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Hermogenes Del Toro

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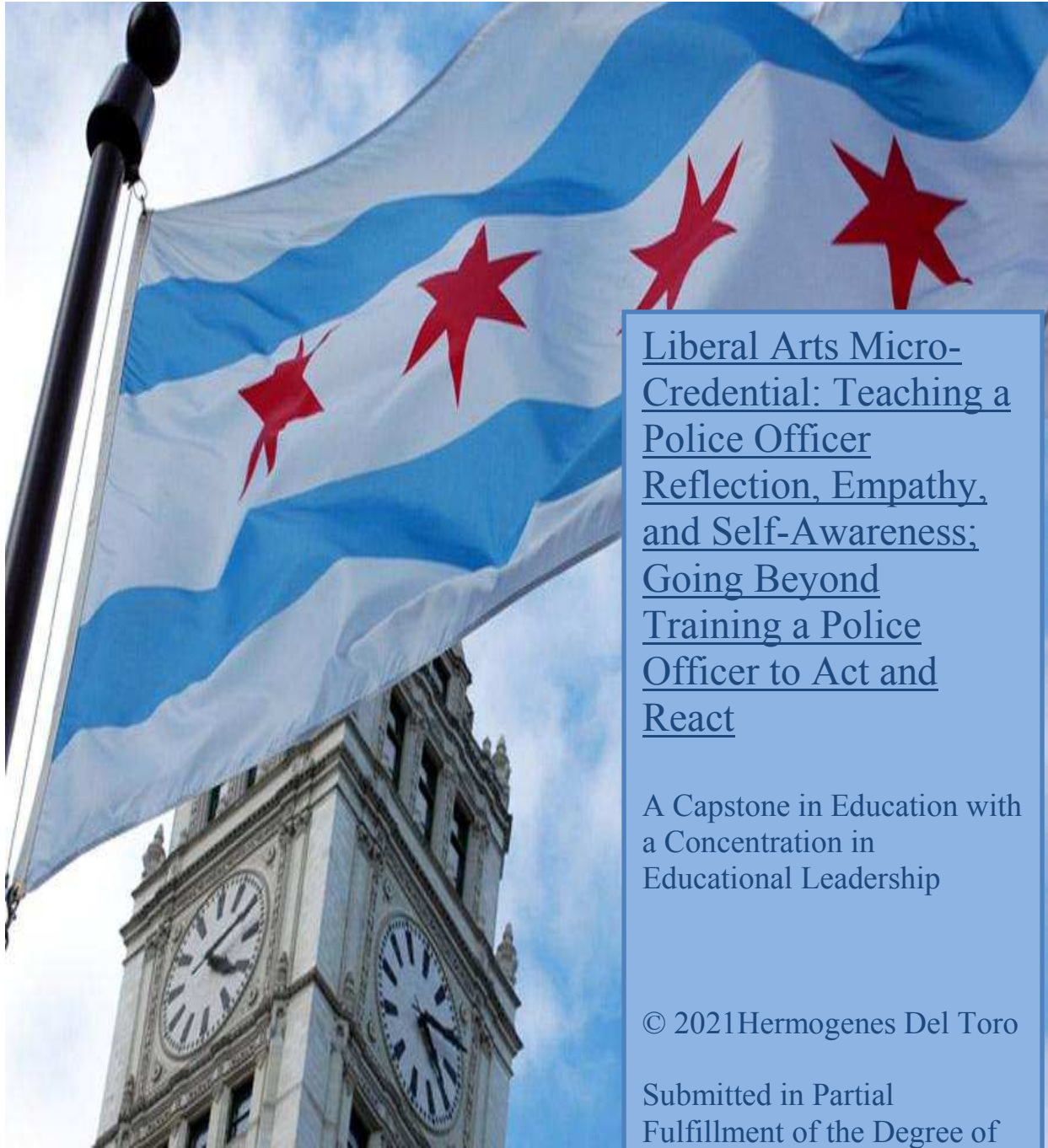
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Liberal Arts Micro-Credential: Teaching a Police Officer Reflection, Empathy, and Self-Awareness; Going Beyond Training a Police Officer to Act and React

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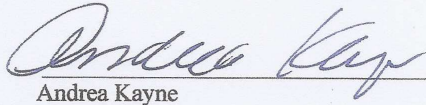
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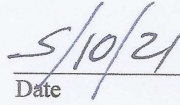
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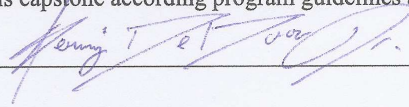
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Executive Summary

The current precarious relationship between law enforcement and some marginalized minority communities throughout the United States is quite alarming. The Los Angeles riots of 1992, the Baltimore riots of 2015, and the nationwide riots of 2020 serve as a few relatively recent reminders regarding the potentially explosive relationship between marginalized minority communities and the police. Several social and economic factors contribute to the unrest in some marginalized minority communities, such as unemployment and poorly funded educational systems in many areas in the United States. However, in this study, an emphasis was placed on what measures law enforcement agencies can take to establish respectful and productive relationships with marginalized minority communities.

Consequently, this study examined the relationship between complaints against the police and a predominantly minority populated police district. This research examined data in the city of Chicago. This study utilized a quantitative non-experimental correlational research design. This study measured a statistical pattern between increasing complaints against the police and predominantly minority populated police districts. The findings of this study disclosed some intriguing results. It seems there is a strong positive correlation between predominantly minority populated police districts and citizen complaints against the police.

Subsequently, this study put forth a solution to mend strained relationships with some marginalized minority communities. Specifically, a liberal arts micro-credential can be a solution. A liberal arts micro-credential can provide officers with the needed tools such as enhanced ethics, morals, compassion, and understanding to properly engage with marginalized minority communities. Such a short-term program can cultivate a more ethical and culturally aware attitude among police officers. Subsequently, police officers are better equipped to empathize with marginalized minority communities and foster a healthy relationship.

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Introduction

My father immigrated to Chicago's South Chicago neighborhood from Mexico in the 1960s. South Chicago was a thriving neighborhood with a predominantly Polish-American population. The neighborhood was anchored by steel mills, including U.S. Steel, Republic Steel, and Bethlehem Steel. However, restructuring in the steel industry caused a decline in labor and production (Kaplan, 2008). Consequently, the steel mills closed, and many jobs moved offshore in the 1970s. With the loss of its economic base, South Chicago began to deteriorate. The demographics of the neighborhood also began to change. By the 1980s, South Chicago was predominantly Latino and Black. Poverty and street gang violence permeated the neighborhood.

I was never affiliated with a street gang. Nonetheless, as a teenager living in South Chicago during the 1980s, I was the victim of street gang attacks and was even shot at a couple of times. My family could not move out of the neighborhood due to economic issues. Thus, I had to carefully navigate the walk from my house to the bus stop on my travels to high school. I traversed three different gang territories on my walk to the bus stop. I was afraid to be a victim of the violence that plagued my neighborhood. The fears and anxiety I experienced were quite overwhelming at times.

Upon observing a patrolling police car, I would experience great relief on my voyage to school. I felt as if the presence of the police would keep me safe from any potential violence. I remember hoping the police would apprehend and arrest those individuals instigating violence in the neighborhood. In essence, in addition to my father, police officers patrolling the neighborhood were my heroes.

While walking home from the bus stop one day, I was wearing a yellow hooded sweatshirt with my high school logo (my high school colors were brown, white, and yellow) underneath my black jacket. The gang, which "claimed" the bus stop area, wore black and yellow colors. Some police officers stopped me and assumed I was a gang member because of my yellow hooded sweatshirt. Despite my pleas that I was wearing a high school sweater, the police officers still considered me a gang member. Subsequently, they frisked me for weapons and contraband with negative results. Nevertheless, the officers insisted I was a gang member. They threatened to arrest me if I did not give them information about gang activity in the neighborhood. I was terrified because I did not want to go to jail and get in trouble with my parents. Nonetheless, I could not give them any information because I was not involved in any gang activity. I suppose the officers saw the genuine fear in me and let me go with a warning that they would arrest me the next time they saw me.

The event left me conflicted. I found myself struggling with what the presence of the police in my neighborhood meant to me. On the one hand, I felt great relief in observing the police patrolling my neighborhood. It signified the neighborhood would be free of gang violence as a result of the police presence. On the other hand, I was apprehensive the police might erroneously classify me as a gang member. By living in the neighborhood or inadvertently wearing the "wrong" colored clothing, I was afraid to be treated like a gang member. I despised the gang violence that plagued my neighborhood and detested being erroneously classified as a gang member. This is the conflict that I toiled with as a member of a marginalized minority

community afflicted with violence and in need of effective police service. Research confirms my sentiment by revealing that, despite marginalized minority youths' negative experiences with the police, they cling to the mainstream cultural ideal that police should protect them and their communities (Bell, 2020). The research also discloses marginalized minority youths' desire for procedurally just policing.

My experience has given light to a dilemma. Specifically, how can members of a violent and marginalized minority community receive law enforcement protections without being erroneously classified as criminals? For example, I felt great comfort in observing police officers patrolling my neighborhood as I walked to school. Yet, I was also apprehensive the police would erroneously classify me as a perpetrator of violence. I was afraid to be profiled by the police simply because I lived in the neighborhood and happened to wear the "wrong" color clothes. This sort of dilemma, I suggest, is in the mind of many members of marginalized minority communities. They despise violence yet are forced to live in violent neighborhoods due to numerous factors such as financial reasons or poor health.

After serving in the military, I went to college and worked in corporate America. However, I sorely missed the camaraderie and purpose of service which the military provided. Thus, I became a police officer. Since then, I have served and conducted gang, narcotics, and forensic investigations in several neighborhoods, similar to where I was raised. I have had the opportunity to experience the psychological hardships (e.g., abuse of a child, battered women, etc.), which a police officer encounters daily. Moreover, I have experienced being a police officer and a member of a violent and impoverished minority community.

As a police officer, I can understand how facing constant daily life-altering dilemmas can easily skew one's discretion and judgment. I propose some officers may find it difficult to distinguish between those members of marginalized minority communities who must be served and protected and those who have to be questioned and/or arrested. After all, only a small percentage of the residents are destabilizing some of these marginalized minority communities (Bazelon, 2020). Furthermore, even officers who are raised in minority communities may not have the benefit of higher education. Consequently, I seek to understand how officers can improve their discretion and the perception some members of marginalized minority communities have of them. How can a sense of understanding be developed without an officer being raised or living in a violent and impoverished minority community? Higher education may help address this problem. To elaborate on the importance and relevance of this research topic, this chapter will discuss misconceptions of law enforcement, lawful police action without proper communication, police discretion, common sense, perceptions of injustice, the statement of the problem, and the purpose of the study.

Misconceptions of Law Enforcement

Henry Giroux (2015) writes the militarization of local police forces normalizes the wanton killing of Blacks and reinforces the impunity with which it is done. As an example, he argues police officers unlawfully killed at least 313 Blacks in 2012 (Giroux, 2015). Until recently, an endless spate of violence against Black urban youth has been barely reported in the media except in terms that describe it as routine policing rather than as acts of exceptional and unacceptable

brutality (Giroux, 2015). Additionally, Giroux (2015) contends police officers indicate they would rather inflict violence on young people than maintain social order.

All the aforementioned claims are somewhat misleading, such as police killing 313 Blacks without legal authorization in 2012. He also writes during a sixteen-month period, police brutality resulted in 382 predominantly Black deaths (Giroux, 2015). His proposal that some Blacks are experiencing an upsurge in violence and are left to die is essentially accurate. Nonetheless, I am afraid I have to disagree with Giroux on the role the police play in this horrific genocide.

Between January 2003 and December 2009, civilian deaths caused by police totaled 4,813 in the United States (U.S. Department of Justice, 2020). The average is approximately 688 per year. Of the reported arrest-related deaths, 61% (2,931) were classified as homicides by law enforcement personnel, 11% (525) were due to intoxication, 6% (272) were accidental injuries, and 5% (244) were attributed to natural causes (U.S. Department of Justice, 2020). State and local law enforcement agencies employing 100 or more full-time sworn personnel accounted for 75% of the 4,813 arrest-related deaths reported during 2003-2009 (U.S. Department of Justice, 2020). Among reported arrest-related deaths, 42% (2,021) of persons were White, 32% (1,540) were Black, and 20% (963) were Hispanic (U.S. Department of Justice, 2020).

