, however, with implications for police cross-cultural education and training. The majority of these were young people who felt that the police inappropriately targeted them in public spaces because they were black.

They come straight for the black people on the train, all the white people on the train, they will leave them alone and come straight for us. It doesn't matter where we are it happens, parks, trains, streets, everywhere.

Leave us alone when we are hanging out – don't give us a hard time and don't ask for our names.

While some comments focussed on the police behaviours they saw or experienced, others highlighted the underlying racism or bias they felt was widespread.

I feel discriminated against. I feel hated. I feel like they [the police] don't want us here...

The police treat me as if I am a nobody.

There were many examples given of alleged inappropriate comments made by the police to young black people:

The [suburban station] police, they're always swearing at me 'What are youse [expletive] doing here? You're not supposed to be here.' I'm allowed to be in the park same as everyone else.

There were also documented failures of the police to take complaints about such behaviours seriously, including comments such as:

I tried to complain to the Sergeant at the [suburban] station, he told me to [expletive] off.

I was concerned about police discrimination against my Sudanese-Australian friends so I went to [suburban] police station to discuss it [with] an officer. As soon as I mentioned the word 'discrimination', I was made to feel like I was being stupid, extremist and ridiculous and was forcefully reminded that the police had 'every right' to stop whoever they want.

Several individual submissions were made by self-described 'white' people making complaints about witnessed behaviours on the part of police towards members of minority cultures that they saw as being racially or culturally motivated. In one case a woman describes her experiences with police since being in a relationship with a young man of 'Middle Eastern appearance'. She makes the case that her partner has been pulled over countless times for 'random checks' whilst driving and, whenever possible, fined the maximum amount for minor offences (e.g. a P-plate having fallen off, a faulty brake light). She said she been pulled over at the rate of once a month over a 6-month period when driving the car registered in his (Arabic-sounding) name, despite no such pull-overs over many years in other cars. Importantly, she said this behaviour stopped when her partner began to drive a luxury car in her name with tinted windows so his appearance could be hidden. Another comment on a similar theme was:

I see coppers take white people home and drive black people to the cells.

Some comments expressed the view that some police behaviours were provocative and that their behaviours were contrary to the aim of trying to de-escalate a situation:

They just want to punish you; they test your patience until you lose it, waiting for you to lose your temper, so they can take action. Once they see you are a black person, they think, 'All niggers are dumb niggers'. They want to see you react.

Comments about failures of appropriate communications also featured strongly, coupled with a call for more respect of community members by police.

They wonder why young people rebel against them, it's the tone they use at times.

All I'm asking from coppers is they need [to give us] more explanations.

Talk to us like we are both equal.

It's not enough just to have training, they've got to use their communication skills, they've got to use all their skills. If you want to be aggressive with me because I'm a black person, it's not going to work. But if you communicate with me, I'll communicate with you. Most coppers though... they don't listen to what you are saying.

3. Organisational values and culture that will reinforce cross-cultural training goals

One community organisation noted that it was important that education and training at Victoria Police address the need for 'cognitive redefinition' of attitudes toward culturally and socially diverse individuals and groups to occur throughout Victoria Police. This submission argued that if there were no fundamental changes in attitudes, then 'behaviours would revert unacceptably'. Several submissions commented on the need for ongoing self-reflection to be encouraged in training and education settings about articulating and examining police members' own values and beliefs as well as their conscious and unconscious biases.

The key values community submissions wanted to see built by police were empathy, integrity and trust. Respondents noted that there was a need to focus on increasing the empathy of police with community members about their cultures and backgrounds (rather than just focussing on knowledge of 'other' cultures). There was also a need for police members to align their own personal values to the Victoria Police values of integrity and ethical practice and to understand that trust was central to their interactions with the community and could only be developed through local relationships by police within communities.

One organisation noted that the mental health area is moving to client-centred practice and actively trying to reduce the stigma of interactions between service providers and those with mental illnesses, and that police could benefit by drawing parallels in reviewing their own practice. Finally, a number of submissions suggested that Victoria Police use the media and their own website for positive stories about successful cross-cultural engagement and/or create advertisements to spread a positive message.

4. Training policy and process implications for increasing cross-cultural awareness

Organisational change

At least four community submissions made the point that cross-cultural training changes must be part of an ongoing, Victoria Police-wide program of organisational transformation in order for true change to occur. Formal cross-cultural education and training must be coupled with rigorous policy and structural reform that includes changes to department-wide practices and increased proactive engagement and dialogue with visible minority communities. A key theme was that cultural awareness/competence should be embedded into governance, all communications, staff development processes and delivery of services. One submission noted that the creation of staff working groups may facilitate this while others called for a policy of assessment and analysis of cultural awareness at an organisational level (see also below). One respondent felt that organisational change around enhanced cultural awareness should be part of a wider community focus on positive community policing.

Performance and professional development

Many submissions commented on the need for ongoing compulsory core training and refresher cross-cultural training courses throughout a police member's career. There was a call for annual performance assessments and promotion to be explicitly linked to:

- cultural awareness and skills
- human rights excellence
- participation in cross-cultural training in-service training
- community engagement

There were also requests to make the last two points mandated for all police members.

Further suggestions from the community submissions made around these themes were for the ongoing integrity testing of police, as well as management-based screening for member attitudes/personality traits, with member roles then being allocated according to the screening results. It was suggested that an assessment framework with criteria for assessing the cultural competence/awareness requirements of job specifications should be developed for all career levels. Further, one community group suggested that an assessment of the culture at any given police station (e.g. through a survey) should be conducted every year.

One submission felt that the assessment of professional standards needed to also consider acts outside of normal policing duties that were derogatory or discriminatory towards certain groups. A case was made that behaviours inconsistent with the Victoria Police Code of Conduct should be dealt with under the Code.

Organisational-level policy changes relevant to curriculum development/formal training

One community group noted that more transparency was needed around the cross-cultural education and training offered by Victoria Police so that communities were aware of how police knowledge and skills are being developed in this area.

Several respondents called for making more time available for cross-cultural training for new recruits, and specific requests were made to 1) increase the time allocated training on policing and the Aboriginal community to two days, compared to the current 100 minutes, and 2) increase the time allocated to training in the Policing and Young People session and include more focus on explaining how risk and protective factors are predictive of outcomes for some young people.

It was also suggested that train-the-trainer programs should be more widely developed in anti-bias training for police so that this approach could be more widely implemented both at the Police Academy and through in-service training. It was noted that such a practice would be consistent with programs already used in the USA (e.g. Fair and Impartial Policing) where participants are trained to implement similar training in their own workplace or Academy as well as learning to communicate about bias with their colleagues.

Policy changes to encourage experiential cross-cultural learning

Several organisations called for the establishment of department-wide relationships with community organisations. In addition, advisors from local communities could be appointed to stations to help inform station police members. Multiple submissions praised the role of the current Multicultural Liaison Officers (MLOs) and felt their role should be strengthened, with increased resourcing being devoted to this area. The point made was that specialist proactive

policing roles such as MLOs and YROs (Youth Resource Officers) should be given higher status within Victoria Police, and that Community Liaison Officers and operational police could share these roles to develop greater spread and depth of community exposure and understanding.

Changes to recruitment policy and processes to enhance likelihood of training goals being met

Numerous submissions believed that new recruits should be screened more carefully. Screening should eliminate those less likely to be receptive to decreasing racial bias and/or hold disrespectful attitudes to groups such as CALD community members and asylum seekers. These submissions wanted Victoria Police to pose the question: “Does the new applicant understand or embrace or engage with diversity?” as part of the admissions standards for becoming a police officer. They suggested that a positive response to such a question should be a requirement for entry to the Police Academy, just like physical fitness requirements.

Community submissions also emphasised that cultural empathy should be encouraged as part of the application process for joining Victoria Police. One submission suggested that applicants should be specifically assessed for their integrity and discriminatory attitudes and consideration should be given to using a process such as the Implicit Association Test. This measures unconscious associations and biases through techniques such as asking participants to sort pictures and words into categories and measuring their reaction times to various stimuli. Such screening, it was argued, should also apply when evaluating the performance of new recruits whilst on probation and significant consideration given to any practices of biased or discriminatory policing.

Calls were made to increase the number of Victoria Police members from CALD backgrounds, although it was noted that this will not, of itself, promote unbiased policing. The introduction of police scholarships for young Aboriginal and CALD people was suggested. However, one comment pointed to the obstacles posed by negative policing practices on encouraging minority community members to apply:

I think there's a lot of Africans who want to be police but when you see how the police treat us....

5. Practice implications for the curriculum and experiential learning

A number of submissions dealt in detail with issues related to cross-cultural training curriculum for police. Most comments related to formal coursework training (e.g. at Academy and in-service courses). This part of the discussion is divided into sections relating to: changing values attitudes and beliefs; changing behaviours and skills; gaining new knowledge and the development of curriculum materials; ‘cultural competency’; and experiential training for police in the field.

Formal education to achieve positive changes in values, attitudes and beliefs

Many of the community submissions supported the formal inclusion in the curriculum of learning about implicit biases (conscious and unconscious), also called anti-bias training. It was considered essential that the curriculum identify such biases, and noted that there were many ways to measure this. Training to reduce such biases should be central both in Police Academy education and training and within the in-service training curriculum. The point was made that anti-bias coursework needs a time allocation to promote self-reflection about one’s own values and beliefs and how they may relate to policing.

Formal education to achieve positive changes in behaviours and related skills

Some submissions considered cross-culturally relevant changes to policing behaviour in broad terms, noting that the end goal of cross-cultural training is a police officer who can recognise differences that arise from cultural background; understand their possible impact on the interactions they have with members of the public, and negotiate the differences so as to achieve a positive outcome.

Similarly, a respondent noted that cross-cultural training is about using a newly developed competency to be responsive, while another said police members need to be mindful of what is driving their actions (what is my intention here?). One comment was that police members should understand that their job is to “keep the community safe, not just arrest the bad guys”, reinforcing earlier points made about proactive and positive policing. Further, training should specifically provide meaningful methods of policing without bias.

Police members should, in the view of a number of submissions, also understand that being culturally informed will make their job easier. Interactions will be smoother and there will be less work in terms of investigating and preventing crime. Being culturally informed would help police to effectively deal with issues before they become bigger problems.

Other key themes included the view that the education and training curriculum for police should develop verbal, non-verbal and written communication skills that encourage police to be culturally fair, aware and respectful. As one young person noted, *‘I’d like to express my opinion without being accused of “talking back”.’* Such training needs to emphasise the significance of body language and the importance of a smile at first contact. The first point of contact with police can inspire or deter community members depending on whether the interaction is perceived as positive or negative. Accordingly, a number of submissions felt there is a place for learning culturally appropriate cultural greetings in order to establish a more positive dialogue. Cross-cultural training should also deepen members’ understanding that avoiding eye contact may be a sign of respect, not suspicion.

Formal education to achieve new knowledge and increase understanding

Many of the individual and community submissions addressed the issue that education and training should have special focus on eliminating racial profiling and biased/discriminatory policing. It was suggested that training on racial profiling needs to be provided to *all* officers (not just those who joined up since July 2009, when a revised Police Academy Foundation Training curriculum was introduced), especially as many older officers are now supervisors, managers and/or mentors of less experienced officers. Members should understand how to identify racial profiling, prevent it and ensure assumptions don’t dictate professional behaviours. Racial profiling should be given primacy in training as a specific issue and there should be assessed exercises on racial profiling, why to avoid it and how to prevent it. There is also a need identified by community submissions to explain why racial profiling is a poor policing technique in terms of preventing crime. A further suggestion was that training should include teaching awareness of the impact of racial profiling on communities.

Suggested educational strategies for effectively delivering messages on cultural and community diversity emphasised interactive activities, role plays and simulations that challenge assumptions and help identify personal biases and stereotyping. Scenario modelling was seen as an effective delivery tool, with examples of good and bad policing (e.g., case studies drawn from real incidents). Scenarios can be deconstructed and analysed, including in terms of their

impact on the community member. One submission suggested that cross-cultural training include getting some culturally aware, experienced police officers to give real life examples, explaining, 'This is how it actually worked, this is how it helps me in my job and this is how it's going to help you in your job'.

Education and training to help police understand and develop strategies for working with people who had experienced significant trauma was also a key theme. Various community submissions talked about the importance for police of understanding how previous bad experiences (in Australia and/or a person's country of origin) with law enforcement officers, including harsh treatment and torture, may produce fear, anxiety, a mistrust of authority and affect responses to and interactions with police. One comment in this context included: *'When you see a policeman on the street it makes you feel nervous and not safe. When you see a policeman in my country you try to get out of the way.'* Awareness should also be raised about the impact of previous traumas and family separation, and the potential impacts of Post-Traumatic Stress Disorder (PTSD) on people's behaviour. The possible relevance of such issues to family violence in diverse communities should also be explored through education and training. Similarly, education and training should lead to an enhanced understanding of the impact of past policies/laws on Aboriginal communities, including inter-generational trauma.

A few submissions raised the issue of increased education about working with interpreters. It was noted that police education and training should include possible challenges in working with interpreters, and the importance of implementing rights to an interpreter during police interviews. The right of non-English speaking people to choose the language they wish to communicate in needs to be more strongly recognised and implemented, so they can be heard and express themselves more fully, clearly and less fearfully.

One submission called for the implementation of a comprehensive, integrated and effective human rights training package for all police members and provided extensive material of what such a package may contain. This material includes information to increase police members' understanding of human rights and how human rights principle and knowledge can actually assist police in carrying out their duties. The package also suggests improvements in legislation and resource allocation to better meet human rights obligations and to ensure such obligations are grounded in practical terms.

A few submissions made specific recommendations on what should be included in cross-cultural education and training. These recommendations included: increased knowledge of visa systems and processes for asylum seekers and refugees, challenging the community-held stereotype of a youth 'gang'; dispelling myths about crime statistics and different communities; and the need to understand how cultural issues play out across the lifespan with a specific focus on young people.

'Cultural competence': should education and training be culture-specific or more generalist?

The term 'cultural competence' is used in disparate ways by service providers and communities depending on context and location, and this was apparent in the submissions. The most widespread usage reflects an understanding of cultural competence in dealing with *population-specific issues*. Different community views were canvassed on this issue in the submissions. A number of submissions included a critique of culturally specific training, while others highlighted the importance of such knowledge for police members. One submission pointed out

that the challenge was to find the right balance between *understanding* communities without *profiling* them.

The main points for those who critiqued community-specific training were that *'training which provides community-specific information risks reinforcing stereotypes about that community'* and is more likely to become more quickly out-dated. Cross-cultural education and training should avoid the development of learning outcomes based on specific groups or ethnic communities because this strengthens culturally learned assumptions. It was felt that cultural competence supports the notion of 'us' learning about 'them'. A specific call was made to abandon training seminars such as the African/Sudanese Community Cross-Cultural Advice run by Victoria Police as it was perceived to generalise, stereotype, be offensive and reinforce misconceptions. It was also noted that cross-cultural education and training should not be conceptualised as a vehicle for key messages. Instead, it needed to challenge the established political Australian dynamic which constructs radicalised 'outsiders' as separate to, and against, a sovereign white 'mainstream'. As one respondent put it, *'The law is the law—you don't need to know my culture to treat me with respect as a human being'*.

However, other submissions felt it was important that cross-cultural training leads to an understanding and appreciation of key differences between different emerging communities. For those with this view, some learning needed to be aligned to specific communities and the curriculum should emphasise those communities that are visibly different because they are seen to be the ones most discriminated against by police. A representative of one community group noted that police want training on simple operational things: Do police take off shoes in mosque? How do they deal with a deceased body in a Hindu family?

Curriculum development and delivery

A recurring theme in the community submissions was the need to involve local communities (including community elders) in curriculum development. It was suggested that cross-cultural education and training materials should be checked for accuracy by members of the communities who are the focus of units within the curriculum (e.g. a focus group of community leaders/members/organisations), as some of the current approaches and materials may reinforce negative stereotypes rather than enhance understanding.

A related theme was the desirability of undertaking all anti-racism training, cultural training and human rights education for police in partnership with external agencies and community members, and it was noted that this was consistent with best practice internationally. The type of agencies mentioned included Victoria peak bodies for migrant, refugee and multicultural groups, youth sector organisations and community legal centres. There was also a suggestion about the benefits of employing part-time or sessional culturally and linguistically diverse/Aboriginal people to help deliver cross-cultural education and training to police.

Experiential learning to increase cross-cultural awareness for operational police

A point made repeatedly by individuals and organisations was the importance of formal cross-cultural training delivered through the Academy or other education and training units being reinforced by experiential learning at station level. For example, one submission said it was *'vital that cross-cultural training also take the form of, and be complemented and reinforced by community engagement (not just in the classroom)'*. The importance of building pre-emptive (proactive) relationships between Victoria Police and the community was stressed by one respondent, saying that cross-cultural training at station level is currently reactive and not pre-

emptive. Relationship-building and engagement with communities should be station-based to address the local issues relevant to that station. This will enable local police to become familiar with the cultures of the communities in their area and, importantly, should involve police with various levels of experience on the job, not just recruits.

The importance of interacting with communities

In those submissions commenting on cross-cultural training issues, the single theme that received the greatest coverage was that Victoria Police should undertake more community interactions to build relationships. The provision of resources and time for local police to participate in community networks and develop initiatives in the community should be expanded. Submissions suggested that there be increased opportunities for all police members to engage in a non-law-enforcement role and spend more time with culturally diverse communities. It was desirable to establish community-police relationships in a social atmosphere and for police to demonstrate their support for communities to maintain and celebrate their culture in Australia, such as participating in or developing camps, sports, arts events and festivals. One successful past initiative that was highlighted involved volunteer off-duty police coaching a youth basketball team.

Some specific suggestions to promote more positive police-community interactions included:

- Trial a training dialogue model, where police trainers and community members each present their perspectives on crime issues
- Implement education initiatives that create a two-way dialogue. This could include community members talking with police about their culture and past experiences with police (e.g. in their countries of origin); police talking to new communities about local laws, regulations and rights and the role of the police; and employing an advocate for newly arrived people and communities to liaise between communities and police.
- Develop opportunities through work in schools with culturally and linguistically students, with a focus on increasing dialogue
- Continue engagement and education for young people re understanding the law, e.g. the 'Rights and Responsibilities' program with MLOs and YSAS
- Continue and consider expanding and better resourcing the Police Academy's Community Encounters program, which is excellent for police-community dialogue about cultural and social community diversity issues and people
- Build on the success of Operation PYLET in Dandenong

In addition, several submissions felt that there should be increased recognition of Victoria Police initiatives that have worked well. Information should be gathered on community engagement initiatives that have worked well in Victoria and elsewhere; their success factors should be understood and they should be promoted as best practice and celebrated and expanded. Coming from a different angle, police should also build in some recognition of the time community volunteers put into working with them e.g. presenting an award from Victoria Police to those who volunteer to increase community understanding and better relationships with police.

6. Evaluation of cross-cultural awareness, education and training

Several community submissions discussed the importance of evaluating cross-cultural training. One comment was that evaluation demonstrates that police are taking such training seriously, while another noted, '*What gets measured, gets done*'. Some suggestions for how evaluation of

cross-cultural education and training could be operationalised included the need for clearly defined goals to ensure training meets priority needs and future directions, and the use of these goals to benchmark the performance and effectiveness of training programs and initiatives. An advisory group to review and evaluate the effectiveness of cross-cultural training could be established that includes community representatives, refugee/migrant policy experts and experts in cross-cultural education and training. The group would provide input on follow-up actions from the current Review. It would also provide a forum for receiving feedback as changes and improvements are implemented.

Several respondents supported the development of a **comprehensive evaluation model** to understand whether cross-cultural training is working at Victoria Police. The list below is a compilation of suggestions about what such a model might include:

- Internal reporting
- Analysis of formal and informal complaints
- Statements by courts, tribunals and coronial inquiries
- Liaison Officer feedback about community attitudes
- An assessment conducted by a body independent of Victoria Police
- Key performance indicators (KPIs), including recognition of positive impacts
- Evaluation of training on racial profiling by collecting data in the field over time and by region
- Collection of indicators on the uptake of cross-cultural training for post-Academy police
- Community consultations/conversations, including with culturally diverse and Aboriginal committees

With regard to the final point on community consultations as an evaluation mechanism, it was noted that such consultation needs to be ongoing, and not just for the purpose of a report. It was seen as important to give people, especially young people, the regular opportunity to give feedback to Victoria Police and a chance to talk about their views and feelings about their interactions with police members.

7. Offers for resources and training from community submissions

Six submissions specifically offered assistance to Victoria Police in redeveloping their cross-cultural training. Such offers including use of a collective of community elders from local CALD groups to provide input to curriculum development; free practicums with students on how to work with interpreters; specific training packages around youth interactions; assistance with improving police members interactions with sex workers, GLBTI individuals and related issues; developing and delivering training about the experiences of refugees; conducting 'train the trainer' sessions; and support and training for CALD and non-CALD people seeking to join Victoria Police.

Chapter 4

Cross-cultural training at Victoria Police: police views

This chapter reports on the data that have been analysed and synthesised from interviews conducted by the Review Team with police members on cross-cultural education and training for Victoria Police.

Methodology

Individual semi-structured interview using a Victoria Police-approved interview schedule were conducted with 20 officers at various rank levels from Senior Constable to Executive Command within Victoria Police. Participants were selected on the basis of their knowledge about Victoria Police's needs and capabilities relating to cultural and community diversity. Police participants were drawn from both suburban metropolitan and regional or country stations and included Victoria Police members in frontline, liaison, station management, education and training, and command roles. Interviews were conducted primarily by telephone, with several interviews conducted face to face where timing and circumstances permitted. Each interview lasted between 30-50 minutes. All participant details have been de-identified in the material presented below.

Questions were designed to explore police perspectives on four key themes related to cross-cultural education and training: rationale and goals; delivery, content and outcome; evaluation of effectiveness and needs; and change and innovation. The synthesis of police views below is structured around the following themes:

A) Rationale and goals

1. Is cross-cultural education and training important for police?
2. Personal reflections on the experience of cross-cultural training at Victoria Police
3. Perceived differences between culturally informed and culturally uninformed police: attitudes and behaviours
4. Key goals of cross-cultural education and training
5. How can these goals best be achieved for recruits and for serving officers?
6. Does cross-cultural training matter for police when engaging with communities?
7. How good is the current fit between Victoria Police policy and practice on cross-cultural education and training?

B) Training delivery, content and outcomes

1. Improving delivery of cross-cultural education and training at Victoria Police
2. What kind of local leadership is needed to drive these improvements?
3. Should cross-cultural training focus on specific diverse communities or take a more general-knowledge approach?
4. What key messages should police take away from cross-cultural training?
5. Reinforcing the key messages of cross-cultural training across a police officer's career

6. What kind of senior leadership does Victoria Police need around embedding cross-cultural values in policing?

C) Evaluation of cross-cultural training effectiveness and needs

1. How well does Victoria Police evaluate its cross-cultural education and training?
2. Should Victoria Police be proactive in identifying the need for targeted cross-cultural training in specific regions and service areas?

D) Change and innovation

1. How can negative police attitudes and practices about cultural diversity best be changed?
2. How can Victoria Police improve its use of the cross-cultural expertise of its members in education and training?
3. If you were Chief Commissioner for a day, what *one* new practice or procedure to enhance cross-cultural training at Victoria Police would you introduce?

A) Rationale and goals

1. Is cross-cultural education and training important for police? Why or why not?

Across all ranks there was broad acceptance and recognition of the fact that modern Australian society is comprised of unprecedented levels of racial, cultural and religious diversity, with one senior-ranking officer citing the presence of approximately 200 different nationalities, 250 languages and 150 faiths in Victoria alone. As such, Victoria Police members need to understand, work with and respond to this diversity in order to do their job well. Frontline police members, in particular, emphasised that community engagement is the number one priority for Victoria Police and, accordingly, that they need to be able to relate successfully to a culturally diverse community to optimise service delivery. The majority of respondents also agreed that the current lack of preparedness by police in how to best work with and respond to culturally diverse communities was a risk factor for Victoria Police as an organisation, for individual members and for communities themselves. It can have a deleterious impact on officer safety, health and wellbeing; damage community-police relations; and create a split organisational culture wherein policies stipulate one thing, but practices result in another. This division can lead to cynicism and a failure among members to act in line with organisational and community values around diversity and integrity.

Notwithstanding the cultural and linguistic variety in Victorian society, many of the police interviewed acknowledged that the Victoria Police force is relatively homogeneous and that moving beyond Anglo-Celtic Australian assumptions and norms is critical for all contemporary policing, not just those engaged in liaison roles or proactive policing portfolios. Several interviewees recognised that their personal backgrounds alone did not prepare or equip them for the diversity they encountered on the job. In addition to continuing to address the need to culturally diversify the police workforce in Victoria through recruitment strategies, cross-cultural training was seen to be vitally important because regardless of where officers work, they need to be cognisant of the needs and aspirations of the community they are engaging with, and to learn how to be sensitive to those needs.

Several frontline officers acknowledged that police members can often have a very simplistic view of cultural difference and diversity. One claimed that officers see 'Black' people and immediately '*assume they're African. That's it. End of story*'. This officer was of the opinion that

Victoria Police members need to develop a more sophisticated understanding of the different cultural groups they are there to serve and protect, and to ascertain what is important to them in relation to effective policing. The majority of frontline police members stressed that cross-cultural training needs to cut both ways, with culturally diverse communities, particularly new and recent arrivals, requiring a better understanding of police in Australia (including how they might differ from police in their countries of origin), who they are, how they operate and why. This, many interviewees held, would help to generate more respect and understanding *'on both sides of the coin'*.

Commenting on the cross-cultural training offered at the police academy, the majority of respondents stressed that this, on its own, is not enough. They argued for the need for refresher courses and more in-depth cross-cultural training packages rolled out during an officer's career. There was also a sense among respondents that the theory needed to be balanced with the practice. Classroom-based learning was held to have many benefits, but the majority of interviewees argued that in order to enhance training and produce longer lasting and deeper change amongst members, this should be complemented by on-the-job, experiential learning. Some suggested that lecture-based learning could be augmented by joint projects in which police and communities work together to achieve a shared outcome. In the words of one frontline officer:

I think if you really want to enhance training and you want it to stick with police members in a way that's actually going to impact on them for positive change, then I think do things that involve real shoulder to shoulder interaction with different community groups.

Several interviewees at the mid-ranking level discussed the need for cross-cultural training in very pragmatic terms. If Victoria Police officers are expected to engage with and respond to people from culturally diverse backgrounds, then it is mandatory to equip them with the knowledge to do so. As one junior-ranking officer adroitly put it: *'Yes, I think that given our role is at the coalface dealing with members of the community and particularly with such a diverse community, that it's a no-brainer that members have cultural awareness, cultural competency training'*. Cross-cultural training not only gives officers the skills they need to *'meet the needs of the community that we serve'*, improved service delivery also enables Victoria Police members to uphold their legislative obligations to meet the requirements of the *Police Regulations Act* and the *Human Rights Charter*. The alternative, an absence of police understanding of Indigenous, new arrival and other culturally and linguistically diverse communities, is *'a lack of empathy and tolerance'* on both sides, which would ultimately manifest itself in the deterioration in *'relations between the police and the community'*.

Another component of the improved service delivery to come from greater police awareness and understanding of the communities they encounter in their daily operations is an enhanced appreciation of how particular community groups might *'react to authority'*. In the opinion of another mid-ranking officer, cross-cultural training equips members with the tools *'to make informed decisions and understand why and how people react sometimes in certain situations'*. An appreciation of diversity also enables police officers to approach each situation *'not in a generic way, but in a specific way'*. In respecting that each individual is likely to react to a set of circumstances in their own way, police require a flexible approach that is based on the *'uniqueness of that particular situation'*.

A senior-ranking officer emphasised the role cross-cultural training can play in helping officers to be more outward looking, and not to isolate themselves from the community. Being in direct

contact with culturally diverse communities on a regular basis was seen as one way to remedy *'the insularity of police'*. Another senior officer held the same opinion, noting that cross-cultural training was one way of helping police members shift from a narrow to a more open mindset. A more sophisticated approach to cultural diversity is required by the members of Victoria police because, in the words of a senior officer, *'we can't do the role of policing law enforcement and community safety on our own'*. Given the symbiotic relationship between police and the wider community, it is an absolute must that police *'understand the people we're serving'*. This includes a level of self-reflection on the side of the police who, *'as a starting point'* need a better understanding both of others and themselves. Interrogating some of the *'inherent or unintentional bias[es]'* that members hold *'helps us to form meaningful and positive relationships with some very vulnerable groups'*. But it also aids police officers of culturally and linguistically diverse backgrounds to understand and work more effectively with each other.

2. Personal experience of cross-cultural training at Victoria Police

There are multiple generations of police officers within Victoria Police. Differences not only in age but also in length of service can mean that police officers across and also within rank levels have varied experiences of, exposure to, and levels of understanding about cultural diversity and how it relates to job performance and effectiveness as a police officer. They may also have had different levels of exposure to particular education and training approaches offered by Victoria Police depending on when they first joined the service, as the training environment has developed and changed over time. There was a common consensus across officers interviewed that training and education today for recruits is substantially different than it was 15 or more years ago.

For the purpose of this section of the interviews, officer responses fell into two clusters: very experienced (15 or more years of service) or experienced (8-14 years of service). Regardless of rank level, the vast majority of very experienced officers said they'd had minimal to no personal experience of cross cultural training during the recruitment phase at the Academy. Instead, beyond what was termed 'ad hoc' training and development in the local workplace such as 'station days' or workshops to address a particular community issue or problem for a local area, cross cultural knowledge was developed individually by these officers as a result of experiential, on the job learning. This happened through circumstances such as posting in a particular area characterised by cultural diversity; assignment to specific squads where crimes crossed ethnic and cultural barriers (e.g. homicide, narcotics, sexually based crimes); or, as officers worked their way up through the ranks, through having to develop policy and procedures in management roles as Victoria's cultural diversity demographics changed over time.

Indeed, the most common statement from interviewed officers across all rank levels, regardless of length of service, was:

My understanding of cross-cultural issues probably comes from working in communities rather than any internal training (mid-ranking officer).

However, some of the very experienced officers with prior experience of working in areas with culturally diverse communities, including Aboriginal communities, felt that in some cases station culture actually limited their opportunities for on the job learning around cultural diversity. This was most prominent when the station culture was seen to support an 'us' and 'them' mentality between police and their local communities. Some officers recalled selective engagement with some culturally diverse communities but not others in the same local area, so

different levels of 'them' were also operative at the local station or police service area (PSA) level.

Nevertheless, the vast majority of very experienced officers believed that on the job training was vital for two main reasons: first, to connect the theory of what was learned through the Academy with the practice of actually working in the field, and second, to forge a sense of shared connection between police and different groups in the community. As one senior officer with several decades of experience remarked,

My greatest understanding of a whole range of different communities is actually that when you meet with them, you understand their families, you start to learn about their cultures, you start to identify many, many, many of their life's aims and ambitions [and realise they] are very, very similar to [your own]. It is about they hope their kids go well, they hope they're safe, they hope they've got a good job. They want to feel safe. They want to fit in with the broader community. That type of learning, I don't think you can really pick up in the classroom. Clearly there is this piece that we need in our approach to cross-cultural training.

For experienced officers with between 8-14 years of service, most cross-cultural training after leaving the Police Academy was still recalled as ad hoc and occasional, but some in this group did recall receiving training as recruits on Aboriginal communities, beginning with a focus on the Stolen Generations. These officers had varied recollections of the curriculum at the time they trained as recruits. The most common theme was that the curriculum tried to do too much in too little time with only superficial attention given to social or cultural issues. There was a sense that recent efforts to revise the curriculum were a first step in improving education and awareness around cultural diversity training for newer recruits. However, the benefits of this were not seen to flow on a matter of course into either DTW settings or to provide benefit for officers who had completed their initial training some time ago.

Perceptions of station based training were generally characterised as reactive rather than proactive – responding to an issue or a problem, so that the training was seen by officers to be about building 'awareness' in an abstract sense, but not integrated or reinforced as a feature of everyday practice by tasking or ongoing cross-cultural development and training opportunities at the local level. As a mid-ranking station manager put it,

Formal training [post-Academy] has been ad hoc to non-existent. With what I'm doing now, I'm looking at cultural change, opening up about mistakes and issues that have gone wrong on policing. Guys go, 'Well, what has that got to do with my job? I'm just doing my job, so if they don't like it, they don't like it.' There's not much out there.

Another concern focused on the pressures experienced by multicultural, youth, community and other liaison officers, who can find themselves delivering training without having received any formal training themselves in effective transfer of skills and knowledge. The training expertise of officers who did bring prior professional experience outside policing in dealing with cross-cultural education and training issues and delivery was not seen as sufficiently utilised within the organisation. There was a view that the role of proactive police in specialist community liaison roles should explicitly focus not only on engaging communities but about skilling up frontline police to be more effective in community engagement and understanding of community diversity.

Being tasked with responsibility for developing training, initiatives or policy, however, was seen as another way of accessing 'on the job' knowledge and skills. A number of mid-ranking and

senior officers spoke of the benefit of having to learn more about cultural diversity in the community because they became responsible at some point in their career for delivering local training, developing policy relevant to cross-cultural engagement, or occupying a managerial position that involved accountability for community engagement with diverse communities.

However, the same officers also mentioned feeling isolated when doing so, or uncertain about what they were doing and how effective their approach was, because of the lack of organisational coordination for such initiatives. One officer described the overall approach taken by those delivering station-level training as *'very ad hoc and basically based on their own view of the world, certainly nothing that had come from any corporate central area.'*

Where cross-cultural training had been developed and delivered by past iterations of corporate areas within Victoria Police, it was perceived by some senior officers as well intentioned but lacking in sophistication, fairly 'light on' in terms of relevance to the day to day practice of policing. The main criticism of previous approaches was their focus on perceived 'soft' community engagement practices like attending sports days, community festivals, youth events and other community based activities. While these activities were seen as valuable in and of themselves, they were also perceived by many senior officers as inadequate to the task of the deeper cognitive and cultural change required in order to shift attitudes, deepen knowledge or effectively transform local station cultures in promoting positive approaches to policing and cultural diversity.