Accurate data on the actual number of justifiable and unjustifiable killings of civilians by police do not exist. Official reports submitted to the FBI and information collected by coroners and medical examiners on death certificates may not reflect the deaths' true nature. Historically, research shows police shootings are infrequent, and only one officer in 60 had killed someone during a 15-year period (Fyfe, 1982). Moreover, in America's 30 largest cities, police shootings have dropped about 30 percent (Bazelon, 2020).

I examined some of the 22 Chicago Police Department (CPD) districts over the same seven-year period (2003-2009) as the U.S. Department of Justice's study. Specifically, I analyzed the ten police districts with predominately Black and Hispanic populations. By predominantly, I am referring to districts with Black and Hispanic populations that make up over 90% of the district's population. Districts 2, 3, 5, 6, 7, 11, and 15 all had a Black population of over 90% (Chicago Police Department, 2020). Districts 4, 10, and 25 had a combined Black and Hispanic population that made up over 90% of the population (Chicago Police Department, 2020). Over the seven years, these eleven districts suffered 2,282 homicides (Chicago Police Department, 2020). The average is approximately 326 per year.

So what do these previously mentioned statistics reveal? Do the 2,282 homicides in predominantly Black and Hispanic communities in Chicago alone minimize the nation's total police arrest-related deaths resulting in 1,540 Black deaths and 963 Hispanic deaths over the same period? Are all the police-involved shootings justified and/or lawful? No is the obvious answer to both questions. However, the data does suggest violence is indeed symptomatic and terrifying Black communities and Hispanic communities, as Giroux writes. Nonetheless, I argue it is not endless genocide police are waging on Blacks, as Giroux (2015) suggests. Hence, if most police officers are indeed not wantonly killing minorities in mass numbers, why are some members of marginalized minority communities so readily willing to occasionally riot and

consequently destroy their neighborhoods after a lethal encounter with law enforcement? Furthermore, why are some marginalized minority communities so distrustful of law enforcement?

Giroux (2015) would have been better served to discuss common everyday interactions (e.g., questionable stop and frisks, verbally abusive language, wrongful arrests, etc.) between the police and marginalized minority communities, instead of exaggerating the maliciousness of less frequent lethal police interactions. For example, a Stanford Computational Policy Lab (2019) study found police were more likely to pull over Black drivers. Additionally, Black and Hispanic drivers were more likely to be searched for contraband even though White drivers are consistently more likely to be found with contraband. Another study found Black people make up 13% of the U.S. population (Center for Advancing Opportunity, 2019). Yet, they represent 47% of Americans who have been wrongfully convicted of crimes and later exonerated since 1989.

Perhaps Giroux could have made a more convincing argument by connecting poor communication with his education notions to explain the distrust between some marginalized minority communities and law enforcement. Giroux writes,

> Given the importance of education in and out of schools in providing the formative culture necessary for students and others to develop the capacities for connecting reason and freedom, ethics, and knowledge, and learning to social change, progressives must reclaim education as an emancipatory project deeply rooted in the goal of expanding the possibilities of critical thought, agency, and democracy itself. (Giroux, 2015, p. 46).

I agree with Giroux that education helps form a culture of ethics, morals, and democracy. This sort of education, I argue, is essential for a police officer to possess, especially when communicating with a marginalized minority community. When police officers lack the benefit of ethical education, rifts with marginalized minority communities are created. Specifically, I suggest rifts are created via a lack of understanding and poor communication.

Ethical action without proper communication has negative results (Noddings, 2013). For instance, in 2016, the city of Chicago released citizen complaint records of police misconduct spanning from 1967 to 2014. Over 125,000 complaints were made against some 25,000 different CPD officers (Smith-Richards, Hing, & Meisner, 2016). Specifically, seven officers had over 100 complaints, 62 officers had over 70 complaints, 1/3 of the 25,000 officers had at least ten complaints, and half of the 25,000 officers had five complaints or fewer.

Many officers are ethical and compassionate and have thousands of daily positive interactions with members of minority communities. However, I propose certain police officers create hostility and ill will with marginalized minority communities via common interactions that do not involve police violence but rather a lack of compassion, ethics, and understanding. I suggest these recurrent negative interactions, which may be nothing more than disrespectful or dehumanizing words and actions, may potentially culminate in episodes of violence between members of marginalized minority communities and the police. Frustration eventually boils over after months and years of numerous small verbal and ideological conflicts between the police and marginalized minority communities.

I argue unavoidable and justifiable lethal interactions, which occasionally occur between the police and some marginalized minority communities, take on suspicion based on a historical void of understanding and compassion. Reams of research reveal good policing reduces violent crime (Coleman, 2020). However, bad policing delegitimizes the police in the community's eyes they're meant to serve (Coleman, 2020). In essence, although it is difficult to quantify, I suggest 1,000 positive interactions can be wiped out with one negative interaction based on a lack of understanding and compassion. As a result, police reforms are trying to do two things simultaneously: 1.) Ensure there are enough police officers to keep violent crime low, and 2.) Ensure police officers are both well-trained and do not abuse their power (Coleman, 2020).

Lawful Police Action Without Proper Communication

In Oakland, California, a small group of officers known as the "Riders" enforced the law by planting evidence and beating suspects (Read, 2001). All four of the officers involved were fired. Prosecutors have thrown out more than 60 cases handled by the "Riders." Rookie officers were pressured to sign reports indicating criminal activities they never witnessed (Read, 2001). The group put pressure on anyone who did not abide by their accepted code of behavior. Department policy may control conduct. However, secrecy and loyalty norms dictate that one officer will never inform on another officer (More & Miller, 2011). Moreover, when the code of silence is operational, it forces officers to cover up other officers' crimes. Even when the crime is an act they strongly disapprove of, officers are forced to cover up for other officers (More & Miller, 2011).

Nel Noddings' (2013) proposal that ethical action without proper communication has negative results was illustrated in another law enforcement incident in Chicago's predominantly Black Englewood neighborhood. An officer responded to a domestic disturbance call in Englewood (Cook County State's Attorney, 2019). Upon arrival, the police officer observed an armed individual fitting the domestic disturbance suspect's physical and clothing description. The police officer commenced pursuing the armed domestic disturbance suspect once he ran. While chasing the suspect, the police officer shot the suspect because he pointed a gun at the officer (Cook County State's Attorney, 2019). Once shot, the suspect continued to run until he was apprehended in a gangway. Once in custody, he made a statement that he tossed a gun during the foot pursuit. Police officers could not locate the weapon but found the suspect's jacket lying in the alley with the spring and base plate of a firearm magazine (Cook County State's Attorney, 2019). The suspect eventually succumbed to his gun-shot wounds.

A gun was not immediately recovered during the police-involved shooting (Cook County State's Attorney, 2019). Consequently, suspicion arose among some members of the Englewood community. Moreover, protests occurred condemning the actions of the police officer. Three months after the shooting, a resident discovered a gun under some bushes in the foot pursuit area. The gun was recovered by the police and forensically linked to the deceased suspect the night of the shooting (Cook County State's Attorney, 2019).

In objectively analyzing the incident, I reflect on several foot pursuits I have engaged in over my career. I have pursued individuals who had possession of everything from narcotics (e.g., heroin, crack, cannabis, etc.) to guns. On occasion, some of the more canny individuals have tossed

whatever object they were holding close to either another individual or groups of people. Once I detained the individual, I would return to where the individual tossed the object and discover that both the object and individual(s) who were near the object had disappeared.

On other occasions, when the pursued individuals were temporarily out of my sight (i.e., around the corner of a building), they would toss contraband or guns on roofs, under vehicles, on a dark garbage-filled foot pursuit path, and several other inconspicuous places. It would have taken extreme luck to find the weapon. Hence, I can understand not finding a gun in the Englewood police-involved shooting case reasonable and plausible.

I suggest my belief in the plausibility of the gun's disappearance is reasonable. Moreover, Englewood residents' mistrust of the police is also reasonable. The mistrust that some marginalized minority communities have towards law enforcement due to years of indifferent and uncompassionate treatment is justified. It is justified by some police officers' actions, such as the "Riders" in Oakland. Consequently, when some explainable inconsistency exists in a lethal encounter with law enforcement, some in the Englewood community and other minority communities quickly demonstrate outrage over the incident. If law enforcement had shown more appropriate compassion and ethics in small encounters and less perceived acts of indifference and injustice over the years, a community would likely reciprocate the goodwill (Smith-Richards, Hing, & Meisner, 2016). Nevertheless, years of frustration via interactions with some indifferent or corrupt police officers quickly come to a boiling point (e.g., riots) when lethal incidents with any discrepancies arise.

Many police officers regularly face the worst which humanity has to offer. In particular, they observe people regularly commit horrendous and inhumane acts against each other. Eventually, some officers lose their sense of compassion (Mollen, 1994). Hence, I propose some police officers develop a sense of indifference as a coping mechanism when dealing with high-stress situations such as domestic disturbances. Indifference, I argue, at times, leads some officers to classify members of a community as heartless criminals erroneously. Consequently, after months and years of indifferent treatment of a community by some police officers, I suggest a community reciprocates the indifference.

Several daily encounters illustrate the positive effects of empathy and compassion between police officers and marginalized minority communities. Encounters such as officers saving lives, helping a stranded motorist, or organizing a food drive occur regularly. Unfortunately, not every positive encounter that a police officer and member of a marginalized minority community experiences makes the news, such as the negative one in Oakland or police-involved shootings in Englewood neighborhoods. Furthermore, negative impressions are usually more powerful than positive ones. People who experience something traumatic may remember that traumatic incident for the rest of their lives (Locklair, 2013).

At times, human nature allows a few negative events to dominate the narrative despite several other positive events (Locklair, 2013). Thus, it takes just a few negative encounters, by a few indifferent officers or corrupt officers (i.e., Oakland Riders), lacking an understanding of complex social and economic issues plaguing a marginalized minority community, to negate several positive encounters. Noddings' notion of ethical action without proper communication is

evident in cases such as the Englewood police shooting mentioned earlier. The officer was engaged in a lawful action (i.e., responding to a domestic disturbance with an armed suspect) to keep the community safe. Nonetheless, when an explainable discrepancy arose, a historical void of compassion, empathy, and proper communication primed the neighborhood for protests against perceived injustice.

Police Discretion

American police personnel exercise virtually unlimited discretion in low-visibility transactions with all sorts of people. They are constantly bombarded with reality as they grapple with uncontrolled passion, brutality, and the evil side of nature. Police officers see crime, predatory violence, human degradation, insanity, corruption, and bizarre behavior daily. They are often confronted with grisly reminders of man's inhumanity and mortality. Mark Baker (1986) observed police officers are a composite of their unique experiences and reflect the people they police.

According to Johns (2000), prejudgment is normal human behavior. People make all sorts of judgments based on previously acquired knowledge and experience to bring order into their lives. The mind assimilates as much as it can and then arranges the information in categories by which it prejudges a person or event, which saves time and effort (Johns, 2000). Such a mechanism at times tends to produce irrational categories. This is where prejudice, stereotyping, and discrimination can potentially emerge (Johns, 2000).

Lipsey (2010) describes street-level bureaucrats (SLB's) as school, police, welfare, and other government agency workers who directly interact with citizens and have substantial discretion over the release of benefits or public distribution penalties. Interactions with SLB's are instances when citizens directly experience the government. The interactions are complex and may profoundly affect the citizens' lives and opportunities because of the benefits and/or punishments citizens receive. SLB's manage difficult jobs by developing routines that simplify the interactions and strongly influence their efforts. As a result, clients' mass processing is the norm and has important implications for the quality of treatment and services (Lipsey, 2010). I will specifically focus on police officers as SLB's in this discussion.

Most police officers exercise discretion in processing large amounts of work with, often times, inadequate resources. Consequently, they often develop shortcuts and simplifications to cope with the pressure of responsibilities. The decisions of police officers, the routines they establish, and the devices they invent to cope with uncertainties and work pressures effectively become the public policies they carry out (Lipsey, 2010). Racial profiling often arises from how police officers draw on social stereotypes in exercising the discretion often sanctioned by their departments (Lipsey, 2010).

Some police officers, I argue, are part of a subordinated social class (e.g., working class) with limited availability of valid knowledge (i.e., higher education). Therefore, some police officers develop routines to cope with uncertainties. These tendencies may be compounded by the fact that some police officers are from working-class backgrounds which, some linguistics and anthropologists point out, may emphasize practical knowledge and first handed experience when

responding to situations (MacLeod, 2008). For example, the theory of linguistic codes suggests the language people use in everyday conversation reflects and shapes the assumptions of a certain social group (MacLeod, 2008). Working-class children use restricted linguistic codes that they learn at home (MacLeod, 2008). These sorts of restricted codes allow a working-class child to interpret an event's circumstances as they occur without delving into unique perspectives. Moreover, the disparity between the language that working-class and nonwhite children learn at home and in school negatively affects them (MacLeod, 2008). When some of these children become police officers, they depend on practical knowledge and personal experience to resolve socially complex situations.

The linguistic code is reinforced in the police academy. The police academy transmits attributes of the subculture. A police department can have a perfectly worded policy, but it's meaningless if it just exists on paper (Bazelon, 2020). Officers get trained on the policy as recruits for three to six months at the police academy. A survey found that departments spend a median of 58 hours on firearms training and 49 hours on defensive tactics for recruits but spend only about eight hours on de-escalation and crisis intervention (Bazelon, 2020). Moreover, in many departments, officers never receive more training on the policy or even see it again unless they get in trouble (Bazelon, 2020). Subsequently, they are befuddled by being held to account for behaviors that regularly exist among their peers and feel scapegoated (Bazelon, 2020).

New officers are taught how to act, think, and feel as they are inculcated into the police subculture. When they are deployed to the streets, the on-the-job experience reinforces the values of the formal organization. Moreover, new officers are introduced to the influences of the informal organization. Officers share a common language and the slang of the profession (More & Miller, 2011). They are loyal to each other, and police work's realities reinforce their commitment to each other (More & Miller, 2011). I suggest reliance on this sort of working-class knowledge can often be detrimental to the relationship between marginalized minority communities and police officers.

Police Officers: Common Sense

Common sense is defined as ideas attached to existing knowledge without challenging it (Hall, Clarke, Critcher, Jefferson, & Roberts, 1978). Most people in the working class are not interested in general ideas and will stick to the tradition of their group (Hall et al., 1978). I advocate that this working-class notion applies to some members of law enforcement. Some police officers rely heavily on personal experience and law enforcement traditions (e.g., displaying a strong and authoritative demeanor to project control) when executing their duties.

For the most part, the police subscribe to specific values that set them apart from the public at large (Gaffigan & McDonald, 1997). In particular, the police culture's significant mindset is that the police are the true crime fighters in our society, and the public does not support the police effort. The police are similar to other occupational groups that close ranks when confronted with adversity (Gaffigan & McDonald, 1997). Namely, it is a matter of survival, and there is a natural tendency to respond to what is perceived as a threat. Ultimately, some police officers view themselves as the thin blue line against the world (Gaffigan & McDonald, 1997).

Law enforcement, as an occupation, sometimes leads to isolation from the community (Mollen, 1994). Some officers soon conclude that their work is not appreciated and that the public they are supposed to protect is uncaring. This leads some officers to turn inward for recognition and support. In time, many officers limit their socialization to other officers and their families. Additionally, many officers' shifts preclude them from interacting with non-police personnel, and much of their social life revolves around other officers and their families. Insularity erects protective barriers between some police officers and the public and creates an "us versus them" mentality (Mollen, 1994). As a result, law enforcement's brotherhood dictates that one officer will advise another about what is acceptable and what is not acceptable in terms of on-the-job conduct and work performance (Mollen, 1994).

On completion of the academy, the peer value system comes into play (Johnson, 1993). Identification with the department, rather than with the community, serves to isolate the officer and reinforce police solidarity. As proud members of the "thin blue line," they perceive themselves as the true protectors of society (Johnson, 1993). Officers soon see the need for secrecy, and "the code of silence" further isolates the police from the community (More & Miller, 2011). Additionally, the isolation of the police, loyalty ethic, and esprit de corps serve as pillars of socializing officers into the police subculture (Mollen, 1994).

Hall et al. (1978) suggest some subordinate class cultures are restricted by a common sense that separates the world into "us and them." Subordinate class cultures (e.g., police culture) maintain their autonomy by struggling and establishing their own defensive culture (Hall et al., 1978). Consequently, they have trouble engaging in abstract or general subjects. Some officers, I suggest, believe a criminal is simply a criminal because he is morally deficient. Subsequently, no social complexity (e.g., hunger, poor health, homelessness, etc.) is considered. Hall et al. (1978) argue an important point is not only that common sense thought is contradictory, but is also fragmented and inconsistent precisely because what is common about it is not subject to tests of internal reason and logical reliability. For the most part, I argue working-class common sense can greatly hinder a police officer from effectively applying discretion while performing his duties (e.g., attributing a homeless panhandler's condition to laziness rather than considering sickness or mental health issues). Thus, an officer may erroneously convert an advocacy event into an arrest event.

Research on the influence of higher education on police attitudes has compared authoritarianism levels of college-educated police to police with little or no college (Roberg & Bonn, 2004). It was shown police with some college, and those with college degrees were significantly less authoritarian than their non-college-educated colleagues. I suggest this authoritative and defensive "us versus them" demeanor could project a lack of empathy to a marginalized minority community struggling with unemployment, violence, and health issues. The perceived lack of empathy can potentially create friction. The friction sometimes manifests in the form of protests and riots. Hence, when police use deadly force (whether the force is justified or not) against a community member, marginalized minorities are primed to take action.

Higher education is essential in reshaping the working-class notions, which Hall et al. (1978) suggest hampers some working-class police officers. "Although members of the working-class do yield views and opinions on general matters and on the world, these views usually prove to be

a bundle of largely unexamined and orally transmitted tags, enshrining generalizations, prejudices and half-truths, and elevated by short phrasing into the status of truisms" (Hall et al., 1978 p. 154). These generalizations, prejudices, and half-truths render some police officers unable to delve into the unique perspectives of some of the citizens they serve. I propose some officers experience a restricted linguistic code at home as children and again when they immerse themselves in the police subculture. Higher education could enlighten such officers on the error of the working class notions they rely on in executing their duties.

Police officers are trained in a police academy. They come on the street sufficiently trained in the technical aspects (e.g., firearms proficiency, self-defense tactics, report writing) of policing. Nevertheless, some police officers are left to figure out life-altering dilemmas with essentially no education or training on complex social issues at play when responding to service calls or on routine patrol. Consequently, some police officers eventually develop their own devices or routine to simplify complex social interactions. Officers should benefit from an alternative ideological structure that could perform a more efficient function than simplifying a situation based on past personal experience and relying on a police culture that primarily emphasizes the use of common sense (Hall et al., 1978). I propose officers need an understanding of deep social complexities to complement their experience and effectively fulfill their responsibilities. Common sense and shortcuts (e.g., making an arrest instead of delving into the social complexities affecting an individual) based on personal experience, I suggest, are not sufficient and irresponsible when dealing with the complex needs of underprivileged minority communities. Higher education, I contend, could yield an understanding of social complexities.

Police Department Policies: Perceptions of Injustice

Lipsey (2010) writes the poorer people are, the greater the influence law enforcement tends to have over them. Milner (2015) also writes children living in poverty may need and should receive more support than those in other communities. For example, some students walk through gang conflict areas, open-air illegal drug markets, and overall unsafe conditions on their journey to and from school. Thus, education and law enforcement policies and practices should be shaped to understand and respond to different types of neighborhood conditions. Moreover, educators and law enforcement should understand these realities and together provide solutions to improve neighborhoods, and the excess of challenges students may face (Milner, 2015).

When law enforcement does not consider the complex conditions of marginalized minority communities, detrimental practices are created. Detrimental practices (i.e., unreasonable stop-and-frisks) based on theories such as Broken Windows stifle poor children's learning ability (Ginwright, 2015). Broken Windows's theory contends maintaining and monitoring urban environments to prevent small crimes (e.g., public drinking, curfew violations, etc.) helps create an atmosphere of order and lawfulness, thereby preventing more serious crimes from happening (Harcourt, 2005). Stop-and-frisk is the practice of temporarily detaining, questioning, and at times searching individuals on the street for weapons and other contraband (MacDonald, 2017). Nonetheless, this type of limited search should only occur when police encounter a suspicious person in an attempt to prevent a crime from occurring based on reasonable suspicion and not on stereotypes.

Ginwright (2015) writes stop-and-frisk police encounters based on stereotypes result in accumulated trauma and ultimately erode young people's sense of hope. For example, a growing body of research indicates neighborhood conditions play a significant role in shaping perceptions of injustice (Ginwright, 2015). Much of the research focuses on attitudes towards the police. The findings reveal these sorts of encounters increase negative attitudes toward the police (Ginwright, 2015). It was also found increased contact with the police was positively associated with perceptions of unfair treatment by police.

Statement of the Problem

Having little or no knowledge of social complexities in marginalized minority communities could have devastating effects on both citizens and the police officers who serve them. Some officers develop routines to cope with uncertainties based on practical knowledge and firsthand experience when responding to situations. These generalized simplifications of social complexities can have harmful effects on marginalized minority communities. The police officers may suffer as well. The officers, who often have limited resources (e.g., insufficient training, education, etc.) have to make timely and effective decisions on life-altering events. Sometimes, they lack the training, experience, and education to consider the complex social factors at play when encountering a myriad of situations during their tour of duty.

Additionally, some police departments' policies and practices cause harm to communities. Practices such as stop-and-frisk (based on stereotypes) cause psychological harm to marginalized minority youth. These policies cause environmental stresses that threaten brain development by creating high and consistent cortisol doses in the body (Ginwright, 2015). Consequently, high cortisol levels in young people have been associated with mental health problems (i.e., depression) (Ginwright, 2015).

I propose most officers enter situations to be of help and service. Yet, they can be mistakenly viewed as agents of excessive force or danger because of a few bad officers' actions. Hence, some communities express contempt for police officers. Officer stress comes about as a result of such encounters. Furthermore, persistent exposure to environmental stressors, such as violence in poor minority communities, harms officers' mental well-being and skews their judgment (Ginwright, 2015). Hence, when officers show poor discretion or make bad critical decisions, the media's scrutiny, the public, and politicians come down upon them. Officers then become the subject of civil lawsuits and federal probes exploring criminal charges. The poorly equipped officers and their families are exposed to an incredible amount of distress (e.g., loss of income, loss of employment, imprisonment, etc.) due to poor decisions.

Purpose of the Study

What can be done to educate law enforcement on the social complexities at play in marginalized minority communities? Past research, such as Weiner (1976) and Meese (1993), indicates officers with higher education are more aware of social and cultural/ethnic problems and have a greater ability to empathize with citizens. However, researchers have suggested some officers, who are part of the working class, are not interested in general ideas and will stick to the tradition of their group (Hall et al., 1978). Consequently, a new avenue for potential research is

created by this dilemma. Specifically, I seek to examine the relationship between complaints against the police and predominantly minority populated police districts.

By exploring the relationship between the two variables, my research hopes to address some potential solutions in mending strained relationships with some marginalized minority communities. Consequently, collective healing, hope, and healthy relationships are built between law enforcement and marginalized minority communities. In essence, as an aspiring organizational leader and educator, my goal is to build a strong relationship with marginalized minorities while simultaneously protecting officers from media scrutiny, lawsuits, and federal probes. I suggest a liberal arts micro-credential could be an essential component of a comprehensive strategy to heal strained relationships.

Literature Review

Protests and even riots have erupted in cities such as Baltimore, Minneapolis, Chicago, and New York due to perceived injustices at police officers' hands. Controversial deadly force events (e.g., shootings, chokeholds, etc.) have created a rift between marginalized minority communities and police officers. Consequently, the slogan of "defund the police" has arisen (Bazelon, 2020). Since George Floyd died in Minneapolis, protesters have called for a portion of law enforcement funds to be diverted to social programs. Others want departments abolished altogether (McCoy, 2020). One thing is clear; proponents of defunding disagree on how to achieve that goal (Thomsen, 2020).

According to some police defunding advocates, much of police work is merely engaging in the daily harassment of marginalized minority communities for minor crimes or crimes of poverty (Fernandez, 2020). For example, out of the 10.3 million arrests per year, only 5% is for the most severe offenses (i.e., murder, rape, etc.) (Fernandez, 2020). The other 95% of arrests are for crimes such as traffic violations, marijuana possession, unlawful assembly, and misdemeanor theft. Thus, the assumption is that police spend the most resources going after minor incidents that do not threaten everyday life but instead lead to mass criminalization and incarceration.