Another criticism by those officers who had experienced some form of post-Academy training was that it was most often framed only or primarily in relation to legislative requirements, such as the *Human Rights Charter*, the *Police Regulation Act*, or other legislative instruments. The focus on legislative requirements as the main framework in which cross-cultural awareness is contextualised was seen to encourage a culture of 'compliance' rather than genuine engagement with building relationships between police and communities.

These comments focused largely on recollections and criticisms of past approaches. In terms of perspectives on current diversity-focused training, a number of officers interviewed noted that the Victoria Police workforce is changing with respect to cultural diversity, particularly in relation to PSO recruitment. This was seen as an opportunity by some police members to create stronger relationships with diverse communities through workplace initiatives around training and development that draws on the expertise of culturally diverse recruits.

Nevertheless, there was broad acknowledgement that deficiencies and gaps in current approaches to cross-cultural training could still be readily identified across the organisation. The main challenge identified by officers was how to identify the best or most appropriate solutions for how to address these deficiencies. The general observation by police members was that on the job training within stations, better opportunities for development and learning, and making knowledge about cultural diversity relevant to and informed by day to day policing practice and goals were the most likely to improve police capabilities for dealing with cultural diversity in the community and promoting improved attitudes and behaviour. In addition, some police interviewees stressed the importance of a 'shared learning experience' approach to diversity training that make officers feel empowered to make a positive difference in/with communities, rather than feeling like 'the enemy' while still undergoing Academy training. Others felt the current curriculum delivered 'information overload' and lack of clarity about how it all fit together for recruits who will soon be in the field. These officers felt that a clear mission statement that helps locate where cultural diversity education and awareness fits in to

the overall picture, with a strong balance between theory-based learning and practical experience/exposure, would be a valuable revision to the existing approach.

Finally, the idea of 'two way training' involving both police and communities in a shared learning enterprise was canvassed by several officers. As one officer remarked, *'I think having people from the community [for example through the Community Encounters Program] is a really positive thing, but I think their understanding of the culture of police'* could be improved and that this opportunity for reciprocal learning through both Academy and DTW-based training could be strengthened for the mutual benefit of both police and communities.

3. Perceived differences between culturally informed and uninformed officers

The majority of interviewees agreed that a culturally informed officer will approach all interactions and tasks with the understanding that the same laws apply to everyone. Their behaviour will be governed by the belief that all people should be treated equally in terms of human rights, fairness, dignity, professionalism and respect, regardless of their circumstances, background or level of vulnerability (such as mental illness or physical disability).

Significantly, however, police said that culturally competent officers will also recognise that there are different ways to handle the same situation, depending on the cultural context, and will act accordingly. A senior-ranking officer distinguished between culturally informed officers and their less well informed counterparts on the following grounds: *'The [culturally aware officer] will be very good at reacting. He or she will be very good at responding to critical incidents. Their thinking will be quite narrow in relation to what the role of Victoria Police is, which will be something along the lines of "it's to catch bad guys"'. According to this member the culturally informed officer, on the other hand, would 'be a far more rounded person. They'll have a far greater understanding that successful policing requires people to engage with communities, solve problems with communities, and that in fact their role is about serving the community, not enforcing laws'.*

As an individual who is more engaged with and responsive to community perspectives, other respondents anticipated that there would be less complaints made by fellow officers and members of the community against a culturally competent officer. Having a stronger understanding of the challenges facing culturally diverse communities would also lead a culturally informed officer to think creatively and proactively about how best to address those challenges. They are likely to have a broader array of options at their disposal, including different strategies and tactics to help them perform their allotted tasks more effectively. A culturally aware member would not only have a greater capacity for problem solving, they would be more flexible and adaptable in the face of unexpected circumstances or scenarios. They would also be able to modify or adapt their communication style when interacting with communities, depending on the cultural context. As such, they are much less likely to be offended by different modes of communication, for example, those who refrain from making eye contact or shaking hands. Importantly, a culturally informed officer will reflect critically on his or her own personal background or environment (including the mainstream media), and the impact that will have had on their view of others. Working from an informed knowledge base, they are also much less likely to fall back on myths or stereotypes about other cultures.

The importance of working from an informed knowledge base, rather than the false logic created by implicit bias, is brought into sharp relief in the following instance. A mid-ranking

officer related a case in which a large brawl broke out between a group of African-Australian youth and some young Anglo-Australians at Box Hill. When the police arrived on the scene they immediately sent off all the white youth, and held the young Africans for questioning. For the officer recounting the scenario, it was *'that classic example of, well we've been programmed, we've heard about how much trouble [African-Australians] cause, therefore these are [African] people, therefore they must have been the ones that caused the trouble.'* In reality, however, and as the African-Australian youth pointed out at the time of the incident, *'these white guys were the ones who completely started it all. They initiated contact, they initiated the fight, and there is film footage and everything that identified clearly this is what happened'*.

Culturally uninformed officers are likely to derive significantly less satisfaction from their job. It is probable that they will find policing to be more difficult and stressful than their culturally aware counterparts because of limited decision-making skills and efficiencies based on a lack of cultural knowledge and understanding. The following comments by a mid-ranking member help elucidate this point:

The one who has had no cultural training, is just unaware, will probably find his job more difficult because he will just be task-oriented. He won't take into account the other aspects that are going to help him make this decision or get this task done. [And] if he blunders into a particular scenario without thinking about the cultural aspects, then more often than not he's probably going to meet some resistance or he's not going to get the information he needs or he's not going to be able to manage this task as efficiently because he's not taking a whole range of issues [into account].

For culturally unaware officers, lower job satisfaction is also likely to result from feelings of being vulnerable to or intimidated by what they don't understand. Their lack of cultural understanding and knowledge can produce lower frustration thresholds that risk officers' alienation from some community groups and the alienation of those groups from the organisation as a whole. A lack of cultural knowledge can mean that officers adopt a single mode of communication with all groups, regardless of cultural context. A mid-ranking officer describes the communication barriers that can emerge between police and communities when operators misinterpret cultural communication styles negatively and react inappropriately as a consequence:

A simple thing like you approach an [ethnic group] person and they look at your feet, that's a sign of respect. Police don't see it as that. They see it as the [ethnic group] person just being arrogant and showing no respect. An understanding of the background of the individual of where they've come from and how authority acted in their country would also give a good understanding to the police in Victoria as to why there's no respect coming their way. They'd understand how to get that respect.

Some respondents felt, however, that there might not be any discernible difference in outlook or approach between a culturally informed officer and one who is less well attuned to matters of cultural diversity. One mid-ranking member, for instance, stipulated that *'they may not actually differ. Someone who has, you would hope, been exposed to more training may have more awareness but I'm not always finding that to be the case'*. Other respondents also felt that the mere fact of cultural awareness might not necessarily be a sufficient indicator of the values that officer will bring to their job. As a senior-ranking officer indicated, *'you can be culturally unaware but still have the most positive interaction with people you come into contact with*

because you approach these contacts in a positive, friendly manner'. For this respondent, 'it's about those underpinning values. We have to get those right'.

Conversely, a mid-ranking member acknowledged that, regardless of their level of cultural awareness, some Victoria Police officers *'are just generally ignorant and ... have less people skills and no [cultural] sensitivity across the board'*. This was reinforced by another mid-ranking officer who explained that some *'police members start to get cynical with everybody they deal with, even if they're victims of crime'*.

This same member described the highly demanding nature of policing, in which officers are continually exposed to anti-social behaviours and often distressing scenarios, and the toll this can take on compassion for others. Describing the burnout they experienced from being in an environment where *'your workload was huge, your time was so limited and you're dealing with negativity all the time'*, this officer admitted that, after a time, if a person reported a burglary, regardless of whether it were *'Mrs Smith up the street'* or *'Mr [X] from the [ethnic group] restaurant'* ... *you just started to lose empathy. I think that is a lot of the reason that police members are insensitive and I don't necessarily think it's a cultural thing'*. While not excusing what he described at Sunshine police station as *'incontrovertible evidence of a sub-culture that was explicitly racist'*, this interviewee wondered whether the production and circulation of the mudfish stubby holder was *'about the way that people manage stress and have a safety valve for pressure release'*.

4. Police perspectives on the goals of cross-cultural training

A range of opinions were expressed by officers across ranks regarding the key goals of cross-cultural training. Some felt there was little need to understand every specific cultural difference or nuance, and that training programs should pertain to broader core values. What might be called a 'culture blind' approach was summed up by a senior-ranking member in these words: *'It doesn't really matter how culturally competent they are, in a way. If officers treated everyone with dignity and respect we wouldn't find ourselves getting into the problems that we get into'*.

For those members who did view cross-cultural training as valuable, the most commonly cited goals of undertaking it were *'understanding', 'respect', 'empathy'* and *'insight'*. Respondents hoped that through cross-cultural training officers would have a greater understanding of cultural diversity and be more accepting of cultural differences. A further key goal of training was that members would learn to respect, and not just tolerate, people from different cultural, racial, ethnic and religious backgrounds. In developing greater empathy with CALD communities, interviewees hoped this would strengthen officers' capacity to engage with different community groups; make informed decisions that were appropriate to the context and circumstances; and enhance their ability to communicate effectively with people from different cultural backgrounds. The insight gained through cross-cultural training would, it was proposed, improve members' ability to be flexible and adaptable in their dealings with culturally diverse communities, and to offer improved service delivery aligned with core organisational values. In the words of a senior-ranking officer, a crucial key goal of cross-cultural training was an understanding on the part of officers that they are:

Part of the community, not apart from it. Successful policing requires not so much the legal authority but the authority of the community to act on their behalf. They need to work with us. It's that type of thinking that we miss in the organisation - that we're all in this together. Policing isn't about sitting outside an organisation and doing something to a

community. This is the core goal of cross-cultural training, that policing is a cooperative endeavour, but it's the piece we tend to miss.

Several officers at different rank levels also mentioned the importance of two-way cross-cultural training. They stressed that educating people from different cultural backgrounds about the responsibilities and aims of policing is just as important as learning from diverse communities about their beliefs, values and experiences. Further, many members felt that while it was unrealistic to expect police officers to have a thorough grasp of all 200+ cultures across the state of Victoria, they did need to have a strong values-driven framework emphasising dignity, respect, professionalism and fairness in their interactions with all members of the public. This broad overview approach was to be balanced by culture-specific knowledge about particular communities as relevant to the local areas in which officers serve.

This last point points to the need for *sustainable* training and education packages through dedicated training workplaces (DTWs) and other local or regional mechanisms and initiatives that can be used to educate successive generations of graduates as they complete their probationary period. These training packages would need to be regularly reviewed and updated to keep pace with changing demographics in a local area or region and to take advantage of new knowledge and practice in the field as relevant. These packages would also ideally place significant emphasis on 'real world' experiential learning through field placements, community partnerships and regular community-oriented tasking that specifically addresses components of cultural diversity as an element of on-the-job training models. This is an integral component of building on Academy training, which would deal more with the conceptual, historical, ethical and values frameworks that guide cross-cultural knowledge and interactions.

These packages could also usefully be informed by a 'knowledge capture' process that enhances the capacity of Victoria Police for 'knowledge transfer' from one generation of recruits to the next. This means that in the course of 'learning by doing', defined opportunities to reflect and synthesise what is being learned through experience and exposure need to be developed in order to harness and build on the knowledge of one generation of recruits for the benefit of the next. The concrete outcome of knowledge capture would be a compilation of local case studies and successful learning experiences that can be used as a foundation, not only for sustaining successful practice, but also for innovating through novel or experimental approaches as required.

Finally, learning opportunities to embed and reinforce the key goals and outcomes of cross-cultural training and education are needed not only for the development of probationary constables, but also for more senior or experienced members of the organisation. Learning opportunities through dedicated tasking, implementing or designing a cultural diversity engagement framework in a local area, or developing strategy and policy can also deliver training and education opportunities in cross-cultural engagement for those in station, PSA or regional management roles, from Sergeants to Superintendents.

5. How can the goals of community and diversity training best be achieved in a training setting?

'It's how you define 'proactive'. I think we need to enhance that definition of proactive to mean do some of the positive parts of being involved with the community, not just enforcement, enforcement, enforcement. And you know what, I've seen it impact individuals and I've seen a turn-around with those individuals and

they're getting in touch with why they originally joined the job. It still does work and I don't think it's beyond being salvaged, if you know what I mean. I just think that the culture and the workload and maybe certain management attitudes... or maybe it's just from the mentors that are older, been in the job longer, more cynical. I've seen it shift and I know that there's plenty of good there to work with. Plenty of new tricks there even for old dogs.' – Junior-ranking officer

In response to this question, there was broad consensus amongst police across rank levels that the fundamental skills and knowledge required for cross-cultural education and training should be offered through the Police Academy for both recruit and professional development purposes, whereas further learning and development relating to community engagement around specific community issues, dynamics and concerns was best handled through experiential learning in field-based and on-the-job settings.

For police recruits

A key issue raised by a large number of those interviewed focused on the need for constant embedding and reinforcement of the fundamentals of cross-cultural education and training across the entire two years of training for recruits at the Academy and then through DTWs.

In relation specifically to Academy-based training, officers wanted to see the position of cultural diversity training shifted to the end, not the beginning of the program: as one junior officer who had completed Academy training fairly recently said:

Don't leave the training about cultural diversity in the community in the first couple of weeks in the Academy. By the time they graduate, the recruits have forgotten about it. Start there but come back to it in the final few weeks before they hit the streets at their first station.

Other key themes to emerge in relation to Academy training revolved around close alignment of training with the overall values and goals of Victoria Police, and more emphasis on positive approaches to policing and cultural diversity was a strong concern for a number of officers. In relation to the alignment of training with overall organisational values and goals, police wanted to see that education and training at the Academy was clearly connected

with the strategy, the standards, the expectations and the requirements, and in fact, the accountabilities at regional level. If they're not all working in sync, our training then becomes vulnerable to the catch-cry of, 'Forget about the Academy. This is the real world of policing.' We need to bring the real world into the Academy and vice versa.

A number of police also felt that it was important to focus on the ways in which different communities are assets and resources for police in order to counter an identified perception amongst some police that various communities simply represent 'a drain on police time and money or a problem to be solved' (mid-ranking officer). There was related support for the idea that police need to come away with a balance between community strengths and community needs, rather than what is presently seen as an overbalanced focus on community-based weaknesses or vulnerabilities. In effect, many police wanted a correction made to the idea that policing diverse communities is only about addressing community deficits, and to strengthen the element of policing focused on stakeholder engagement and positive relationship building. They felt that Academy training was vital in commencing the process that leads to embedding these perspectives.

They also worried about how to avoid a culture of compliance in completing cross-cultural training, and felt strategies needed to be in place to manage this risk both at the Academy and also in post-Academy professional development contexts:

Link education and training to promotion opportunities and requirements. That'll make people sit up. At the moment, it's too easy not to take cultural diversity issues seriously as part of the job because there are no real consequences if you don't (mid-ranking officer).

I'm sure we've got all the strategies in the world and policies and the law also now has crimes that are motivated religiously or culturally motivated crimes, but there haven't been many because I don't know if members are actually ticking boxes or charging or actually questioning around that because of lack of training (mid-ranking officer).

However, not all police were in favour of an in-depth focus on cultural and community diversity in Academy or other training. Officers who held this view felt that the sheer amount of diversity in the community across different languages, religions, customs and other features of cultural diversity in particular meant that police could never master the quantity of knowledge required to successfully apply this in practice. Instead, they favoured education and training that emphasised 'respect for other human beings regardless of the culture. If we can develop a process where we are respectful of everybody as people the culture that sits under that shouldn't present as such as barrier' (mid-ranking officer). Related to this was a desire to embed what one mid-ranking officer called 'a holistic human rights style model and that is an understanding of all cultures, an understanding and an ability to work in such a dynamic range of situations that you need to understand' through appropriate education and training delivery.

In terms of pedagogical approaches to training, there was general agreement that 'telling and showing' styles of instruction in Academy curriculum were not as effective as teaching approaches based on learning and reflecting. Officers wanted to move away from 'talking heads' and toward more involved forms of engaged learning, and, as noted above, they wanted a dynamic and diverse range of teaching and learning styles and resources to keep learner attention alive and focused on the knowledge and skills being developed, including the change to debate, explore and probe these in some detail.

There was also consistent support for formally assessing the performance of recruits during their Academy training – as one officer observed specifically in relation to material dealing with cultural and community diversity:

Formally assess (by grading) the work done in the academy around cross-cultural training – it will never be treated seriously without this. We are a score- and grade-oriented culture in Australia, very competitive – so use this as a positive tool to drive change' (junior-ranking officer).

Finally, the need for continuity and reinforcement of the cross-cultural education and training received at the Police Academy was stressed:

Cross-cultural training needs to be something that's then continually integrated through our training, all the way through. So it needs to be fed through and not just up to 33 weeks, but it needs to then continue on through their workplace assignments that they have, where they go to their designated training workplaces and it needs to be revisited back in the Taking Charge program at the end of the two years before they get confirmed. I think it actually should be a two-year process (mid-ranking officer).

Ongoing professional development of serving police officers

Many officers felt that there was a need for *targeted training* at the local level on key community issues such as refugee and asylum seeker experiences and concerns; religious diversity, and social issues training relevant to a local service area. Interestingly, there was also very consistent and strong support for the idea that cross-cultural education and training for officers who have already completed their Academy and field-based probationary training should be ongoing, compulsory and regularly delivered and assessed. Most officers with this view advocated compulsory 'refresher' training every 2-3 years, and they saw it as necessary to drive the desired change in attitudes and behaviour being sought across the organisation:

If there was a mandated attendance course then an ongoing updating skills biannually online I think things are going to change. I don't think what you learn is initially going to change, but ongoing there will be, like anything, variations or differences brought in over time. So if I did the training today it's going to be vastly different in 15 years' time or there will be variations to it. So you're going to have to need to be up skilled in whatever the new policies are or how they change (mid-ranking officer).

Police interviewed thought this would ensure a) that everyone receives such training and b) that officers would be able to keep abreast of current developments and changes across the community. The point was made that Victoria is a dynamic state, and so therefore is the field of education and knowledge necessary to serve the community well. It was also seen as a valuable tool for the 'back-capture' of police who had, due to length of service and changes in the Academy training offered over time, missed out on current training perspectives on community and cultural diversity: *'I don't think a lot of our members would have done any training in relation to cross cultural training. if you've been out of the Academy longer than three years I doubt whether many of them would have done something or read any policy'* (mid-ranking officer).

There was also a sense that current professional development approaches for serving officers were *'ad hoc, not strategic, not linked'* to broader organisational strategies or objectives. Officers wanted to see stronger coordination of professional development training, and better stakeholder engagement to help drive community-focused learning and skills in the field. This was seen as particularly important in preventing local station workplace cultures from *'becoming insular and self-supporting in the wrong ways – this is how negative attitudes and problem attitudes towards different communities or groups of people become entrenched, and then they are very hard to shake off or change'* (mid-ranking officer).

Still at the local station level, police wanted to see encouraged a culture around professional development where fellow officers were empowered to 'call out' a colleague on poor attitude or behaviour in relation to diversity issues. They saw this as critical culture change and noted that sometimes peer pressure can be a more effective transformer of attitude and behaviour than 'reporting up' to a superior officer on a perceived problem. Officers also stressed the need for strong and competent mentoring of new recruits when they first enter a station, and commented that this frequently involved the up-skilling of station managers to deliver effective mentoring to more junior officers:

Strong mentoring is needed at the station level for new recruits. We need to train up our station managers to develop new recruits in line with current organisational thinking, including around cross-cultural issues, but this means developing the managers themselves

who are in many cases products of the old training regime that we are trying to move away from (mid-ranking officer).

This was further linked to the desire for more formal activities involving actual engagement at the local station or area level with culturally and socially diverse individuals and groups as a way of promoting more interactive and experiential learning. Police said they needed settings:

Where police on the job can sit down and have some sort of cross cultural encounter where they can fire questions at a facilitator and say, "What about this? And what about that?" and really challenge thinking. That doesn't happen, it doesn't happen at all. We get taught laws, we get taught processes, we get taught policies and protocols and nowhere within that framework does it help them understand the cultural nuances and that's where the second half of it comes in and that's from graduation day for the rest of their career, there needs to be elements of ongoing training. Now I don't know whether that needs to be as regular as once a year or maybe once every two, three or four years, but certainly it needs to be constantly reinforced, because you can see the dynamics changing in our [community] demographics on a regular basis (junior-ranking officer).

And several officers pointed to the need for cross-cultural training for more experienced officers who had missed out on current approaches in this area as one form of managing risks in workplace culture and also complaints from the public. As a long-term mid-ranking officer reflected:

I have many friends who are of my vintage or around who are still struggling with the shift in the organisation in the last five years. So the idea is to bring the motivation to them about what shifts around community expectations have happened, and how the nature of the community make up has changed. We've moved away from an "us and them" scenario and people understand that police need to really engage now. ... So we need officers – even if they don't intend a particular consequence, they need to start understanding what the perception may be as they go in. So we want to be careful about this.

Current initiatives to improve diversity education and training

A few officers were aware of recent changes and initiatives being discussed around education and training in relation to cultural and community diversity, and had views on these developments. A junior-ranking officer felt that shifting to a stronger focus on proactive policing could help reinvigorate commitment and passion for general duties officers who experiencing stress through the demanding nature of their roles:

They're introducing to the Constable role that being proactive is a part of your role. If we could use that as a hook to really know that when you become a police officer... I think most people join wanting, as I said, to make a difference – but it's hard because everything is so go, go, go, so under-resourced and over-worked. Even maybe 20 years ago, or in a country town where a police officer really did have a proactive role, where they might do a talk to a community group, or go to a church group, or a school, we're so segmented now that general members just deal with the negative stuff all the time. So it's just to reinforce to everybody that actually, as a police officer, even if you're working the van, being proactive is part of your role. It's not just the soft, fluffy side of the police force that does that. That's your responsibility as well.

On the professional development front, a senior officer spoke about the move at Victoria Police toward:

A model of lifelong learning and development - that's certainly an aspiration. How do we do it? We are currently confronting those challenges at the moment because we've got a promotional pathway. So people do their exams, they pass the exams, then they get selected for promotion, then they do a course and then they go from there. But we are now trying to back-capture a number of people. There is a project at the moment. ... It's about bringing everyone into alignment with the contemporary issues [relating to cross-cultural engagement] and the thinking around what is expected of [station and division/regional leaders] and the role that we all are expected to play in supporting the organisation's objectives and managing the areas that we're in.

6. Do police think cross-cultural training matters when engaging with communities?

In very pragmatic terms, police said they thought cross-cultural training is important because police are operating in culturally diverse contexts. Victorian society is extremely multicultural and it is vital the police force is equipped with the skills, confidence and ability to respond to and engage with that reality. 'Community relations' is not just an add-on or a discrete part of the job. It is the job. In the words of one mid-ranking officer: *'Having a close partnership or relationship with the community means that we're actually policing with the community, not just for the community'*.

It was also seen as important for Victoria Police members to undertake cross-cultural training and build trust and rapport with the communities they engage with so they can develop culturally and contextually appropriate strategies for resolving any issues that might arise. Effective cross-cultural training was also understood as beneficial in terms of helping officers engage with service providers and agencies, which might help with early intervention and the identification of issues *before* they become problems.

Further, many police felt that if members are more culturally aware, communities will be more likely to report incidents to them. In other words, communities will be more open to and trusting of the police, sharing more information with them. This, in turn, enables police to carry out their jobs more effectively. As a mid-ranking member stated, *'If you can't communicate with the people within our community then how do you expect to be able to do your job? Someone has to tell us something is going on'*. Another mid-ranking officer described it in these terms:

Well, we can't do our job without the community is what it really boils down to. I know that particularly coming from an investigations area, without the assistance of the community, we won't solve crimes ... Sources of intelligence, sources of information, just some basic assistance at times where we need it, a whole range of things, but without the community we can't investigate very far. So, if we really do want to get some crime reductions, if we do really want to make the state a safer place to live, then we actually need the assistance of the community to do it. And the only way we can do that is to have a community that's confident in the services that are being delivered and some trust in the police force.

A number of other mid-ranking officers also commented on the two-way benefits of cross-cultural training. Officers are able to undertake their duties more effectively, but communities are also able to gain better insight into the role of the police. This is particularly important for

those communities who have come from places where the police are mistrusted. But one respondent stipulated that that distrust might not necessarily have come from one's experience in another country. Minority group members who have been born and brought up in Australia, and who have had negative dealings with the police here, or who have felt targeted by them, might have a negative view of police as well.

Another mid-ranking member acknowledged that there needs to be not only an improvement in officers' understanding of diversity and cross-cultural issues, but better service delivery in general. He noted that often times there is no follow up and members of the community can feel that it's because of their race, religion or sexuality (or whichever part of their identity they feel is most 'vulnerable'), when in actual fact all people are treated this way: *'when we talk about service delivery principles, the best way to do it is to tell someone what you're going to do, do it, and then tell them that you've done it. That way you will achieve increased confidence'*.

A senior-ranking officer made the point that cross-cultural training helps the community to have confidence in the police force, but it also helps officers feel more confident in their work: *'we have a tendency to fear what we don't know. So if you haven't had any exposure to a particular culture, then our members would be lacking. It's important that our members have the confidence to be able to communicate with all people in the community'*. Further, when police officers engage with communities in depth (and not just on a superficial level), they stand to gain a lot from the interaction. It's actually very rewarding for members of the police force, who derive greater satisfaction from their work when they are able to engage with people in an authentic way.

Cross-cultural training is also understood to be important because it helps officers to see the individual behind the 'label', group or culture. Training programs might thus aid officers to develop greater empathy for others and their circumstances by helping them avoid stereotyping people. But while it is important for officers to treat all people as individuals, an understanding of the cultural context from which they come can help members to connect with people more effectually. If officers have an appreciation of the cultural background or context of those they are interacting with, they can adapt their approach accordingly. The following example by a senior-ranking officer is in relation to African-Australian youth:

If a member can identify someone as, 'I have a good understanding that they've probably escaped a war-torn country. They probably were boy soldiers given a machine gun when they were 12 and then they've probably killed people and they've escaped being killed themselves,' I'm not going to walk up and be authoritarian and touch them or get into any physical altercation with them. I'm going to keep my distance. I'm going to talk to them and tell them, 'I understand your journey. I understand where you come from; however you can't do this in public. How are we going to resolve this?' rather than just go straight in, hands on, 'You're under arrest.' If we're aggressive and violent it's just not going to work. You have to be passive. You have to talk and communicate.

Only one interviewee, a mid-ranking officer, spoke about the importance of self-reflection or, as he described it, *'really hitting the reset button on your own personal prejudices'*. While acknowledging that we all, to a greater or lesser degree, operate according to assumptions or stereotypes (often derived from our families or the media), cross-cultural training can help officers see that there are other ways to view issues or people, and to use this training to help guide their responses to and interactions with communities. After all, *'the barometer of a good copper is the one that can actually put those prejudices and stereotypes aside and say, "Right, I'll*

go into this with a fresh approach and I'll go into it with my training as my backing as opposed to my prejudices as my backing".

Another important consideration in terms of cross-cultural training is that, despite officers' exposure to new information and the emphasis on un-learning racial/cultural stereotypes in the training, members' negative attitudes can become more entrenched once they are out in the field. This, according to one mid-ranking officer, is because they are predominantly exposed to the more anti-social or undesirable elements of the communities they're encountering:

I suppose we see the negative side of the community often and that starts to impact on the way that we are able to interact with our community. We see the dirty side of the community, we've seen people when they're at their worst. We often forget that the person is like that then and there, but if we were to see them half an hour before hand or half an hour afterwards, they would be a very different person. But, because we see them at their crisis point we start to develop stereotypes about people based on that critical incident time and not based on the reality of what that person, or what the community for that matter is really like.

7. What is the fit between current policy and practice in cross-cultural training at Victoria Police?

The most commonly used phrase by police respondents in response to this question was 'ad hoc'. There was a broad perception among interviewees that both policy and practice in the area of cross-cultural training and engagement are uncoordinated, unsystematic, left to chance or the luck of the draw in terms of local initiatives and the personality or perspective of local station supervisors and managers. To quote a mid-ranking officer: *'I don't think there is any policy. There's no standard. And there's no other training [outside the Academy]. There isn't over here [in regional Victoria], anyway. I don't think there's any standard set across the board for Victoria Police'.*

Many officers across a range of rank levels, but particularly those in middle management, felt that they needed to develop local initiatives on their own without clear support or resourcing. The frustration felt by some members is evident in this statement by another mid-ranking officer:

It's absolutely wonderful for the policy makers and management to show what a wonderful sense Victoria Police has in regards to embracing multiculturalism in its training, but what are we doing about it? We're doing absolutely zero. Where is the ongoing training? The problem is that members themselves have picked up the gaps and run with it.

Some officers spoke of documented successes and transformations in practice through local initiatives that nevertheless were unable to be recognised and evaluated because there was no central systematic mechanism for coordinating and assessing the effectiveness of local training and engagement models with diverse communities. This was seen to inhibit the sustainability of good practice in developing cross-cultural awareness and skills on the job and a number of officers lamented the fact that the reach and potential of local community engagement strategies were stymied by not being 'rolled out in any coordinated or systematic way'.

Another key gap identified by respondents exists between the organisational policy around cross-cultural issues and the organisational practice focused on quick results. A number of

interviewees across all ranks pointed to the tension between a demand for short-term solutions based on data at the expense of longer-term solutions based on relationships of trust and confidence that take time and resources to build and sustain. A mid-ranking officer spoke to these tensions in the following way:

We've got pressure on us from above to do something about [problems or complaints] data, but have we got time to actually look at the deeper issues and culture causing the problems? If up above is hitting us, "What are you doing about it?", "What are you doing about this problem?", "What are you doing about this problem?", "What are you doing about this problem?", well then, the guys will probably go "All right, well let's just move them on," or "Let's just do what we know will get us the quick wins."

This member's stance was far from isolated. Another mid-ranking officer with a management role commented that the onus was placed disproportionately on 'watch house, [divisional] van or prisoner duties etcetera'. He maintained that the 'push around service delivery capacity' left little time and resources for officers to gain 'cultural awareness around some of the things effecting new and emerging groups of people in Victoria', adding 'we don't get that and we should'.

B) Training delivery, content and outcomes

1. How can Victoria Police improve its delivery of cross-cultural education and training?

A range of opinion exists on the best methods of delivering cross-cultural training. According to one senior-ranking officer, cross-cultural training at Victoria Police must be offered by educators with a specialist expertise in facilitative training. They recommended a blended approach wherein training is delivered by both sworn officers and people who are outside or external to Victoria Police (such as University educators), '*so you're not just getting a police perspective on all of this*'. However, while mindful of the risks associated with adopting an exclusively police perspective, they did not think it would be appropriate for training to be delivered solely by external educators. The concern was that training offered by a facilitator who lacked an insider's knowledge of policing would lack legitimacy or authenticity in the eyes of recruits and serving officers.

This was a sentiment shared by others. A mid-ranking officer, for instance, observed that members would not be as receptive to training delivered by those who '*don't have a police understanding of our business*'. Another mid-ranking member suggested that once recruits are out in the field, any training they undertake should be offered in partnership with local governments and councils. This was a pragmatic proposal because local governments could help fund the training initiatives, but it would also mean officers were exposed to a range of educators, training styles and information – particularly if community leaders were invited to talk about their experiences as part of the training. An officer in a liaison role was also very keen for community leaders to be involved in training, again in tandem with University educators and active members.

In terms of delivery mode, inter-personal and communication strategies in the context of community diversity; better use of '*reality style*' and scenario based training, and '*mixing it up*' through multiple learning styles and resources were the most common things identified officers as desirable for education and training methods. Several commented on the need for '*more audio-visual resources and people's stories and less dry, boring lectures. Keep it engaging,*

personal, a little provocative and getting recruits involved in debating the issues – you need to make things stick’ (junior-ranking officer).

A minority of interviewees is content for post-Academy training to be offered on an online basis only. For those officers who thought on-line learning had advantages, the main benefit cited was better accessibility and the overcoming of logistical face to face delivery packages related to cultural and community diversity. On-line learning was seen by these officers as efficient, removing the excuse of ‘not being able to attend’ for various reasons, and offering more streamlined and consistent approaches to delivering relevant education and training outcomes.

A larger group of officers, however, pointed to the cons of shifting to an on-line learning environment because it was seen to encourage a compliance culture, with only minimal time and investment given by trainees and also field-based learners:

If we put another e-learning package online to try and get people to check off once every 12 months or two years, it becomes a compliance process and it really doesn't change anything. So, rather than look at training on its own, I'd rather look at an organisational change that challenges our culture and actually changes the way we do business and make it part of our business, otherwise we're going to be back here again in five years' time (mid-ranking officer).

I know police are very reluctant to do online training, and if it doesn't involve some sort of question and answer thing that requires you to watch the video, they won't watch it. They'll say, well what do I have to do to tick off that process, what's the smallest amount of time (mid-ranking officer).

On-line learning packages were also seen as counter-intuitive when trying to encourage engagement with communities because the on-line environment was seen as isolating and solitary, unless specific steps were taken to create a collaborative on-line learning environment with guided interaction and dialogue amongst students. This also reflected the strong support amongst this group of officers for peer-based and collaborative learning environments as an important feature of police education and training, particularly in terms of broadening the scope of what they can learn from other police whether in their own or other regions:

Even face to face, when you then have members going individually to training courses, I think a lot of the time they don't get as much out of it because it's not the people they're working with, so it's not the experiences they're sharing, and not getting the benefit of in getting views from other people at other locations (mid-ranking officer).

I think face to face is better because you get that impact and you actually get those leaders coming in and you can relate to them. You can see the anguish. You can see the actual pain and things they've gone through. You can ask questions. You can get better knowledge on it. But if you do it online it's unemotional. You just click on some buttons and walk away.

The majority of interviewees across all ranks felt that training that encompassed both online and face to face components was preferable for these reasons.

Many interviewees acknowledged that currently whether or not locally tailored cross-cultural training packages offered depends very much on the leadership shown by local area and station commanders. While this proactive leadership was seen in some locations, in others it was identified as lacking. A number of respondents across all ranks felt that sergeants and senior

sergeants needed to be more active in identifying and working with local communities to devise appropriate cross-cultural training packages for their officers, but that members at middle management should undergo cultural awareness or competence training themselves.