Some lawmakers appear to have listened to such arguments. In June of 2020, Bill de Blasio, New York City's mayor, pledged to redirect some of the city's $6 billion police budget to youth and social services (The Economist, 2020). Also, on the same day, members of the city council in Minneapolis vowed to dismantle the city's police department. They are looking to cut the $200 million police budget from its 1.3 billion overall annual budget (Searcy, 2020). The Los Angeles City Council is also researching how to cut its police department's budget by $100m-150m (The Economist, 2020). Nonetheless, a recent survey found that only a quarter of American adults favor cutting funding for police departments outright (The Economist, 2020). Furthermore, a larger share favors redirecting funds from the police to social workers, drug counselors, and mental-health experts. Other police reforms enjoy broader support.

Another survey found large majorities of Americans favor training police officers to de-escalate conflicts (88%), equipping them with body cameras (87%), identifying troublesome officers sooner (80%), and banning the restraint of suspects' necks (The Economist, 2020). Two bills introduced by the House and Senate, on June 8th and June 17th of 2020, respectively, include all of these ideas in one form or another (The Economist, 2020). Specifically, the Senate bill encourages de-escalation training; the House bill boosts funding for police misconduct investigations; both promote the use of body cameras. The House bill bans chokeholds and neck restraints outright, whereas the Senate discourages chokeholds by blocking federal grants if used. However, when it comes to reforming the police, congressional powers are limited. Local municipalities govern most of America's 18,000 law enforcement agencies (The Economist, 2020).

Some people debate whether the police role in society can be scaled down (Coleman, 2020). Yet, they argue society cannot slash police budgets without a broader conversation about who will step up and fill the gap (Coleman, 2020). Specifically, the concern is people may not comprehend what it takes to set up a first responder operation. For example, it has taken well

over a century to put together police, fire, and EMT systems to have a government service capable of responding in real-time (Coleman, 2020). Consequently, establishing such a system is an enormous enterprise. In essence, despite what side of the debate one finds oneself on, every society needs some way to prevent lawlessness and deter and investigate violent crime (Bazelon, 2020).

The police cannot solve poverty, joblessness, mental illness, addiction, and the housing crisis (Smith, 2020). Nonetheless, the police are expected to handle many problems in society (Coleman, 2020). In particular, according to Laurie Robinson, the police are required to address issues around substance abuse, homelessness, and mental health (Chair of President Barrack Obama's Task Force on 21st Century Policing) (Coleman, 2020). She also went on to say, "I think they would be very happy to hand off these responsibilities" (para. 8). Furthermore, others argue defunding the police cannot be a legacy of this moment (Bazelon, 2020). Notably, they want to promote investing in minority communities more than promoting defunding.

A significant number of Blacks are neither conservatives nor strong law enforcement supporters (Love, 2020). However, few support defunding the police (Love, 2020). Violent crime is on the rise across the country, disproportionately affecting Black communities. Blacks need police to keep their neighborhoods safe (Love, 2020). In the absence of law enforcement, one would have to rely on the kindness of strangers. A Minnesota neighborhood has taken up such an experiment in the George Floyd episode's aftermath (Love, 2020). Powderhorn Park, a Minneapolis neighborhood, made a collective decision not to call law enforcement into the community. Its residents soon realized maintaining a society without police is not easy and unsafe. Shortly after initiating their experiment, the neighborhood park flooded with hundreds of homeless people setting up a makeshift tent city. The homeless brought with them increased traffic, noise, and drug use (Love, 2020). Eventually, residents began not to feel safe (Love, 2020).

Powderhorn Park is not the only or first community to experiment with eliminating or reducing the police. In 2001 and 2002, Huntington, West Virginia, slashed its police budget to balance the city's books (Morrisey, 2020). Consequently, the city eliminated five officer positions in the first year. The municipality then cut another 22 a year later. That left Huntington with about 75 officers to protect a city hovering around 50,000 residents (Morrisey, 2020). The result was a shortage of police officers and a substantial rise in crime. The five years that followed brought Huntington an influx of drug-related offenses, and its violent crime rate rose by 32%. Moreover, out-of-state drug dealers took advantage of the lack of law enforcement and established open-air drug markets (Morrisey, 2020).

It is crucial to examine the need for police reforms with marginalized minority communities. Rising violence and crimes committed under the name of police reform are shaping the debate nationally (Wilson & Bailey, 2020). Thus, "defund" is a powerful term that gets attention (Morrisey, 2020). Nevertheless, gutting police departments is not the answer to a much deeper problem. Moreover, it is a politically fraught issue because some urban communities do not want to lose police protection (Wilson & Bailey, 2020). Some suggest the proper approach to police reform is unglamorous and straightforward (Love, 2020). Namely, society should do everything it can to support good police while demanding accountability for bad ones. However, the current political climate assumes that most police officers are bad (Love, 2020). Extreme anti-police

rhetoric and politics, coupled with demoralized police officers backing off their duties, will not improve the fractured relationship between law enforcement and marginalized minority communities. The unavoidable truth is that defunding the police is not the answer to effectively meet the needs of marginalized minority communities (Love, 2020).

There are ways cities could try to prevent unnecessary police killings and hold officers accountable. For example, after implementing federal recommendations for reform, Philadelphia saw a decline in more than 50% of police shootings between 2013 and 2017 (Unterkoefler, 2020). Reforms in nearby Camden, N.J. began in 2013 and have led to roughly doubling the police force's size and enhanced training. The result has been a 95% decrease in excessive force complaints since 2014 (Unterkoefler, 2020). Additionally, many of these reforms required more funding, not less. Thus, the question is if defunding the police will lead to similar or better outcomes?

Creating trust, hope, and mending broken relationships in marginalized minority communities is essential. However, protecting marginalized minority communities is just as crucial. Thus, this study seeks to discover an alternative solution to defunding the police. As previously mentioned, previous research suggests police officers with higher education are more aware of social and cultural/ethnic problems (Weiner, 1976). Other research also indicates higher education gives officers a more remarkable ability to empathize with citizens (Meese, 1993).

Mending strained relationships with marginalized minority communities is the objective of this study. The essential question is, how can the strained relationship be repaired? This chapter will present a thorough investigation of the historical relationship between law enforcement and marginalized minority communities along with systemic racism in policing to answer this question. One can then understand how the strained relationship has evolved and formulate a plan to find answers.

This chapter will also examine the historical relationship between law enforcement and higher education. In particular, this study will deliberate previous research that discusses the benefits of a liberal arts education in law enforcement. For example, research proposes a liberal arts education best addresses law enforcement complexities (Lankes, 1971). Moreover, a liberal arts education also reduces costly disciplinary actions (Carter & Sapp, 1989).

Literature Review Methods

The literature review is based on research articles collected through DePaul University Library Databases such as EBSCO. Google Scholar was also used as a search engine to collect articles and books. Search terms included police education and police higher education. The author's 20-year career experience in law enforcement involving gang, narcotics, and forensics investigations also applies to the literature review.

Extent and Nature of the Literature

The search for research articles on "police higher education" resulted in nearly 104,000 results. Although the research articles on police higher education are vast, the articles are generally dated. Research articles (more recent than 2012) relevant to this literature review's scope were challenging to locate. Nonetheless, the articles discovered in searches did render ample literature on police and higher education arguments. Thus, the literature review's objective is to present a thorough analysis of studies, findings, and discussions.

Theoretical Framework

The social justice movement era has catalyzed meaningful discussion about the tense relationship between the police and marginalized minority communities (Bell, 2020). Law enforcement has used the legitimacy theory to implement policy changes to repair the relationship. According to the legitimacy theory, the issue is that marginalized minorities do not trust the police (Bell, 2020). Consequently, many scholars and policymakers have settled on a "legitimacy deficit" as the primary diagnosis of the strained relationship between law enforcement and marginalized minority communities. In May of 2015, the White House Task Force's Final Report on 21st Century Policing presented the legitimacy theory's argument (Bell, 2020). The report discusses the goals of building trust and legitimacy with marginalized minority communities (Bell, 2020). The report and much of the policymaking energy surrounding shifts in police governance adopt an understanding of trust and legitimacy. Trust is conceptualized as part of the larger umbrella of legitimacy (Bell, 2020).

Research supports the idea that Blacks, and residents of predominantly Black neighborhoods, are more likely than Whites to view the police as illegitimate and untrustworthy (Bell, 2020). Research also suggests that feelings of distrust manifest themselves in a reduced likelihood among Blacks to accept law enforcement officers' directives and cooperate with their crime-fighting efforts (Bell, 2020). Research has also shown that, regardless of how trust is measured or conceived, Blacks who live in high-poverty or predominantly Black communities tend to have little faith in the police (Bell, 2020).   This vulnerable Black population also has less trust in other governmental institutions, neighbors, and even intimate partner relationships than other racial and ethnic groups in the United States (Bell, 2020).

According to some research, the primary tool to achieve greater trust and legitimacy in law enforcement, regardless of race, is procedural justice (Bell, 2020). Procedural justice entails police officers treating people with dignity and respect, behaving in a neutral, non-biased manner, exhibiting an intention to help, and giving others a voice to express themselves and their needs in interactions. Consequently, law enforcement has implemented procedural justice training as part of a comprehensive strategy to improve relationships with some marginalized minority communities they serve (Chicago Police Department, 2020). Furthermore, law enforcement's emphasis on police legitimacy has led them to focus heavily on training frontline officers to behave in a procedurally just manner during stops to promote legitimacy. The White House report, for example, names training and education of frontline officers as crucial strategies in improving the strained relationship (Bell, 2020).   This study argues that an essential component of the White House task report should include a liberal arts education.

History of Policing in the United States

To better understand how the current police paradigm has evolved, one must examine the history of policing in America. In particular, one must examine how the relationship between police and marginalized minority communities (i.e., Blacks, immigrants, etc.) has evolved. Perhaps the literature can shed light on why the relationship between law enforcement and some marginalized minority communities can be so volatile at times. Furthermore, by understanding American policing's history, one can discuss a viable solution to repair the frayed relationship.

The American police force is a relatively modern invention. It has been molded by changing notions of public order, driven in turn by economics and politics. Alterations to the purpose, duties, and structure of American police agencies have allowed this profession to evolve from citizen watch groups to organized police agencies that incorporate advanced technology and problem-solving strategies into their daily operations. In essence, modern policing is understood broadly as a deliberate undertaking to enforce common standards within a community and protect it from criminals.

Police in Colonial America

Colonial America experienced an increase in population in major cities during the 1700s (Harring, 1983). Some of these cities began to see an influx of immigrant groups moving in from various countries (e.g., Germany, Ireland, Italy, and several Scandinavian countries) (Lundman, 1980). The influx of immigrants directly contributed to the rapid increase in population. Consequently, population growth created a rise in social disorder and unrest. The sources of social tension varied across different regions of Colonial America. Nevertheless, historians have identified the introduction of new racial and ethnic groups as a common source of discord (Harring, 1983). Racial and ethnic conflict was a problem across Colonial America, including both the country's northern and southern regions (Lynch, 1984). Consequently, more formalized means of policing began to take shape to address the conflict.

One form of formal policing emerged in the South as slave patrols. Slave patrols first appeared in South Carolina in the early 1700s and existed throughout other parts of the South (Reichel, 1992). Samuel Walker identified slave patrols as the first publicly funded police agencies in the American South (Reichel, 1992). Slave patrols (a.k.a, paddy rollers) managed the race-based conflict occurring in the southern region of Colonial America. These patrols maintained control over slave populations (Reichel, 1992).

Three principal duties were placed on slave patrols in the South during this time. Duties included slave lodges' searches, keeping slaves off of roadways, and disassembling meetings organized by groups of slaves (Reichel, 1992). Slave patrols were also known for their high level of brutality and cruelty to maintain control over the slave population. The slave patrols were usually White males and a few women from every echelon in the social strata (Reichel, 1992). Moreover, members ranged from impoverished individuals to plantation owners who wanted to control their slaves.

Slave patrols remained in place during the Civil War and were not completely disbanded after slavery ended (Platt, 1982). For example, several groups merged with formerly known slave

patrols to maintain control over African American citizens during early Reconstruction. In particular, groups such as the federal military, the state militia, and the Ku Klux Klan took over earlier slave patrols' responsibilities. They were known to be even more violent than their slave patrol predecessors (Platt, 1982). Over time, these groups began to resemble and operate similarly to some of the newly established police departments in the United States. In fact, by 1837, the Charleston Police Department had 100 officers, and the primary function of this organization was slave patrol (Platt, 1982). These officers regulated the movements of slaves and free blacks, checking documents, enforcing slave codes, guarding against slave revolts, and catching runaway slaves.

Police in the Political Era

While some regard slave patrol as the first formal attempt at policing in America, others identify police departments' unification in several major cities in the early to mid-1800s as the beginning of modern policing in the United States (Walker, 1996). Issues that caused debate within the newly created American police departments included whether police officers should be armed, wear uniforms, and to what extent physical force should be used during interactions with citizens (Hurd, 2008). Sir Robert Peel's position on these matters was evident when he formed the London Metropolitan Police Department. He wanted his officers to wear distinguishable uniforms so that citizens could easily identify them (Hurd, 2008). Furthermore, he did not want his officers armed.

Peel hired and trained his officers to use the appropriate response and force when interacting with citizens. However, American police officers believed the level of violence occurring in the United States at that time warranted them to carry firearms and using force whenever necessary (Potter, 2013). American police officers also felt uniforms would make them the target of mockery (Potter, 2013). Despite their objections, police officers in cities wore uniforms (Potter, 2013). Shortly after that, they were allowed to carry clubs and revolvers in the mid-1800s (Potter, 2013). The issues of firearms and uniforms were settled early on. However, the debate concerning the use of force by the police is an issue that still provokes debate in contemporary American police agencies.

A distinct characteristic of policing in the United States during the 1800s was politics' direct and powerful involvement. During this time, local politics was heavily entrenched in policing. The relationship between the police and local politicians was reciprocal. Politicians hired and retained police officers to maintain their political power (Monkkonen, 1981). In return for employment, police officers would help politicians stay in office by encouraging citizens to vote for them. Consequently, police services provided to citizens included various health, social welfare, and law enforcement tasks. Specifically, the tasks included cleaning streets, distributing supplies to the poor, and investigating vegetable markets (Monkkonen, 1981). Police conducted all of these activities under the guise that it would keep the citizens (i.e., voters) happy (Monkkonen, 1981). Happy voters ensured job security for police officers, as they would likely lose their jobs if voters voted their ward boss out of office. Moreover, police actively participated in vote-buying and ballot-box-stuffing to ensure the ward boss stood in office.

There was limited supervision over patrol officers during this time. Accountability existed only to the political leaders who helped the officers acquire their jobs (Fogelson, 1977). Consequently, police officers spent time in local saloons, bowling alleys, restaurants, barbershops, and other business establishments during their shifts. They would spend most of their time eating, drinking, and socializing with business owners when they were supposed to be patrolling the streets (Monkkonen, 1981).

The lack of police supervision, coupled with patrol officers' political control, opened the door for police misconduct and corruption (Fogelson, 1977). Incidents of police corruption and misconduct were common during this era of policing. Corruption was often related to rigging elections and persuading people to vote a certain way (Fogelson, 1977). However, corruption also came in the form of misconduct stemming from abuse of authority and officers' misuse of force. For instance, police officers would use violence as an accepted practice when they believed that citizens were acting unlawfully. Police officers would physically discipline juveniles. They thought it provided more of a deterrent effect than arrest or incarceration (Fogelson, 1977). Violence would also be applied to alleged perpetrators to extract information from them or coerce confessions out of them.

More than crime, modern police forces in the United States emerged as a response to "disorder." However, what constitutes social and public order depends mostly on who is defining those terms. In 19th century American cities, mercantile interests defined public order (Spitzer & Scull, 1977). Through taxes and political influence, such interests supported the development of bureaucratic policing institutions. Moreover, these economic interests had a more significant stake in social control than crime control. Private and for-profit policing was too disorganized and too crime-specific to fulfill the needs of these financial interests. The emerging commercial elites needed a mechanism to ensure a stable and orderly workforce, a stable and orderly environment for business conduct, and the maintenance of what they referred to as the "collective good" (Spitzer & Scull, 1977). These mercantile interests also wanted to divest themselves of the cost of protecting their enterprises. Hence, they transferred those costs from the private sector to the state.

Maintaining a stable and disciplined workforce for the developing system of factory production and ensuring a safe and tranquil community for commerce's conduct required an organized social control system (Silver, 1967). However, the developing profit-based system of production antagonized social tensions in the community. Inequality was increasing rapidly. In particular, workers' exploitation through long hours, dangerous working conditions, and low pay were endemic. The dominance of local governments by economic elites was creating political unrest. Thus, the only significant political strategy available to exploited workers was what economic elites referred to as "rioting." Rioting was a primitive form of what would become union strikes against employers (Silver, 1967). The modern police force provided an organized and centralized body of men legally authorized to use force to maintain order. It also provided the illusion order was maintained under the rule of law. However, public order was at the whim of those with economic power (Silver, 1967).

Defining social control as crime control was accomplished by raising the threat of "dangerous classes" (Lundman, 1980). Specifically, the suggestion was that public drunkenness, crime,

hooliganism, political protests, and worker "riots" were the products of a biologically inferior, morally intemperate, unskilled, and uneducated underclass (Lundman, 1980). This underclass was easily identifiable because it consisted primarily of the poor, foreign immigrants, and free Blacks (Lundman, 1980). This isolation of the dangerous classes as the embodiment of the crime problem created a focus on crime control that persists today. In particular, the idea that is policing efforts should be directed toward "bad" individuals rather than social and economic conditions likely to cause criminal behavior.

Centralized and bureaucratic police departments focused on the alleged crime-producing qualities of the dangerous classes. Thus, they began to emphasize preventative crime control. The logic was the police could stop crime before it started by subjecting everyone to surveillance and observation (Parks, 1976). The police patrol concept as a preventative control mechanism routinized police's insertion into the normal daily events of everyone's life. Such control was previously unknown and a highly feared concept in England and the United States (Parks, 1976).

By the late 19th-century, union organizing and labor unrest were widespread in the United States (Harring, 1983). Thus, municipal police departments increasingly turned their attention to strike-breaking. Police strike-breaking took two distinct forms. The first form was the dispersal of demonstrating workers, usually through extreme force (Harring, 1981). The second form was more subtle. To prevent the workers from organizing, the police made staggering numbers of "public order" arrests. Police also used ambiguous vagrancy laws, called the "Tramp Acts," to arrest both union organized workers and unemployed workers (Harring, 1983). The use of police to serve private economic interests and use legally-ordained force against organizing workers was cost-effective for manufacturing concerns and politically useful. Consequently, the issue of workers' rights was successfully muddled with the issue of crime (Harring, 1983).

Police in the Professional Era

Political involvement in American policing was viewed as a problem by the public and police reformers in the mid to late 19th century (Kappeler, Sluder, & Alpert, 1998). However, early attempts at police reform in the United States were unsuccessful. Later on in the early 20th century (with help from the Progressives), reform efforts began to take hold and made significant changes to policing in the United States (Kappeler et al., 1998). A goal of police reform included the removal of politics from American policing. Specifically, this effort included creating standards for recruiting and hiring police officers and administrators instead of allowing politicians to appoint these individuals (Kappeler et al., 1998).

Another goal of police reform during the early 1900s was to professionalize the police. According to some reformers, by setting standards for the quality of police officers hired, implementing better police training, and adopting various types of technology (i.e., motorized patrol, two-way radios, etc.), professionalism could be achieved (Potter, 2013). Law enforcement's professionalization movement in America resulted in police agencies becoming centralized bureaucracies focused primarily on crime control (Potter, 2013). The importance of the role of a police officer as a "crime fighter" was highlighted in the Wickersham Commission report (1931). The report examined rising crime rates in the United States and law enforcement's inability to manage this problem. The Wickersham Commission proposed police officers could

more effectively deal with increasing crime by focusing their police duties primarily on crime control instead of the social services they once provided in the political era (Potter, 2013).

Concurrent with reform efforts aimed at professionalization was increased reliance on technology and scientific aspects of a police investigation. The idea of police as scientific crime fighters had originated with August Vollmer as early as 1916 (Crank & Langworthy, 1992). In particular, the notion manifested with the introduction of the crime laboratory. Furthermore, by 1921 Vollmer advocated the widespread use of lie detectors and the establishment of a database for collecting national crime data (Crank & Langworthy, 1992). Over the years, science became synonymous with professionalism for many police executives. The use of fingerprints, serology, toxicology, chemistry, and scientific means for collecting evidence was emphasized as part of a professional police force. New ways of maintaining police record systems and enhancing police communications, such as the police radio, became priorities in technological advancements. The emphasis was on efficiency and crime-fighting. Thus, policing's social work aspects were deemphasized and discouraged (Crank & Langworthy, 1992). Ultimately, the hope was the professional and scientific crime fighters would be less susceptible to corruption.

O. W. Wilson was a disciple of August Vollmer. Wilson's most significant contribution to American policing lies within police administration. Specifically, his vision involved police agencies' centralization (Uchida, 1993). Wilson argued for greater centralization of the police function, emphasizing military-style organization and discipline. Central themes for police administration were to become crime control and efficiency in achieving crime control. Wilson also recommended closer supervision of police officers. Additionally, motorized patrols replaced foot patrols, precinct houses were consolidated, and more central police facilities were constructed. Wilson is also credited with creating a strategy for distributing patrol officers within a community based on reported crimes and service calls (Uchida, 1993).

Critics argue that police reforms of the 1950s and 1960s neglected the relationship between the police and the public (Walker, 1996). In particular, some of the crime control tactics recommended by the professionalism movement (e.g., aggressive stop and frisk procedures) created widespread community resentment. Resentment particularly grew among the frequently targeted young minority males. Consequently, police professionalism and the military model of policing became synonymous with police repression. Furthermore, a half-century of professionalization created police departments that were vast bureaucracies, inward-looking, isolated from the public, and defensive in the face of any criticism (Walker, 1996). The litany of evidence confirming the existence of a tense and distrustful relationship between Blacks and law enforcement mounted steadily over the ensuing decades. In the South and the Northeastern and Midwestern Rust Belt cities during the Second Great Migration (1940-1970), police forces often functioned to maintain racial control via Blacks' expulsion from social and political life (Bell, 2020).

The 1950s marked the beginning of a social movement that would bring race relations to all Americans' attention. Several events involving Black citizens ignited a series of civil rights marches and demonstrations across the country in the mid-1950s. For example, in December 1955, the police arrested Rosa Parks after she violated a segregation ordinance by refusing to move to the rear of the bus (National Park Service, 2020). Her arrest triggered the Montgomery

bus boycott. African American citizens carpooled instead of using the city bus system to protest segregation ordinances. As a result, local police began to ticket Black motorists at an increasing pace to retaliate against the boycott (National Park Service, 2020). Furthermore, arrests were made at any sit-in or protest, whether they were peaceful or not.

The research focused on the precipitants and underlying conditions that contributed to race riots during the 1950s and 1960s, identified police presence and police actions as the significant conditions present before most race riots (Zelizer, 2016). The President's President Lyndon B. Johnson appointed the Commission on Civil Disorder (The Kerner Commission) to investigate the causes of uprisings and rioting that year. The Kerner Commission also recommended ways to improve the relationship between the police and Black communities (Bazelon, 2020). The Kerner Commission reported: "almost invariably the incident that ignites disorder arises from police action (Zelizer, 2016). The report concluded that, for many Blacks, the police have come to symbolize White power, White Racism, and White repression (Bell, 2020). These incidents contributed to the public-relations problem with marginalized minority communities experienced by American police during the 1960s and today.

Police reform efforts taking place in the 1960s were based heavily on a traditional model of policing. Traditional policing focuses on responding to calls for service and managing crimes in a reactive manner (Potter, 2013). This approach to policing focuses on serious crime instead of issues related to social disorder and citizens' quality of life. The traditional policing model places great importance on the number of arrests police officers make or how fast officers can respond to citizens' calls for service (Potter, 2013). Furthermore, this policing strategy does not involve a cooperative effort between the police and citizens. The use of traditional policing practices coupled with social unrest during the 1960s contributed to the widening gulf between the police and citizens. Despite pervasive harsh policing to suppress and deter crime, Blacks felt inadequately protected (Bell, 2020). In addition, neighborhood police stations were installed inside public-housing projects in the very spaces vacated by community-action programs, further entrenching law enforcement as a means of social control (Bazelon, 2020).