There was also an identified need both to embed cross-cultural training more fully throughout the foundation training undertaken by recruits, *and* for ongoing cultural training to be undertaken throughout members' careers. Speaking about the foundation training that recruits undertake, in particular, one interviewee felt that cross-cultural training needs to be entrenched more comprehensively throughout the entire 33-week course: *'At the moment we've got a real focus [on cultural issues] in the first few weeks at the Academy, for the recruits and PSOs. But it needs to be embedded more fully across that course, throughout the whole foundation training for police and recruits'*. But interviewees were equally adamant that cultural training should be reinforced across a police officer's career – regardless of rank. Several interviewees held that promotion should be contingent on one's successful completion of cultural training and the implementation of the principles contained therein in their daily operations. In this regard the words of one senior ranking officer bear repeating at length:

We need to find a way to reward that type of approach. When you look at who we promote through the sergeant, senior sergeant, inspector and superintendent level, we reward crook catchers. So it sends a very powerful message to the organisation that we value people who catch crooks. Often people that move into the community engagement space find it very difficult to get promoted. So it's about identifying people who have got [cultural competence] skills and rewarding those. That sends a powerful message. It's not just about making sure we've got the education piece right. It's also that we've got this [workplace] culture of understanding that people who have strengths [in cultural awareness] are rewarded and seen to be rewarded.

Changing the culture around cross-cultural education and training

These comments go to the heart of an issue raised by the majority of interviewees – that the fundamental culture of Victoria Police itself requires change. One senior-ranking officer recommended a values-led or values-driven framework so that it is *'seen as mainstream'* that all officers undertake regular cross-cultural training. In the words of another senior officer, *'the organisation has to show some commitment [to cross-cultural training] because there's not one thing that goes through this organisation that training isn't the solution for'*. Other interviewees also commented on the centrality of cultural training as the foundation for the organisation as a whole, and argued that, in the words of one mid-level officer, *'it needs to be embedded across everything that we do'*. The following comments by a senior level officer perhaps best summarise the benefits of adopting a comprehensive, values-led framework:

The training has to be part of the strategy, part of the systems, part of the processes and part of a holistic approach to how we perceive what our policing is to our community. It can't just be out there. It can't be an add-on. It's integral to what we do and everything we do. It sends such a powerful message when we get it right and it sends such a negative message when we do it wrong.

Yet one of the difficulties of embedding or 'mainstreaming' cross-cultural training and awareness in Victoria Police was seen as the lack of standardisation or consistency in the current approach to training. According to a junior-ranking officer,

The different divisions of Victoria Police are doing different things when it comes to cross-cultural training; they're not uniform'. One senior-ranking officer recommended introducing a 'head of profession that gives us independent sets of standards and requirements about what we do. Once you get a head of profession you then work with them. It might be the new commander for the Operational Community Liaison or Development Division. You then engage a reference group locally that might give you some input into what we're doing and what we need to do.

A mid-ranking officer also emphasised *'the need to measure how we're going and we need to be able to identify the trends and then we can continually feed that loop back into that continuous improvement of our cross-cultural training, which we don't do now'*. The risk, according to the majority of interviewees, of failing to standardise, measure and assess the cross-cultural training offered by the organisation is that *'it sends the message that it's not valued by Victoria Police'* and is a 'soft' or politically correct add-on that lies outside the core business of 'hard' policing.

2. What kind of leadership is needed at the local level to drive these improvements?

One of the most common themes to emerge in response to this question was the gap perceived at the middle level of the organisation in relation to attitudes toward and support for engaging constructively and with commitment on cross-cultural issues as a core tenet of policing. The comments of one senior officer are broadly reflective of this widespread view, which cut across all rank levels:

It's key gaps, clearly key gaps. When I look at the senior levels of the organisation I see a group of people that get it. When I look at the lowest levels of the organisation I see a group of people that have come into the organisation wanting to do the right thing, wanting to work with communities. When I look at sergeant though to probably superintendent I see absolutely no opportunity for these people to understand what best practice looks like, understand what the research looks like, get good, strong messages from the organisation leadership that this is what the expectations are. You see it in the responses on an almost daily basis about how people deal with particular policing issues. Some of them are quite sophisticated. Some of them are just out of the 1950s. Someone might come into a role in charge of a station and just say, 'Yeah, not my strength'. This needs to change.

In line with this view, police respondents were virtually unanimous in their focus on the importance of local leadership by sergeants, senior sergeants and inspectors in driving change and improvement of cross-cultural awareness, training and engagement. In their responses, the almost inseparable link between diversity knowledge and skills on the one hand, and a framework of proactive policing and community engagement on the other, was another consistent theme.

Police members emphasised the need for the continual **reinforcement of key values and messages** by local leaders as a core element of improved engagement with cross-cultural issues. They wanted to see assertive rejection and management of inappropriate police behaviour at station level by supervisors and managers – *'the behaviour you walk by is the behaviour that you accept. So as a leader you need to challenge'* (senior officer) – and cautioned against letting problem attitudes linger: as one mid-ranking officer put it, *'Act straight away on*

problem attitudes or behaviour – don't be an ostrich'. Not doing so was seen to open the door to unacceptable levels of risk for the reputation and integrity of the organisation by one member:

Victoria Police has to take a strong stance with certain individuals who may make only a single mistake. The issue is so large it becomes an issue for the whole of Victoria Police and unfortunately the member becomes a liability (mid-ranking officer).

And they were candid about the broad and deep influence that the behaviour and attitudes of sergeants and senior sergeants can wield on the officers they manage. A senior officer commented:

You can get all the training in the world, but the constable will watch the sergeant when they interact. How is that interaction handled? Does it tend to confrontation, does it build on respect? So there is that sort of day-to-day leadership. But then you also get the examples of the war stories. So what are the stories we tell, and what do they emphasise? But then you also get, what is it that the sergeant, senior sergeants, inspectors value? Do they seem to value informal and formal relationships? Do they put time into meeting with community leaders, with supporting youth initiatives, and the stuff like football games? Some people will poo-poo this, but they are strong symbols of relationships and they provide us an opportunity to develop relationships in a non-confrontational way. So all of these are aspects where informally leaders can demonstrate the expectations of the organisation.

A sentiment repeatedly expressed by members was the need for a lot more work to be done with sergeants, senior sergeants and newly appointed inspectors *'for them to understand their community and be able to meet the needs of the community, not just keep on policing the way that we've always thought we should police'*. This same respondent continued, *'if we're going to have effective cultural change within the organisation, this needs to come at that middle management area. They will bring the staff along with them'*.

Several mid-ranking officers noted that there were a number of sergeants and senior sergeants who had been in their roles for many years, and who brought their own prejudices, biases and cynicism to the culture at the station level, arguing that this *'just flows down to the foot soldiers'* and potentially undoes any valuable awareness training undertaken at the Academy. *'You just need to be around some of the old-timers and all of a sudden you start to become one as well.'*

A further theme that was developed by many interviewees was the need for leadership around actually engaging with the community. Middle managers need, in the words of one senior officer, to be *'getting out and in amongst the community themselves and involving their officers in those activities'*. *'Authentic and adaptive leadership'* should focus on building the culture, not on compliance, with another officer noting that *'if you build the culture the right way, the compliance will follow and so will the service delivery'*.

Some officers were also supportive of the idea of using visual methods to reinforce a focus on diversity, for example through posters similar to other campaigns around domestic violence and sexual assault that worked to raise consciousness amongst officers of community issues and challenges. In effect, these officers wanted to see the normalisation of engaging with cultural and community diversity so that it became a routine and taken-for-granted aspect of the day to day job across a station, particularly for general duties officers. In this way, various forms of peer-led leadership could be supported and flourish.

A very significant element of local leadership for police revolved around supporting and empowering general duties officers to engage positively with communities on a day to day basis, and many wanted to see this achieved through purposive **tasking** in relation to community diversity activities and opportunities. They also thought station managers should avoid self-selection in officers lining up for community engagement opportunities: *'Local leadership should be around ensuring that general duties members get regularly involved in cross-cultural engagement, not just the same one or two or three who have an interest in it or who are from a multi-cultural background themselves'* (mid-ranking officer).

However, they were also aware that competing pressures and demands in their roles as local supervisors and managers could interfere with this intention. As a mid-ranking officer said, it would be optimal to:

Make it part of our planning and tasking. Instead of having say foot patrols per se, we would say to members you're now rostered for this or that community event, and also roster different members to work with the local NECLC, MLO, YRO, and so on. The challenge is that - trust me, in front line policing, we don't have the resources ... When you roster you're going to lose your frontline response so you've got to be mindful of that, but it's very important for all our members to get involved with community events.

This kind of tasking was viewed by another mid-ranking officer as a way of communicating that *'it's everybody's responsibility - each officer has a role to play in this space.'*

There was also broad agreement amongst police interviewed that where local initiatives were supported and resourced, the lessons learnt and the successes, limitations or failures of these initiatives needed to be documented and captured so that officers in a local area were not continuously reinventing the wheel, and also so that they could develop an evidence base of practice for sharing with and learning from other local areas and regions addressing similar issues.

Another junior-ranking officer linked improved leadership on cross-cultural engagement at the local level to both maximising officers' capabilities and skills and avoiding the 'cookie cutter' approach to turning out officers who see their job exclusively in reactive enforcement terms:

Vic Pol has now has members who are coming in to the job later on in life - they're not all joining at 18 or 21 anymore. At my station, for example, we've got some amazing skill sets, members with skills from other parts of their life who are saying, 'We want to get involved in [the station's cross-cultural engagement activities]'. But you know, some of those people at another station could just be completely overlooked. I think good local leadership is about identifying and staying abreast of some of the skills that they've got at the station, and helping to enhance people's roles and encouraging them to be involved with communities. Otherwise they'll turn into a cookie cutter senior constable that just catches crooks all the time.

The same officer went on to connect good leadership and management in encouraging cross-cultural engagement and skills with increased job satisfaction and wellbeing for police members:

I know members who have been to [cross-cultural] camps, events, different things, and they're feeling more fulfilled in their role because they're using and developing their skills in a proactive way as well. I think good management should try and enhance that and

encourage it. You can get sucked into that vortex of cynicism and overwork, all of that, and it's not personally fulfilling for police members. So you're going to bring out the better side of members, and it's there if good management is there as well.

There was a strong focus on what might be called '**practical leadership**' from police members across rank levels. Practical leadership was identified as being about direct implementation of activities and opportunities for engaging with cultural and community diversity: station training days, assigning portfolio holders, bringing in guest speakers, holding community forums, and so on to get the issues on the table *and push it through to the members*' (mid-ranking officer). Practical leadership was also seen to be about '*empowering the team within a station to feel they can take their own lead in coming up with fresh ideas and strategies that help foster cultural awareness and engagement skills, knowing they will be resourced and supported to do so*' (junior-ranking officer). This was seen as particularly valuable in fostering innovation and fresh approaches at the ground level within a station. But practical leadership also involved acting as a critical mentor and challenging assumptions and thinking that needed to change. A senior officer gave the following example of way of exercising this kind of practical leadership:

In terms of how to go about challenging members' thinking, one approach is to actually ask the person a question. Why do you think that? Get them to examine their own implied thought processes. And invariably you get to a point where they'll see a flaw, or you can genuinely challenge a flaw without necessarily having a confrontation with that member.

Peer leadership was also seen as important in developing increased confidence amongst officers about their ability to connect and build relationships. Officers made the point that 'even if one in the group [of officers dealing with an incident] knows [something about the community they are dealing with], it just changes the whole mood really easily' to a situation in which officers feel more comfortable and less threatened by cultural or social forms of community diversity. Peer leadership by police members with specialist skills or knowledge was also raised by police in the context of making more effective use of NECLOs in particular:

There is a leadership role at the local level for the NECLOs. But if you ask 90% of the organisation what a NECLO is, I'm guaranteeing you that a lot wouldn't know what a NECLO is. I think we're only down to several left in the organisation and I'm not sure why that is. They're not sworn members but they do a real lot of good community engagement work, they work within police stations, they break down a lot of barriers and they listen to the community a lot closer than the average police officer does. They can bring information back around identified issues, so that before they become more serious issues you can do something about it (mid-ranking officer).

Members also said it was critical that strong and effective local leadership is recognised and rewarded at the top. The link between strong leadership at the very top and embedding strong leadership across the organisation was a focal point in the comments of a number of officers at varying rank levels during interviews.

In addition, police wanted to see their local leaders make the explicit connection between the values and goals of engaging with community diversity as an inherent good on the one hand, and the operational benefits of doing so on the other; it is in the interests of stations to invest in cross-cultural skills and engagement because you will get better policing and community results out of this investment. However, this requires not only a philosophical but also a resource

commitment at the local leadership level to turn aspirations into reality. One mid-ranking officer put it this way:

If you make the investment in building the relationships and working with the community, your crime should decrease. So that's a bigger picture view than probably a lot of people would take. You will have less operational headaches if you build trust and rapport, a good working culture with communities, the first time round. And there will be some pockets that do that very well and there will be some areas that philosophically would love to do that but feel that they don't have the skills to do it. There would be some areas that would philosophically love to do that but feel that they don't have the time or resources to commit to it.

3. Should cross-cultural training focus on specific diverse communities or a take a more general-knowledge approach?

The interview data revealed a diversity of police opinion regarding whether the focus of cross-cultural training should be general or more specific in nature. Some respondents felt that cross-cultural training for recruits should take a more general knowledge approach to cultural diversity and competence. A number of interviewees made the point that it is not possible or practicable for all recruits to learn everything about each cultural group they are likely to encounter in their daily operations.

In considering if training ought to be broad or specific in focus, a mid-ranking officer emphasised that it should be *'general. I very much think general because we already struggle to learn all the things that we are supposed to learn and know about and to try and learn about different cultures in great depth is exceptionally difficult'*. This member, like others, thought that specific or tailored training is not necessary as long as members *'have that fundamental approach of dealing with people with respect and dignity. You will get a sense of where that respect and dignity lies with the way that you interact with them on an individual basis. You don't necessarily need to know their culture to know that.'*

Other interviewees also preferred a broad brushstroke approach to training. One mid-ranking officer felt that *'if we try and put training packages together to address individual cultures we're going to have so many packages we'll never get there'*, adding, *'We don't have the expertise for it and as the demographics change we're going to have to continually revisit it. Where does it stop?'* For others, the practical difficulties were compounded by the belief that community engagement was not *'just about cultures but also different communities within our broader community, such as people with mental health issues, GLBTI issues, etc'*. Another mid-ranking officer felt that at the Academy recruits should be given *'a very broad overview of different demographics and different community groups that now reside in Victoria'* because focusing on one specific community could give rise to *'a perception that you're potentially being a bit more alarmist about that group, or that we're trying to highlight that we've got more of an issue with that group'*.

For some, cross-cultural training seemed to be more about risk mitigation than an opportunity to proactively engage with and learn from members of CALD communities. One officer self-identified as *'a real believer in risk identification'*. They maintained that *'training around specific cultures was a waste of resources'* unless it helped officers to appreciate *'who they need to deal with and communicate with'* so they can *'manage their engagement with the community around those risks'*. For other officers, however, this is a limited view of engaging with cultural diversity

in policing that can lead to the kinds of tensions and lack of trust that characterise community relations where there is concern about racial profiling or other forms of community targeting.

Others felt that cross-cultural training should also be specific in nature, and that generic or 'general overview training' was a waste of time and resources. However, this view was based not on risk mitigation but on the ability to offer improved service delivery. Acknowledging that it might be more *'efficient to be able to just run one session and try and cover all cultures'*, many respondents were concerned that merely *'get[ting] a taster of each one'* left officers without the in-depth knowledge or understanding *'to be able to better service the culture'* in question. Extolling the virtues of what was labelled a *'very, very generic human rights'* approach to training that emphasised the need to *'treat everyone the same'*, a mid-ranking officer noted that this was not enough to help recruits *'relate to those cultural beliefs, backgrounds and perhaps experiences from refugees and asylum seekers in particular'*.

In fact many respondents identified this *'current gap'*, expressing the view that Academy training that took a general overview or broad brushstroke approach was acceptable as long as it were augmented by more culturally specific training undertaken in the field. As one liaison officer put it, *'What would be ideal would be to run your general stuff [in the Academy] and then [once in the field] have modules to complete about a specific core community - that would be the ultimate.'* This was echoed by other interviewees who felt that cultural training beyond the Academy should be focused on the particular communities in a given area of operation. For one mid-ranking officer the first step was *'identifying your major communities there and then tailoring training to that area ... As people move through Police Station to Police Station, they'll take that [knowledge] with them'*. Another officer of the same rank agreed that training packages should be tailored to the demographics of a particular area:

The first thing we need to understand is who is our community? What are the origins of the majority of people who live in that area? Then we need to engage with the community, the leaders or elders to identify the issues that are associated with those particular cultural groups and say, 'How can we best address these issues?' 'What do you need from us?', and 'This is what we need from you', and get that two-way relationship happening.

4. What key messages should police take away from cross-cultural training?

There was strong consensus in the response to this question from members of all ranks. The vast majority of interviewees emphasised the importance of new recruits understanding their obligation to treat all people, regardless of race, gender, ethnicity, religion, class, sexuality or level of ability, with professionalism, dignity and respect. But this did not mean treating everyone in exactly the same manner. In the words of one mid-ranking officer, *'we're all the same, but different'*. Another interviewee emphasised that *'equality is not about treating everyone the same. It's about achieving an equal outcome at the end of the interaction'*. In other words, recruits are encouraged to adopt a 'one size fits all' model in terms of treating everyone according to the underlying principles of dignity and respect, but the strategies employed might differ depending on the nature and characteristics of a particular community.

Several respondents used examples to help illustrate this point. One reported that when conducting a conversation or interview with a Muslim woman, it might be more culturally appropriate for a policewoman to undertake it. Another mentioned that he would be mindful of when to schedule an interview with a Muslim suspect should it fall within the holy month of Ramadan:

If we had to go and arrest somebody during Ramadan, understanding that if you arrested them late in the afternoon prior to sunset they haven't eaten all day. So they were probably going to be pretty lightheaded and just taking that into consideration as far as a fair interview process [is concerned].

In order to build trusting, mutually beneficial relationships with members of culturally and linguistically diverse communities, cross-cultural training must also help recruits to improve their communication skills. An ability to appreciate the cultural context informing an individual's outlook or behaviour was held to be an important prerequisite of this. Taking into account what one senior officer described as the '*wider context of that community, where it's living and where it's from*' would help officers to communicate with individuals from particular communities more effectively. But understanding or making allowances for one's cultural proclivities was not to be confused with enforcing the law, however. A mid-ranking officer was adamant that new recruits should understand their obligation to uphold the law, but that they should also try and recognise why or how an individual might have come to break the law in the first place. One particular example used was a driver who had committed a minor traffic infringement. If the officer understands that the driver might have come from a country where traffic lights or road signs are not common, or where seatbelts are not customarily worn, this could help them in their interaction with the offender.

The most important point for the majority of interviewees is that new recruits should learn not to place value judgements on any perceived cultural, racial, religious or ethnic differences. One mid-ranking officer noted that recruits should come away from cross-cultural training with the knowledge that this perceived diversity is '*not necessarily right or wrong, it's just different*'. Appreciating that diversity is not something to be 'dealt with' or 'tolerated' as a problem, but to be embraced and valued as an essential attribute of contemporary society was another key message to impart to new recruits through their formal training. One officer hoped recruits would come away from their training appreciating that '*diversity is one of the real strengths of contemporary Victorian society*', adding, '*it's a fundamental understanding of human rights, but also an understanding that we do serve all the community. Not just the majority community or the most outspoken part of it, and that we may have to work harder at building those relationships with some parts of the community than others*'.

The recognition that they are representing both themselves and Victoria Police was seen as another key take-home message for recruits undertaking cross-cultural training. As one senior-ranking member stated, '*every contact leaves its traces and every time you deal with someone, they will remember how you dealt with them regardless of what you think you did for them. They'll remember your name, they'll remember you, and your reputation is not only your own. It's the organisation's as well*'. Another senior officer hoped trainees would complete their foundation course with a clear understanding that they must act with integrity and honesty at all times, engaging in '*ethical decision making as though a supervisor were there when there's no one there standing behind them*'. It was hoped that the myriad of 'small' encounters Victoria Police officers engage in each and every day with members of the public would add up to a big picture, one of improved relationships with CALD and other minority communities built on trust and mutual respect and which, regardless of the circumstances of community members' contact with police, left a trace of positive reflection about the process.

5. Reinforcing the key messages of cross-cultural training across a police officer's career

In terms of reinforcing the key messages of cross-cultural training throughout an officer's career, interviewees had a range of ideas and suggestions. But all agreed that training should be ongoing, and that it needs to be regularly updated to account for and reflect the demographic changes taking place in contemporary Victorian society. Some officers felt that refresher courses could be offered on an online basis only, but the majority of respondents preferred a mixture of face to face and online training packages, conducted jointly by trained facilitators, police personnel and members of the community. Oral presentations, video and PowerPoint demonstrations, role playing, case studies and question and answer sessions were all proposed as possible methods of content delivery.

Most members felt that officers, of all ranks, should be required to undertake refresher courses every one to two years as a means of keeping *'their qualifications up to date'*. Concern was expressed that if cross-cultural training were simply cordoned off into the foundation course for recruits, many members would conclude that senior officers simply view it as a matter of public relations, or a 'tick in the box' rather than an essential part of policing. Ongoing cross-cultural training is also held to be important, not only because the cultural demographics of particular areas change over time, but also because officers move periodically to new stations, potentially coming into contact with cultural groups they have not previously encountered. It was suggested that local station areas devise culturally appropriate and specific training packages that can be offered to any new members and updated regularly for extant employees. The following comments of a mid-ranking officer help illustrate this point: *'If I was to move from Frankston to Bendigo tomorrow, well there might be a different community up there. So I need the ability to be able to step in and understand what the local issues are and then work with them very quickly'*.

The vast majority of interviewees stipulated that any refresher cross-cultural training must be developed in consultation with local communities. In order to maximise the value of these formal training programs, however, some members suggested that they be augmented by opportunities for officers to engage with communities in social, perhaps sports-based, activities. As one mid-ranking member suggested:

So the same communities that we deal with in an enforcement way, we could also engage with at camps, barbeques, something where the focus or the interaction is not around enforcement. Whether it's kicking a football or playing a game of cricket, so members actually start to see people in a different light. So the community sees that police are human beings, and police can see the people as also being human beings. So it's nothing delivered in a formal way, but lots of programs designed to increase that engagement, particularly for communities, and especially the young people in those communities, that are deemed to be at risk.

Another mid-ranking officer suggested that members spend time with particular community organisations each year. This kind of informal 'training' could help acquaint officers with the issues faced by local communities in an intimate and very hands-on way. Conscious that pre-existing negative police attitudes about particular cultural, ethnic or racial groups can often become entrenched in the field – particularly if officers only associate with members of a

community in a crisis moment or at the point of law enforcement– one interviewee made the following proposal:

We could also think about things like spending a week with a particular community organisation, whether it be the Salvos or the Jesuit Social Services, to be able to understand the work that's done from their end. It would reinforce the things they learn in the academy. And they'd get to engage with community members when that critical incident has lapsed and that would actually help them to, I would hope, get a better understanding of the community – that's it's not all bad.

Many members acknowledged that a number of local station areas have sought the input from community groups in devising very successful training packages for their staff. One identified problem, though, is that these initiatives are generally not known about by other stations. There was a sense among interviewees that time and other resources are misspent 'reinventing the wheel', when a more coordinated approach would not only mean that more stations would be cognisant of the programs introduced in other areas, but that they might be able to learn from, borrow or adapt these training packages to suit their particular needs.

Concerns were also raised in the interviews about reinforcing the key messages of cross-cultural training throughout the recruit foundation course itself. Those respondents who were aware that cross-cultural training is offered at the Academy expressed concern over what comes next. There was a sense among many members that once the training was imparted there was no way of knowing '*to what extent the recruits have changed, grown or applied that learning*'. Currently the cross-cultural component of the foundation training is loaded at the beginning of the course so that recruits understand the integral role it plays in policing. But they do not return to it later in the course and, beyond some reflective writing pieces, it is not comprehensively assessed. Formal assessment would not only aid retention, it would also impress upon recruits the strong emphasis Victoria Police places on its officers' ability to engage effectively with culturally and linguistically diverse communities. In the words of one mid-ranking officer: '*There's no follow up to ensure that they've retained it beyond the first week. We need to build something into the program that enables us to see that they not only retain the skills that they might develop in the first week, but they are continuing to maintain them through the rest of the course*'.

In an effort to ensure the lessons learned at the Academy are continually applied in the field, some interviewees suggested that the annual Performance Development Assessment (PDA) undertaken by all members should include a cross-cultural component. The PDA outlines the officer's responsibilities and objectives for the year. Depending on their particular role, members' performance might be measured in a number of areas including 'community engagement'; but no differentiation is currently made between whether that engagement is with '*a culturally diverse community or [just] any community*'. The suggestion was made that Local Area Commanders, particularly those operating '*in an area where there is diversity, should have an objective in their PDA to show they're actually out there working in that space. If we have that transparency it can be validated and checked and managed*'.

Checks and balances were also thought to be lacking in other areas. One senior-ranking interviewee felt that a greater level of accountability was required by local stations. Commenting that '*it's not just about the Academy*', this respondent suggested that stations issue '*public opinion surveys*' that asked people in the community to comment on how they thought the police in their local area were performing: '*I think we need to be accountable in terms of a*

community survey ... we need to judge ourselves to what extent we are responding to or understanding the policing differences [required] or how people are perceiving where we're going and what we're doing'. This kind of community input would, in this interviewee's opinion, help local stations 'to be held much, much more accountable for what they do'.

The interview data reveals that the key messages of cross-cultural training thus need to be reinforced – and measured – at the Academy level via assessment; by individual officers in the field in their PDAs; and within local station areas, perhaps by the completion of community surveys. Other interviewees suggested that the culture of the organisation as a whole also needed to come under scrutiny, *'As an organisation we should be measuring and understanding culture, our own culture'*. A mid-ranking interviewee commented that, as an organisation, Victoria Police *'needs to be prepared to accept that we've made mistakes and to learn from them'*. Describing what they perceived as *'a bit of a defensive culture operationally'*, this interviewee hoped that Victoria Police could critically analyse, engage with and reflect on any criticism they received to become *'more of a learning organisation too'*.

6. What kind of senior leadership does Victoria Police need to embed cross-cultural values in policing?

'Courageous leadership at the higher levels', according to a senior-ranking officer, is required to address the gap between Victoria Police's organisational values, and *'what actually happens on the ground'*. Interviewees agreed that senior command were largely meeting the expectation that their behaviours model the values and principles of the force, with the visibility of the Chief Commissioner at particular community events and initiatives being thought to make a difference to how well members see community engagement as a priority area for the organisation. Many respondents noted that it is an important symbol of commitment to cultural diversity in the eyes of both police and communities that someone of the Chief Commissioner's status is involved in and supportive of cross-cultural awareness and engagement on a regular basis. In the view of one respondent:

I think that [the senior leadership is] actually doing as much as what would be expected. They're building relationships. They're influencing policy. They're leading by example. They're communicating their expectations and role-modelling the expected and appropriate behaviour.

The vast majority of interviewees commended senior ranking officers at Victoria Police for actively 'walking the talk'. They were praised for being community-facing and for adopting a focus on strategic alignment with objectives in cross-cultural education and engagement at all levels of the organisation. Respondents were also in broad agreement that senior command showed leadership through their responsiveness to both community and internal feedback about what is working and what needs improvement at Victoria Police, and to adjust their approach accordingly. Senior command are also held to be well acquainted with and knowledgeable about the issue of cultural engagement and why it is important for Victoria Police to be proactively involved in practices that help strengthen it. It was also widely felt that members at the senior level not only modelled correct behaviour, but acted quickly to resolve any issues concerning inappropriate training content or delivery, or officers' attitudes or behaviour that did not conform to organisational values.

Several members felt, though, that senior leadership needs to be more active in promoting understanding of and respect for the work performed by MLOs and NECLOs and their significant

expertise in and contribution to cross-cultural knowledge and awareness. Others felt that command could also make better use of communication technologies including video and podcasts to get their message about cross-cultural values and practice at Victoria Police out, and that a strong and consistent story about these within the organisation was required. Members understood that the narrative or story that filters through and around Victoria Police is, if not more, then at least as important as policies and strategies. One way to reinforce the 'story' around the importance of cross-cultural engagement would be to reward good practice in this area. Officers stressed that senior command has an important role to play in showing that being culturally informed is not only valuable on its own merits, but is recognised and rewarded by the organisation and its leaders.

Another way to ensure that good initiatives and best practice in cross-cultural training and development around the organisation are visibly championed and disseminated by the leadership is for senior ranking officers to make sure that all members are made aware of best practice happening in one part of the organisation, and that they offer their support in rolling these out elsewhere to get further buy-in and support. Interviewees also recommended that senior members guarantee there are mechanisms in place in the workforce to ensure that officers in charge of looking after cross-cultural initiatives have had the required training, understand the local communities in their command, and have the resources to ensure appropriate mechanisms are in place for the required policing and engagement response.

Some members felt that the profile of cross-cultural engagement and education at Victoria Police could be further increased through visible and identifiable leadership in this area. One interviewee proposed the establishment of *'a specific assistant commissioner or deputy commissioner or somebody who could be the flag bearer for cross-cultural issues and training. Then we'd have someone to identify with who is our person we look to to do that'*. This officer was aware that it is important for both police and communities to have a sense of personal leadership and responsibility for this area, and someone they can easily identify with it. The person in this role should be able to articulate the main issues that might be directing community concerns and energies at a specific point. This might be, for example, demonstrating awareness of issues faced by specific communities such as new arrivals and refugees, religious communities or GLBTI communities. They would also need to spell out the key issues for Victoria Police in an accessible way and have answers for how Victoria Police is working through partnerships to address the issues.

C) Evaluation of cross-cultural training effectiveness and needs

1. How well does Victoria Police evaluate its cross-cultural education and training?

The lowest response rates to any question in the interview schedule were generated by officers across all rank levels, including senior officers, in thinking about this question. The most common answers were *'I don't know'* and *'Not particularly well'*.

For those officers who did have some knowledge of or views on evaluation of education and training in relation to cross-cultural issues, the following points were canvassed. The first of these involved the importance of **accountability**. Evaluation of education and training, as in other domains of police practice, was seen as being about both accountability to internal standards and goals, but also as accountability to the community – a very strong driver in the

view of several officers for Victoria Police processes more generally. As one mid-ranking officer noted, such accountability can yield positive benefits for the organisation:

There has to be some accountability around people improving their knowledge. By creating accountability you actually start that ball rolling, and I think once it starts rolling it will actually become an unstoppable force because people will see the benefits.

A senior officer pointed out that other parts of the organisation already embedded evaluation of their activities and training as a matter of routine, and didn't see why the same shouldn't be done in relation to cross-cultural education and training, though they also saw some challenges:

I think we need to specifically look at the cross-cultural training and we also need to look at its impact in terms of how it is operationalized down the track. Otherwise, it's very hard to evaluate. You need to turn it into a regular practice domain at policing. For example, we do that with investigation intelligence, we then can stream that and we can evaluate that. What we need is exactly the same in terms of cross-cultural training and community engagement. There is no community policing stream in our training structure as such. But that's the next level of sophistication, I think, that needs to happen here.

And yet another senior officer felt that the absence of regular and rigorous evaluation of cross-cultural training led to complacency about Victoria Police's approach in this area that obscured the need for improvement to achieve best practice status:

Victoria Police stands out across Australia in relation to cross-cultural training and engagement. That has given the organisation some comfort but it has also bred complacency. Being better than others doesn't mean it's good enough. We are not at the best practice stage by far.

Other officers noted that while they were aware that some forms of immediate evaluation at the end of training cycles was conducted, this was considered 'very immediate to the delivery of the learning' and did not promote 'reflective evaluation. We're ... embarking on that longitudinal aspect but I wouldn't say that we're anywhere near' (senior officer).

A number of members focused on the challenges posed by evaluating what they termed 'soft or value competencies' in contrast to more mechanical aspects of training such as firearms training or other tactical skills: 'You're trying to get an insight into the behaviours of individuals and their thinking processes and value processes, and I'm not quite sure that's an easy job. Usually you find out when it hasn't worked and that's when, in my limited experience, we've had performance management or discipline issues and it's usually around behaviour' (mid-ranking officer). Another officer commented:

I would say that because we don't have a lot of formalised training programs but we have lots and lots of local level initiatives, I suspect the evaluation is quite poor. I think [cross-cultural training] is also the sort of program or initiative that's actually really quite difficult to evaluate. So I think that's twofold, one, I don't think we probably do it very well but that's more often the nature of the sort of work that it is. I'm just not sure how you would evaluate it (mid-ranking officer).

And a third said: 'I don't know at what point you could evaluate it or how you could evaluate it. Is it a reduction of police complaints? I don't know how the evaluation process could be applied to [cross-cultural training], to be honest, because you can't ask a specific question really in relation to it' (mid-ranking officer).

However, those police familiar with evaluation processes suggested that evaluation needs to be conducted at different levels of training and education: by student learners, by instructors, at the module and subject level in Academy curriculum, and at the overall program level as well. One member referred to this as ‘*contextual evaluation*’ that could integrate perspectives from different stakeholders and vantage points on a single program or training package to help improve effectiveness and continuous development of units and programs in various police cross-cultural education and training contexts.

The net result of these responses was the suggestion that evaluation in cross-cultural education and training was not a strength of the current approach in the view of members who were able to respond to this question. While some officers commented on instances of classroom-based evaluation conducted both formally and informally through the Academy, the general sense was that evaluation of cross-cultural training was seen as a significant area for development. Effort was required to think through how to evaluate program delivery and effectiveness dealing with learning outcomes that were intangible and that might be reflected in less obvious ways over time than merely evidencing an acquired ‘hard’ skill.

One mid-ranking officer said they were ‘*hopeful that there will be a longer retention of [an aspect of Academy-based diversity training] than just doing it and moving on*’, but did not feel confident about the way in which longitudinal evaluation that asks questions about how education and training transforms practice, and what officers use in the field down the track in their roles, could be conducted. Another point made, however, was that cross-cultural refresher training could be useful in helping assess the uptake and effectiveness of such training because it ‘*allows you to return to the original training to see what’s been retained and what hasn’t*’ (mid-ranking officer).