Data from a national survey conducted in the late 1970s concluded that, although Blacks were more likely than Whites to see all aspects of the criminal justice system as unjust, they perceived the police as the most unjust aspect of the criminal justice system (Bell, 2020). Drawing from nationally representative survey data from the late 1980s, Tracey Meares argued that many Blacks experience dual frustration with drugs on the one hand and with harsh courts and law enforcement on the other (Bell, 2020). More recently, Lawrence Bobo and Victor Thompson reached similar conclusions, finding that while 68% of White respondents expressed at least 'some' or 'a lot' of confidence in the police," only 18% of Black respondents would say the same (Bell, 2020). Ongoing events, particularly the increased political, social, and academic attention directed at police use of force due to the social justice movement of 2020, have shed new light on enduring hostilities between some marginalized minority communities and law enforcement.

It seems American policing is tied to the needs and demands of the political economy instead of crime. From the anti-immigrant and slave bashing of early police forces to the strike-breaking of the late 1800s, to the massive corruption of the early 20th century, and through professionalism,

the police's role in the United States is defined by economics and politics. Since the "tough on crime" approaches and "war on drugs" of the 1970s, governments at all levels have invested in policing, prosecutions, and prisons as their primary tools in addressing public safety and quality of life (Human Rights Watch, 2020). In the 21st century, it now appears a new reform emphasis will be based on science and technology. However, citizen surveillance via sophisticated camera systems and shot-spotter technology innovations are destined to replay past police reform failures without essential police reform that calls for a culture of empathy. Moreover, via empathy, good relationships are created through genuine communication and understanding.

The police reforms experienced over the past 200 plus years have not been able to heal the damaged relationships with marginalized minority communities. The relationship is damaged due to past injustices such as slave patrols, immigrant-bashing, violence perpetrated against striking workers, corruption, and voter intimidation. Many reforms have been useful in creating a more professional and less corrupt police force. Yet, the reforms have not addressed healing the strained relationships with communities law enforcement has slighted and injured in the past. Repairing relationships with marginalized minority communities is of particular interest in this study.

Systematic Racism and Policing

America was founded on the principles of liberty and justice for all. Thus, America has evolved into arguably the greatest democracy in history. However, systemic racism has plagued America since its foundation. Consequently, the principles of liberty and justice for all have not always applied to every person equally. Unfortunately, from education to employment, the tentacles of systemic racism have reached almost every facet of American society throughout its history. Policing in America is also not exempt from systemic racism. Sadly, racism and discrimination have haunted American policing at times.

Discrimination is an unfair treatment against a particular group based on race, age, gender, sexual orientation, or other social identities. Discrimination is a daily aspect in some individuals' lives and could be pervasive in vulnerable groups in society (Meyer, 2007). Furthermore, racial discrimination refers to people's unfair treatment based on their race. Racial discrimination may encompass stereotypes (beliefs) and racism (when an ideology of superiority is implied) (Pager & Shepherd, 2008). In the United States, where there is a long and well-documented history of discrimination based on race.

Decades ago, overtly discriminatory policing was an accepted practice in some parts of the United States. To be sure, there are still some overtly racist police officers, just as there are overtly racist individuals in almost any profession. Furthermore, some officers may deliberately use racial stereotypes to judge who to stop and search (Spencer, Charbonneau, & Glaser, 2016). Some research found that some police officers were more likely to report that Black faces looked like criminals (Eberhardt, Goff, Purdie, & Davies 2004). Nonetheless, the presumption is that most police officers do not intentionally discriminate (Spencer, Charbonneau, & Glaser, 2016).

The role that law enforcement has played in Black people's lives in America over the past two centuries is well documented (Alexander, 2012). In particular, social psychological research

demonstrates subconscious mental associations between race and crime (Eberhardt et al., 2004). Moreover, other research suggests that some police officers hold more racially biased and xenophobic attitudes than the general public (Sidanius, Van Laar, Levin, & Sinclair, 2003). Consequently, according to researchers, Blacks are more apt to be stopped, searched, arrested, and are more likely to be the subjects of use of force by some police officers (Engel & Calnon, 2004). Furthermore, Blacks are generally more likely to report negative police experiences than are members of other racial groups.

Social science has been integral in shaping modern conceptions of race (Rowe, 2012). Specifically, some argue criminologists have largely failed to consider how the discipline is implicated in maintaining racial schemas associating race and crime, fueling racialized crime fears that justify stop-and-frisk tactics, and the school to prison pipeline and public support for punitive policies (Ward, 2015). Van Cleve and Mayes (2015) argue that race and criminal justice have been mutually constitutive across American history. In particular, each has played an integral role in the formation and reformation of the other. This relationship demonstrates how race, class, and criminal justice have intersected across time to produce many Blacks' criminogenic environments (Van Cleve & Mayes, 2015).

Let us consider the approach on how different groups came to be defined in racial terms. This approach refers to the process of racialization. Racialization is classifying people into groups by reference to their anatomical features, such as skin color and facial features, and the making of judgments about their innate and cultural attributes and/or social worth based upon those features (Miles, 1989). During the earliest periods of American development, racial taxonomies emerged to justify the enslavement of Black people. Subsequently, Whiteness became associated with freedom, civilization, and superiority (Desmond & Emirbayer, 2009). Meanwhile, Blackness was associated with bondage, social death, the uncivilized, and inferior. Additionally, enslaved Blacks were also commonly depicted as brutes, animalistic, aggressive, violent, and dangerous (Mann, Zatz, & Rodriguez, 2006).

Animalistic images of Blacks have been recreated throughout American history. They re-emerged during the 1970s and 1980s in the context of the war on drugs and the war on crime (Owusu-Bempah, 2017). At this time, the intersection of race and gender informed the evolution of young Black men's popular stereotype from a petty thief or rapist into a threatening criminal predator enemy in the war on drugs/crime and thus the target of much police attention (Welch, 2007). These images' remarkable consistency resonates with the claim that "racist ideas drawn from the European Enlightenment philosophies have been translated into modem ideologies of racial supremacy (Phillips & Bowling, 2003)." Just as slavery and Jim Crow's structural legacy continue to influence Blacks' position in American society, this symbolic legacy (i.e., criminal predator) influences how they are viewed and treated by both individuals and institutions (Owusu-Bempah, 2017).

Other research has demonstrated how Blacks' racialization is mapped onto geographic locations as the urban ghetto has replaced earlier racial domination systems (i.e., slavery and Jim Crow) designed to suppress and control Black populations (Wacquant, 2002). Specifically, through individual, collective, and government action, ghettos were constructed. Thus, by segregating Blacks from Whites, poverty is concentrated, and a self-supported spiral of decline is created in

Black urban neighborhoods (Massey & Denton, 1993). The ghetto has become an essential tool for isolating the byproducts of racial oppression-crime, violence, drugs, poverty, and despair (Massey & Denton, 1993). Today, these byproducts are often equated with Blackness, so Blacks are targeted by some police officers and the broader criminal justice system (Massey & Denton, 1993). Like slavery and Jim Crow, the ghetto is an essential "race-making" institution by marking those it confines as spoiled or debased and outside of the mainstream or decent American society (Alexander, 2012). Therefore, Blacks' structural inequalities are firmly rooted in the nation's history as both a product of and integral to their ongoing racialization (Omi & Winant, 2015).

In addition to the high rates of contact with police, minorities are dramatically overrepresented in America's jails, prisons, and probation systems (Glaser, 2014). Moreover, some research contends police officers' contact is the entry point for the criminal justice system (Owusu-Bempah, 2017). Consequently, some police officers' biases almost certainly cause racially discriminatory decisions about whom to investigate (e.g., stop, question, search) and how to interpret their behavior, and therefore partially account for disparities in criminal justice outcomes (Lipsey, 2010). While implicit biases may seem subtle, the cumulative effects of repeatedly skewed perceptions and attributions likely have profound effects on life outcomes (Greenwald, Banaji, & Nosek, 2015).

In a time when racial prejudice is generally taboo and decision-makers, including police officers, strenuously disavow the use of group-based stereotypes to make judgments that affect others, one might expect discriminatory outcomes to be unusual. However, research indicates that discrimination is pervasive across many domains and specifically in policing (Glaser, 2014). The likely culprits are the implicit biases that operate outside of conscious awareness and control but influence behaviors (Greenwald, Poehlman, Uhlmann, & Banaji, 2009). Several well-studied implicit biases are particularly relevant to law enforcement because they link social groups with crime and violent traits (Devine, 1989). Furthermore, even in the presence of consciously held egalitarian goals, these stereotypes' simple knowledge can lead to discriminatory behavior.

Law enforcement officers, like others, are not immune to stereotyping. Moreover, they are vested with considerable power and discretion. Thus, it is important to understand these stereotypes' content and their potential effects on police decisions and behavior (Spencer et al., 2016). For example, generally, force is legally justifiable when an officer perceives a threat to their life or physical safety. However, stereotype research indicates that the civilian's race will influence these perceptions of threat (Goff, Eberhardt, Williams, & Jackson, 2008). Moreover, the researchers postulate that this association reflects an implicit dehumanization that increases tolerance for violence against Black subjects by some police officers.

As a function of their professional role, most law enforcement officers will frequently think about crime. The previously mentioned research suggests that even the abstract concept of crime will lead some police officers to pay more attention to Black citizens. Any effect of these biases on officers' decisions to engage with civilians raises concerns about equity and effectiveness (Glaser, 2006). As complex as their job may be, and as significant a toll as it may take on them emotionally, it is essential to bear in mind that police officers are normal human beings with normal brains and mental processes. Thus, they are prone to make the same stereotype-biased

judgments as anyone else. Most officers are often operating under conditions of uncertainty, high discretion, stress, and threat. Consequently, the pervasive stereotypes linking Blacks and Latinos with violence and crime are likely to cause some officers to classify citizens' intentions and behaviors incorrectly. Such stereotypes can lead to racially unequal rates of stops, searches, arrests, and use of force.

Unfortunately, there will be occasions in a police officer's career when force is used to resolve an incident. Even more unfortunate, some calls dictate there will be times when deadly force will be the only option for a police officer. Nonetheless, in a vast majority of the incidents a police officer regularly encounters, empathy will resolve even the most perilous event most of the time. A police officer must master the crucial skill to correctly apply empathy to protect a citizen and themselves. Conversely, a police officer must also master when to correctly apply force to defend himself/herself and other citizens. It is the mastering of empathy coupled with proper use of force that will allow modern policing to successfully overcome its' peppered past and step into the 21st century as both a useful social service and an effective crime control entity. Subsequently, higher education has been suggested by some law enforcement leaders, scholars, and politicians as a means to minimize stereotypes and create empathy. Perhaps, law enforcement can potentially begin repairing the tense relationship with some marginalized minority communities via higher education.

Higher education can incorporate empathy into a police officer's figurative tool belt. In particular, by studying the history and social dynamics of the communities police officers serve, police officers can build empathy for the struggles faced by some communities. The call for higher educational requirements for police officers is not new. Roberg and Bonn (2004) write starting in the early 1900s, Police Chief August Vollmer, of Berkeley, California, called for the recruitment of officers who understood (via higher education) the prevention of crime through an appreciation of the psychology and sociology of crime. August Vollmer discussed the importance of higher education in the police reforms he advocated for in the early 20th century.

History of Police Higher Education Policies

Vollmer, known as the father of police professionalism, required his officers to attend classes at the University of California at Berkeley and designed a series of courses there specifically to enhance their formal education. Other programs emphasizing police education were developed soon after at major universities during the 1920s and 1930s. These early programs laid the foundation for criminal justice in higher education and continued to be developed in selected four-year institutions and community colleges through the mid-1960s (Roberg & Bonn, 2004).

Also playing a key role in the history of higher education and policing was the President's Commission on Law Enforcement and Administration of Justice of 1967. The commission issued a comprehensive report, titled The Challenge of Crime in a Free Society, which identified the need for police officers with higher education to address the increasing complexities (e.g., race, poverty, etc.) of society (Roberg & Bonn, 2004). One of their most significant recommendations was all police officers should have baccalaureate degrees (Roberg & Bonn, 2004). Shortly after that, Congress passed the Omnibus Crime Control and Safe Streets Act of 1968. The act created the Law Enforcement Assistance Administration (LEAA). Under LEAA,

an educational incentive program, known as the Law Enforcement Education Program (LEEP), was established in the late 1960s. LEEP was created to increase officers' educational standards throughout the nation (Roberg & Bonn, 2004).