Nevertheless, there was some sense of change and progress being made amidst these challenges:

It’s really hard. We can utilise things like our complaints are down by about 30 percent over the last few years, satisfaction surveys and those sorts of things. But I suppose it’s a bit more cultural than statistical. We’ve become very aware of an undercurrent that’s shifted in the last few years, and that is that we are sending so much more [in terms of cross-cultural training and education] out into the regions, whereas previously we didn’t. By making people more accountable at local levels and engaging them in all of these different programs, we are seeing a definitive cultural shift in the way that they are asking questions of how to manage things. There are people who understand how the organisation needs to look after itself. It is about embedding a whole range of values and cultural changes, battling the values issues and moving the focus away from compliance and from just ticking boxes. But in the end, we can get there.

2. Should Victoria Police identify and respond to the need for targeted cross-cultural training in specific local areas?

All interviewees agreed that Victoria Police should take a more proactive approach in identifying the need for targeted cross-cultural training in specific areas of operation. Officers suggested that local area commanders contact municipal councils or access regional statistical data on the cultural and religious makeup of the specific locations in which they operate. Others recommended approaching external partners including the settlement service agencies in a particular area. Having identified which communities predominate in a given site, police

suggested working closely with those communities to ascertain what their areas of concern are, and to seek their advice and suggestions on how to go about meeting these. It was felt that the introduction of tailored training packages on particular diverse communities would serve a dual purpose. Describing tailored initiatives as a ‘two way street’, many respondents emphasised the importance, both, of members learning about minority communities in the vicinity while they, in turn, acquaint themselves with the roles, responsibilities and expectations of the police.

Respondents across all ranks also spoke about the importance of working closely with the various liaison officers in a local area who have expertise in and experience of working with particular communities. As one mid-ranking officer stated: *‘It would also involve using your liaison officers more effectively, your multicultural, your Aboriginal, your gay and lesbian officers who have totally got their ear to the ground, and identifying issues as they’re arising and putting in place some mitigation strategies’*. In emphasising liaison officers’ considerable *‘knowledge of their local community cultural issues’*, another mid-ranking member also identified the significant role they have to play in *‘advising operational members about any emerging issues that the members need to be aware of’*. Targeted programs, as opposed to more generic or generalist cultural training, should ideally be (in the words of a mid-ranking officer) *‘training with purpose’* – that is, any learning undertaken by officers has to have the express purpose of helping them provide better service delivery.

It was acknowledged that the need for targeted training packages might not always emanate internally. Several interviewees recognised that the decision to implement tailored training initiatives might, in some cases, be driven externally by complaints from the community. A senior-ranking officer stipulated that Victoria Police encourages and expects its employees to treat all community members, whether they’re victims or perpetrators, with respect and dignity. But they are also aware that this is not always the case. Where officers can’t be encouraged to do the right thing, punitive action is sometimes required: *‘so there’s lots of carrots but occasionally there needs to be a stick, and we take strong action against inappropriate behaviours’*. One mid-ranking officer described the targeted training package he introduced, following community complaints, in these terms:

My unit was very high in complaints, receiving complaints about treatment. After that training there were no complaints. It was all based around mutual respect. [My officers] learned how to gain the community’s respect because of an understanding of where these people had come from and what they’d been through and how they see police. I gave training back the other way as well. I met with the community leaders who called a lot of the youth in. A lot of them were just flabbergasted that they couldn’t drink in public and that stealing was an offence. But that’s what they’d done for years. To eat, they needed to steal. It was a matter of survival. When I told them stealing is illegal here, they said, ‘Oh, you can’t steal’? So then they understood.

While community complaints were identified as one impetus for the introduction of targeted cultural training, others nominated what one mid-ranking officer labelled a *‘cultural spike in a particular crime’*. An increase in, for instance, the levels of domestic violence occurring in families of a particular socio-cultural community might serve as a catalyst for local station commanders to introduce culturally-sensitive training packages on the associated issues. Several respondents, though, spoke of the ethical implications of collecting crime or other data on particular cultural groups. Acknowledging that *‘you have to profile people into different areas to identify where those spikes are likely to be’*, one mid-ranking officer conceded that it was

difficult to maintain *'the fine balance'* between an intelligence-led policing response and *'overstepping the mark as far as how we categorise people. So that's the hard part. If we treat everybody the same we're never going to see any particular cross-cultural issues because we can't isolate particular groups'*.

D) Change and innovation

1. How can negative police attitudes and practices about cultural and community diversity best be changed?

The vast majority of respondents strongly endorsed the merits of mandatory cross-cultural training as a means of changing negative police attitudes and practices around cultural and community diversity. Others suggested a multipronged approach that included formal cross-cultural training offered in tandem with experiential learning gained through informal community engagement. A mid-ranking officer advised that one way to help break down negative police stereotypes was to encourage members' interaction with communities beyond *'that enforcement driven engagement that they so often are required to do'*. Recognising that negative stereotypes are often the result of police officers' lack of exposure to cultural diversity, social events including camps, inviting community members on tours of the Police Academy and sporting programs were all seen as ways of correcting any negative attitudes members might hold about communities they have not had the opportunity to engage with socially before.

Some respondents recognised that training and experiential learning might still not be enough to change negative attitudes and practices about cultural and community diversity. According to one interviewee, *'we're not going to change people's personal values or whatever they might do behind closed doors or out of the public eye. But while they've got a police uniform on or are representing Victoria Police, this is how they behave'*. This quotation points to the organisational values that underpin Victoria Police. Many respondents argued that should members engage in inappropriate behaviour, they should be held accountable for their actions, both through formal disciplinary procedures and informally via their peers. Officers should be aware that inappropriate attitudes or actions will not be tolerated by Victoria Police and that they will face adverse consequences should they engage in these. Members also need to know that they can report a colleague's bad behaviour without being ostracised by fellow officers. In the words of a mid-ranking interviewee: *'I think raising it to the surface is probably the most important thing we can do. We're making everyone aware of it'*.

In addition to formal training, informal experiential learning, strong organisational values and a workplace culture in which bad behaviour is managed by one's peers, some respondents added *'in the field supervision'* as a means of addressing inappropriate attitudes and actions. To prevent negative attitudes about cultural diversity from becoming entrenched, several interviewees suggested that if a supervisor perceives *'that a member could have done things differently or better, they pull them up straight away'*. But there was also recognition on the part of many interviewees that officers need help and guidance, and not just the threat of disciplinary action to develop better attitudes about cultural diversity. One senior-ranking officer acknowledged that members do not always receive the support they need to do their jobs effectively: *'officers are handling situations that trained psychologists and a whole range of people haven't got the skills to deal with, and the police are required to get in and do it'*. This interviewee's stance is informed by the understanding that officers sometimes feel ill-equipped to carry out their

duties, particularly in culturally complex contexts, and that this fear and anxiety can lead to a rejection of cultural diversity in general.

2. How can Victoria Police improve its use of the cross-cultural expertise of its members in education and training?

I've had the experience previously of working in some exceptionally – how do I say it, poor practice environments. That was a culture of policing that has gone into history and it needs to be left up there. The problem is we still have members who police like that now. The culture of Victoria Police has had to change in line with community expectations. You cannot go and do the things that were going on in the 1980s and 1990s now. It is just purely wrong. They were wrong then but there were different expectations and a different level of acceptance from the community and from our own people. It didn't make it right, as I say, but it just meant that the ramifications were not there. I think that the learnings have got to come from within. It is natural for police to be suspicious or cynical about the motivations of people who come from outside trying to tell us how to do our job. It's an organisation that prides itself on looking after its own. – Mid-ranking police officer

A clear majority of police respondents felt that the cross-cultural expertise of members is not currently used or drawn on in any systematic way in education and training contexts. This could be improved to tap into existing knowledge, background and skill sets. Such knowledge and skills are seen as an under-utilised and under-valued resource within Victoria Police at present. Both police officers who are from various cultural, language and religious groups, and police officers who may not be from a specific group but who have extensive knowledge and skills around a particular cultural community, can fall into this category. The perception from police themselves is that using the expertise of members in this context is only patchy at best. One officer working in a regional area commented:

I don't think they use their knowledge at all, even in a station this size, the different nationalities we've got here. We've got [officers from at least five different ethnic and cultural backgrounds]. Just the diversity of the cultures that we've got just stationed here in [regional Victoria], but they're never asked to participate in any cross-cultural training for members or talk to members about their experiences. – Mid-ranking officer

Utilising the knowledge and skills of culturally diverse members within the police workforce is a feature of best practice approaches internationally, where culturally diverse officers may contribute to training and development for colleagues in compelling and powerful ways. This occurs, for example, through the 'Muslim-American Community in NYC' video resource used to teach new recruits about New York City's different Muslim-American communities, in which a broad range of Muslim NYPD officers from various ethnic and national backgrounds share their experience and knowledge of Islam and of local communities for the benefit of recruits during their Academy training. This outstanding resource was developed in close consultation with members of the NYPD's high level Muslim Advisory Council, made up of prominent Muslim community leaders from across the city. In other instances, such as London's Metropolitan Police, intensive recruitment drives to attract officers with specific community-based language skills to improve police-community communication and rapport are currently being resourced by government.

The benefits of using members' knowledge and skills can be powerful in part because of the enhanced credibility that police officers from various cultural backgrounds have with their fellow officers. As one member put it, learning from other police about issues in different communities to which they themselves belong would *'get the respect of police. No-one really knows the job we do unless you do it. I think that would get more respect from people. As long as people know that they understand the pressures that we work under, that would make [cross-cultural training] a whole lot more well-received, I think.'* Another senior officer noted:

Police members who live in those communities or are part of those communities can talk with firsthand knowledge. Coppers are a practical bunch and they're very pragmatic and some are cynical. When it's one of their own telling them, 'Hey, look, this is what happens,' at least you're partway within to be able to go, 'Hey, it's not someone from the Human Rights Commission or someone from this or that legal centre telling me about what we do badly.'

Some officers from culturally diverse backgrounds can be enthusiastic about contributing in a variety of ways, and these can include various forms of input and knowledge, for example: coaching and mentoring of fellow officers, guest lectures at the Academy, development of video learning resources, scenario development for training purposes, input into curriculum, training packages, local engagement initiatives, indicators for engagement KPIs, advice on particular incident management issues, and so on.

However, it is vitally important to ensure that such contributions are strictly voluntary, and to consider options for a balance between public and private forms of utilising such expertise. Not all members from culturally diverse backgrounds will want to be the 'public face' of cross-cultural training and development initiatives. There are genuine concerns from some officers about colleagues feeling targeted, stigmatised, marginalised, taken less seriously, becoming burnt out, or shoe-horned into a box as a 'token' representative for a particular community. An experienced officer recalled that in an earlier period,

We finally had somebody apply to become a police officer from the [ethnic] community and we overburdened him. We basically held him up in front of the community and said, 'Look, we've got one, we've got one'. Pressure was put on him by both police and his own community for deliverables that were favourable to either policing or to this particular community. It was just too much of a burden on him.

There is an associated risk that one person becomes seen as representative of an entire, complex cultural group or community, which can limit recognition of the diversity *within* a cultural group, as well as between groups. Moreover, not everyone who was born into or derives from a particular culture, ethnicity or religion identifies strongly or even at all with their background, or understands and relates to it in the same way. It is as important to avoid the ethnic, racial, religious or cultural profiling of fellow police officers as it is to avoid the same kind of profiling for communities in general. These are issues and risks that must be taken seriously and handled with sensitivity in thinking about how best to structure an approach to deploying members' knowledge around cultural diversity issues for training and development purposes.

In addition, as several officers pointed out, setting up particular members as 'cultural icons' or subject matter experts can not only promote tokenism but can also reduce the message that cross-cultural awareness and skills in community engagement are the responsibility of all

members, not just the province of a few ‘experts’ in relation to different cultural groups. For example, the work of MLOs and other Liaison Officers was repeatedly cited as a critical element of Victoria Police’s community profile and knowledge base, and one that should be retained and indeed strengthened in relation to cross-cultural education and training. However, the point was also made that certain Liaison Officers deployed in local areas become the ‘go to’ person on all issues relating to a particular community. As one officer noted, this can disadvantage the member through over-identification with a particular community or set of issues; create conflict and stress in terms of their own career aspirations and professional development; and let general duties officers ‘off the hook’ in relation to developing their own relevant knowledge and skills. There was a consistent belief for all rank levels that working across Victoria’s different cultures needs to be the responsibility of all, not just those with specialist knowledge, roles or backgrounds in the organisation.

It is also the case that many members from majority-culture backgrounds have also built up considerable knowledge and expertise around engaging with and understanding other cultures. Many of these officers have substantial experience – whether through the job, in their private lives, or via previous career experiences – in developing strong skills in positive cross-cultural engagement and interaction. Drawing on the expertise of members with regard to developing robust and meaningful cross-cultural training and education for police should include as wide a range as possible of members who are able to contribute.

Several officers suggested that Victoria Police revisit the idea of a ‘cultural diversity knowledge bank’ or register for the organisation, in which members can voluntarily nominate their areas of knowledge or expertise around cultural diversity and communities and indicate the contexts in which they are prepared to have that expertise drawn on. It was stressed that the register would need to be completely voluntary, that there cannot be any compulsion to sign on or disadvantage (real or perceived) for choosing not to participate, and that issues relating to privacy and human rights in terms of self-identification must remain at the forefront in developing any such resource. However, notwithstanding these limitations, there was keen interest by some in seeing such a register developed. As a member familiar with Academy training processes observed, it is commensurate with a best practice approach to draw on relevant expertise wherever it can be found in the organisation, but you have to know where such expertise lies in order to draw on it:

I don't care what rank they are. If we're teaching recruits about a particular topic, if they've got an expertise in that area, well, I want him or her. I want them in there doing that [training] role. I don't care whether they've got no rank on their shoulder whatsoever. I actually want to be able to leverage off the expertise that they bring to the organisation but I can't identify them unless I know.

A cautionary note was also struck, however, around what was meant by ‘expertise’. One officer noted that it was relatively easy for police who have worked in a busy, densely multicultural area or station within Victoria for a couple of years to consider themselves ‘experts’ on other cultures without any substantiated basis for this claim. There are no current measures to assess how appropriate or substantial an officer’s cross-cultural knowledge base or skill set may be. The recommendation was that in selecting ‘experts’ from within Victoria Police for training and education delivery, strong regard must be given to the credibility and experience that someone brings to cross-cultural expertise for the benefit of the organisation, whether through formal assessment, evidence of community acceptance, documented qualifications, or some other set of

robust and validated indicators. It was considered important as part of occupational safety and accountability procedures to validate both the trainers and the training packages developed by members. One suggestion was to qualify members involved in designing and delivering cross-cultural training packages through a Certificate in Workplace Training, and to ensure that training packages are scrutinised and checked against the requirements of the Human Rights Charter and the overall educational and professional values and standards of Victoria Police.

Regardless of how best to develop and use members' expertise, knowledge and capacities around cross-cultural training and education, police members thought the benefits of doing so were several-fold. In summary, they said that such an approach could:

- Heighten awareness of cultural diversity through collegial exchange and interaction in both formal and informal ways
- Spread awareness and understanding that cultural diversity is not just 'out there' in the community, but 'in here' amongst fellow police officers with a variety of knowledge and skills
- Help move officers beyond stereotypes, generalisations and assumptions about different cultural groups by engaging with colleagues from the same groups, as well as members of the public
- Recognise and reward the expertise of officers who bring cross-cultural knowledge and skills to the performance of their roles
- Combine expertise in cross-cultural knowledge and skills with 'insider' knowledge and skills in policing and law enforcement issues
- Make more visible, where an officer is comfortable in so doing, the cultural diversity that already exists within the Victoria Police workforce (notwithstanding broad acknowledgement that such diversity needs to be grown further across the organisation)
- Foster exchange of best practice strategies and tools in cross-cultural skills development through peer learning and support
- Promote professional and personal pride in being from a culturally diverse background as a serving police officer
- Show communities that Victoria Police values and makes optimal use of the cross-cultural expertise and knowledge of its workforce

The newly established Priority Communities Division was identified by a number of officers at different rank levels as being an appropriate organisational unit to lead the development and implementation of enhanced use of existing cross-cultural expertise within Victoria Police by working closely with those responsible for implementing the Education Master Plan's goals for Academy and local area training initiatives. However, the point was also made that ongoing strong and visible leadership around valuing and supporting the cross-cultural expertise of members is needed at the very top of the organisation, and this also needs to be reinforced consistently at the regional and local levels.

3. If you were Chief Commissioner for a day, what *one* new cross-cultural training practice or procedure would you introduce?

Almost without exception, police responses to this question reveal a strong emphasis on the need for new and longstanding members to undertake some form of *culturally immersive training*. A range of possible scenarios was put forward including members' attendance at cross-

cultural camps where they have the opportunity to meet and engage with members of CALD communities in depth, over a number of days. Acknowledging that these require intensive funding, however, others suggested a single, full-day cross-cultural training session in which members of the community engage with officers on a face-to-face basis, so they can *'get to know their communities outside of that critical incident time'*. Another mid-ranking member suggested that officers undertake two half-day sessions so that they have the opportunity to reflect on what they've learned the day before. The risk of a single day's cultural training program is that:

initially you have to break down a few resistive barriers. If the training's done in one hit they walk away thinking "I've finished with that now". But if they have to come back the next day and revisit what they heard the day before, then they expand and reflect on it ... It's about embedding a long-term memory.

In order to drive and sustain organisational cultural change in the long term, interviewees proposed a number of initiatives. Given the opportunity to introduce a new practice or procedure to enhance cross-cultural training at Victoria Police, one interviewee indicated that he would ensure that *'a component of cultural awareness [be] embedded into every workplace induction package'*. Once new inductees had undertaken the initial cross-cultural training (tailored to reflect the demographic characteristics in their area of operation), they would be required to complete additional cross-cultural training programs twice a year. The successful completion of these courses would be part of members' Professional Development Agreement. In other words, *'their level of engagement with different local community groups'* would be one of the key performance indicators by which they would be assessed.

Another way of promoting longstanding cultural change across the organisation would be to ensure that all local area commanders be required to develop and implement *'a community engagement strategy'*, one that is *'approved by their Superintendent'*, and which *'aligns with the organisational values'*. In recognition of the integral role they play in fostering a particular workplace or station culture, many interviewees stated that sergeants and senior sergeants, in particular, should be assessed:

Not only on the number of successful prosecutions they might have before court or the arrests that they make - that enforcement side of things. But they should also be assessed in terms of their level of engagement with different local community groups, so that there is an engagement component to what they're expected to do.

This community engagement strategy could take a variety of forms. Many recommended that formal cross-cultural training be undertaken in tandem with less regularised opportunities for social engagement with communities at cultural and sporting events and at festivals. Many respondents agreed that training programs are much more effective when combined with informal cultural immersion, where *'police stations and the staff that work in police stations are exposed to their communities in a positive sense'*.

In order, as one senior-ranking officer stated, that members appreciate *'the value of respecting and understanding the diversity of all Victorians'*, another suggested means of enhancing cross-cultural training at Victoria Police was to establish Community Advisory Boards. Cognisant of the fact that members were more likely to adopt proactive means of engaging with communities if there were both incentives and formal expectations, another senior officer remarked:

I still like the carrot and stick approach. I still like a formal requirement or statutory obligation that each level of leadership has a corresponding community advisory board, or

panel. Now it might not always be multiculturally based, but it would have to reflect your local community. So inspectors particularly, and superintendents, would have to have advisory boards, or some sort of formal board, or advisory council that they would meet with that's relevant to their community and can give them assistance.

Beyond this 'top down' approach, other suggested means of enhancing cross-cultural training at Victoria Police, including the recruitment of more culturally and linguistically diverse members, were advocated as a way of driving change from the 'bottom up'. Promotion, other respondents felt, should be made contingent on officers' successful completion of cross-cultural training packages as well as their demonstrated commitment to community engagement strategies. A frontline officer emphasised the importance of discussing multicultural issues, communities and events at police stations as a part of routine business. He proposed that each week when the staff are briefed on current cases and other operational matters, they also receive 'a multicultural readout' that keeps members up to date on the CALD communities in their local area. Other means of assisting officers to develop 'long lasting professional relationships with members of the CALD communities in their areas of operation' included taking the initiative oneself, rather than leaving it 'to the Multicultural Liaison Officers to go out and build all those relationships'.

Additional police views on promoting effective cross-cultural training

An overwhelming majority of interviewees, across all ranks, emphasised the importance of embedding cross-cultural training as an integral part of general practice at Victoria Police. A range of benefits of equipping officers with a better understanding of the culturally and linguistically diverse communities they serve and protect were identified. Among these are enhanced job satisfaction; the fact that members can carry out their duties more effectively and efficiently; the potential for a reduction in crime rates; and improved public safety. Acknowledging that Victoria Police is 'at a really delicate place' at the moment in terms of its relationship with culturally diverse communities, a mid-ranking officer stated, 'I do very much feel that we really still have so much work to do in terms of just improving understanding and trust with the community', adding:

We really just need to educate our people to understand that policing is community engagement, that's what it is. We're part of the community and we should never forget that. But the better we engage the easier our job becomes, and in order to engage properly you need to understand the community you're policing.

While most interviewees were in agreement regarding the need for and benefits of some forms of cross-cultural training, many acknowledged the difficulties of implementing it across Victoria Police as a whole. Questions also remain concerning the right balance between a standardised or more tailored training package. Again, while there is general consensus regarding the need to engage all Victoria Police staff in cross-cultural training throughout an officer's career, a number of respondents questioned how the organisation should ideally assess the outcomes or impacts of such training. How to 'build the accountability' into any training program was also a query several interviewees raised. Should promotion be contingent on the completion of training packages? Is this enough or should there be additional ways of measuring how effectively officers engage with CALD communities? Should there be a centralised repository of successful training packages undertaken in one part of the State that can then be offered in others? The feeling that localised training programs were not being rolled out more broadly was a frustration many respondents felt:

Often it just comes down to individuals [introducing their own training programs], and that's why we need more accountability around it. Then people would be forced to say, 'well, they did a program over there. What's organisation or best practice for this'? So if I have to do something in this space as a newly promoted senior sergeant, or sergeant, or inspector, is there a knowledge bank I can go to? That's what I'm trying to build up for [this] region. These are the strategies and put them online for our people to go to, and tell people if you go to our website, you'll see we had this issue in this area, and the strategies we identified that worked really successfully.

Another major constraint in implementing comprehensive cross-cultural training packages at Victoria Police is budgetary cuts. A reduction in Victorian Government funding for policing has resulted in one what mid-ranking member described as Victoria Police now being 'reactive not proactive'. Rather than preventing crimes by working with communities to proactively identify issues ahead of time, the police are now just 'responding to crime'. Identifying a causal link or 'direct correlation' between 'cuts in our proactive programs' and 'our crime rates going up', this officer added, 'with the government cuts, we keep having to slice the pie thinner and thinner, and one of the first things to go is your proactive programs, because you get back to core function'.

There was also general agreement among respondents regarding the centrality of what one interviewee called 'the multicultural approach to policing'. This member was genuinely exasperated by assumptions that this was somehow outside 'the fundamentals of policing'. To quote: 'to emphasise that this sort of multicultural approach is somehow outside the mainstream, or something in addition to the mainstream is wrong. It's intrinsic to grassroots policing. It's just part of the continuum'. These comments were echoed by another mid-ranking officer who was keenly aware of the need for cross-cultural training and awareness to be integrated as everyday parts of the job. This interviewee also lamented what he saw as the slow uptake of this at Victoria Police:

It's been too long coming, this cross-cultural training; it's been too long. We've dealt with investigative procedures; we've dealt with things around safe policing like firearms and conflict resolution training. Where has it ever existed that we've actually dealt with one of the most fundamental parts of what we do and that's dealing with culture. Where is that?

Finally, cross-cultural training, as all police interviewees noted, is vital in providing officers with the context they need to help them understand why an individual might have committed a particular crime. This knowledge is crucial in enabling members to make ethical decisions, and in empowering them to use their discretion in finding solutions that might call for a more lateral way of thinking. According to one mid-ranking officer,

Sure – I know when a person's stolen something from a shop. What about if the person who has stolen something from a shop is a starving person who's trying to feed a family of six because they've only been in the country for six weeks? We need to be able to think outside the square.

Chapter 5

Current cross-cultural education and training at Victoria Police

This chapter considers the current approach taken by Victoria Police toward the education and training of its members in relation to knowledge, skills and issues in education and training on cultural and community diversity.

It provides an overview of the current structure, focus, content and delivery of those aspects of Victoria Police's education and training model related to cross-cultural knowledge, skills and expertise at three levels: Foundation Training for police and PSO recruits at the Academy; field-based training through Dedicated Training Workplaces for probationary constables/Transit and Public Safety Command settings for PSOs; and further professional development education and training for sergeants, senior sergeants and inspectors who serve as supervisors and managers at station, service area, and divisional/regional levels.

The chapter also identifies strengths and gaps, and looks to the future of what changes or improvements might be considered.

Methodology

The review of education and training in these areas for police and PSO recruits was undertaken primarily through a desk audit of Foundation Training and Professional Development course materials (session plans, PowerPoint presentation files, associated training documents such as case scenarios or media reports) provided by Victoria Police. This information was supplemented by publicly available documents (e.g., field contacts and cross-cultural training community consultation booklet), internal review documents and formal/informal correspondence from members of Victoria Police knowledgeable about curriculum, training and professional development, as well as observations by the Review Team of the two Police Academy Foundation Training sessions attended in person during the data collection phase: *Policing and Multicultural Communities*, and *Community Encounters*.

FOUNDATION TRAINING FOR POLICE AND PSO RECRUITS AT VICTORIA POLICE ACADEMY

The Police Academy is the organisational unit within Victoria Police responsible for the design and delivery of all induction, education and training for police and PSO members for the first two years of their employment with Victoria Police. It is a Registered Training Organisation (RTO) accredited by the Victorian Registration and Qualifications Authority (VRQA), which allows it to deliver the qualification known as the Diploma of Public Safety (Policing) to police members who successfully complete the two year Foundation Training Program.

The Academy is structured around 4 main Divisions: the Foundation Division, the Capabilities Division, the Operational Safety Division, and the Learning Research Services Division. Each Division contains designated Centres of Learning responsible for designing the curriculum, content, pedagogy, timing, delivery mode and assessment of learning outcomes for recruits.

Human Rights, Cultural and Community Diversity in the Curriculum

Human rights, cultural and community diversity training is embedded within the curriculum of the 33-week Foundation Training course at the Police Academy in Melbourne. This is a

residential program at the Academy based largely on classroom teaching methods and settings, but also incorporating 3 Dedicated Training Workplace (DTW) field placements in approved training station environments. DTWs are police stations that have met the criteria set by Victoria Police to assist probationary police to translate the theoretical knowledge they develop during their initial residential training. The DTW field placements occur in Weeks 13, 18 and 26 of the Foundation Training residential program. This is followed by a further 18 months of on-the-job-based training at a DTW. During their probationary period in the workplace, officers are mentored by senior operational police with regard to a range of skills and techniques, including community engagement styles and strategies.

PSOs undergo a modified version of the Foundation Training program comprising a 13-week residential course at the Police Academy. They are then transferred to the Transit and Public Safety Command where they undertake additional classroom-based vocational training before working with police and PSO mentors in field-based settings.

The underpinning philosophy informing the Foundation Training program's approach to cross-cultural education and training is two-fold. The first element revolves around developing a framework of *Cultural Competency*, described in the Victoria Police *Field Contact Policy and Cross Cultural Training* Community Consultation brochure (2013) as

the idea that training will ensure each police officer and PSO is competent enough to meet the needs of all people they service, without having to have the detailed knowledge of every community group that exists in Victoria. It is about police officers and PSOs understanding that people from different backgrounds may have different ways of doing things and may also have different needs. It is also about reassuring police and PSOs that it is not necessary for them to know everything about all cultures, but it is necessary for them to treat all people with dignity and respect. (p. 10)

The second element of the philosophy underpinning training is that of *Fairness*, which is

not about treating every person exactly the same, but about treating each person as an individual with respect to their diversity. (p. 11)

The bulk of responsibility for design and delivery in relation to cross-cultural education and training and the policing of diverse communities is through the Foundation Division, which comprises the Centre for Ethics, Community Engagement and Communication (CECEC), the Centre for Law and Operational Development, (CLOD), Centre for Applied Policing Practice (CAPP), and the Centre for Transit Policing (CfTP).

CECEC is responsible for the design and delivery of the subject within the Foundation Training program known as 'Introduction to Contemporary Policing'. This subject, first introduced in 2009 and delivered in Week 1 of the Foundation curriculum, is mandatory for all police and PSO recruits, who take the subject together during the first week of their residency. It contains 11 modules covering:

- Human rights
- Policing as a profession
- Introduction to policing a diverse community
- Policing and multicultural communities
- Policing and young people
- Ethical decision making
- Policing and GLBTI communities
- Integrity
- Policing and Aboriginal communities
- Current issues in policing
- Community Encounters

In addition, within Week 1 trainee recruits also cover modules including Classroom Conduct, What is Policing, Real Policing, Physical Training Theory, Raising Self Awareness, Professional Conversations (which runs across several different weeks of the curriculum) and Intro to Law. In addition, Prejudice-motivated Crime is covered in Week 19.

Table 1 illustrates the distribution of these modules (highlighted in bold large font) during Week 1 of the Foundation Training curriculum, as well as the other content modules covered in the same week:

Table 1: Week 1 Syllabus, Foundation Training

Session title	Mon.	Tues.	Wed.	Thurs.	Fri.
Induction day	X				
Human rights		X			
Policing as a profession		X			
Intro to policing diversity			X		
Policing & multicultural communities			X		
Policing and young people			X		
Ethical decision making			X		
Policing and GLBTI communities				X	
Integrity				X	
Policing and Aboriginal communities			X		
Current issues in policing				X	
Community Encounters program				X²	
Physical training theory		X			
Ethics – social media info security		X			
Physical training assessment			X		
Raising self-awareness			X		

Study skills and note-taking				X	
Professional conversations					X ²
Intro to law and review of materials					X
Physical training gym intro					X
Defensive tactics intro					X
Defensive tactics OH&S					X

As is evident, the eleven 1-hour modules comprising the *Introduction to Contemporary Policing* focus on cross-cultural and human rights training are delivered across 3 days within Week 1 of the Foundation Training Program (the exception in terms of module duration is Community Encounters, which comprises 2 x 1-hour sessions). Issues relating to community diversity and cross-cultural issues, outside the modules dealing with Mental Health in Week 12 and Prejudice-motivated Crime in Week 19, are not returned to at any subsequent stage of the Foundation course across its 33 weeks of education and training delivery.

We have organised the discussion here to focus on two key areas driving this review: 1) a review of the extent to which Victoria Police is meeting its education and training goals and needs in relation to human rights knowledge and skills for recruits and 2) a review and discussion of the extent to which Victoria Police is meeting its education and training goals and needs in relation to training around cultural and social community diversity for recruits.

It should be noted that there are major reviews and changes currently being undertaken with respect to what and how the Academy delivers with respect to its overall training and education model. As the discussion above of the national and organisational strategic environments in which Victoria Police’s education and training is currently situated indicates, the curriculum currently offered through the Foundation Training program -- particularly with respect to knowledge and skills relating to proactive policing and community engagement in the context of serving culturally and socially diverse communities -- is forecast to undergo significant revision and transformation in line with the new ANZPAA education and training goals and standards contained in the Community Diversity Practice Domain, and the Victoria Police Education Master Plan.

Accordingly, we use the current curriculum as a starting point for our recommendations focused on key improvements to current course content and delivery, rather than a detailed forensic critique of each relevant module. However, we do identify and critique salient key features of the approach and delivery of cross-cultural training in various modules and consider scope for improvement aligned with both national standards and Victoria Police’s specific education and training vision and goals for its workforce as outlined above.

Human rights issues and policies related to cross-cultural training

Since June 2009, Victoria Police has provided human rights training to all new police and Protective Service Officer (PSO) recruits (correspondence from CSG 2013). The training is provided through the *Introduction to Contemporary Policing* course, one component of the 33-week residential program undertaken by police and PSO recruits.

Four of the 11 modules in ‘Introduction to Contemporary Policing’ (Table 1) focus specifically on human rights and ethics training (Table 2).

Table 2: Introduction to Contemporary Policing course modules relating to human rights policies

1. Human Rights	3. Ethical Decision Making
2. Policing as a Profession	4. Integrity

The *Human Rights* module specifically addresses human rights theory, law and principles. *Policing as a Profession* provides recruits with information about the police role, including the importance of respecting human rights, while the modules *Ethical Decision Making* and *Integrity*, provide an introduction to ethics, ethical dilemmas and professional integrity. Detail on learning outcomes and assessment for these four modules is provided in Appendix A.

Session plans for these four modules indicate that within Foundation Training, police and PSO recruits are provided with broad knowledge of Human Rights theory and principles, police legal obligations, the centrality of human rights for effective policing, the need to balance limiting and violating rights and reliance on professional judgement. However, this training cannot be considered comprehensive.

Specifically, there are two major limitations: 1) there is no formal assessment of achievement of learning outcomes and 2) the human rights training is not integrated alongside police operational skills training (e.g., use of force, firearms, arrests and so forth).

Assessment of human rights learning outcomes

In response to an external stakeholder query regarding assessment of achievement of Foundation Training learning outcomes, a Victoria Police representative clarified that:

Achievement against the individual outcomes for each module is determined by assessment. Assessments are undertaken through both formal and informal methods. Formal assessments include written tasks and exams. The informal assessments include classroom participation (including questions asked of the students and by the students) and participation in role plays and scenarios.

However, no formal assessment of learning outcomes is indicated in session plans for the four human rights-related modules, and a Police Academy member confirmed there were no examination questions relating to human rights. Each session plan details ‘informal assessment’ methods – i.e. ‘facilitated discussions’ where class participants are asked to provide examples of topics under discussion or exercises such as responding to handouts or working in small groups to discuss responses to specific scenarios (see Appendix A). While the CSG classified these activities as ‘informal assessment’, such methods are insufficient for determining that every recruit has achieved the understanding required by the learning outcomes. Participating in class by making comment does not in itself demonstrate understanding or the longer term retention of the knowledge gained through the module. Nor does it help embed the practical application of this knowledge in professional or real-life contexts. Further, it is common in group situations that some participants are more vocal than others while some people may not participate at all. Unless session facilitators ensure full and equal participation of all learners – in itself unlikely within a content-heavy one-hour session – and can demonstrate the take-up of the learning goals, then it is not possible to determine achievement of learning outcomes by each recruit.