The Violent Crime Control and Law Enforcement Act of 1994 put forth provisions to promote higher education within law enforcement. It is the largest crime bill in the history of the United States. The police corps section of the 1994 crime act provided funding for police officer higher education scholarships (National Criminal Justice Reference Service, 2020). The act also made college scholarships available for students who agreed to serve as police officers.

Research reveals some police officers gain tremendous value from criminal justice degrees (Chronister, Gansneder, LeDoux, & Tully, 1982). Many police officers report criminal justice degrees improved their knowledge of criminal justice systems and their ability to make sense of conceptual and managerial issues (Carlan, 2007). Barry (1978) surveyed 624 police officers and found they believe a criminal justice degree definitely improved (67%) or somewhat improved (25%) their ability to perform police functions. Additionally, nearly two-thirds of police agencies in the study reported the quality of the criminal justice course offerings is good or excellent.

Perhaps most importantly, higher education can provide the skills necessary to analyze and to evaluate a range of nontraditional solutions to a problem. Worden (1990, p. 576) wrote: "Because a college education is supposed to provide insights into human behavior and to foster a spirit of experimentation, college-educated officers are (hypothetically) less inclined to invoke the law to resolve problems, and correspondingly are inclined more strongly to develop extralegal solutions." Thus, Worden (1990) argues higher education can improve an officer's knowledge, skills, problem-solving techniques, and help utilize non-coercive strategies to resolve a situation. The freedom to exercise reason and analytical skills (i.e., the ability to "think outside of the box") via higher education should lead to increased job satisfaction among many educated officers, according to some research (Sherwood, 2000).

Research shows, for the most part, the higher the level of education attained, the more flexible the officers' value system becomes (Guller, 1972). In other research, higher education is correlated with more ethical and professional behavior on behalf of officers (Roberg & Bonn, 2004). Higher education also improves police-citizen relations and police legitimacy (Paoline & Terrill, 2007). Furthermore, some research evidence points to improved attitudes towards minority groups by officers with higher education (Parker, Donnelly, Gerwitz, Marcus, & Kowalewski, 1976).

The attainment of higher education is important in shaping an effective police officer. Moreover, attaining a liberal arts education is important in preparing for police service (Maxwell, 1968). Some research proposes experience, coupled with higher education, produces an effective police officer (Chapman, 2012; Paoline & Terrill, 2007). However, other research argues it is not just a higher education and/or a liberal arts education that shapes an effective police officer. Experience, coupled with a liberal arts education, is the key to effective law enforcement (Lankes, 1971). Other research finds authoritarian attitudes are consistent with a lack of higher education paired with increased law enforcement experience (Dalley, 1975). Research also

shows that citizen encounters involving inexperienced and less-educated officers often result in increased physical force (Terrill & Mastrofski, 2002).

For the most part, a police officer is a practical individual. Therefore, an officer must see a practical relationship between law enforcement and the humanities. The methodological gap must be filled to convince officers of the value of a liberal arts curriculum (Lankes, 1971). Police officers with experience have definite ideas on what elements of the humanities will benefit them. Consequently, research suggests cooperative thinking and planning between experienced police officers and academicians will improve a liberal arts curriculum for effective law enforcement (Lankes, 1971).

Some research has a more neutral perspective on a university-level criminal justice curriculum. For example, research makes the critical point it is not criminology or criminal justice courses that cultivate a more ethical and culturally aware attitude, but rather the overall university experience (Roberg, 1978). Findings from other research also reflect officers with degrees in different academic disciplines possess attitudinal values equal to those expressed by officers with degrees in the criminal justice discipline (Carlan, 2007). Therefore, the research suggests it can be reasonably argued most college-educated police officers value the educational experience regardless of the academic focus.

Other research provides a more cynical perspective on criminology and criminal justice curricula. In particular, a comparative study indicates criminal justice students demonstrate higher levels of authoritarianism than graduates from other disciplines (Owen & Wagner, 2008). Further research asserts criminal justice programs have historically focused on the vocational nature of the police role and avoid the conceptual dimensions essential to future managers (Farnworth, Longmire, & West, 1998). Moreover, the research reveals the focus of several essential areas (e.g., ethics, writing, public speaking, logic, social problems, human behavior, and public policy) is diminishing in criminal justice curricula.

Some research proposes that police officers do not need any new special courses uniquely distinguished from the liberal arts tradition (Brown, 1974). Rather, officers need some materials sensitively communicated and illustrated to illuminate the real problems which confront law enforcement. Hence, although there is a need for vocational training, it is not and cannot be a substitute for a liberal arts education. Liberal arts education is a comprehensive overview of humanities-related classes. Liberal arts classes can concentrate on music, sculpture, fine arts, performing arts, history, sociology, geography, political science, anthropology, psychology, religion, and spirituality. Research also substantiates certain criminal justice programs suffer from their inability to provide a curriculum that provides students with a vital liberal arts education (Brown, 1974). Consequently, some researchers suggest the need is for instructors knowledgeable in the humanities, behavioral, and physical sciences to make practical application of the concepts and generalizations of their knowledge to the field of criminal justice (Brown, 1974).

The 1967 President's Commission on Law Enforcement and Administration of Justice did not define the type of baccalaureate degree to be sought by police officers. However, The International Association of Chiefs of Police (IACP) suggested law enforcement complexities

are best addressed via a liberal arts degree (Lankes, 1971). Subsequently, IACP and The American Association of Junior Colleges (AAJC) recommended a balanced police associate's degree. A degree should include 18-24 semester hours of professional courses and 33 semester hours in the liberal arts (Lankes, 1971).

Ultimately, the humanities enhance the knowledge and appreciation of values such as justice, freedom, and truth (Maxwell, 1968). Courses such as English, sociology, psychology, political science, logic, and history are the foundation of law enforcement's profession (Lankes, 1971). Additionally, some academicians conclude the humanities' objectives are most desirable in preparation for police service. The need is not for better-trained officers as it is for well-rounded persons who know how their subject fits into other subjects and who can relate their experience to some general framework of human experience (Lankes, 1971).

Many in academia have mistrust related to concerns that criminal justice subjects are intellectually shallow and conceptually narrow (Sherman, 1978). Critics of criminal justice degrees also question their academic integrity (Flanagan, 2000). Specifically, the critique is that the rising popularity of criminal justice degrees indicates higher education's inclination to submit to market demands for relevant and practical courses that provide credentials. Most scathingly, many applied criminal justice degrees are referred to by some researchers as descriptive introductions to criminal justice systems' structure and function (Williams & Robinson, 2004). In particular, the researchers claim academic integrity, at times, is compromised to attract business.

Despite the literature supporting police officers attaining higher education, research suggests it is not just higher education but the type of higher education, which is essential (Brown, 1974). Critics of criminal justice programs argue they cannot provide curricula that offer officers a strong liberal arts education (Brown, 1974). They also contend some criminal justice curricula are mere vocational training programs. Hence, developing curricula oriented towards liberal arts emphasizing social science disciplines is essential in molding effective police officers. It is suggested the key to being an effective officer is to understand individuals, self, and society (Brown, 1974). In essence, well-trained officers are proficient in their occupation; however, well-educated officers are proficient in their values (Brown, 1974).

The research on course content has produced some contradictory findings. Some research proposes officers find online criminal justice courses are very manageable because the classes are short (Nelson, 2006). Furthermore, other research reveals some police officers gain tremendous value from criminal justice degrees (Chronister et al., 1982). Worden (1990) argues higher education can improve an officer's knowledge, skills, and problem-solving techniques. Thus, a police officer can utilize non-coercive strategies and resolve a situation. However, despite the research that supports criminal justice degrees, other research questions some criminal justice curricula' educational value.

The aforementioned relationship between course content and reduced disciplinary action offers a fascinating research opportunity. The research findings of Owen and Wagner (2008) and Worden (1990) are contradictory. Thus, it would be interesting to discover what results from a follow-up study would reveal? Of particular interest would be a follow-up study of Worden (1990). Would officers with liberal arts concentrated degrees have more statistically significant results than

officers with other types of degrees concerning attitude and performance changes? In short, the debate centers on the course content quality of an officer's higher education. Specifically, the role course content quality plays in producing effective officers. Thus, it would be interesting to discover if a follow-up study could provide a bit more clarity to this debate.

Reduction of Costly Disciplinary Actions

Previous research has explored the relationship between higher education and disciplinary actions against police officers. Disciplinary actions can manifest themselves in the form of suspensions for character violations (e.g., using derogatory language during a citizen encounter). Discipline can also reveal itself as a financial liability in the form of a civil lawsuit for using excessive or deadly force. Suspensions often lead to police officers losing money. Sometimes civil lawsuits lead to police officers losing money (via punitive damages) and municipalities losing money in settlements and judgments (Jackman, 2017). Consequently, previous research focuses on how higher education potentially affects a police officer's attitude and performance. Notably, the relationship between performance and disciplinary actions is explored.

It is argued that higher education correlates with humane and effective policing (Douglas, 2005). As an example, research finds college-educated officers have fewer citizen complaints filed against them (Lersch & Kunzman, 2001). Some evidence shows better-educated officers tend to use deadly force (i.e., fire their weapons) less often (Fyfe, 1988). It is suggested better-educated police officers often rely on communication and problem-solving skills instead of force to defuse volatile criminal engagements (Holbert & Rose, 2004).

Research finds officers with more experience rely less often on physical force (Paoline & Terrill, 2007). Research also shows a strong relationship between better-educated officers using both less force and lower levels of force in making arrests (Chapman, 2012). Moreover, citizen encounters involving inexperienced and less-educated officers often result in increased physical force (Terrill & Mastrofski, 2002). However, Dalley (1975) finds authoritarian attitudes are consistent with a lack of higher education coupled with increased work experience.

Most officers with higher education tend to have a broader understanding of civil rights issues from legal, social, historical, and political perspectives, thus tend to have fewer issues with discipline (Carter & Sapp, 1990). Additional research indicates most officers with higher education have fewer disciplinary actions taken against them, have lower absenteeism rates, receive fewer injuries on the job, and are involved in fewer traffic accidents (Cascio, 1977). Some officers with less than two years of college are four times more likely than officers with more education to face discipline for moral character violations (Kelly, 1998). Research also suggests that most college-educated officers become significantly less frequently involved in individual liability cases than non-college-educated officers (Carter & Sapp, 1989).

Despite some research findings that higher education reduces disciplinary action against police officers, other research asserts such a relationship is essentially non-existent. For instance, research finds that higher education's effect on attitudes and performance (e.g., reduced disciplinary actions) is so small they are not statistically significant (Worden, 1990). The research also reports higher education policy, which encourages in-service education or college

education entry requirements, does not potentially influence patrol officers' performance (Worden, 1990). Other research reports negative relationships between officers' education level and their attitudes and performance (Weirman, 1978). Nevertheless, some critics, who argue education and training may not be a remedy, agree quality education and training (with an emphasis on "quality") are essential to improve the quality of services provided by most police officers (Brann & Travis, 1997).

Previous research reveals some encouraging trends concerning higher education and reduced disciplinary action against officers by their departments. For example, most officers with higher education tend to have fewer citizen complaints, disciplinary actions, and civil lawsuits (Carter & Sapp, 1989). It has been shown that when officers learn in a purposeful environment, they tend to become lifelong learners who seek further education and training opportunities (More & Miller, 2011). Nonetheless, other research proposes no statistically significant relationship between higher education and reduced disciplinary action against officers (Worden, 1990). However, because lawsuits claiming negligence on behalf of police departments are on the increase (along with the amount of money awarded), this is an important area for future research (Carter & Sapp, 1989). Consequently, municipalities can avoid costly civil lawsuit settlements and judgments by educating officers (Chapman, 2012).

Tuition Reimbursement

Tuition reimbursement entails employers offering a manner in which to pay for an employee's tuition expense. Usually, the employee pays the tuition up front, and the employer reimburses the employee once the course is completed. Some universities work in partnership with employers and allow employees to sign promissory notes to delay payment. Payment is delayed until the employee receives a tuition check from the employer under the condition the funds are immediately tendered to the university. In this study, tuition reimbursement concerning police officers will be discussed.