The CSG correspondence also noted that it is possible for recruits to fail to meet the outcomes for a module and be required to re-take that module. However, within the descriptions of the 'practical assessment exercises' for each of the human rights-related modules (see Appendix A), it is not clear how failures to meet outcomes would be measured. This implies that it would be difficult for recruits to 'fail' any of these modules. Specific figures on numbers of recruits required to re-take particular modules were not provided for this review.

Integration of human rights training alongside training in police operational skills

A central tenet of United Nations guidelines on human rights education for law enforcement, (OSCE/ODIHR, 2012), is the need to ensure law enforcement officials develop human rights competencies across three domains: 1) knowledge, 2) attitudes and values, and 3) skills. In particular, the guidelines state that attention should be paid to the 'transformation of theoretical knowledge into operational, duty-related skills through relevant, human rights-related practical exercises' (p.23).

Review of Foundation Training course materials suggests that current human rights education for police and PSO recruits does not extend beyond the knowledge training provided in the *Introduction to Contemporary Policing* course. The Police Academy has confirmed that the complexities of giving effect to human rights laws and standards are not addressed in the practical/operational skills training sessions of the 33-week Foundation Training residential program. This means that, at present, police and PSO recruits are neither specifically trained nor assessed in relation to the *application* of human rights laws and principles through performance of operational procedures and skills.

This limitation in human rights training for police and PSO recruits was similarly identified in a consultation submission from the Victorian Equal Opportunity and Human Rights Commission (VEOHRC 2013):

The Commission is concerned that the training is not holistic and integrated alongside police operations and procedures, ensuring members can apply skills, knowledge and attitudes about human rights to the daily work of officers.

Beyond recruit education and training in Human Rights

As noted in the Community Consultations brochure (Victoria Police, 2013), as part of the specialist Victoria Police *Human Rights Project* initiated in 2006, a professional development course, *Introductory Seminars to Human Rights*, was made available to all police members.

Review of the materials for this course indicated that the curriculum content is more comprehensive than that covered in the human rights training modules for police and PSO recruits. In particular, the course materials include extensive case scenario exercises. The case studies cover a range of policing activities – Arrest, Community Policing, Detention, Human Rights for specific groups, Non-Discrimination, Police Investigations, Potential Human Rights Violations and Youth. Accompanying notes indicate that learners are asked to engage in in-depth exploration of human rights issues and considerations (e.g., consideration of particular human rights relevant to each scenario, possible rights violations, consideration of competing interests, possible responses).

Victoria Police has indicated (CSG correspondence, 2013) that attendance at the *Introductory Seminars in Human Rights* course was 'only mandatory for certain groups' and no figures were

provided for this review in regard to numbers of serving police members who have attended. As human rights training for new police recruits only commenced in 2009 through the 'Introduction to Community Policing' subject, this suggests that the majority of serving police may not have undertaken specific human rights training.

This is problematic in regard to determination of serving police members' ability to perform their duties in accordance with human rights laws and standards. It also raises a concern in relation to training of police recruits in the 18 months of 'on the job training' conducted at Dedicated Training Workplaces (DTWs) once they complete their academy based training. As indicated by Victoria Police,

'The DTW phase provides the opportunity for Police to implement strategies and knowledge and undertake learning through mentors and other senior operational police with regard to community engagement styles and strategies. (CSG correspondence, 2013)

If serving police members who are mentoring recruits have not themselves undertaken specific human rights training, this raises a question regarding their capacity to reinforce or translate the theoretical human rights knowledge provided to recruits in the 'Introduction to Contemporary Policing' course. The need for human rights professional development for all serving police members was also identified in the Walker Report's recent review of proactive policing and community engagement (Lyn Walker & Associates, 2013), as well as in several of the submissions to this community consultation and in interviews with external stakeholders conducted for the current review.

Recommendations on introducing formalised assessment and moderation procedures in human rights, ethics and cultural and community diversity education and training appear below under 'Assessment of learning outcomes'. However, we additionally **recommend** that Victoria Police:

- Ensure that understanding and knowledge of human rights principles, obligations and frameworks are clearly linked to operational and professional practice training by incorporating the scenario-based exercises and case studies contained in the Victoria Police Human Rights Project's 'Introductory Seminars to Human Rights' curriculum content.
- Ensure that all police officers, including those who train, supervise, manage and mentor general duties officers, receive regular training and education on human rights principles, obligations, frameworks and practice in the field.

Cross-cultural education and training programs

Beyond the four human right and ethics-based modules discussed above, the remaining seven modules in Week 1 of 'Introduction to Contemporary Policing' in Table 3 below deal directly with aspects of cross-cultural knowledge, skills and issues relevant for policing a culturally and socially diverse community. In addition, a module on *Prejudice-Motivated Crime* is offered in Week 19 of the Foundation Training program. Mental health issues and policing are covered in Week 12 but are not considered as part of this Review because the OSTT (Operational Safety and Tactics Training) division of the Police Academy delivers mandatory knowledge and skills around police understanding of and operational issues regarding community members with mental health issues and challenges that has already been benchmarked against professional standards and requirements in this area.

Table 3: 'Introduction to Contemporary Policing' modules relating to cross-cultural-cultural training

1. Introduction to policing a diverse community	3. Policing and young people	5. Policing and Aboriginal communities
2. Policing and multicultural communities	4. Policing and GLBTI communities	6. Current issues in policing
7. Community Encounters (2 x 1 hour sessions)	Prejudice-Motivated Crime (not part of 'Introduction to Contemporary Policing')	

1. Introduction to policing a diverse community

Overview

This module begins with a focus on the core values of respect and dignity for police in how they deal with community members, and then moves to the topic of cultural competence, features of community diversity in Victoria, and issues around language and interpretation, communication, and the range of diversities likely to be encountered in the community in the course of police interactions with the public. This session attempts to position diversity issues for police learners in relation to managing their relationship to cultural and social differences amongst the community members and groups they will encounter during their policing career.

Strengths and areas for improvement

The strength of this session lies in its mix of teaching and learning tools, including video-based resources, group and peer-based activities to promote discussion and exchange on key issues, and guided discussion based on hypothetical scenarios to get students thinking critically about their own views and values by considering alternatives from amongst the range of other members of the class.

While in this session the focus on core values of respect and dignity is consistent and strong, asking students to engage with their own diversity as a group through exercises such as the 'Thermometer Activity', the kinds of examples and scenarios built into the exercise (e.g., a focus on sporting codes) are not always optimal topics to promote discussion of how cultural, religious, moral or social standpoints and views can govern our responses to others and help us understand our own shaping by cultural and social factors. There could be much more specific engagement with controversial or contestable topics and debates drawn from the public arena that would strengthen the scenario and question-based model used in this session in terms of learning outcomes and the ethics of value frameworks. This could include a more explicit focus on the issue of *stereotypes* and *generalisations* based on various dimensions of diversity (ethnic, cultural, racial, gender, physical, age-related) and how stereotypes and assumptions can hamper rather than assist effective policing and community engagement.

There are also weaknesses. Chief amongst these is that review of the session plan and supporting materials for this unit do not evidence any definitional or theoretical material relating to cultural competence. It is unclear how students arrive at a definition of 'cultural competence' beyond a very generalist understanding that it is about awareness of the existence of different values, beliefs and opinions. Despite the considerable research and professional

literature available on this topic, no reading materials identifying definitions or models of what cultural competence is, or can be, could be identified. Nor is there any attention given to critiques of cultural competence or rationale provided to students as to why Victoria Police has determined that the cultural competence framework is the most appropriate and effective model for engaging with community diversity.

Even more importantly, the session – which introduces students for the first time to ideas and concepts around community diversity -- lacks focus on developing insights into human cultural difference and cultural values as informing principles for how people see the world and act within it. Instead, there is a marked reliance on a ‘facts and figures’ approach to diversity (a model repeated in a range of other modules dealing with diversity in *Introduction to Contemporary Policing*), which in effect turns cultural diversity and difference into a numbers game about percentages and statistics, rather than about people, perspectives and society.

This is best exemplified by the use of a pop ‘quiz’ on policing a diverse community that contains 12 questions relating to Indigenous, GLBTI, refugee, and youth populations. Each question asks ‘what percentage’, ‘how many’, ‘what year’, ‘how many times’ or ‘what number’. Only one question (#11) out of 12 asks students to consider a substantive issue around identifying risk factors in relation to young people and crime and road trauma statistics.

Facts and figures can be important tools in helping learners understand and think about demographics and distribution, and sometimes can be used to help dislodge assumptions or stereotypes about community composition and make-up. However, on their own they are an inadequate tool to help drive understanding, insight and skill in what is at heart a *human and socially mediated relationship* between police and the communities they serve. The emphasis on the *quantification* of community diversity obscures the importance of the *quality* of the understanding that police need to bring to this domain.

There is no evidence of either formative or summative assessment of the learning outcomes for this session outside the quiz mentioned above. This is a clear weakness because it is impossible to assess whether, or how comprehensively, each recruit has understood the key messages and deliverables that are identified as learning outcomes of the session. Class discussion, as noted above in the sessions dealing with human rights issues, is not a validated form of assessment to gauge learning outcomes, and does not provide systematic feedback to learners about areas they may need to further develop in their knowledge and skills around engaging successfully with community diversity.

2. Policing and multicultural communities

Overview

This module was one of two at the Academy attended by members of the Review Team. On the day we attended this session, two sworn police members led the session as guest instructors. The abilities of both members reinforced for the Review Team the importance of having trained and informed instructors well-versed not only in subject matter or content expertise but also in the pedagogy of working with adult learners from a variety of pre-Academy educational backgrounds. It brought home forcefully the axiom that good teaching practice and good learning outcomes are inseparable. The teaching approach in this unit was knowledgeable, passionate, engaging and empathetic to learners, and at several points worked through student uncertainties and hesitations about subject matter and expectations during role plays with skill and tact. In our view, where the instructors used their own culturally diverse backgrounds to

speak as both police ‘insiders’ *and* cultural ‘insiders’ as a teaching strategy on a variety of topics relevant to the focus of the session, the strength of this session was particularly enhanced.

The session covers the multicultural make-up of Victoria, the difference between voluntary migrants and refugees and asylum seekers who are involuntarily displaced and/or forced to flee their home countries because of persecution, war or other factors, and on communication, service delivery and resources available within and beyond Victoria Police to support front-line officers working with multicultural community members and groups, including referral pathways to other agencies. The theme of **respect and dignity** as core values governing policing in multicultural contexts is continued. Beyond the presentation of demographic and statistical information about Victoria’s major humanitarian intake refugee communities, scenario based teaching using relevant content and strategies (primarily role-play) generates learner involvement and discussion.

Strengths and areas for improvement

Despite the statement in the learning outcomes summary for this module provided by Victoria Police that students who complete it will be able to ‘describe impact that racism and discrimination has on social inclusion and then on vulnerability to victimisation and offender recidivism’, no coverage of these specific topics appears in the session plans or materials.

While some of the scenario topics and themes are appropriate and well developed, this module could be much more strongly focused on developing empathy for cultural diversities across a range of community groups and settings, rather than focusing, as now, only on police perspectives towards ‘other’ cultures and individuals. The need for reorienting this element of the module is brought home by the fact that each of the three scenarios provided through course materials to the Review Team explores only *police and PSO recruit responses* to culturally diverse community members in particular situations as police. It would be helpful to develop at least one or more role-reversal scenarios in which students are asked to put themselves in the shoes of *community member or group* and think about how a negative experience with a police officer who does not demonstrate dignity, respect or cultural competence might feel.

In addition, role play or video resources using a ‘right way/wrong way’ format of realistically simulated encounters or situations that allows learners to critique what they see and explore alternatives when dealing with culturally diverse individuals and issues would be a valuable teaching tool in this unit. This is an approach employed very successfully in the immersion-style diversity training offered by the NYPD in its recruit training.

3. Policing and young people

Overview

This module focuses on engaging recruits to reflect on their own personal experiences of the transition from youth to adulthood; provides a snapshot of young people in Victoria in terms of: population percentage, statistical percentage as offenders, victims and missing persons; identifies key and emerging issues based on the Mission Australia’s youth surveys, and takes learners through adolescent stages of development from the ages of 10-24, focusing on protective and risk factors, contact with the justice system, and factors and triggers underpinning young people at risk. The core values of dignity and respect are touched on at the end of the session.

Strengths and areas for improvement

While this is a very important dimension of police education and training, and delivers good information and understanding about *general population youth in Victoria* and the issues and challenges they face both in relation to policing and more generally within society, there is no focus on either *gender issues* or *culturally diverse young people* in the session.

However, it is essential for police to understand the impact of gender and cultural identity for young people. A range of studies, as detailed in the literature review above, focus on the importance for young people of negotiating issues around identity, culture, family and belonging, and these issues are dealt with in the section of the unit focusing on 'risk factors'. These are key indicators for whether a broad range of young people are less or more likely to come into contact with the justice system and the impact of this on shaping young people's attitudes toward and encounters with police. Yet it is well established through research and advocacy that different groups of young people within the community have different experiences of and attitudes towards police, particularly with respect to both perceptions and realities of discrimination, bias and targeting by police officers on the basis of race, ethnicity, and/or gender. Direct learner engagement with youth and cultural diversity is essential in our view to embed cross-cultural awareness for police recruits in dealing with the multifactorial issues influencing when and how young people are likely to engage with police or the justice system, and with what impacts. This does not mean including race- or ethnicity-specific content, which can lead to inequitable outcomes in the policing of young people, as it can more generally. It does, however, point to the need to raise awareness that the category 'youth' or 'young people' is itself diverse, and that generalisations about 'young people' need to be balanced against awareness of the intersectional nature of gender and cultural identity when thinking about the issues that affect young people's social experience and contact with police in the community.

An additional focus not covered in the *Policing and Young People* module is that of issues in **communication with young people**. While communication theory, skills and strategies for police are covered elsewhere in the curriculum, communicating with young people and understanding aspects of youth communication styles is a specific topic of concern. Poor or uninformed police communication approaches can make or break an encounter between police officers and young people. This is supported by the consistent emphasis placed by community consultation submissions on the need to teach and develop the skills and of knowledge that police bring to communicating with diverse young people in the community. Scenario-based exercises that promote reflection and critical thinking for recruits on these issues, and specifically review communication styles and their impacts in dealing with young people, would clearly strengthen this element of the focus on youth. Various external agencies, such as the Centre for Multicultural Youth, could be involved as partners in further developing this aspect of youth-focused education and training.

4. Policing and GLBTI (Gay, Lesbian, Bisexual, Transgender and Intersex) Communities

Overview

This module addresses the issue of diversity in sexual and gender identities in the community, and considers issues related to barriers to reporting by members of GLBTI communities of crimes targeting their sexual or gender identity, conflicts for police officers in relation to gender identity and law enforcement roles, and the impact of ongoing discrimination on GLBTI police

roles. As for the session on Multicultural Communities, issues of communication, service delivery and internal and external resources for police when dealing with GLBTI community members is canvassed.

Strengths and areas for improvement

Unlike a number of other sessions, *Policing and GLBTI Communities* focuses on definitional issues around GLBTI identities and communities, helping learners understand what these terms mean and some of the conceptual and theoretical issues around the history of categorising gender identity and sexual preference. In common with several other modules, it uses a combination of hypothetical paper-based scenarios, small group work, video resources from the public domain, and some statistics and facts around the demographics of GLBTI people in Victoria. It is one of the few to draw significantly on research (a project conducted at La Trobe University in 2008) to inform and underpin the knowledge base delivered to students by the module on this topic. It draws on case studies, class activities, and perception-based exercises in delivering content for the unit. There is also a significant focus on language and communication, with specific discussion on harmful or hurtful terms that reflect discrimination against GLBTI people, and consideration of the physical, social and mental health impacts of discrimination toward GLBTI communities through reference to the La Trobe study. There is a short in-class quiz that asks students to identify 5 factors that can inhibit the reporting of crimes targeting gender or sexual identity by GLBTI people (these factors have already been introduced and discussed at an earlier point in the session). Operational issues involving GLBTI considerations are canvassed. Finally, the session touches on the history of Victorian laws relating to homosexuality and the move toward broader social acceptance in general and specific recognition within the culture and policies of Victoria Police more specifically over time of GLBTI communities, including GLBTI police members.

Policing and GLBTI Communities is one of the strongest modules within the 'Introduction to Contemporary Policing' suite dealing with community diversity issues. It promotes empathy through specific conscious-raising exercises and activities; raises and examines prejudices, stereotypes and biases, both real and perceived; considers the impacts of discrimination on a group or community experiencing negative community bias over an extended period of time; explores relevant dimensions of community experience around language, communication, and the law; contextualises the knowledge being introduced in historical as well as contemporary terms; creates a safe and structured space for discussion and debate; builds in skills-based and operational applications and issues using the knowledge introduced; draws on rigorous research to underpin and support its key messages; and uses a variety of teaching and learning techniques and resources that promote student engagement, peer learning, critical thinking and reflective practice. It provides considerably more content and detail on its topic and associated issues than cognate units dealing with other aspects of cultural and community diversity.

5. Policing and the Aboriginal Community

Overview

This module focuses on knowledge and skills needed for successful and respectful engagement by police with members of Victoria's Indigenous communities. It focuses on the structure of the Indigenous community in Victoria; myths and stereotypes of Indigenous people, identity, history and culture that have distorted and hampered police-Indigenous relations over time; identifies general communication issues and specific communication issues and strategies, such

as sensitivity to particular cultural issues and styles, when dealing with Indigenous community members; and reviews the need for and importance of Victoria Police's Aboriginal Advisory Unit and the commitment of the organisation to engaging positively with the Victorian Indigenous community.

Strengths and areas for improvement

This is another strong module in the *Introduction to Contemporary Policing* suite dealing with cross-cultural knowledge and skills. Its content and design is informed significantly by input from the Victoria Police Aboriginal Advisory Unit and contains detailed notes referring to slides used during the class that learners can take away with them.

It covers the history of Indigenous disadvantage with respect to marginalisation, systemic institutionalised racism and discrimination; general racism in the community towards Indigenous people; and socio-economic circumstances, factors and issues related to Indigenous youth recidivism and crime. It deals directly with negative myths and stereotypes revolving around perceptions of 'special treatment' for Indigenous Australians; cautions against easy assumptions concerning Indigenous identity based on appearance alone, and actively engages students in examining and rejecting stereotypes and misperceptions around Indigenous culture and communities. It also addresses issues around representation of Indigenous people in the justice system with a particular focus on family violence, alcohol and other drug (AOD) offences and harms, and youth offending and victimisation.

The module introduces and explains in significant detail the structure and role of various government and non-government Aboriginal organisations and agencies, including the Victorian Aboriginal Legal Service, and explicitly links the framework of **proactive policing** to successful and positive engagement with Indigenous community members and issues. In doing so, it focuses especially on the role of the Aboriginal Advisory Unit within Victoria Police and on the role and function of Police Aboriginal Liaison Officers (PALOs) and Aboriginal Community Liaison Officers (ACLOs) as resources and community links between police and Victorian Indigenous communities.

The key message of this module is that the role of police is to focus on **behaviours, not identities or communities**. The session plan also includes a specific focus at the end on building positive relationships between Victoria Police members and Indigenous communities. Small group work, instructor-led discussion, paper-based scenarios, demographic information and analysis, and visual identification and analysis exercises form the teaching delivery methods used in this module.

This is a strongly designed unit that has benefited from major input by a dedicated subject matter and policy unit with relevant high level expertise within Victoria Police. Like the GLBTI module, it is an example of how appropriately contextualised information and knowledge can be used to not only increase but transform understanding around key social and cultural groups and issues within the community, and can be successfully related to practice and procedures in day to day policing.

However, the unit would strongly benefit from a) more focus on models of positive engagement and community interaction strategies developed as an outcome of Indigenous community-police partnerships, and b) the co-development and delivery of the module by one or more appropriate Indigenous instructors, either drawn from within Victoria Police or externally. The latter issue was a key point raised in one of the Community Consultation submissions and it is

well-taken in the sense that the module needs to promote *direct engagement* with Indigenous people, including in education settings and beyond the very brief interaction through the *Community Encounter* module. These changes could also lead to a reduced emphasis on the problematizing of Indigenous communities and stronger awareness of their strengths and capacities, and how police can engage with these.

6. *Current issues in policing*

Overview

This module is included by Victoria Police in the suite of 11 modules comprising a focus on cross-cultural education and training within the Foundation Training program's 'Introduction to Contemporary Policing' subject. A key focus in the unit is issues relating to social media and information security, as well as issues around confidentiality and privacy. However, review of this session suggests that while it provides a clear structure with which to review and further explore issues around human rights, integrity and ethics in policing – including the risks of making assumptions about people and groups without sufficient information or inquiry – it does not include a specific focus on cross-cultural or community diversity issues in policing.

Strengths and areas for improvement

There is limited potential scope in the section of this session dealing with a flexibly defined 'some current topic' to introduce cross-cultural considerations as a key contemporary issue in policing.

The most obvious scope for change, however, would be to redevelop this module to introduce and explore knowledge, understanding and practice implications for **implicit bias, racism and racial profiling**. These are widely evidenced vital current issues in policing, as indicated by a very significant number of community consultations as well as in Literature Review above and a range of studies and other sources cited therein. The absence (outside the module on *Policing and Aboriginal Communities*) of any definition, exploration or discussion of the topics of racism and racial profiling across the 'Introduction to Contemporary Policing' subject is a major gap in current approaches to cross-cultural knowledge and skills development for Victoria's police and PSO recruits.

Direct and implicit bias, racism and racial and other forms of identity-based profiling are major global social issues that receive enormous amounts of media and public attention, scholarly research and police reflection and decision-making on policy, practice, procedures and strategies. They are particularly trenchant issues for policing organisations in regard to how front-line police exercise their authority, execute their roles and functions, implement proactive policing and engage with communities. There is little to be gained by skating around these issues in education and training contexts because of the significant damage they do to police efficacy, legitimacy and reputation if left unaddressed, and the risks they pose both to community wellbeing and to police organisational culture and integrity.

Redeveloping *Current Issues in Policing* for this purpose is a prime opportunity to incorporate a focus on understanding direct and implicit bias, racism and racial profiling as an existing part of the current syllabus. It could virtually immediately be developed to include the case study drawn from the Ontario Police Department's *Anti-Racial Profiling Best Practices: A Self-Audit to Minimise Corporate Risk*. This comprehensive 2009 document is designed to help Ontario Police to deal proactively with the issue of racial profiling. As detailed in the section on International

Best Practice approaches above, the document provides an audit of key questions for heads of police services to ask about their organisations and is based upon work developed by the Peel Regional Police Directive, which was obliged to produce it as part of a settlement with a complainant about racial profiling. A lesson plan is incorporated in the document (and may be requested from the Peel Regional Police Diversity Unit). While not addressing more deeply seated issues, the package provides important lessons on how police can immediately avoid racial profiling in the conduct of their everyday duties.

Redeveloping *Current Issues in Policing* in this way would enable Victoria Police to respond to the widespread concerns raised by community consultations on these issues by immediately introducing knowledge and skills in this area for recruits without having to extend the existing duration of the syllabus beyond its current 33 weeks.

It does not, however, preclude the importance of further and more extended consideration of implicit bias, racism and racial profiling and their impacts for policing and communities in any revised education and training model developed by Victoria Police as the organisation's review of education and training moves forward.

7. Community Encounters

Overview

This is a double (2 x 1 hour) module that brings together police and PSO recruits with approximately a dozen selected members of a variety of diverse communities in order to promote engagement and understanding with the issues faced by people from a variety of backgrounds and experiences. This was the second of the two modules directly observed by members of the Review Team during the research phase of the Review.

Community members volunteer their time to participate in this program. Many are repeat participants in the program over a period of time for multiple groups of new recruits. They represent a broad spectrum of community backgrounds including Aboriginal, GLBTI, people with disabilities, and a variety of ethnic, religious and cultural backgrounds. There is a broad range of participant age groups, including young people (on the day we observed, no one under 18 participated). The format of Community Encounters involves small groups of 4-6 recruits per table speaking for 15 minutes with one volunteer from a particular community background. After 15 minutes, the volunteers rotate to another table, so that by the end of the two 1-hour sessions, recruits have had the chance to speak with every volunteer who has participated in the day's program.

The focus of these 15-minute conversations emphasises two things: first, an emphasis on understanding 'the person' within a community group as a holistic and complex individual rather than as simply a 'representative' of a group identity or experience; and second, on developing the capacity to ask questions of community volunteers that provide depth of insight and understanding about volunteers' experience and perspectives. The second dimension of these encounters stresses the importance of thinking about the language recruits use in terms of sensitivity and respect, as well as the communication skills they bring to bear on eliciting information that will be helpful in expanding their understanding of community perspectives on a variety of issues that may significantly differ from their own personal views or experience.

Recruits are brought back together as a single large group with volunteers at the end of the session and asked to reflect with the group on what they have learnt. Community volunteers are

also asked to reflect on the questions and attitudes of students picked up on during the 15-minute sessions. Recruits are provided with a further opportunity to debrief on this session in Week 2 with an instructor during a 'Professional Conversations' session. They are also asked to write a reflective piece summarising the main points they have learned and any issues or questions raised for them by these encounters.

Strengths and areas for improvement

In many respects, *Community Encounters* is an excellent program for developing cross-cultural and community diversity awareness. It emphasises dialogue, engagement, empathy, being open to new knowledge and perspectives and questioning assumptions and stereotypes that may have informed recruits' views on particular people or groups. Instructors return to the primary themes and principles of dignity and respect that inform 'Introduction to Contemporary Policing' more broadly.

On the day we observed *Community Encounters*, it was clear that students in the group found this a valuable and engaging undertaking. Participation was guaranteed, though obviously some students are better able to formulate questions and elicit information and insights than others. The small group practice allowed those with less ability in this sense to learn from the example of other, more confident students. Volunteers were unfailingly generous and patient with the questions they were asked and frequently helped students to frame questions and issues in different ways to assist in promoting genuine dialogue. The program created a positive and safe environment for both recruits and volunteers to explore sensitive and sometimes taboo issues in order to develop insight and challenge assumptions.

While very successful overall, there are some improvements that could be considered for this program. The first is a more guided structure for reflection by students at the end without the presence of the volunteers. Although it is interesting and useful to hear volunteers' perspectives on the questions they were asked by recruits (and this should be retained), students were constrained in their own group reflections by the presence of volunteers. It is difficult to allow difficult questions, biases, resistance to understanding or uncertainties to be aired in the presence of people that students would be anxious not to offend. However, it is also critical that recruits have the opportunity to engage honestly and candidly with any issues raised for them during these multiple encounters. Moreover, the focus on the reflection was very much between instructor and student, rather than between students. Stronger facilitation of peer-led reflection and exchange or debate would strengthen this component of the program considerably.

Second, while this is one of very few modules to contain any form of documented learning outcome from a session, the written reflective piece generated by *Community Encounters* is not formally assessed, and it is not clear what happens to this work after it is submitted. There exists through the written reflection a very valuable opportunity to provide constructive feedback and suggestions for further development on community understanding and engagement for recruits, and this opportunity should be fully capitalised upon by formalising the assessment of such work and providing detailed instructor feedback to recruits.

8. Prejudice-motivated Crime

Overview

While sitting outside the 'Introduction to Contemporary Policing' subject in Week 1, this module also deals with cross-cultural and community diversity issues specifically related to bias or

hate-related crimes where offences target a person or group's gender, race, religion, age, disability, homelessness or sexual orientation. This session focuses on defining Prejudice-motivated Crime (PMC); reviewing the most common types of both reported and committed PMCs; strategies to improve PMC-based reporting by victims and reduce the incidence of PMC offences; and a focus on the operational skills and tactics needed to help identify PMCs in order to decrease frequency and increase reporting. There is a clear focus on the operational context in which PMCs need to be investigated and handled, including understanding the Sentencing Act, correct reporting and statement procedures, and investigative techniques. Xenophobia and homophobia are specifically highlighted as contributing factors to PMC-based offences, and a case study (focused on PMC targeting women) is used to focus attention and discussion on relevant issues relating to PMCs.

Strengths and areas for improvement

This session is a good example of a very practical, hands-on approach that blends theory and concepts with operational contextualisation.

However, the definition of PMC or hate crimes in this module could be expanded to include ethnicity, national origin and cultural identity/background. These are not sufficiently covered by the current inclusion of 'race' and/or 'religion', yet features or factors of ethnicity, national origin and culture can and do feature in a number of hate-based crimes and are included in the legislative definitions of prejudice- and hate-related crimes in other countries (Jacobs and Potter, 1997). An excellent international source in this area is Valerie Jenness and Ryken Grattet's (2004) *Making Hate a Crime: From Social Movement to Law Enforcement* (Russell Sage Foundation).

Additional cross-cultural and community diversity education training in the Police Academy Foundation Training program

The 12 modules described above collectively comprise the primary basis for cross-cultural and community diversity training offered through the Academy Foundation Training program for police and PSO recruits.

However, additional units in various weeks of the 33-week syllabus also touch on cultural and community diversity issues and police practices, largely in the context of ethics through modules titled 'Professional Policing'. In particular, two of these sessions explicitly encourage recruits to review their Week 1 Academy training around human rights, cultural competence and community diversity in relation to their practical experience at DTWs and out on patrol during field placements. A brief summary of the units' content and their timing in the overall curriculum appears in Table 4 below.

Table 4: Professional Policing units incorporating cultural competence and community diversity issues in session plans

<p>Professional Policing #1 (Week 14)</p>	<p><i>Session occurs after first DTW placement (in station)</i></p> <p>Facilitated discussion - first experiences with the public, need to understand local community, respect and dignity (challenges in real life, differences from Academy training; different ways of showing respect. Includes focus on cultural competence and diversity (mental illness/language/age/challenges of policing a diverse community) and relations with members.</p>
<p>Professional Policing #3 (Week 19)</p>	<p><i>Occurs after 2nd DTW placement – in the community</i></p> <p>Facilitated discussion – differences in community relations between station and out on the van; cultural competence and diversity (e.g., any interactions with mentally ill people, other cultures, young people; challenges of policing diverse community); most common kinds of jobs out in community (domestic violence, burglaries, deaths), support from other members.</p>
<p>Professional Policing #5 (Week 27)</p>	<p>Discussion re meaning of discretion, reasons police have discretion; discussion of discretion in relation to pulling over a car - what are alternatives. Police have discretion because they have knowledge and experience that enables them to deal with unique situations. A discretionary judgment should not be self-interested, random, lazy, based on prejudice etcetera. Should not be arbitrary or unreasonable.</p>
<p>Professional Policing #8 (Week 32)</p>	<p>Lecture - what ethics means to you, maintaining ethical standards in face of everyday challenges. Questions and discussion of everyday situations that can prevent us being who we want to be - issues in being a good manager, discussion re how behaviour and values may become disconnected and how impact on values might be gradual. Things that can undermine own ethical standards. Prevention options in face of challenges. Learner led exercise [not stated what this exercise is]. Language use by police explored, including insider humour and police language – differences between speaking with colleagues and speaking with community; risks of stereotyping.</p>
<p>Conclusion (Week 32)</p>	<p>Relationship between ethics & policing. Activity 1: 10 things frustrating and 10 rewarding - on whiteboard and then group discussion - especially any challenges to ethical principles or practice. Activity 2: for each frustrating and rewarding element, relate to issue of ethics.</p> <p><i>Note: this unit does not explicitly embed cultural competence and community diversity in the session plan, but there is scope through the Activities listed for diversity-related issues to be listed as rewarding or frustrating and links with ethical policing made through discussion.</i></p>

The Professional Policing units are good examples of an approach that embeds a more student-centred learning approach designed to actively engage learners in thinking, reflecting, critiquing and exploring the ‘thinking curriculum’ element of the Foundation Training Program as this relates to operational practice. Positioned to follow each of the 3 DTW field placements, they

encourage and extend reflection on practical experience by recruits in the context of proactive policing, ethics, engagement and human rights with a blend of both theoretical and practical considerations. An explicit focus through case study and scenario development on issues relating to cultural and community diversity could be introduced into each of the Professional Policing units.

We **recommend** these be retained and incorporated into future curriculum approaches as the overall education and training model is redeveloped through the Victoria Police Education Master Plan, and that a more explicit focus on cultural and community diversity through case study and scenario learning tools be developed.

Beyond the Foundation Training Program

Following the 33 weeks of Academy-based training for police recruits and 13 weeks for PSO recruits, probationary officers and PSOs are placed in police stations to complete their probationary training prior to being confirmed as police officers/PSOs. Successful completion of the combined Academy and probationary programs results in the award of the Diploma of Public Safety (Policing) to each recruit. No specific cross-cultural or community diversity education and training has been identified as part of the post-Academy curriculum for the field-based remainder of the probationary period.

However, there was reasonably wide-spread acknowledgement by police officers themselves all rank levels and with various responsibilities (e.g. liaison officers, station supervisors and managers, regional and executive command) interviewed during this Review that opportunities and gaps for deeper and more practice-related cultural and community diversity education and training exist in the current field-based placement structure.

In particular, police members stressed the need for constant embedding and reinforcement of fundamentals on cultural diversity across the two-year period between entering the Academy and coming off probation. They also wanted to see further reinforcement of both the principles and practice of human rights, ethics and engagement with cultural and community diversity both by and for managers and leaders in local areas. There was a wide-spread perception that initiatives While there was concern about a 'one size fits all' approach because of regional differences on community composition at the local station or area level, the majority of officers interviewed felt that field-based training provided unique opportunities for the more community-specific kinds of training that reflect understanding and engagement with local community and police needs in a particular location.

There was a keen emphasis on better utilising stakeholder engagement in localised DTW training. A number of officers stressed the value of forming community-police partnerships with local organisations and groups to embed cultural and community diversity experience and training for post-Academy recruits during the DTW phase of their training. One senior officer suggested that putting probationary constables in plainclothes to work alongside a migrant resource centre, community or youth centre could be a strategy to *'give them some idea of what it's like for people in that part of the community.'* The same officer suggested this field placement could then be used *'to document what's changed for them in terms of learning and understanding [community issues] and how they will apply that learning.'*

There was also a focus on the need to identify and where necessary transform station cultures in relation to cultural and community diversity issues. As one senior officer put it, *'We need to find ways through ongoing training and development to ensure that station cultures are prevented*

from becoming insular and self-supporting in the wrong ways. This is how negative attitudes and problem attitudes towards different communities or groups of people become entrenched, and then they are very hard to shake off or change.'

There was strong support for problem-based learning approaches developed and applied through working with the local community and feeding this back into the station. This was seen as an important route to developing fresh ideas that could then be implemented and captured for future learning at the local level. Regular feedback on learning outcomes to probationary constables and to stations; the importance a more strategic approach to coordinating local-level training, and the up-skilling of station and service area supervisors and managers were also key issues raised by a number of officers.

They also stressed that evaluation and assessment are critical, *'otherwise no one in the organisation can say with any confidence what's working and what isn't'* (senior officer). Finally, police perspectives emphasised the importance of local areas sharing their knowledge with each other, especially when they are dealing with similar issues or developing knowledge around specific modes of cross-cultural community engagement and relationship-building. They felt that some of this knowledge would be community-specific and some transferable across communities. The opportunity to develop corporate knowledge for the organisation as a whole that can be sustained and used over time will be lost without a centralised mechanism such as a knowledge repository or register to document good practice, knowledge and insights developed as a result of local training initiatives around cultural and community diversity.

Community consultations addressing issues in cross-cultural training similarly stressed the importance of ensuring that training on cultural and community diversity, with an explicit focus on implicit bias and racism, needs to be included in operational and field-based training. The main focus from community perspectives needs to be on what one submission terms *'alternative operational strategies, in particular, community and problem oriented policing strategies.'*

Field-based on the job training during the probationary period is the ideal place to deliver targeted training focused on community engagement and problem-oriented policing approaches that develop critical skills in reducing implicit bias and strengthening communication, engagement and problem solving skills. It also provides the opportunity to monitor and evaluate how well the Foundation Training program focus on cultural and community diversity is being incorporated into practice, and to reinforce the knowledge and skills developed during the Foundation Training phase of recruit education.

In addition, there is a strong focus throughout the Victoria Police Education Master Plan on a shift from the current, Academy-centric approach to education and training to a *localised, whole-of-organisation and whole-of-career approach to professional education'* (p. iii, emphasis in original).

The EMP envisions that the emphasis on learning and development will shift to the workplace or region and that it will be an *'iterative process'* that allows Victoria Police to learn from experience and to innovate.

We strongly support this approach, which builds on and aligns with both community and police perspectives on the importance of field-based education, training and development that helps

operationalize knowledge and practice in appropriate ways through learning and community partnerships and local enterprise initiatives.

Accordingly, based on these data, we **recommend** the introduction of specifically developed training and assessment packages during the 18 months of probationary constable field-based training delivered by appropriately trained instructors and/or station supervisors/managers that specifically address and assess cross-cultural training, knowledge and skills.

Professional development for Victoria Police supervisors and managers

The Review Team has considered advanced professional development training materials relating to community diversity and engagement delivered by the Academy's Centre for Supervision and Management at the following levels: Sergeant Qualifying Program, Senior Sergeant Qualifying Program and Inspector Qualifying Program. These programs are designed to introduce and develop the requisite management and leadership skills necessary to supervise and manage police functions and accountabilities at the station and division level. Each of these qualifying programs is linked to the internal promotions process for progressing to these rank levels within Victoria Police.

This section combines overview, analysis and discussion of current and future needs for professional development in relation to policing and cultural and community diversity, and draws significantly on the data collected from police members themselves in so doing.

The **Sergeant Qualifying Program** runs for two weeks and contains the following modules: Leadership and You; Intentional Development; Health, Safety and Wellbeing; Managing Complaints (delivered by Professional Standards Command); Managing Performance; Conflict Awareness; Family Violence Management; Communication Practice; Emergency Management, and a range of operational, tactical, risk-management and logistics-oriented advanced training modules.

Of these, we have reviewed the 'Leadership and You' module, which has a section on 'Policing in the Community' (pp. 2-3). This module emphasises the 'ethical triangle' (p. 8, Sergeant Qualifying Program PowerPoint slides) of principle-based, virtues-based and consequence-based decision-making and management for station supervisors, and focuses on the behaviours and 'personal brand' associated with high quality effective leadership based on personal integrity and commitment to organisational values. It uses a combination of scenario-based training and syndicate (team-based) group work to embed the knowledge and learning gained through this session.

There is a focus in the section on 'Policing in the Community' on the public interface between police and the community, including being approachable and consistent when dealing with colleagues, stakeholders and the general community; fairness; strong commitment to and empowerment of members to uphold the values of the organisation; and the importance of inspiring participation in and commitment to a shared vision.

However, there is no specific content relating to community diversity issues or the challenges and opportunities for effective engagement that can arise for ensuring that local stations are fully cognisant of how to appropriately address and manage issues (positive and negative) relating to policing a diverse community. At present, the principles and framework of **proactive policing** by all police officers as the lynchpin for engaging with communities is not identified as a core leadership value or practice.

In the **Senior Sergeant Qualifying Program**, there is a stronger emphasis across the two weeks over which this program is delivered on developing an appropriate work culture within police stations and on community engagement influences and accountabilities. Two modules for Senior Sergeants – *Promoting Professional Standards* and *Community Engagement* – both deal directly with issues related to diversity in policing.

Promoting Professional Standards focuses on ethics and workplace culture. It explores the values underpinning a successful workplace culture, the importance of identifying and developing strategies for managing ethical issues, and negotiating different values and beliefs both amongst police members and community members so that ‘we come together’ in relation to professional judgements and decision making (p. 2, Session Plan, *Promoting Professional Standards*). There is an emphasis in the section dealing with promoting a healthy and ethically sound workplace culture on the *behaviour, systems* and *symbols* as the three key elements that make up an effective workplace culture.

However, while diversity in values and belief within a station (that is, amongst members) is a focus, there are further unrealised opportunities for building in a focus on dignity and respect for cultural and community diversity – whether amongst colleagues or in interactions with the public – as cornerstones of a healthy workplace environment. Specific scenario-based training can and should be used to explore and appropriately address issues around cultural and community diversity between colleagues, and in the public interface between police and community members at the local station level. There is also clear potential for incorporating support for and promotion of ethical behaviour around community diversity in relation to ‘personal brand’ as a local-level leader.

The module on **Community Engagement** (which includes a guest presentation from Victoria Police senior officers on ‘Community Engagement: Your Influence, Your Accountabilities’) has a strong and direct focus on the relationship between poor or inadequate community engagement practices and reduced confidence in the legitimacy and reputation of policing within communities. It draws explicitly on a recent controversy in police attitude and behaviour (the ‘Sunshine stubby-holder’ incident, which depicted highly offensive and damaging words and images relating to African-Australians) to focus attention on the importance of understanding the role of community engagement strategies that are not only cognisant of, but directly responsive to, community diversity and community expectations of police.

The session draws a connection between enhanced community engagement and improved crime prevention; improved relationships between police and community stakeholders; and challenges the idea that ‘community engagement [is] the “soft” side of policing, as opposed to the “real” side of catching crooks’ (p. 5, PowerPoint presentation hand-out, *Community Engagement: Your Influence, Your Accountabilities*). The session also identifies practical approaches to community engagement implementation through mechanisms such as information-sharing and exchange (on line, in person and through clubs and forums) with local communities. Importantly, it includes both hands-on analysis of a ‘community engagement issue’ and asks students, working in syndicates, to develop strategies to resolve the issue and then share those strategies and approaches with other syndicates in the class to facilitate discussion and learning. An expanded definition of the ‘diversity’ in community diversity – a theme not seen since Week 1 of the Foundation Training Program for new recruits – is here revisited.

Other elements of the session include emphasising the role of feedback to Divisional and Regional managers on emerging community issues and local initiatives; integration of community issues and priorities identified through engagement with local service delivery focus; and creating a positive and active workplace culture within stations around community engagement and involvement by police. The presentation concludes by emphasising the critical role of strong and effective leadership in both valuing and implementing community engagement activities as a core element of workplace culture for Victoria Police.

The **Inspector Qualifying Program**, which runs for one week, does not currently contain a focus or content on specific issues relating to community engagement or cultural and social diversity in the community.

Police perspectives on future professional development in cultural and community diversity

The need for change

Police support for strengthening knowledge and skills in cultural and community diversity and community engagement for station and area supervisors and managers cannot be over-emphasised based on the interviews conducted during the review. Police members across all rank levels were adamant that the **major gap** in professional development and training lay at the local station and police service area/division level, and that Sergeants, Senior Sergeants and Inspectors needed to be the key targets of intensive, systematic and compulsory training and up-skilling in this context. While a minority of police thought on-line only delivery of such professional development would maximise efficiency and overcome logistical challenges, a clear majority thought that a combination of on-line and face to face training would be the most optimal way to deliver training at this level.

In relation to a specific focus on cultural and community diversity, many officers made the point that supervisors and managers at these levels were now responsible for the development of new constables who had the benefit of revised Academy approaches to cross-cultural training that were not available at the time their supervising staff undertook their own training.

Moreover, a large number of officers also pointed to the very significant influence on new and less experienced officers of local station culture. In effect, officers said that local station cultures can not only fail to reinforce the learning and messages around cultural and community diversity offered through Academy training, but can actively work to undermine those perspectives. As one mid-ranking officer reflected based on his own experience, it is essential for supervisors and managers at station and area level to keep pace with new knowledge and skills: *'If I did the training today it's going to be vastly different in 15 years' time or there will be variations to it. So you're going to have to need to be up skilled in whatever the new policies are or how they change.'*

Police solutions to this issue included strong support for compulsory training and refreshers on cultural and community diversity for supervisors and managers at Sergeant, Senior Sergeant and Inspector level. Support for this was as strong at these rank levels as amongst more senior and junior police amongst those police interviewed.

There was also support for linking demonstrated knowledge and understanding of cultural and community diversity issues and engagement strategies with career progression via promotion. Police felt that compulsory training at more senior levels can help send up an early red flag to

the organisation regarding those who are resistant to change or the directions in which police practice is heading. Moreover, they thought that compulsory training allows for more targeted interventions of people within the service who need more support and education to get them where Victoria Police needs them to be. As one senior officer remarked,

Even years after joining, you are always learning on the job. But you need opportunities to pull that learning together and think about how you are going to use it, put it into practice in your daily work, share it with others, and find out what other people are learning and doing as well. We are missing out on systematic opportunities to learn from each other in this space as we go.

Current initiatives to advance professional development

Having noted these issues, it should also be stressed that Victoria Police currently has initiatives in place to address these concerns. A senior officer interviewed by the Review Team offered extended insight into how professional development at these levels is being pursued with respect to the 'back-capture' of existing supervisors and managers:

We are moving toward a model of lifelong learning and development. That's certainly an aspiration. How do we do it? We are currently confronting those challenges at the moment because we've got a promotional pathway. But we are now trying to back-capture a number of people. There is a project at the moment where they had a one-week exposure in relation to contemporary issues in policing exposure to the command level, and over that one week period there was an afternoon session in relation to the exposure of the issues relating to policing and multicultural issues.

The response was balanced insofar as some people might be in a position where they're dealing with multicultural issues all the time, but there are also people who haven't been exposed to operational policing for a while, so this might be a revelation to them about some of the issues [facing contemporary front-line police].

That week-long program was about bringing everyone into alignment with the contemporary issues and the thinking around what is expected of a superintendent and the role that we all are expected to play in supporting the organisation's objectives and managing the areas that we're in.

Discussion and recommendations arising from this review of current approaches to education and training on cross-cultural training at Victoria Police is developed in the next chapter.

Chapter 6

Discussion: future directions for cross-cultural education and training at Victoria Police

This chapter synthesises all of the material considered above in this Review in order to focus discussion and recommendations on key elements of education, training and development in the domain of cultural and community diversity.

In addition to its Introduction and Conclusion, the chapter's structure covers:

- *Framework and goals*
 - Educating and training for proactive policing and community engagement
 - Balancing generalist versus community-specific approaches
 - Directly addressing implicit bias, racism and racial and ethnic profiling
 - Critical thinking, reflection and evaluation skills
- *The role of teaching in education and training on cultural and community diversity*
 - Blended teaching using police and external educators
 - Utilising the cultural and community diversity expertise of members as teaching and learning resources
- *The pedagogy of education and training in cultural and community diversity*
 - Classroom-based instructional versus active experiential learning
 - Scenario-based learning
 - Updating and diversifying learning and teaching resources
 - Identifying a cultural and community diversity stream in Foundation Training
- *Position and timing of education and training in cultural and community diversity*
 - Position of cultural and community diversity modules within Foundation Training
 - Extent and duration of cultural and community diversity modules within Foundation Training
- *Assessment of learning outcomes*
- *Subject and program evaluation*

Introduction

Victoria Police has in recent times invested significantly in its education and training programs for police recruits and (more recently) PSO trainees to foster the alignment of its training approach with the goal of developing a professional, skilled and ethical police force that reflects a commitment to policies, frameworks and values around policing and cultural and community diversity.

Recent initiatives in Victoria Police education and training, particularly since 2009, focused on enhancing police knowledge and skills in human rights, ethics, and cultural and community diversity are seen by many within both communities (as evidenced by the Community Consultation feedback, Chapter 3) and Victoria Police itself (as evidenced by police member interviews, Chapter 4) as an important series of steps on the road to realising Victoria Police's aspiration to 'get it right' in these areas. These initiatives include the implementation and roll-out of the Victoria Police Human Rights Project; the development of modules dealing specifically with policing, human rights, and cross-cultural knowledge and skills within the Foundation Training program; new programs for training and developing supervisors and managers on

community and diversity issues at station and regional leadership levels; and the agreement to consult widely with communities on field contact and cross-cultural training policy and procedures as part of the 2013 court settlement in the Haile-Michael case, out of which this Review has arisen.

In addition, there have already been substantial transformations proposed for how education and training within Victoria Police is designed, delivered and evaluated for effectiveness, particularly in the context of education and training delivered through the Police Academy for recruits and Probationary Constables and PSOs, as reflected in the *Victoria Police Education Master Plan: Learning and Development to 2020* and the associated reviews of related education, training and community engagement issues and strategies discussed in Chapter 2 above.

Taken together, these indicate that Victoria Police is well positioned to build on existing strengths and initiatives to further improve and extend the design, delivery and outcome of cross-cultural education and training for its members across the organisation.

Common themes in responses from communities and police members

In considering what both communities and police members have had to say about where cross-cultural education and training at Victoria Police needs to go in the coming months and years, it is clear that areas of significant overlap and common focus exist. This is an encouraging sign. There are clear synergies in direction, scope and focus that can help drive and support the further development of cross-cultural education and training at Victoria Police to meet both community and organisational goals and standards around best practice in producing and supporting police at all levels able to work successfully with cultural and community diversity .

Some of the common themes stressed by both communities and police themselves in the course of this Review include the need to strengthen the core curriculum offered through the Academy by rethinking aspects of course content and delivery, student assessment, and program evaluation and innovation. There is clear agreement that more focus on the development of contextual knowledge, rather than merely technical skills or tactics in relation to cultural and community diversity, will produce better, more flexible and more confident police officers who can work smarter, achieve more, and understand how to build on community diversity strengths, rather than seeing diversity as a threat, a deficit or a weakness.

Communities and police shared a common focus on improving the capacity for reflection on both values and practice through enhanced education and training approaches. They also jointly stressed the importance of bringing core values such as dignity, respect, trust, empathy, fairness and the need for active engagement with communities to the front and centre of the broad framework in which police education and training takes place. Leading on from this, they agree that robust and informed education and training in ethics, human rights and cross-cultural knowledge and skills are the foundation elements for successful and meaningful community engagement by police.

There is very broad agreement by communities and police that cross-cultural education and training should not only occur for recruits at the start of their entry into policing, but needs to continue across the span of a police officer's career, with successively higher and more sophisticated levels of expectations and standards in this domain as police rise in rank and responsibility. And communities and police agreed widely that such training should be mandatory not only for recruits, but also for those who supervise and mentor frontline police at the local level, emphasising the critical and influential role of local leadership in shaping and

directing workplace culture and the practices and orientations that arise from this in relation to how local communities experience their interactions with police.

Finally, both communities and police placed joint emphasis on the importance of developing sustainable partnerships with community individuals and organisations who can help enrich and expand the education and training of police to further understanding of, and responsiveness to, the broad and complex cultural and community diversity that is the lived reality of everyday Victoria across not only Melbourne but the entire state.

Most importantly, communities and police share a common ambition for Victoria Police not only to do well enough in educating and training its officers to serve the community, but to demonstrate genuine excellence and national leadership in doing so. When benchmarked against the standards identified through the international literature and best-practice examples from other countries in Chapter 2 above, it is clear that Victoria Police has the capacity, and in some cases has already moved toward, the implementation of education, training and practices that build, maintain and learn from strong, respectful and positive relationships between police and culturally and socially diverse communities.

Addressing challenges and opportunities identified through the review process

However, more work remains to be done to realise this vision. Community consultations conducted by or delivered to Victoria Police through a range of mechanisms – including internal and external reviews, community-based reports, academic studies and other mechanisms – since 2010 have highlighted community dissatisfaction and unease with particular aspects of how police conduct their everyday business across the state in dealing with cultural and community diversity. Moreover, police themselves across different parts of the organisation have signalled not only their understanding, but their active desire for change and improvement in this regard. This means that the future development of cross-cultural education and training at Victoria Police must be framed not only in the context of organisational standards and goals, but also those of community expectations and perceptions as well as national benchmarks for what constitutes professional, effective and ethical policing in the 21st century. Training and education to support successful relationships with and perceptions by communities are a fundamental aspect of these expectations and standards.

At the broad social level, the imperative for further development in cross-cultural education and training for police is well supported by the newly released Scanlon Foundation *Mapping Social Cohesion National Report 2013*, which takes the nation's pulse on issues related to social cohesion and Australian communities. In relation to multiculturalism, the Report notes:

The 2013 Scanlon Foundation survey asked, for the first time, a series of questions on multiculturalism: whether it 'has been good for Australia', its impact on economic development, on the 'Australian way of life', on the integration of immigrants, and whether it gives immigrants 'the same or more opportunities than the Australian born'. The findings indicate **strong levels of support for multiculturalism. Thus 84% of respondents agreed that 'multiculturalism has been good for Australia'**. More than seven out of ten respondents agreed that multiculturalism 'benefits the economic development of Australia' (75%) and 'encourages immigrants to become part of Australian society' (71%). Close to six out of ten agreed that multiculturalism strengthens the Australian way of life (60%) and gives immigrants the same opportunities as the Australian born (58%). Opinion was only close to evenly divided on

the question of whether multiculturalism reduces or increases the problems faced by immigrants. (*Executive Summary*, p. 3)

The Scanlon Report goes on to note that ‘positive responses were not restricted to those usually the most favourable to cultural diversity – urban dwellers, highly educated, and young – but were consistently high within segments of the population’. Overall, ‘the survey findings indicate that multiculturalism – an ambiguous term that individuals interpret in different ways – is established as a strong and supported ‘brand’, one that resonates with the Australian people’ (p. 3). Specifically in the state of Victoria, community responses supporting multiculturalism’s economic benefits for Australia were the highest of any State or Territory in the country (81.8% in Victoria versus between 74.6% - 71.4% in the other main States; Table 19, p. 37). Similar results were obtained on issues such as ‘turning back the boats’ of asylum seekers, with Victoria recording the lowest level of support for this view (27.2%) compared with the highest level of support in Queensland and Western Australia (both at 36.8%) (p. 42).

However, the Survey Report for 2013 also notes the ‘high level of discrimination reported by recent immigrants’ to Australia (p. 37). In Victoria, reporting of discrimination in **one year** (2012 to 2013) has risen from 10% to 23% (p. 24), reflecting similar rises in 4 of the 5 main Australian states. How do broad support for multiculturalism and increased levels of discrimination toward new and recent migrants fit together? As explained in the Report,

The high level of discrimination reported by recent immigrants may seem to be in contradiction with the findings [on support for multiculturalism]. But support for multiculturalism relates to majority opinion, discrimination stems from the actions of a minority (p. 37).

These findings have direct relevance for the timing of Victoria Police’s efforts to reflect the strong levels of national and state-based community support for cultural and community diversity in its workforce through education and training that strengthens the development of a professional, ethical, proactive and responsive police service to all members of the Victorian community.

Specifically, these findings suggest that broad support for cultural and community diversity is a **value** that resonates strongly with a strong **majority** of Australian community members, including those outside those social groups usually identified with higher levels of acceptance and support for cultural diversity (e.g., urban dwellers, the highly educated and the young). On the other hand, however, they also demonstrate that the actions of a **minority** within the community can have a disproportionately high impact on the experience of discrimination by treated as and made to feel ‘other’ by the general community, resulting in damage to social cohesion, sense of belonging and acceptance of social norms and behaviours around crime and community safety.

This means that, put simply, it is not enough to say that a majority – even a significant majority – of police members understand and are comfortable with cultural and community diversity, or are able to distinguish personal values, beliefs and feelings from those they must demonstrate through professional conduct in policing roles. As the recent court case generating this Review indicates, significant risks to the community and to the integrity and legitimacy of policing are created when even a small minority of police officers demonstrate attitudes, beliefs, behaviours and practices in how they conduct themselves that are out of step with organisational and community values and principles in relation to cultural and community diversity.

Framework and goals of cross-cultural education and training at Victoria Police

In relation to the overarching framework and goals surrounding Victoria Police cross-cultural education and training, four key issues have emerged as an outcome of this Review when considering feedback from communities, perspectives of serving police officers across rank levels, and underpinning knowledge and research derived from the international literature. These four key issues are:

- 1) Education and training for proactive policing and community engagement
- 2) Balancing generalist versus community-specific approaches to training on cultural and community diversity
- 3) The need to address implicit bias, racism and racial and ethnic profiling through cross-cultural training
- 4) The role of critical thinking, reflection and evaluation skills in cross-cultural education and training

1. Educating and training for proactive policing and community engagement

The first key issue to emerge from the Review is the virtually inextricable relationship between police cross-cultural education and training on the one hand, and the capacity for effective and meaningful community engagement and service delivery by police members on the other. In the State of Victoria, general policing duties as well as more specialist policing roles now involve knowledge and skills in cultural and community diversity as a routine element of community engagement and service delivery. To meet both Victoria Police's stated strategic goals and community expectations in relation to embedding proactive policing and community engagement philosophies, activities and outcomes, police cross-cultural education and training needs to reflect:

- Understanding of and commitment to protecting human rights and valuing diversity
- A philosophy of policing that values proactive policing, community engagement and crime prevention
- Ongoing development of an ethical and skilled police workforce able to successfully meet community needs and expectations. (Walker Report, op. cit.; see Chapter 2)

In this context, it is critical for cross-cultural education and training at Victoria Police to emphasise that proactive policing and community engagement are not just 'practices' that sit somewhere within a range of technical skills and competencies. Instead, they reflect a set of core **values, beliefs and principles** that underpin every aspect of a police officer's duties and conduct across the span of his or her career. Respect, fairness and dignity for all members of the community – repeatedly cited in the Victoria Police curriculum as core elements of its training program focus and goals – are clear examples of values that are essential for the organisation and have already been broadly embraced in policy and philosophy, if not always and everywhere in practice.

However, a values-led approach to cross-cultural education and training doesn't and shouldn't stop there. For example, the idea that community engagement is a critical element of contemporary policing also reflects a *value* judgement about the benefits and obligations of connecting positively with diverse people and groups beyond direct encounters through law enforcement procedures. Balancing the proactive and reactive dimensions of policing similarly reflects value judgements about the kind of social contracts and relationships that police want to forge with the communities they serve, as does emphasising the importance of empathy and

insight when working with people at times of heightened pressure, conflict, crisis or distress. And not only accepting but also celebrating cultural and community diversity as a police service in both organisational policy and everyday conduct is also a value.

For us, this means that the central framework for education and training around cultural and community diversity at Victoria Police should be conceptualised and developed as a **values-led framework focused on proactive policing and community engagement**, and that such a values-led framework should significantly reduce widespread emphasis on the cultural competence model currently informing Victoria Police education and training approaches to working with cultural and community diversity.

There may be a limited, targeted place for cultural competence as an element within such an approach. Cultural competence, as noted in debates in the international literature (see Chapter 2), can provide awareness of and some practical techniques for recognising and engaging positively and appropriately with the diversity within communities with respect to service delivery across a wide range of professions, including policing. However, its primary limitation as an overarching model for cross-cultural education and training is that cultural competence reduces an understanding of 'culture' and its complexities to 'a technical skill' or set of techniques that can be mastered with appropriate training and expertise. Adopting a cultural competence approach that is un-contextualised by the values driving the importance of respecting and affording dignity to the customs and cultures of people from different backgrounds will not help drive effective and informed police engagement with diverse communities. We agree with those critiques cited in the review international literature above that the positive intentions of cultural competence training can be significantly undermined by the oversimplifications it produces of cultural identity and categories, and by strong reliance on technical rather than educative qualification frameworks.

As these critiques go on to argue, cultural competence training can lead to applied knowledge and practice that places all individuals who might look the same, speak the same language or have the same faith or set of cultural practices and preferences into one homogenous category that can be dealt with in the same manner without awareness intra-cultural differences within a single cultural group. This can lead to the stereotyping of minority groups, which can have devastating consequences for the members of these groups and the wider police force alike, as illustrated recently by a range of controversies involving police and various cultural, ethnic and racial groups within the community.

Even more pertinently, the cultural competence model also fails to examine and account for the dimensions of individual police (or other service) practitioners' *own* cultural identity and assumptions, or the wide variety of other shaping factors on individual actions. A key aspect of the community submissions on cross-cultural education and training was the need, in the words of one submission, for police education and training to 'go beyond "sensitivity training", "cross-cultural training" or "cultural awareness" approaches' that position people from diverse communities as 'others' or outsiders to the general community, and indeed to police themselves. As stated elsewhere in this Review, 'community diversity' does not sit somewhere outside of or beyond the 'general community'. Cultural and social diversity *constitutes* the contemporary Victorian community, as it constitutes Australian society more broadly. We see a more sophisticated understanding of the implications of this for policing as a necessary precondition for effective policing and police education and training in the 21st century.

In saying this, we do not mean to support blindness to the continued distribution of inequities in forms of social and economic power that characterise Australian society today; to pretend that there are no such things as ‘majority’ or ‘minority’ cultures; or to minimise or deny the intersection between discrimination, racism and social disadvantage. In fact, proactive policing and community engagement perspectives should reflect precisely an understanding of these intersections and the challenges they pose to community safety and wellbeing. Providing recruits with the knowledge and understanding needed to connect these factors with how they do their business as police, and the nature of that business itself, goes to the heart of the cross-cultural education and training reforms canvassed here.

Based on these observations, we believe that limiting the emphasis in cross-cultural training on a technically focused cultural competence approach and expanding the emphasis on a broader and more compellingly designed and delivered values-led framework would also help promote the kind of dialogue, skills and knowledge-building for police recruits that enables and supports shifts in attitudes and understanding. These shifts, produced by the ability to critically reflect on and ask questions not only about the values of others but also about one’s own values and beliefs (both explicit and implied) are vital elements in driving the kind of transformative education and training envisaged in a number of the national and organisational strategic documents referred to above in Chapter 2 (Sections 3 and 4). As noted above in Chapter 2, the research literature in this area suggests that to be successful, cross-cultural training must not merely be a mandated technical competency, but must be grounded in a wider educational approach tied to the values of respecting diversity in the broader society.

In addition, such an approach, in which a values-led framework governs how relevant cultural ‘competencies’ might best be framed, understood and applied, would provide a useful space for debate and insight into the challenges faced by police officers in the context of dealing with diverse individuals, groups, beliefs and experiences.

As our interviews with police members indicate (Chapter 4), there is always enormous concern on the part of police about the need to relate abstract ideas and values concerning cultural and community diversity principles and values to real-world experiences and practices. The gaps between theory and practice in any human-focused encounter can be messy and confronting. They require strong leadership at both local and senior levels, guidance, support and at times constructive challenging of assumptions and beliefs to help police – particularly new or less experienced police – feel confident and in control of their own thinking, behaviour and responses. Key messages through cross-cultural education and training supported by a clear and well developed values-focused framework can make what may otherwise be experienced as an overwhelming shift beyond an officer’s ‘comfort zone’ to a manageable and rewarding process of growth and development. Most importantly, it can produce the kind of police officer who is able to think on their feet; successfully meet new challenges; adapt flexibly and responsibly to unexpected circumstances; communicate effectively; and respond with understanding and insight through a thorough grounding in core values around human rights, cultural and community diversity and the skills needed to bring these values to life in everyday practice.

Police perspectives on the additional benefits of this approach for enhanced job performance and satisfaction were clear. As one police officer commented:

It’s how you define ‘proactive’. I think we need to enhance that definition of proactive to mean do some of the positive parts of being involved with the community, not just

enforcement, enforcement, enforcement. And you know what, I've seen it impact individuals and I've seen a turn-around with those individuals and they're getting in touch with why they originally joined the job. It still does work and I don't think it's beyond being salvaged, if you know what I mean. I just think that the culture and the workload and maybe certain management attitudes...or maybe it's just from the mentors that are older, been in the job longer, more cynical. But I've seen it shift and I know that there's plenty of good there to work with. Plenty of new tricks there even for old dogs. (Junior officer)

As noted above, **strong and visible leadership** to progress cross-cultural education and training approaches that develop and support the skills needed for effective proactive policing and community engagement is essential for a values-led approach to succeed. This leadership must be consistent, genuine, highly visible and reinforced across all leadership domains of the organisation. It requires commitment and embedding from the very top of the Victoria Police Executive Command structure, through mid-level supervisor and manager roles, and across both formal and informal structures and networks of peer-based leadership and influence. It also requires significant academic and instructional leadership to be exercised within the Police Academy Centres of Learning and allied structures for education and training at Victoria Police to thrive within such a framework.

In many ways, these remarks support the broad national direction and development of cross-cultural education and training advanced by the ANZPAA *Draft Guidelines for Education and Training in Community Engagement* in the 'Community Diversity Domain' (Chapter 2, Section 2, 'Contextual Reviews: National strategic environment'). To reprise this briefly here, these Draft Guidelines call for police to have **theoretical and factual knowledge** of:

- Contemporary social and political contexts impacting on communities
- Dimensions of primary, secondary and tertiary dimensions of community diversity
- Social dynamics of communities
- Diversity of communication styles and approaches within the community
- Potential challenges faced by diverse communities
- Causal factors underpinning potential challenges faced by culturally diverse communities
- Potential community biases toward cultural and social diversity
- Knowledge of potential stereotypes held about community diversity (including stereotypes and biases held by police as well as others within the community)
- Community attitudes toward policing
- Historical interaction between police and communities
- Local government requirements that have an impact on the community, and understanding of where these requirements may have differential aspects on different components of the community

In applied knowledge and practice terms, the Guidelines call for the **ability** of police to:

- Identify potential influences and risks in the social and political environment of the community on police capacity for community engagement
- Identify potential community biases to inform police community engagement
- Identify relevant sources of community information
- Gather and assess information on communities to inform engagement strategies and practices

- Analyse information to identify community dynamics
- Identify common communication approaches used within communities
- Identify significant geographical areas within the community
- Recognise social and cultural customs, identities, interests, requirements, aspirations and complexities within communities
- Identify potential community challenges and the underpinning causal factors that shape those challenges
- Ability to recognise the impacts of local government requirements on community attitudes
- Ability to recognise challenges to police-community relationships, such as negative community attitudes toward or historical conflict between police and communities.

Accordingly, we **recommend** that Victoria Police use the Draft ANZPAA Guidelines on Education and Training for Community Engagement – Community Diversity Domain to inform and benchmark the further development of cross-cultural education and training programs as part of the changes to education and training focus and delivery outlined in the *Victoria Police Education Master Plan: Learning and Development to 2020*.

2. Balancing generalist versus community-specific approaches to training on cultural and community diversity

This was the second key issue to emerge from the Review’s analysis and findings: whether and how to balance a generalist approach to community diversity informed by underpinning values and principles – such as police regard for the human rights, dignity and respect of all community members –with community-specific knowledge about and skills in engaging with particular culturally and socially diverse communities and groups. No consensus emerged either through the community consultations or the police interviews on this topic. Nor is there a consensus in the international research literature on this area.

The ‘Community Diversity Domain’ of the ANZPAA Draft Guidelines clearly suggests that some theoretical, factual and applied knowledge and skill is required to identify and address specific community needs, concerns and challenges, both for communities themselves and for community-police relations. However, an ever-present concern in this regard is the capacity to slide – whether consciously or otherwise – from a community-specific approach focused on understanding and empathy in order to build meaningful relationships to one that targets particular communities for the purpose of containment, stereotyping, profiling or unwarranted intelligence-gathering.

As reflected in Chapter 3 above, community consultations on this topic showed marked variations. A number of submissions included a critique of culturally specific training and pointed to the risks of stereotyping and oversimplification to which this approach can lead. Other critiques included concerns that focusing on community-specific education and training entrenches an ‘us’ and ‘them’ understanding of community diversity, and leaves police members’ own culturally situated beliefs, attitudes and practices unexamined. Some submissions also highlighted that diversity education and training needed to challenge the established Australian status quo which constructs racial, ethnic and cultural minority ‘outsiders’ as separate to, and against, a sovereign white ‘mainstream’. This strand within community views was best summed up by the belief that, in the words of one individual

community submission, *‘The law is the law-- you don’t need to know my culture to treat me with respect as a human being.’*

However, other community submissions highlighted the relevance of such knowledge for police members. Some respondents felt it was important that cross-cultural training leads to an understanding and appreciation of key differences between different emerging communities. Some community submissions argued that learning needed to be aligned to specific communities and the curriculum should emphasise in particular those communities that are visibly different because they are the ones most discriminated against by police. It was also suggested that the challenge was to find the right balance between understanding communities and not profiling them.

Turning to police member views (Chapter 4) there was a similar spread of perspectives. Some officers argued that generalist knowledge was the key to training police officers for effective community engagement and respectful engagement with diverse communities: *‘It’s about having a broader understanding of cultural diversity and of other groups of people and then applying that knowledge in specific contexts.’* There were also practical objections from a significant number of officers that in a densely populated state with hundreds of ethnicities and languages, it would be impossible to have detailed and in-depth knowledge of each one regardless of how much community-specific training an officer received.

A minority of officers felt that only community-specific information should be provided as part of training; these officers tended to connect cultural and community diversity with risk identification and management, and did not necessarily see diversity theory and practice as meaningful in and of itself. However, the majority of police interviewed felt it was important that a balance be struck between broader understanding of the principles and values underlying engagement with cultural and community diversity on the one hand, and some community-specific knowledge on the other. For those who wanted to see a balance, the primary reasons given for this focused on the need for community-specific information as driven by having the knowledge and skills to show appropriate awareness of and respect for cultural customs and beliefs; the ability to correctly interpret the meaning of communication styles and behaviours that may vary across cultures; the importance of understanding the ‘main’ (large in size) diverse communities within the state; and the frequency of interaction between police and members of a given community or group.

The Walker Report (Chapter 2) notes that while mainstream service-provider approaches are moving away from a distinct focus on specific communities toward a ‘whole of community’ approach based on high quality service conducted by ethical and skilled professionals in order to meet community needs, a number of external stakeholders in particular thought that ‘education and training should help police better understand how to work with the cultural contexts of specific communities, understanding and focusing on their differences rather than their similarities’ (p. 32). The Walker Report concludes that:

A mix of both generic and more tailored education and training to ensure that the whole force is operating from an ethical position when conducting its business, whilst those tasked with working specifically with vulnerable communities and populations have deeper awareness of the cultural contexts in which communities operate. Finding the right mix of these approaches will be important moving forward. (p. 32)

While we agree strongly that a values-led education and training framework focused on human rights, ethics, and a critically informed understanding of cultural and community diversity should be a primary focus of police cross-cultural education and training, we also believe that deeper knowledge and understanding (and not just awareness) of community-specific histories, concerns, beliefs and practices needs to occur right across the organisation – and not just for those tasked specifically with working with ‘vulnerable’ populations – for meaningful community-police relationships to be built and sustained. If a central tenet of proactive policing is engagement for *all* officers with cultural and community diversity, then it follows that some community-specific knowledge will need to be shared across the organisation as a whole. Without this, a commitment to a generalised yet unnamed ‘diversity’ remains an abstract concept that has very little prospect of being realised and applied in the everyday policing practices and contexts where this is most needed and about which communities have expressed the most urgent concern.

This view also reflects the major consensus amongst police interviewed. Police members thought it was most appropriate to have a decentralised model in which local stations or service areas with significant culturally and/or socially diverse populations make it their business to engage locally and develop education and training initiatives that are sustainable across cohorts of new and developing police officers, including probationary constables in the DTW field-based phase of their training. Police also thought that tasking station supervisors and managers with responsibility for designing and implementing localised community engagement initiatives that may focus on deeper knowledge of a specific cultural or social group or community would help embed important cross-cultural skills and capacity for leaders and mentors, rather than just for general duties or frontline officers.

Community-specific knowledge also has clear relevance for particular communities at particular times. Using community-specific knowledge can give practical effect to the value of demonstrating respect, dignity and empathy when engaging with members of particular communities. A good example would be the importance of understanding some of the cultural issues involved in engaging with community members from various religious backgrounds, where differences within social practice and custom can vary significantly on the basis of culture rather than solely based on religious beliefs and precepts alone. Knowing that common social gestures such as touching a person when consoling them during the delivery of a death notice, for example, might cause offence even when the intention is to support or comfort can demonstrate respect through appropriate behaviour that is important to people’s sense that their customs and beliefs are understood and accepted. It is in this way that the values of *dignity* and *respect* for the cultural values and life-ways of others can be registered through the conduct of policing.

Policing jurisdictions in other countries have had to grapple with similar issues and have come up with a variety of approaches and resources for doing so. A decade ago, the British Home Office developed a series of core capabilities addressing cultural diversity principles and skills for police that specifically engaged with issues of policing bias, stigmatising and stereotyping of culturally diverse communities in the conduct of their duties (see Chapter 2).

In the US, the NYPD, for example, has developed a video resource for police recruit education and training (updated in 2013 in collaboration with its community-based Muslim Advisory Council) that uses Muslim-background police officers and community leaders from a variety of different ethnic and cultural backgrounds to help its police officers contextualise both the wide

diversity within Muslim community practice but also some of the common elements amongst people who share the same faith across different cultures and traditions. The video provides important information, context and background together with practical strategies and behaviours that significantly build knowledge, understanding and respect.

3. The need to address implicit bias, racism and racial and ethnic profiling through cross-cultural training

However, there is also a need to address not only the issue of culturally appropriate skills and knowledge when dealing with diverse communities. There is also the issue of what *not* to do, and why not, in terms of both policing values and practices upheld by Victoria Police. The third issue of **direct and implicit bias, racism and racial and ethnic profiling** is a prime example of the latter, and emerged throughout the Review as the single most important issue in cross-cultural education and training that communities wanted to see urgently addressed by Victoria Police.

This controversial area is now one of global concern virtually anywhere policing occurs in the context of multicultural and multiethnic societies. The issues it raises and the problems and conflicts it engenders are particularly trenchant issues for policing organisations in regard to how frontline police exercise their authority, execute their roles and functions, implement proactive policing and engage with communities. There is little to be gained by skating around the issues of bias, racism and racial and ethnic profiling in contemporary police cross-cultural education and training contexts because of the significant damage they do to police efficacy, legitimacy and reputation if left unaddressed, and the risks they pose both to community wellbeing and to police organisational culture and integrity.

The importance of including a thorough grounding in knowledge, understanding and practice implications for direct and implicit bias, racism and racial or ethnic profiling in approaches to police cross-cultural education and training therefore cannot be overstated. The critical debates and perspectives engendered on this issue are indicated by a significant number of Australian and international studies, community-based reports and submissions, and policing responses in other countries to the same issue (see Chapter 2 above). In addition, they are intimately bound up with concerns related to ethics, to human rights and to how police, like other professions and parts of society, negotiate and respond to cultural diversity and differences within the community.

However, the relative absence (outside the module on *Policing and Aboriginal Communities*, which deals with aspects of racism in Australia, and brief mention of the UK Peel principles in the *Human Rights* module) of any definition, exploration or discussion of the topics of racism and racial profiling in the cross-cultural training curriculum at Victoria Police is a major gap in knowledge and skills development for Victoria's police and PSO recruits. The current stated Victoria Police curriculum approach, which is to touch on racial profiling as an 'unlawful policing or illegitimate policing technique' as a tenet of the Human Rights module within the 'Introduction to Contemporary Policing' module (Victoria Police correspondence, 23 July 2013) is insufficient because it leaves contexts and histories unexplored, issues unexamined, case studies and impacts un-investigated, and questions unanswered that are vital for police recruits in particular to understand as they develop their knowledge and skills.

Other police departments in countries facing similar issues to those in Australia around this topic have responded in depth to the challenges of educating not only recruits but entire

policing organisations around rejecting and preventing the occurrence of racial and ethnic profiling as a legitimate or efficacious *formal or informal* policing technique. This issue is discussed in further detail in the Literature Review in Chapter 2 above, where we point, amongst other examples, to the Canadian Ontario Police Department's *Anti-Racial Profiling Best Practices* guide to inform development of knowledge in this area and how it could inform a curriculum-based approach, and to the European Union's focus on reducing ethnic profiling by police based on extensive case studies from a variety of European countries.

Here, however, we wish to highlight our **recommendation** that Victoria Police immediately re-develop the existing module, *Current Issues in Policing*, to incorporate a focus on understanding direct and implicit bias, racism and racial profiling as an existing part of the current syllabus. We make this recommendation after careful consideration because redeveloping *Current Issues in Policing* in this way would enable Victoria Police to respond virtually immediately to the widespread concerns raised by community consultations on these issues by introducing knowledge and skills in this area for recruits without having to extend the existing duration of the syllabus beyond its current 33 weeks.

However, given the proposed changes envisioned in the Victoria Police Education Master Plan for the balance between Academy-based and field-based education and training for recruits and probationary constables, we also **recommend** that further and more extended focus on direct and implicit bias, racism and racial and ethnic profiling and their impacts for policing and communities be incorporated in any revised cross-cultural education and training stream developed by Victoria Police as the organisation's overall review of its education and training approach moves forward.

4. The role of critical thinking, reflection and evaluation skills in diversity education training

The fourth key issue to emerge from this Review is the importance of skills in critical thinking, reflection and the ability to effectively evaluate and apply knowledge developed through education and training. Police officers need to interact with and manage complex people, situations and demands at numerous levels of their day to day professional conduct. The ability to do so relies heavily on skills in knowledge management, evaluation, assessment of options and decision-making– in other words, being able to step back (often in time-critical circumstances) and critically assess, analyse, synthesise and apply the information and knowledge you have gained from a variety of both formal and informal sources.

For this reason, the Review process has highlighted for us the importance of a key point within the Victoria Police internal *Continuous Improvement Model for Foundation Training* review and recommendations delivered in 2012. This is the need for '*opportunities for mastery of higher order competencies such as making critical decisions, dealing with difficult people outside of defensive skills techniques, negotiating, mediating, and presenting a positive, open, authoritative but not authoritarian image to the community.*' These competencies are informed by the ability to develop knowledge and skills *involving 'complex cognitive and metacognitive processes such as reflection, analysis, synthesis, problem-solving, decision-making, conflict resolution, innovation, design, negotiation, strategic planning and self-regulated learning'* (p. 34).

The development of these skills bears heavily upon the models and techniques of teaching, learning and assessment that are used to educate and train police around cultural and community diversity issues. They underwrite the ability to reflect critically not only on the

cultures and perspectives of others but also on a police officer's own personal, social and cultural contexts – the first step toward developing empathy – and there is a strong call and support for such reflective practice from the Community Consultations. These skills are central to that call. They are also vital in developing police capacity to balance the proactive engagement and reactive law enforcement roles that form the baseline standards for contemporary policing today. They connect the domains of 'thinking' and 'doing', 'theory' and 'practice' in ways that help police officers not just to 'do the job', but to think about how to do the job better, to feel more confidence and control in the execution of their duties, and to derive more satisfaction and reward in serving their local communities.

Accordingly, we strongly **support the recommendation** of the Victoria Police *Continuous Improvement Model for Foundation Training* that Victoria Police develop agreed methodologies for learner-centred education and training particularly to address the development of higher order skills (Recommendation 5, p. 34).

Who should receive cross-cultural education and training at Victoria Police?

It is clear from the outcomes of the Review, based on community consultations and in particular consultations with police interviewees that cross-cultural training and education is seen as desirable and also necessary at all levels of the organisation. In the case of both Academy-based recruits and senior command, the perception was that in general, notwithstanding some improvements canvassed elsewhere, there was adequate recognition of the importance of education and training for successfully engaging in a respectful and fair way with diverse community members and groups.

The significant gap identified was in professional development and refresher training for post-probationary serving officers, particularly throughout the middle ranks of Victoria Police, and specifically for Sergeants, Senior Sergeants, Inspectors and Superintendents in charge of stations, service areas and regions. There was a consistent focus by both communities and police that the role of supervisors and managers on the culture and practices of field-based police at the local level was critical to driving change. However, it was also pointed out that many officers in these roles have been substantially left behind in terms of current education and training on cultural and community diversity.

While the Academy's curriculum has developed significantly in this area over the last several years, in-service training and development was seen to have remained ad hoc and largely unmonitored or coordinated, with little sense of what good or successful local practices and models are emerging in particular locales, how to harness these more broadly through communities of practice for the benefit of other areas or regions, and little advance warning of when things go wrong and the impact of this on communities and on community-police relationships.

Accordingly, strong emphasis was placed by police and communities on the importance of regular and ongoing cross-cultural training to identify gaps and weaknesses, help officers stay abreast of current and new developments in this area of knowledge, skills and practice, and help support reinvigorated efforts to engage with communities through field-based learning and training experiences.

We support this view and believe that ongoing mandatory 'refresher' cross-cultural training for all serving officers is a vital component of the overall approach to helping Victoria Police achieve its goals in relation to proactive policing and community engagement. Accordingly, we

make a number of related **recommendations** in this context that appear in the Summary of Recommendations in Chapter 7 below.

Considerations related to the teaching of cross-cultural education and training

Related to the points made above, we acknowledge that developing police knowledge and skills takes place in the context of an service-focused adult education model of education and training. We also understand the importance of ensuring that educational design and delivery for police reflects national standards and expectations for policing as a profession, and that experienced police instructors are often the best people to deliver cross-cultural and other education and training in ways that are credible for and resonate with police learners.

Blended teaching delivery using police and external educators

However, some police suggested in interviews that they are receptive to blending police-led instruction with resources and personnel outside policing contexts in the area of cultural and community diversity. These officers felt that cross-cultural education and training at Victoria Police should be offered by educators with a specialist expertise in facilitative training and recommended a blended approach wherein training is delivered by both sworn officers and qualified people who are external to Victoria Police *'so you're not just getting a police perspective on all of this'* (senior officer).

Officers consulted were also very mindful that any education and training offered by a facilitator who lacked an insider's knowledge of policing would lack legitimacy or authenticity in the eyes of recruits and serving officers. A mid-ranking officer, for instance, observed that members would not be as receptive to training delivered by those who *'don't have a police understanding of our business'*. Another mid-ranking member suggested that once recruits are out in the field, any training they undertake should be offered in partnership with local governments and councils. This was a pragmatic proposal because local governments could help fund the training initiatives, but it would also mean officers were exposed to a range of educators, training styles and information – particularly if community leaders were invited to talk about their experiences as part of the training. An officer in a liaison role was also very keen for community leaders to be involved in training, again in tandem with professional educators and active police members.

In addition, we note and support the move toward more active learner engagement through field-based experiential learning and away from 'passive' learning models based on instructional rather than facilitative approaches to student learning and engagement that are highlighted in the Victoria Police *Continuous Improvement* model (Point 5.22, Recommendation 4, p. 34).

However, given the findings of the *Continuous Improvement Model for Foundation Training* review concerning 'inconsistency in trainers' and assessors' knowledge of the skills knowledge and behaviours required to equip learners [for] both the [learning outcomes] of the Diploma of Public Safety (Policing) and the contextual requirements of the organisation' (p. 33), we believe there is merit in implementing professional development programs for all instructors involved in delivering program material relating to human rights, cultural and community diversity within the introductory curriculum for police and PSO recruits. For example, there is a substantial knowledge base about cultural and community diversity available through the existing literature, but it is unclear how instructional design at Victoria Police draws on contemporary resources in this area, or how instructors demonstrate that they have the

requisite knowledge and skills required to teach particular subject matter, content and skills development relating to cultural and community diversity issues.

Utilising the expertise of police members in cross-cultural learning and teaching

Finally, considerable attention was given by police during interviews to the issue of how to better utilise the cultural and community diversity knowledge and expertise of existing members of Victoria Police. The Review process has highlighted that the cross-cultural expertise of members is not currently used or drawn on in any systematic way. This could be improved to tap into existing knowledge, background and skill sets. Such knowledge and skills are an under-utilised and under-valued resource within Victoria Police at present. Both police officers who are from various cultural, language and religious groups, and police officers who may not be from a particular group but who have extensive knowledge and skills around a particular cultural community, can fall into this category.

Yet tapping into the knowledge and skills of culturally diverse members within the police workforce is a feature of best practice approaches internationally, where culturally diverse officers may contribute to training and development for colleagues in compelling and powerful ways. This occurs, for example, through the 'Muslim-American Community in NYC' video resource referred to above that is used to teach new recruits about New York City's different Muslim-American communities, in which a broad range of Muslim NYPD officers from various ethnic and national backgrounds share their experience and knowledge of Islam and of local communities for the benefit of recruits during their Academy training. This outstanding resource was developed in close consultation with members of the NYPD's high level Muslim Advisory Council, made up of prominent Muslim community leaders from across the city. In other instances, such as London's Metropolitan Police, intensive recruitment drives to attract officers with specific community-based language skills to improve police-community communication and rapport are currently being resourced by government.

The benefits of using members' knowledge and skills can be powerful in part because of the enhanced credibility that police officers from various cultural backgrounds have with their fellow officers. As one member put it, learning from other police about issues in different communities to which they themselves belong would *'get the respect of police. No-one really knows the job we do unless you do it. I think that would get more respect from people. As long as people know that they understand the pressures that we work under, that would make [cross-cultural training] a whole lot more well-received, I think.'*

Some officers from culturally diverse backgrounds can be enthusiastic about contributing in a variety of ways, and these can include various forms of input and knowledge, for example: coaching and mentoring of fellow officers, guest lectures at the Academy, development of video learning resources, scenario development for training purposes, input into curriculum, training packages, local engagement initiatives, indicators for engagement KPIs, advice on particular incident management issues, and so on.

However, it is vitally important to ensure that such contributions are strictly voluntary, and to consider options for a balance between public and private forms of utilising such expertise. Not all members from culturally diverse backgrounds will want to be the 'public face' of cross-cultural training and development initiatives. There are genuine concerns from some officers about colleagues feeling targeted, stigmatised, marginalised, taken less seriously, becoming burnt out, or shoe-horned into a box as a 'token' representative for a particular community.

A cautionary note was also struck by police around what was meant by 'expertise'. One officer noted that it was relatively easy for police who have worked in a busy, densely multicultural area or station within Victoria for a couple of years to consider themselves 'experts' on other cultures without any substantiated basis for this claim. There are no current measures to assess how appropriate or substantial an officer's cross-cultural knowledge base or skill set may be.

Regardless of how best to develop and use members' expertise, knowledge and capacities around cross-cultural training and education, the benefits of doing so are several-fold. Such an approach can:

- Heighten awareness of cultural and community diversity through collegial exchange and interaction in both formal and informal ways
- Spread awareness and understanding that cultural and community diversity is not just 'out there' in the community, but 'in here' amongst fellow police officers with a variety of knowledge and skills, reducing the risks of an 'us' and 'them' approach accordingly
- Help move officers beyond stereotypes, generalisations and assumptions about different cultural groups by engaging with colleagues from these backgrounds
- Recognise and reward the expertise of officers who bring cross-cultural knowledge and skills to the performance of their roles
- Combine expertise in cross-cultural knowledge and skills with 'insider' knowledge and skills in policing and law enforcement issues
- Make more visible, where an officer is comfortable in so doing, the cultural and community diversity that already exists within the Victoria Police workforce (notwithstanding broad acknowledgement that such diversity needs to be increased further across the organisation)
- Foster exchange of best practice strategies and tools in cross-cultural skills development through peer learning and support
- Promote professional and personal pride in being from a culturally diverse background as a serving police officer
- Show communities that Victoria Police values and makes optimal use of the cross-cultural expertise and knowledge of its workforce

The newly established **Priority Communities Division** was identified by a number of officers at different rank levels as being an appropriate organisational unit to lead the development and implementation of enhanced use of existing cross-cultural expertise within Victoria Police by working closely with those responsible for implementing the Education Master Plan's goals for Academy and local area training initiatives.

Accordingly, we **recommend** that Victoria Police:

- Develops a set of transparent indicators for instructor development and qualifications to deliver cultural and community diversity modules and content within its curriculum and field-based training settings.
- Considers broadening its range of teaching and learning personnel in relation to delivering education and training on cultural and community diversity to incorporate a mix of police and relevant external education providers and sources where this will add value to the training experience and outcomes for police in the context of community diversity.
- Explores how to better utilise existing members with relevant cultural and community diversity the knowledge, skills and expertise to contribute to teaching and learning in this

area, with regard for the risks and safeguards that need to be in place to protect and ensure members' wellbeing.

- Where members do contribute to teaching and learning on cultural and community diversity in either Academy, DTW or other field-based contexts, ensure that their ability to do so is documented through some form of assessment, evidence of community acceptance, documented qualifications, or other set of robust and validated indicators. This could a Certificate in Workplace Training, and the benchmarking of training packages developed by members and offered at local station or regional levels against the requirements of the Human Rights Charter and the overall educational and professional values and standards of Victoria Police.
- Involve the Priority Communities Division in close collaboration with the Police Academy and other relevant education and training units within Victoria Police in relation to teaching and delivery within the cross-cultural education and training stream.

The pedagogy of cross-cultural education and training

Varieties of instructional and experiential learning

There is widespread acknowledgement both through strategic theory and analysis of adult learner needs and through the experience of police officers themselves that class-room based learning models, while they are useful at the introductory level, can encourage passive learning approaches and fail to make an enduring connection between theory and thinking on the one hand, and practice and operational contexts and decision-making on the other. There is very strong support in the ANZPAA Guidelines for Education and Training in Community Engagement, in the *Continuous Improvement Model for Foundation Training* and in the data collected from police for an increased focus on active, learner-centred, experiential learning that is field-based, relevant to contemporary policing needs and challenges, and that fosters strong develops and sustains community engagement and partnerships with local stakeholders in forging the requisite knowledge and skills for successful and responsive proactive policing.

Field based training and the development of higher level skills and knowledge related to empathy, analysis, reflection and problem solving are not exclusive or contradictory to one another. There is a range of ways in which higher order skills and knowledge and meaningful field-based practical learning can be combined and applied, and we **recommend** that instructional design and delivery approaches at Victoria Police work to embed the combination of higher order thinking and analytical skills with field-based practice and operations wherever possible.

Scenario-based learning

Specifically, there is comprehensive recognition of, and desire for, a stronger focus on the use of scenario-based learning as a core tool of instructional pedagogy for police learners in both their Academy and field-based learning settings. . 'Learning' and 'doing' need to go hand in hand. Doing without the theoretical or knowledge base means little opportunity to reflect or analyse. Education without doing leaves the knowledge gained as an abstract set of ideas or knowledge that can't be related to experience, applied and then built on.

Scenario-based learning is a tool that allows police learners to see and experience 'in action' the issues, skills, challenges and opportunities they will be faced with on the job. It also provides relevant opportunities for critique, for creative thinking and for analysis and synthesis that are vital elements of producing a knowledgeable, ethical and skilled workforce. Finally, scenario-

based learning provides scope for Victoria Police to draw on aspects of its own experience and the lessons learned from this to make the experience of learning about policing as realistic as possible.

Scenario-based learning is already much in evidence in other elements of the Foundation Training program with respect to practical skills in tactics and operations. It would significantly enhance the component of the Foundation Training program to incorporate further scenario-based learning in relation to cultural and community diversity.

Scenario-based learning at its most effective should not be offered only in the form of paper-based narrative scenarios, although these have their place, especially in terms of analysis and reflection for recruits, probationers and supervisors/managers.

However, it is important in our view to develop a broader array of scenario-based learning materials to maximise on the multiple vehicles through which scenario-based learning can be delivered. These vehicles can and should include both open-source and purpose-designed video, film, audio and role-play exercises that actively engage learners in both 'action' and 'narrative' modes (e.g. stories told by police officers and by community members) and that move away from the lecture-based, instructor-focused design and delivery of scenarios that can forestall collaborative engagement with how 'real life' situations can unfold and what choices and strategies are available for dealing with them.

Scenario-based learning should have clear goals and outcomes, but it can also provide excellent opportunities for collaborative learning and assessment that energise the learning process and contextualise the core knowledge and skills being developed. A highly successful example of scenario-based learning is the 'right way/wrong way' format of role-play exercises used in diversity training at the NYPD. In these scenarios, which are acted out by serving police officers trained in role-play for recruit training, a 'wrong way' approach to various encounters and interactions with culturally diverse community members is provided. Recruits are then asked to as a group to identify and critique what elements of this scenario need to be changed. The same group of officers then delivers their version of the 'right way' to approach the same set of issues or problems.

Finally, in the Academy context, scenario-based learning is a vital precursor to the further field-based training and experience that will be developed for probationary police officers once they complete their Academy training.

We therefore **recommend** the development and incorporation of scenario-based learning using a variety of delivery vehicles and learning resources, both open-source and purpose-designed, to enhance cross-cultural education and training.

Developing a Victoria Police resource base for cross-cultural learning and teaching

The Review Team was not able to consider the actual learning materials and resources on which the modules discussed in this Review in Chapter 4 are based. However, as a general principle in supporting enhanced cross-cultural education and training with an appropriate and contemporary resource base, we **recommend** that the appropriate unit within the Police Academy (Learning Research Services or other) develops, updates regularly and makes available to all police recruits and members a resource base of learning and teaching materials used in developing cross-cultural knowledge and skills for police. Developing a resource base on which both recruits and more experienced officers can draw for self-guided learning and

research is a critical element of supporting enhanced education and training in this area. These materials should be benchmarked against national standards for education and training and should indicate what domains of cultural and community diversity and police practice – e.g. human rights, ethics, operational matters, theory, community-specific information, and so on – they relate to. The resource base should be reviewed annually to a) update and ensure its contemporary relevance, and b) remove material that has become out-dated or has reduced relevance or effectiveness for curriculum and professional development needs.

Clear identification of cross-cultural education and training components as a program stream

One of the issues identified in the course of this Review is the ability to clearly identify and then articulate the stream of learning and teaching elements in the Foundation Training Program and also in DTW and professional development contexts relating to cultural and community diversity and the rationale and goals for this stream. While the Foundation Training curriculum clearly identifies some elements of this program, other elements were less obvious in their relevance, while still others did not relate at all to the focus or subject matter in question. For example, the valuable work done through the Professional Policing units that form part of the curriculum is not easily identifiable as belonging to the cultural and community diversity domain of education and training.

This means it is more challenging to ‘tell a story’ about what Victoria Police is trying to achieve through this stream, to make that story relevant both to police and to communities, and to open it up for further development and benchmarking against national and international practice over time.

The Community Diversity Domain of the Draft ANZPAA Guidelines for Education and Training in Community Engagement offers a valuable opportunity to identify, develop and stream cultural and community diversity elements of the curriculum and to articulate clearly their relevance, rationale, goals and function within the overall curriculum, and we **recommend** that this occur in order to identify existing and future strengths, gaps and areas for improvement as the new Victoria Police Education Master Plan unfolds.

Delivery methods and technologies for cross-cultural education and training

While community submissions were not focused on the best delivery methods for police cross-cultural education and training, outside of an emphasis on the importance of interacting and engaging with diverse communities and drawing on community expertise in the design and delivery of cross-cultural training, police interviewees were concerned with delivery methods. While a range of views prevailed on the subject of on-line versus face to face learning and teaching modes, the majority view of police was that a **blended delivery approach**, combining elements of face to face learning in groups, on-line learning models and resources (including self-guided learning), field-based practical learning and interactive learning with much stronger use of audio-visual resources (both purpose-made and open-source) such as film, video, other digital resources and simulation exercises were the key to successful student engagement with cross-cultural education and training.

These views applied not only to Academy-based curriculum for police and PSO recruits, but also to in-service and field-based training and professional development. Student learning methods, techniques and capacities are rapidly changing as a result of new information and communication technologies, particularly in relation to how visual and interactive learning and

teaching methods are transforming not only what we know, but how we know. We **recommend** that Victoria Police, through its education and training resource units and/or collaboration with external education providers, explore how to incorporate visual and interactive electronic and digital learning technologies into the design and delivery of curriculum, in-service training and professional development for recruits and serving officers.

Position and duration of cross-cultural education and training units in the curriculum

As Table 1 in Chapter 4 above indicates, 11 of the 12 modules within the Academy's Foundation Training program dealing with aspects of cultural and community diversity are located in Week 1 of the program (Prejudice-motivated Crime is offered in Week 19). These modules comprise 60 minute sessions on each topic, with the exception of *Community Encounters*, an interactive program that runs for 120 minutes. However, there are a total of 21 modules within the first week alone of Foundation Training at the Academy for recruits, and the cultural and community diversity components of this training are delivered across only 3 of the 5 days available in that first week.

As police officers themselves have noted during interview, the timing of these units at the beginning of a 33 week course is not optimal. Cultural and community diversity issues are raised and explored in the context of a broader focus on ethics and human rights, and this is an appropriate and useful context in which to embed the understanding and valuing of cultural and community diversity as a core element of contemporary policing.

However, a number of police interviewees made important observations regarding the limitations of the current timing of these units within the curriculum. First, they pointed to the fact that by the end of the 33 week program, it was very difficult for recruits to have retained much of what they learned in Week 1 of the program. They felt that at the point at which officers entered the field-based phase of their training, most of the messages around cultural and community diversity had been lost or were relegated to 'back of house' relevance as recruits focused intensively on mastering the operational dimensions of their training.

Second, a number of officers spoke candidly of how overwhelming the early stages of Academy training are for recruits. For at least one younger officer who recalled their Academy experience not too long ago, the focus on cross-cultural training at such an early stage of the curriculum was experienced as a distraction from other parts of the course, even though this officer was very well disposed to understanding and learning more about the importance of cultural and community diversity from a policing perspective.

We understand and applaud the intention to introduce cultural and community diversity awareness, knowledge and skills as what might be called the foundation of Foundation Training. We also acknowledge and support the way in which cross-cultural education and training is linked from the beginning with core ethical and human rights principles and standards regarding the values and philosophies that govern the Victoria Police approach to community-oriented policing.

However, after reviewing the curriculum and listening to officers' perspectives on and experience in this area, we are also concerned that however well-intentioned the rationale for locating on these issues within the first week of training may be, the impact of this timing means that key messages are blunted and crucial knowledge and skills not developed in any sequential or cumulative form. The net result of positioning virtually the entire cross-cultural training component of curriculum in Week 1 of Foundation Training means that it is effectively

quarantined and then never seen again, returned to only tangentially in the Professional Policing discussions and remaining unexamined and unreflected on by recruits at the point at which they begin their policing duties and further training through field-based practice in DTWs.

Nor were criticisms of the duration and extent of the cultural and community diversity training (including broader dimensions of human rights education and training) limited to police respondents themselves. In addition, a number of community submissions focused on the substantial challenge of delivering and embedding meaningful learning outcomes on cross-cultural issues within a single 60 minute session. As one community submission suggested,

If [this 60 minute session] was a trainee police officer's first encounter with [the concepts and issues being covered] then it is very doubtful that it would be understood within a short, cursory session. At best, a 60 minute session can only ever serve as a very basic introduction to such concepts.

The same submission goes on to suggest that these sessions be complemented later in the training curriculum by incorporating the concepts they introduce into practical and operational training units such as the 'tactical communication' and other relevant dimensions of the training program.

Combined with the absence of formalised assessment of learning outcomes for recruits commented on just below, we think both the position and duration of cross-cultural education and training in the current Foundation Training curriculum limits significantly the quality and exposure of recruits to understanding the importance of the cultural and community diversity issues, approaches, challenges and opportunities they will face in the course of their career. Nor is it in step with how cross-cultural education and training is delivered in police settings in other countries, which tends to concentrate community and diversity-focused training at the end rather than the beginning of recruit training delivery and to spend both more time and more resources on it, sometimes using an immersion-style approach.

One example of such an approach is the innovative best-practice program developed by the Austin Police Department in Texas in the USA. As discussed in detail above (Chapter 2), the Austin Police Department diversity program for trainees is a 56-hour immersion program lasting a week, with three main objectives: 1) to learn about Austin culture, 2) experience it firsthand and 3) teach fellow classmates, academy staff and the community about what they have learned. The program is structured as a 'Community Immersion' project delivered near the end of the overall recruit training experience. Its emphasis on community links, experiential learning, critical engagement with diversity, open discussion and a focus on the development of trust and mutual respect would appear to make this program an example of best practice in cross-cultural training.

Another example is that of the NYPD, which has developed an intensive 4-day program on cultural and community diversity employing a wide range of teaching and learning strategies and resources, both traditional and innovative, for all recruits in the final week of their 24-week program before they graduate from the NYPD Police Academy (NYPD, July 2013). This learning is underpinned by a 97-page document on 'Policing in a multicultural society', which covers conceptual, theoretical, practical and values-led aspects of policing conduct and issues in the context of widespread cultural and community diversity. As the Guide notes, material delivered to recruits during training '*is only the first stage in the development of your ability to effectively*

police in a multicultural environment. Your skills will be refined in the context of the particular communities that populate the area where you are assigned. ... Every time you move from one precinct or command to another, you will further expand your knowledge of ...diversity. [This] is thus an ongoing process that will continue throughout your career as a police officer' (p. 3).

We understand the resource and time limitations imposed by an already demanding curriculum that must cover an increasing number of topics, skills and issues in increasingly sophisticated ways. We also acknowledge some of the excellent work that has been done and that continues to be done in remediating previously identified shortfalls in the area of cross-cultural education and training at Victoria Police, particularly over the last 5 years.

Nevertheless, we believe it is hard to avoid the conclusion that the current position, duration and delivery format of cross-cultural education and training needs to be strengthened and improved at a variety of levels. It follows that more time and scope for developing a robust framework in which to embed and extent knowledge and skills related to policing in a culturally and socially diverse community must be considered in any revised approach to curriculum development, education, training and professional development at Victoria Police.

Some of these positional and timing issues may be productively addressed through the strategies outlined by the forward-looking Victoria Police Education Master Plan (EMP). However, even prior to the full roll-out of the EMP and the changes it envisages, we **recommend** that Victoria Police:

- Retains a focus on introducing key concepts and values in proactive policing, community engagement and cultural and community diversity in the early portion (Weeks 1-3) of the Foundation Training Program through the 'Introduction to Diversity' module and associated modules dealing with ethics and human rights;
- Repositions the remaining modules dealing with cross-cultural education and training to later stages of the curriculum;
- Repositions *Community Encounters* at the very end of the Foundation Training program so that recruits have the benefit of enhanced conceptual and also operational learning to bring into their interactions with diverse community members through this cross-culturally focused program, and
- Extends the timing and duration of modules to maximise their effectiveness for police learners
- Ensures that cultural and community diversity skills and knowledge are explicitly picked up and extended through later operationally focused elements of the Foundation Training program, and that these aspects of cross-cultural education and training are clearly identified as such within operational modules

Assessment of cross-cultural education and training outcomes

The assessment of learning outcomes is a **key gap** in the current Victoria Police model of cross-cultural education and training. Only a few instances of formative assessment could be identified in the course of the Review, and these were either inappropriate for the subject matter (e.g., the statistically-based quiz in *Policing and Multicultural Communities*) or classed as 'informal' (e.g. class discussion). There are no clear measures of either formative or summative assessment that help identify where recruits are failing to meet the required knowledge and skills standards for particular modules, or how they are provided with feedback to improve performance and meet the standards for passing a particular module or the reason for being

compelled to re-take a particular module. In all of the session plans reviewed for 'Introduction to Contemporary Policing', the 'Assessment' line describing the content and approach of the session plan has been left blank.

The absence of identified and consistently implemented procedures for assessment and moderation of trainee performance and results is a clear risk to the integrity and accountability of teaching and learning at Victoria Police not only in relation to education and training on cultural and community diversity, but also more broadly. This absence has already been identified as a risk in the Victoria Police *Continuous Improvement Model for Foundation Training* (p. 36). As this document notes, there are elements of assessment present in some units and some Centres of Learning that can be used to develop more consistent and effective approaches to assessment across all components of the Foundation program. Yet it also notes that the absence of transparent assessment criteria and procedures:

Poses a risk to the organisation as it fails to deal with potential problems while recruits are still in training and it transfers responsibility for those problems to the workplace (p. 36).

Moreover, police themselves, as well as a number of community submissions, pointed to the need for continuing assessment of cross-cultural education and training outcomes to ensure that knowledge and skills were being maintained and where necessary updated across the span of an officer's career. Police repeatedly noted that cultural and community diversity in Victoria is a dynamic, not static, state of affairs, with both changing community demographics and also changing knowledge and approaches to successfully engaging with that diversity. Refresher cross-cultural training for serving police was supported by officers to address the risk of more experienced police falling behind younger recruits who were benefiting from updated training, as was the importance of assessing refresher training in order to identify gaps and provide further updating or development of skills and knowledge as required.

We agree. Accordingly, we **recommend** that Victoria Police:

- Develop and implement formal moderated assessment of police and PSO recruits' knowledge and understanding of principles, obligations and frameworks for police conduct in relation to human rights, ethics and cross-cultural education and training, with clear assessment-based performance standards and thresholds linked to student progression in the remainder of the training program based on clearly identified and transparent learning outcomes.
- Link demonstrated and assessed knowledge and understanding of human rights, ethics and cultural and community diversity principles, obligations and frameworks, and how to embed these as core elements of workplace culture and behaviour, to professional development processes for promotion purposes to Sergeant, Senior Sergeant and Inspector ranks.
- Require regular compulsory refresher cross-cultural training every for all serving police officers to ensure that the effectiveness of cross-cultural education and training can continue to be assessed on a regular basis, and updated knowledge, skills or professional development provided as required.

Subject and program evaluation in cross-cultural education and training

Review of the Foundation Training program materials described above reveals that students are not regularly asked to provide feedback and evaluation on the modules they take as part of 'Introduction to Contemporary Policing'. Session evaluation is mentioned occasionally, for

example at the end of the *Community Encounters* sessions, but there is no information as to the type or frequency of student-based evaluation outcomes – how and when they are collected, what they seek to learn from students, or how they are used.

There are a number of references by police members throughout interviews to the ‘positive responses’ of students to various program elements, particularly since ‘Introduction to Contemporary Policing’ commenced in 2009. We do not doubt that students are in many cases having positive learning experiences and benefiting as learners through their Academy-based training. However, the extent to which evaluation processes are routine, evidence-based and how they are used by the organisation in reviewing and improving their education and training model remains unclear. In addition, police members interviewed showed very low awareness of how evaluation of Academy-based or other education and training at Victoria Police is conducted or indeed, whether it is conducted at all.

In any formal education context, subject, teaching and program evaluation is critically important for three reasons.

- First, it allows those responsible for the design, delivery and outcomes of education and training programs to gauge the effectiveness of the work they do and its impacts and efficacy from student points of view, allowing for continuous reflection and improvement by those developing and delivering educational programs.
- Second, it allows students themselves to have a voice on their experience of learning, and engages them actively in contributing knowledge that helps shape and improve the education and training of future cohorts of learners in a given program – a critical feature of an active and experiential learning model.
- Third, it is an essential integrity and accountability mechanism for demonstrating that claims regarding the efficacy or shortcomings of educational design, delivery and outcomes are evidence-based and not merely ad hoc or anecdotal in nature.

In the current context, program evaluation relating specifically to cross-cultural education and training involves what we see as dual accountabilities. First, there is an obvious need for internal accountability within Victoria Police so that the organisation can be satisfied that they are meeting their own expectations around quality control, standards and outcomes in terms of education and training around human rights, cultural and community diversity.

Just as importantly, however, rigorous and robust program evaluation processes enable external accountability not only in relation to national standards and benchmarks for police education and training, but also in relation to communities in the context of training on diversity and community engagement. Policing is a public function designed to serve communities. Community members need to feel confident that the education and training of police officers upholds the highest standards of education and training excellence and responsiveness to community needs and concerns.

Moreover, routine and effective program evaluation for cross-cultural education and training should not be limited to Academy-based training, but should extend to evaluating education and training outcomes during the field-based training provided through DTWs, and for professional development programs linked to promotion, supervision and management training at higher rank levels.

Finally, a number of police officers and also some community submissions wanted to see longitudinal evaluation of the effectiveness of education and training focused on human rights,

cultural and community diversity. How well has this training transformed practice over time? What do officers in the field continue to draw on in their day to day operations, and what gaps may or may not emerge as a result? What elements of the training provided to recruits are seen as inadequate or no longer relevant by officers in the field, and why? Longitudinal evaluation of outcomes and applications for between 1-5 years post-Foundation Training for recruits and for between 1-2 years post-professional development for supervisors and managers could be considered in order to deepen and strengthen the efficacy of education and training in this domain.

Based on these observations, we **recommend**:

- That regular and consistent module, subject and program evaluation mechanisms be implemented for all education, training and professional development programs addressing cultural and community diversity. Learners should contribute feedback to provide a student-centred evidence base for Victoria Police educators and trainers on the effectiveness of cross-cultural program design and delivery.
- That a longitudinal evaluation mechanism be considered to assess the effectiveness, relevance and impact of recruit -based training and the training of supervisors and managers in relation to human rights, cultural and community diversity knowledge and practice.

Conclusion

In discussing the issues canvassed above, we have been mindful of the ultimate goal of this Review, which is to draw on diverse resources (from communities, from the police, from the international literature, and from practical models in other policing contexts) in thinking about the optimal way in which to design, deliver and promote excellence and best practice in cross-cultural education and training for Victoria Police. The analysis and recommendations above are intended to support cross-cultural education and training approaches that help produce the kind of police officer, and the kinds of policing practice, that make Victoria Police and Victorian communities justifiably proud and confident in the quality and disposition of those charged with ensuring the safety and wellbeing of communities, regardless of their cultural, racial, religious, ethnic, gender, social, sexual, health-, age- or abilities-based identity, status or preferences.

In considering improvements and changes that might help drive this goal, we have been conscious throughout of developing recommendations that relate to features of 'best practice' in cross-cultural education and training identified in the course of the Review in developing the skills and knowledge required to give shape and direction to these goals. The key features of international best practice approaches to cross-cultural training for police (Chapter 2, Section 2) combined with the ANZPAA Draft Guidelines for Education and Training in Community Engagement (Chapter 2, Section 3) and the Recommendations we have developed arising from the entire Review process (Summary, Chapter 7), in our view provide the most robust and forward looking set of indicators, signposts, values and practices to guide Victoria Police in its development of a whole of organisation approach to cross-cultural education and training that both supports the needs and objectives of the organisation and also meets the expectations of the communities it serves.

Community submissions and police members alike have been unfailingly constructive, often generous and helpfully candid in their assessment of how cross-cultural education and training at Victoria Police can be further improved and developed for the future.

Transformative education and training is the basis for meaningful cultural change, both organizationally and in the broader community. Based on our experience and analysis of the material and perspectives shared during the Review, the will for change and improvement on the part of Victoria Police is clearly present, as is the community desire to see these changes and improvements undertaken both meaningfully and systematically over the coming months and years.

Most importantly, the Review has revealed the very significant common ground that communities and police occupy in understanding the important role of robust and high quality cross-cultural education and training in meeting the challenge of how best to build effective and positive community-police relations that help keep our Victorian communities, and everyone within them, safe, well and strong. We hope the material, perspectives and discussion contained in this Review of Victoria Police Cross-Cultural Training Practice and Procedures will contribute to achieving this outcome.

Taking into account the considerations and recommendations offered here; the work conducted by Victoria Police since 2009 in revising its approach to cross-cultural education and training for its workforce; and the existing planning and dialogue around improving police cross-cultural education and training focused on the future, we believe Victoria Police is well positioned to meet this challenge and to demonstrate the leadership, values, commitment and passion for excellence and ethics in policing necessary to achieve these goals.

Chapter 7

RECOMMENDATIONS

Based on the findings and discussion of the Review outcomes above, in this chapter we provide:

1. A thematically grouped summary of the 33 recommendations that have emerged from the conduct of the Review, and
2. A section that links each recommendation to a staged workflow structure and provides indicative timelines for implementation.

1. SUMMARY OF ALL RECOMMENDATIONS

Recommendations for all cross-cultural education, training and professional development

1. Conceptualise and develop the central framework for education and training around cultural and community diversity as a **values-led framework** focused on proactive policing and community engagement. Such a values-led framework should clearly distinguish between a broad ethical and values-based approach to policing and cultural/community diversity on the one hand and the current cultural competence model on the other, which comprises a set of technical skills and is not a philosophy or value in and of itself.
2. Ensure that all police officers receive regular compulsory refresher training on **human rights and cultural and community diversity** principles, obligations and skills in the field.
3. Ensure that understanding and knowledge of human rights diversity principles, obligations, frameworks and practice are clearly **linked to operational and professional practice** training by incorporating the scenario-based exercises and case studies contained in the Victoria Police Human Rights Project's 'Introductory Seminars to Human Rights' curriculum content.
4. Ensure that ongoing cross-cultural training for all serving officers is regularly **updated and assessed**, and identify and address the need for current knowledge and skills for officers as required and in line with best practice approaches and knowledge in this field.
5. Use the Draft ANZPAA Guidelines on Education and Training for Community Engagement – Community Diversity Domain to **inform and benchmark** the development of education and training programs with respect to policing and cultural and community diversity.

Recommendations for evaluation and accountability cross-cultural education, training and professional development

6. Implement regular and consistent unit- and program-level **evaluation mechanisms** for all education, training and professional development courses and packages addressing cultural and community diversity, including **evaluation feedback from learners**. Such feedback from learners should contribute to a student-centred evidence base for Victoria Police educators and trainers to assess the **effectiveness of program** design and delivery.

7. Develop a **longitudinal evaluation mechanism** to assess the effectiveness, relevance and impact of all training and education for recruits, probationers, professional development and supervisors/managers in relation to human rights, cultural and community diversity **knowledge and practice**.
8. Develop of a set of documented and transparent **indicators** for **instructor development and qualifications** to deliver cultural and community diversity modules and content within its curriculum and field-based training settings.
9. Consider broadening the range of teaching and learning personnel in relation to delivering education and training on cultural and community diversity to incorporate a **mix of police and relevant external education providers and sources** where this will add value to the training experience and outcomes for police in the context of community diversity.
10. Explore how to **better utilise existing members** with relevant cultural and community diversity knowledge, skills and expertise to contribute to teaching and learning in this area, with regard for the risks and safeguards that need to be in place to protect and ensure members' wellbeing.
11. Where members do contribute to teaching and learning on cultural and community diversity in Academy, DTW or other field-based contexts, ensure that they have **documented ability** to do so through some form of assessment, evidence of community acceptance, qualifications, or other robust and validated indicators.
12. Ensure that the newly established **Priority Communities Division** has a strong role in contributing to the knowledge, skills, standards and resources supporting cultural and community diversity education and training at all levels of the organisation.

Recommendations for cross-cultural education and training delivered by Victoria Police Academy

13. Retain the **Professional Policing Units** and incorporation of the units into future curriculum approaches as the overall education and training model is redeveloped through the Victoria Police Education Master Plan.
14. Ensure that instructional design and delivery approaches at Victoria Police include agreed methodologies for learner-centred training and work to embed a combination of **higher order thinking** and analytical skills with **field-based practice and operations** wherever possible (consistent with the Victoria Police *Continuous Improvement Model for Foundation Training* Recommendation 5, p. 34).
15. Develop and incorporate case study and **scenario-based learning** using a variety of delivery vehicles and learning resources, both open-source and purpose-designed, to enhance education and training on cultural and community diversity.
16. Explore how to incorporate **visual and interactive electronic and digital learning technologies** into the design and delivery of curriculum, in-service training and professional development for recruits and serving officers.
17. Develop, update regularly and make available to all police recruits and members a **resource base of learning and teaching materials** used in developing knowledge and skills relating to community and cultural diversity to support both local and regional initiatives and encourage self-guided learning and research.
18. Use the Community Diversity Domain of the *Draft ANZPAA Guidelines for Education and Training in Community Engagement* to **identify, develop and stream** cultural and community diversity elements of the curriculum and to develop a **clear articulation** of

their relevance, rationale, goals and function within the overall curriculum. This will assist in identifying existing and future strengths, gaps and areas for improvement as the new Victoria Police Education Master Plan unfolds.

19. Retain a focus on introducing key concepts and values in proactive policing, community engagement and cultural and community diversity at the beginning of the Foundation Training Program through the '**Introduction to Diversity**' module and associated modules dealing with ethics and human rights.
20. Consider relocating the position, timing and duration of other modules dealing with specific aspects of cultural and community diversity to **later stages** of the curriculum to support sequential and cumulative learning by police recruits and foster an intersection with developing knowledge and skills in operational and practice contexts.
21. Reposition '**Community Encounters**' at the very end of the Foundation Training program so that recruits have the benefit of enhanced conceptual and also operational learning to bring into their interactions with diverse community members through this program.
22. Extend the **timing and duration** of cultural and community diversity modules to maximise their effectiveness for police learners.
23. Ensure that cultural and community diversity skills and knowledge are explicitly picked up and extended within **operationally** focused elements of the Foundation Training program, and that these aspects of cultural and community diversity training are clearly identified as such within operational modules.
24. Redevelop 'Current Issues in Policing' as a module focused on understanding and preventing **direct and implicit bias, racism and racial profiling** as an existing part of the current syllabus, drawing on best practice examples provided in the international literature and police departments in other countries.
25. Develop and implement **formal moderated assessment** of police and PSO recruits' knowledge and understanding of principles, obligations and frameworks for police conduct in relation to human rights, ethics and cultural and community diversity, with clear thresholds linked to student progression in the remainder of the training program based on assessed learning outcomes.

Recommendations for field-based cross-cultural education and training

26. Move education and training approaches toward more active learner engagement through field-based **experiential learning** and away from passive learning models based on instructional rather than facilitative approaches to student learning and engagement (consistent with *Continuous Improvement in Foundation Training*, Point 5.22, Recommendation 4, p. 34).
27. Introduce specifically developed training and assessment packages during the 18 months of **probationary** constable field-based training, delivered by appropriately trained instructors and/or station supervisors/managers that specifically address and assess cultural and community diversity knowledge and skills.

Recommendations for cross-cultural training and professional development of supervisors and managers

28. Strengthen the **qualifying instruction programs for Sergeants, Senior Sergeants and Inspectors** specifically with regard to ensuring that appropriate knowledge, skills and

understanding of cultural and community diversity can be demonstrated via formal assessment before confirming progression to these roles.

29. Link demonstrated knowledge and understanding of human rights, ethics and cultural and community diversity principles, obligations and frameworks, and how to embed these as core elements of workplace culture and behaviour, to professional development processes for **promotion** purposes to Sergeant, Senior Sergeant and Inspector ranks.
30. Ensure that **compulsory refresher training** for supervisors and managers is implemented and assessed at levels of knowledge, skill and responsibility commensurate with rank level.
31. Develop and implement formal **training in mentorship** on cultural and community diversity for supervisors and managers.
32. Incorporate education and training goals and expectations around cultural and community diversity for supervisors and managers as a component of **annual performance reviews**.
33. Incorporate specific **tasking expectations, benchmarks and responsibilities** for supervisors and managers of stations and service areas to develop and implement strategies, activities and programs around engagement with diverse communities in their local area to support acquisition of relevant skills and knowledge by leaders.

2. SUGGESTED WORKFLOW AND TIMELINES FOR IMPLEMENTATION OF RECOMMENDATIONS

Here, each recommendation is linked to suggested workflow stages and indicative timelines to facilitate planning, development and implementation by Victoria Police. The workflow process has benefited from input by the Victoria Police Review Team. Relevant recommendations are grouped within each workflow stage, and timelines are provided to indicate:

- Short-term/within twelve months of final report (S)
- Medium-term/within 2-3 years of final report (M)
- Long-term/within 4-5 years of final report (L)
- Ongoing (O)

Long-term culture shift takes time. Ideally, however, all recommendations should be implemented within 4 years to allow for systematic evaluation and review of the impact and outcomes of changes in cross-cultural education and training prior to the conclusion of the Victoria Police Education Master Plan in 2020.

Table 1 below provides a summary of recommendations against indicative timelines.

Table 2 below provides a summary of recommendations against 9 workflow stages with indicative timelines.

Table 1: Summary of recommendations against indicative timelines

Short term (within 12 months) (S)	Medium term (within 2-3 years) (M)	Long term (within 4-5 years) (L)	Ongoing only (O)
Recommendation 1	Recommendation 2	Recommendation 7	Recommendation 5
Recommendation 3	Recommendation 4	Recommendation 16	
Recommendation 8	Recommendation 6	Recommendation 22	
Recommendation 12	(M/L)	Recommendation 33	
Recommendation 13	Recommendation 9		
Recommendation 19	(M/L)		
Recommendation 21	Recommendation 10		
Recommendation 24	Recommendation 11		
Recommendation 25	Recommendation 14		
Recommendation 26	Recommendation 15		
(S/M)	Recommendation 17		
Recommendation 28	Recommendation 18		
Recommendation 30	Recommendation 20		
Recommendation 32	Recommendation 23		
	Recommendation 27		
	Recommendation 29		
	Recommendation 31		
Total: 13	Total: 15	Total: 4	Total: 1

Table 2: Summary of recommendations grouped by workflow stage and indicative timelines (S=short term, M=medium term, L=long term, O=ongoing)

Workflow stage	Relevant recommendations
<p>1. Define and mobilise values framework using ANZPAA guidelines to inform redevelopment and delivery of cross-cultural training at various levels of the organisation</p>	<p>Recommendation 1 (S, O) Conceptualise and develop framework for education and training around cultural and community diversity as a values-led framework focused on proactive policing and community engagement. Distinguish between broad ethical and values-based approach to policing and cultural/community diversity and current cultural competence model, which comprises a set of technical skills and is not a philosophy or value per se.</p> <p>Recommendation 5 (O) Use the Draft ANZPAA Guidelines on Education and Training for Community Engagement – Community Diversity Domain to inform and benchmark the development of education and training programs with respect to policing and cultural and community diversity.</p> <p>Recommendation 12 (S, O) Ensure that the newly established Priority Communities Division has a strong role in contributing to the knowledge, skills, standards and resources supporting cultural and community diversity education and training at all levels of the organisation.</p> <p>Recommendation 18 (M) Use the Community Diversity Domain of the <i>Draft ANZPAA Guidelines for Education and Training in Community Engagement</i> to identify, develop and stream cultural and community diversity elements of the curriculum and to develop a clear articulation of their relevance, rationale, goals and function within the overall curriculum and how this supports a values-led framework.</p> <p>Recommendation 2 (M, O) Ensure that all police officers receive regular compulsory refresher training on human rights and cultural and community diversity principles, obligations and skills in the field.</p> <p>Recommendation 30 (S, O) Ensure that compulsory refresher training for supervisors and managers is implemented and assessed at levels of knowledge, skill and responsibility commensurate with rank level.</p>

<p>2. Review existing/develop new curriculum content</p>	<p>Recommendation 13.</p> <p>Retain the Professional Policing Units and incorporation of the units into future curriculum approaches as the overall education and training model is redeveloped through the Victoria Police Education Master Plan.</p> <p>Recommendation 23.</p> <p>Ensure that cultural and community diversity skills and knowledge are explicitly picked up and extended within operationally focused elements of the Foundation Training program, and that these aspects of cultural and community diversity training are clearly identified as such within operational modules.</p> <p>Recommendation 24.</p> <p>Redevelop ‘Current Issues in Policing’ as a module focused on understanding and preventing direct and implicit bias, racism and racial profiling as an existing part of the current syllabus, drawing on best practice examples provided in the international literature and police departments in other countries.</p> <p>Recommendation 14.</p> <p>Ensure that instructional design and delivery approaches at Victoria Police include agreed methodologies for learner-centred training and work to embed a combination of higher order thinking and analytical skills with field-based practice and operations wherever possible (consistent with the Victoria Police <i>Continuous Improvement Model for Foundation Training</i> Recommendation 5, p. 34).</p> <p>Recommendation 3.</p> <p>Ensure that understanding and knowledge of human rights diversity principles, obligations, frameworks and practice are clearly linked to operational and professional practice training by incorporating the scenario-based exercises and case studies contained in the Victoria Police Human Rights Project’s ‘Introductory Seminars to Human Rights’ curriculum content.</p> <p>Recommendation 27.</p> <p>Introduce specifically developed training and assessment packages during the 18 months of probationary constable field-based training, delivered by appropriately trained instructors and/or station supervisors/managers that specifically address and assess cultural and community diversity knowledge and skills.</p>
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	<p>Recommendation 28.</p> <p>Strengthen the qualifying instruction programs for Sergeants, Senior Sergeants and Inspectors specifically with regard to ensuring that appropriate knowledge, skills and understanding of cultural and community diversity can be demonstrated via formal assessment before confirming progression to these roles.</p>
<p>3. <i>Review training delivery mode</i></p>	<p>Recommendation 26.</p> <p>Move education and training approaches toward more active learner engagement through field-based experiential learning and away from passive learning models based on instructional rather than facilitative approaches to student learning and engagement (consistent with <i>Continuous Improvement in Foundation Training</i>, Point 5.22, Recommendation 4, p. 34).</p> <p>Recommendation 15.</p> <p>Develop and incorporate case study and scenario-based learning using a variety of delivery vehicles and learning resources, both open-source and purpose-designed, to enhance education and training on cultural and community diversity.</p> <p>Recommendation 16:</p> <p>Incorporate visual and interactive electronic and digital learning technologies into the design and delivery of curriculum, in-service training and professional development for recruits and serving officers.</p>
<p>4. <i>Develop resource base for curriculum content and delivery reform by collating relevant materials</i></p>	<p>Recommendation 17.</p> <p>Develop, update regularly and make available to all police recruits and members a resource base of learning and teaching materials used in developing knowledge and skills relating to community and cultural diversity to support both local and regional initiatives and encourage self-guided learning and research.</p>
<p>5. <i>Review curriculum timing and structure</i></p>	<p>Recommendation 19.</p> <p>Retain a focus on introducing key concepts and values in proactive policing, community engagement and cultural and community diversity at the beginning of the Foundation Training Program through the ‘Introduction to Diversity’ module and associated modules dealing with ethics and human rights.</p> <p>Recommendation 21.</p> <p>Reposition ‘Community Encounters’ at the very end of the</p>

	<p>Foundation Training program so that recruits have the benefit of enhanced conceptual and also operational learning to bring into their interactions with diverse community members through this program.</p> <p>Recommendation 20.</p> <p>Consider relocating the position, timing and duration of other modules dealing with specific aspects of cultural and community diversity to later stages of the curriculum to support sequential and cumulative learning by police recruits and foster an intersection with developing knowledge and skills in operational and practice contexts.</p> <p>Recommendation 22.</p> <p>Extend the timing and duration of cultural and community diversity modules to maximise their effectiveness for police learners.</p>
<p>6. Review instructor sources and qualifications</p>	<p>Recommendation 8.</p> <p>Develop of a set of documented and transparent indicators for VicPol instructor development and qualifications to deliver cross-cultural modules and content within its curriculum and field-based training settings.</p> <p>Recommendation 9.</p> <p>Consider broadening the range of teaching and learning personnel in relation to delivering cross-cultural education and training to incorporate a mix of police and relevant external education providers and sources where this will add value to the training experience and outcomes.</p> <p>Recommendation 10.</p> <p>Explore how to better utilise existing members with relevant cultural and community diversity knowledge, skills and expertise to contribute to teaching and learning in this area, with regard for the risks and safeguards that need to be in place to protect and ensure members’ wellbeing.</p> <p>Recommendation 11.</p> <p>Where members do contribute to teaching and learning on cultural and community diversity in Academy, DTW or other field-based contexts, ensure that they have documented ability to do so through some form of assessment, evidence of community acceptance, qualifications, or other robust and validated indicators.</p>
<p>7. A) Review Academy and DTW-based</p>	<p>Recommendation 25.</p> <p>Develop and implement formal moderated assessment of</p>

<p><i>student/trainee assessment procedures</i></p> <p>B) Review and develop regularised assessment of training for field-based officers</p>	<p>police and PSO recruits’ knowledge and understanding of principles, obligations and frameworks for police conduct in relation to human rights, ethics and cultural and community diversity, with clear thresholds linked to student progression in the remainder of the training program based on assessed learning outcomes.</p> <p>Recommendation 4.</p> <p>Ensure that ongoing cross-cultural training for all serving officers is regularly updated and assessed, and identify and address the need for current knowledge and skills for officers as required and in line with best practice approaches and knowledge in this field.</p>
<p>8. Design and implement cross-cultural training performance indicators and thresholds for supervisors and managers</p>	<p>Recommendation 29.</p> <p>Link demonstrated knowledge and understanding of human rights, ethics and cultural and community diversity principles, obligations and frameworks, and how to embed these as core elements of workplace culture and behaviour, to professional development processes for promotion purposes to Sergeant, Senior Sergeant and Inspector ranks.</p> <p>Recommendation 31.</p> <p>Develop and implement formal leadership training on cultural and community diversity for supervisors and managers.</p> <p>Recommendation 32. Incorporate education and training goals and expectations around cultural and community diversity for supervisors and managers as a component of annual performance reviews.</p> <p>Recommendation 33.</p> <p>Incorporate specific tasking expectations, benchmarks and responsibilities for supervisors and managers of stations and service areas to develop and implement strategies, activities and programs around engagement with diverse communities in their local area to support acquisition of relevant skills and knowledge by leaders.</p>
<p>9. Review subject and program evaluation and quality assurance mechanisms</p>	<p>Recommendation 6.</p> <p>Implement regular and consistent unit- and program-level evaluation mechanisms for all education, training and professional development courses and packages addressing cultural and community diversity, including evaluation feedback from learners. Such feedback from learners should contribute to a student-centred evidence base for Victoria Police educators and trainers to assess the effectiveness of</p>

program design and delivery.

Recommendation 7.

Develop a longitudinal evaluation mechanism to assess the effectiveness, relevance and impact of all training and education for recruits, probationers, professional development and supervisors/managers in relation to human rights, cultural and community diversity knowledge and practice.

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Appendix A

Summary of Purpose and Learning Outcomes for Cross-Cultural and Human Rights Modules in 'Introduction to Contemporary Policing'

Human Rights	
Purpose	Learning Outcomes
<p>To provide students with the knowledge and skills to:</p> <ul style="list-style-type: none"> ▪ Work in accordance with the legal requirements imposed by the Victorian Charter of Human Rights and Responsibilities Act 2006 and how it functions as an accountability mechanism for Victoria Police. ▪ Ensure that protecting community members' human rights does not end up violating community members' human rights. 	<p>Upon successful completion of this session, students should have:</p> <ul style="list-style-type: none"> ▪ An understanding of how human rights <ul style="list-style-type: none"> ○ Underpin and support Police powers ○ Limit Police powers ▪ Knowledge of the Victorian <i>Charter of Human Rights and Responsibilities Act 2006</i> and how it functions as an accountability mechanism for Victoria Police. ▪ A basic understanding of the relationship between <ul style="list-style-type: none"> ▪ Human Rights and the law.
Policing as a Profession	
Purpose	Learning Outcomes
<p>To ensure that Victoria Police members have a proper understanding of important role based obligations so that they can fulfill their role in a manner that:</p> <ul style="list-style-type: none"> ▪ Serves the public good ▪ Respects human rights ▪ Is professional 	<p>Upon successful completion of this session, students should be able to:</p> <ul style="list-style-type: none"> ▪ demonstrate an understanding of the importance of treating people with respect and dignity ▪ articulate a basic understanding of the relationship between police from both within the policing community and with the broader community through: <ul style="list-style-type: none"> ○ a basic understanding of the Peelian principles; ○ the importance of public consent; ○ the difference between having respect for an individual and showing respect towards an individual; ○ An understanding of the police mission.

Introduction to Policing a Diverse Community	
Purpose	Learning Outcomes
To introduce the students to the diversity of the Victorian community and some of the issues they may face when policing a diverse community	<p>Upon successful completion of this session, students should be able to:</p> <ul style="list-style-type: none"> ▪ Understand the concept of cultural competence ▪ To explore the operational application of cultural competence within our diverse community of Victoria. ▪ To develop an understanding of why working within a Cultural Competence and Human Rights framework will make the job easier
Policing and Multicultural Communities	
Purpose	Learning Outcomes
<p>To provide students with the knowledge and skills to:</p> <ul style="list-style-type: none"> ▪ Understand how a multicultural society brings challenges to the policing environment ▪ Formulate strategies to engage Multicultural Communities 	<p>Upon successful completion of this session, students should be able to:</p> <ul style="list-style-type: none"> ▪ Identify 3 strategies to improve policing outcomes for multicultural communities ▪ Describe the impact that racism and discrimination has on social inclusion and then on vulnerability to victimisation and offender recidivism
Policing and Young People	
Purpose	Learning Outcomes
<p>To provide students with the knowledge and skills to:</p> <ul style="list-style-type: none"> ▪ To identify who are our young people ▪ Identify the transitional stages young people progress through ▪ Identify risk and protective factors for young people ▪ Identify how to apply this knowledge to policing scenarios 	<p>Upon successful completion of this session, students should be able to:</p> <ul style="list-style-type: none"> ▪ Identify what is youth development ▪ Identify the transitional phases of development for you people ▪ Identify risks and protective factors ▪ Identify 3 different issues young people face in the community ▪ Identify how to apply this knowledge
Ethical Decision Making	
Purpose	Learning Outcomes
To provide recruits with the skills and	Upon successful completion of this session, students

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<p>knowledge required to deal with difficult ethical decisions.</p> <p>To provide recruits with the skills required to make decisions within a public organisation</p>	<p>should be able to:</p> <ul style="list-style-type: none"> ▪ Describe the importance of providing reasons when making an ethical decision ▪ Describe the nature of ethical dilemmas ▪ Describe the SELF test ▪ Describe the strengths and weaknesses of each element of the SELF test
Policing and Aboriginal Communities	
Purpose	Learning Outcomes
<p>To provide an overview of the issues that relate to policing within Aboriginal communities, access to services and programs that would enable them to engage with the Aboriginal community.</p>	<p><i>By the end of this session students will be able to:</i></p> <ul style="list-style-type: none"> ▪ Explain why there is a need for an Aboriginal Policy and Research Unit and Victoria Police commitment to engaging with the Victorian Aboriginal community. ▪ Describe the issues impacting on contemporary Victorian Aboriginal Communities and how it relates to the overrepresentation of Aboriginal people in the criminal justice system. ▪ Describe the policies and legislations that are in place that inform the Victoria Police Blueprint 2012-1015. ▪ Demonstrate professionalism when policing in Aboriginal communities without influence of negative stereotypes. ▪ Demonstrate effective communication skills. ▪ Demonstrate positive ways to engage with the Victorian Aboriginal communities and effective community engagement activities.
Policing and GLBTI Communities	
Purpose	Learning Outcomes
<p>To provide students with the knowledge and skills to:</p> <ul style="list-style-type: none"> ▪ To provide an effective policing service 	<p>Upon successful completion of this session, students should be able to:</p> <ul style="list-style-type: none"> ▪ List five drivers which may prevent a GLBTI

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<p>to all people including GLBTI communities</p>	<p>person from reporting a crime targeting their sexuality or gender identity</p> <ul style="list-style-type: none"> ▪ List 3 ways in which gender identity may create conflict in their role in law enforcement ▪ Describe the impact of ongoing discrimination of GLBTI people on their role in policing
Integrity	
Purpose	Learning Outcomes
<p>To provide students with the knowledge and skills to:</p> <ul style="list-style-type: none"> ▪ Identify challenges to personal and professional integrity 	<p>Upon successful completion of this session, students should be able to:</p> <ul style="list-style-type: none"> ▪ Identify upon questioning by a suitably qualified instructor about an ethics scenario from the integrity folder challenges to personal integrity. ▪ Identify upon questioning by a suitably qualified instructor about an ethics scenario from the integrity folder challenges to professional integrity.
Current Issues in Policing	
Purpose	Learning Outcomes
<p>To provide students with the knowledge and skills to:</p> <ul style="list-style-type: none"> ▪ Recognise and understand how their own professional role and behaviours interrelate with current issues in Policing; ▪ not assume too much; ▪ Support colleagues appropriately; ▪ Maintain confidentiality 	<p>Upon successful completion of this session, students should be able to:</p> <ul style="list-style-type: none"> ▪ Upon demand, describe to an appropriately qualified instructor two reasons that it is important for Victoria Police to not assume too much ▪ Upon demand, describe to an appropriately qualified instructor why supporting a colleague does not always involve going along with what that colleague does. ▪ Upon demand, describe to an appropriately qualified instructor the “what”, “where”, and to “whom” issue for confidential information
Community Encounters	
Purpose	Learning Outcomes
<p>To provide students with the knowledge and skills to:</p> <ul style="list-style-type: none"> ▪ Engage effectively with members of Victoria’s diverse communities 	<p>Upon successful completion of this session, students should be able to:</p> <ul style="list-style-type: none"> ▪ Develop the trust of individual members of Victoria’s diverse communities

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<ul style="list-style-type: none">▪ Recognise the needs of Victoria's diverse communities	<ul style="list-style-type: none">▪ Listen and respond to individual members of Victoria's diverse communities▪ Hear directly from community members about their expectations of their police
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Victoria Police, July 2013