In 1977, the Port Authority of New York and New Jersey Public Safety Department were among the first law enforcement agencies to develop an off-campus continuing education program in conjunction with a local university. Since its founding, the program has awarded graduate degrees to numerous police officers from the Port Authority and personnel from other federal, state, county, and municipal agencies (Varricchio, 1998). Among its distinctive features, the program allows law enforcement personnel to attend classes in a police facility (i.e., academy building). As a result, overhead expenditures for the institution are reduced, enabling the agency to negotiate lower tuition rates for its members. The Port Authority Police receive a 40% scholarship from Seton Hall University and additional financial support through the department's tuition assistance program (Varricchio, 1998). Personnel who qualify for the department's tuition assistance program may receive up to 80% reimbursement for tuition costs (Varrichio, 1998). This benefit, coupled with the scholarship, helps make the program affordable. Officers may secure additional financial assistance through federal or university loans. Furthermore, veterans can use military tuition benefits (e.g., G.I. Bill) in the program.

One study finds most of the departments it analyzed developed one or more educational-incentive policies to encourage 481 officers to continue their education beyond what is required

for initial employment (Carter & Sapp, 1992). Some of these policies include tuition assistance or reimbursement. Another study of 72 Texas police departments, representing more than half of the state's police officers, indicates that 52 departments (72%) offer some incentive to obtain a college education (Garner, 1998). Specifically, 42 departments report various forms of tuition reimbursement.

CPD has generous tuition reimbursement benefits. Officers enrolled in non-graduate programs are reimbursed for a percentage of the course's tuition cost, based on the letter grade received, as follows: A = 100%; B, C, D, and P (Passing) = 75% (Chicago Police Department, 2020). Officers enrolled in graduate programs are reimbursed based on the letter grade received, as follows: A = 75%; B and P (Passing) = 50% (Chicago Police Department, 2020). However, only 6.73% of CPD officers take advantage of the tuition reimbursement benefit (City of Chicago, 2020). There are 12,684 CPD officers (Chicago Police Department, 2020). Only 854 officers used the benefit between 2018 and 2019 (City of Chicago, 2020). Of the 854 officers, 606 (70.96%) of officers enrolled were assigned to the 22 CPD police districts. The remaining 248 enrolled officers were assigned to the detective division and several other units within the CPD.

A future study interested in increasing CPD enrollment could examine some particular factors. Specifically, promotions may be of particular interest. A future study may seek to discover if promotions contribute to officers enrolling in a liberal arts program. Given CPD's generous tuition reimbursement benefit, why do less than 7% of officers utilize it? Unfortunately, CPD is very guarded about having research (e.g., questionnaires) conducted on its' officers. The hope is this study will sway CPD to actively investigate solutions to help increase the number of officers who use the tuition reimbursement benefit. Future studies may also wish to examine the factor of tuition reimbursement in police departments with less generous tuition reimbursement benefits than those of the CPD.

Literature Review Discussion

After perceived injustices at the hands of law enforcement, protests and riots have put a fixed lens on the strained relationship between the police and some of the communities they serve. Specifically, the turbulent relationship between law enforcement and marginalized minority communities has taken center stage in the media. Incidents such as Freddy Gray in Baltimore, Eric Garner in New York, LaQuan McDonald in Chicago, George Floyd in Minneapolis, and many others have damaged relationships between marginalized minority communities and law enforcement. Such incidents have cost municipalities millions of dollars in civil suit settlements and judgments against police departments (Jackman, 2017).

In light of the turmoil in which law enforcement finds itself, one must look for answers to repair the damaged relationship with marginalized minority communities. With higher education, police officers are regarded by some researchers as a means to mend the relationship (Chapman, 2012). Past research suggests police officers with higher education are more aware of social and cultural/ethnic problems (Weiner, 1976). Research also indicates higher education gives officers a greater ability to empathize with citizens (Meese, 1993). Nonetheless, some researchers argue it is not just higher education but also the type of higher education that is essential (Lankes, 1971). For example, a degree in the humanities provides wisdom and an understanding of

cultures other than one's own culture (Maxwell, 1968). Subsequently, a police officer is provided with wisdom and the ability to make sound judgments when interacting with marginalized minority communities.

Limitations

The subject of police higher education has ample research literature. Nevertheless, the literature presents a limitation in the form of dated research. As mentioned earlier, the working-class notion applies to police officers. Some people in the working class are not interested in general ideas and will stick to their group's tradition (Hall et al., 1978). Moreover, Hall et al. (1978) suggest some subordinate class cultures are restricted by a common sense that separates the world into "us and them." Subordinate class cultures (e.g., police culture) maintain their autonomy by struggling and establishing their own defensive culture (Hall et al., 1978). Perhaps some police officers are not interested in participating in research due to their defensive culture and incidents such as Rodney King and Michael Brown. Incidents such as these have cast police in a poor light via some media outlets. The defensive culture could be a reason for the dated research on police education. This notion could be interesting to explore in future research.

Because much of the literature is over ten years old, the need for contemporary research is needed. Law enforcement is facing increasing scrutiny. Thus, research that connects past research with the needs of present-day policing is essential. In particular, this study is proposing new research based on older and established research and exploring potential solutions to mend strained relationships between law enforcement and some marginalized minority communities.

Potential Solution

The President's Commission on Law Enforcement and Administration of Justice of 1967 issued a comprehensive report titled The Challenge of Crime in a Free Society. The report identified the need for police officers with higher education to address the increasing complexities (e.g., race, poverty, etc.) of society (Roberg & Bonn, 2004). One of their most significant recommendations was all police officers should have baccalaureate degrees (Roberg & Bonn, 2004). In another comprehensive study commissioned by the Police Executive Research Forum (PERF), researchers were able to identify what they consider to be the advantages of a college education (Molden, 1999). Consequently, PERF recommended all entry-level law enforcement officers complete a four-year degree (Molden, 1999). Some officers with less than two years of college are four times more likely than officers with a bachelor's degree to face discipline for moral character violations (Kelly, 1998). Research also suggests that most college-educated officers become significantly less frequently involved in individual liability cases than non-college-educated officers (Carter & Sapp, 1989).

A liberal arts education raises profound human questions such as, what our responsibilities to other people? For example, religion and sociology classes help explore moral absolutism's consequences. Moral absolutism causes one to believe one is right and the other side is telling flagrant falsehoods. Such a viewpoint is cancer for democracy because one can never meet at a middle ground. The humanities are vital in moral formation. Classic works such as the Bible, Plato, and William Shakespeare can make one feel connected to the human struggle throughout

history. The great authors and books of the past serve as silos of wisdom in difficult times. Such lessons from our past teach us how to lead, endure, succeed, or fail with grace. The perspective, discernment, and skepticism a liberal arts education provides can enlighten ideological arrogance and prejudices (Bruni, 2020).

A police officer's level of experience, coupled with higher education, seems essential in shaping an effective police officer. In particular, a liberal arts education seems crucial in helping ground officers in ethics, self-reflection, and empathy. Such education can explain why some officers unravel and others thrive when serving marginalized minority communities. However, if only 6.73% of CPD officers utilize the tuition reimbursement benefit, how realistic is it to expect officers to attain a liberal arts degree? Perhaps a liberal arts micro-credential (i.e., certificate program) is a more practical solution to help law enforcement mend strained relationships with marginalized minority communities. Such a program can significantly augment an officer's procedural justice training. A micro-credential is a more manageable program than a degree program, which can be challenging for an officer with significant time restraints (i.e., family, court, etc.).

Literature Review Conclusion

What can be done to repair damaged relationships between law enforcement and some marginalized minority communities? The Obama administration's Task Force on 21st Century Policing formed just after the 2014 uprising in Ferguson, Missouri, published its report immediately after the 2015 Baltimore uprising (Coleman, 2020). Its policy goals were a shift in policing culture, use of force, transparency, and fairness. The report articulated a progressive vision that was never fully achieved. Yet today, the task force's report still offers a window into how traditional reformers imagine a new American policing paradigm. Among the report's 59 recommendations were that officers acknowledge the role of policing in the past and present injustice and discrimination and adopt and enforce policies prohibiting profiling and discrimination based on race, ethnicity, national origin, religion, age, gender, gender identity/expression, sexual orientation, immigration status, disability, housing status, occupation, or language fluency (Coleman, 2020). Through incentives, curriculums, and hiring programs, departments would create officers who prioritize de-escalation and nonviolent intervention, abide by strict anti-discrimination laws, operate under strong transparency protocols, and stand accountable to local civilians (Coleman, 2020).

Under this plan, police are not abolished; they are enlightened. A liberal arts micro-credential, this study contends, can also serve in enlightening officers. Enrollment in a micro-credential can educate police officers on the social complexities (e.g., lack of viable employment, housing instability, hunger, poor health, etc.) at play in marginalized minority communities. Thus, this study will examine the correlational relationship between citizen complaints against CPD in marginalized minority communities. Subsequently, one can discover how significant the issue is and if a micro-credential can mend the relationship.

Data Collection & Analysis

This chapter reports on the research question, variables, hypothesis, research design, expected findings, procedure, and graphing. Variables in the form of complaints against the police and police districts with predominant minority populations are discussed. Furthermore, this chapter describes the variables it studies and explains how data is analyzed. In particular, this chapter explores how the relationship between the variables was tested.

Research Question

The research question read as follows: Is there a correlation between increasing citizen complaints and predominantly minority populated police districts?

Variables & Hypothesis

The unit of analysis in this study is minorities. Moreover, the research question gives light to two specific demographic variables of interest. The variables are minority citizens living in a police district and complaints against officers (see Table 1). Why are these variables significant? By examining the relationship between these two variables, empirically-based suggestions can be introduced to create an effective solution (i.e., micro-credential). Consequently, police officers can better serve marginalized minority communities and mend historically strained relationships.

Table 1 Chicago Police Districts: Minority population and citizen complaints between 2018-2019 in a district (Chicago Police Department, 2020; City of Chicago, 2020).

District	Percentage of District Population that is Minorities	Rank (Percentage of District Population that is Minorities)	Citizen Complaints Against Police per District (2018-2019)	Rank (Citizen Complaints Against Police per District)
District 1 (Central)	23.44%	20th	229	19th
District 2 (Wentworth)	96.30%	5th	541	5th
District 3 (Grand Crossing)	95.88%	7th	583	4th
District 4 (South Chicago)	90.45%	9th	516	7th
District 5 (Calumet)	97.57%	3rd	517	6th
District 6 (Gresham)	98.46%	1st	709	3rd
District 7 (Englewood)	98.43%	2nd	777	2nd
District 8 (Chicago Lawn)	77.65%	11th	432	11th
District 9 (Deering)	65.86%	12th	331	13th
District 10 (Ogden)	95.59%	8th	452	10th
District 11 (Harrison)	96.19%	6th	800	1st
District 12 (Monroe)	51.12%	15th	272	17th
District 14 (Shakespeare)	52.72%	14th	260	18th
District 15 (Austin)	97.10%	4th	463	9th
District 16 (Jefferson Park)	23.79%	19th	304	14th
District 17 (Albany Park)	42.00%	16th	167	21st
District 18 (Near North)	14.09%	22nd	349	12th
District 19 (Belmont)	16.60%	21st	285	16th
District 20 (Lincoln)	28.96%	18th	123	22nd
District 22 (Morgan Park)	64.16%	13th	300	15th
District 24 (Rogers Park)	39.04%	17th	191	20th
District 25 (Grand Central)	82.85%	10th	468	8th

Minority Citizens Residing in a Police District

The CPD is divided into 22 police districts. Of specific interest to this study is the percentage of minority residents in each district (see table 1). A minority in this study refers to Blacks and Hispanics. Blacks and Hispanics are of interest because they are two groups with whom CPD has a strained relationship. The strained relationship has manifested itself in protests and complaints due to some controversial use of force incidents with both groups.

The 6th District (Gresham) ranked first with 98.43% minority residents (Chicago Police Department, 2020). In the 6th District, 97.46% of the residents are Black, and 1.01% of the residents are Hispanic. The 16th District (Jefferson Park) ranked last with 23.79% minority residents (Chicago Police Department, 2020). In the 16th District, 1.01% of the residents are Black, and 22.78% of the residents are Hispanic.

Complaints Against Officers in Marginalized Minority Communities

Increasing complaints against police officers in marginalized minority communities are at the core of this study. This study examined each district's complaints over two years from 2018 and 2019 (see table 1). Police officers assigned to districts have the most daily interactions with citizens. The number of complaints reflects just how much more officers assigned to districts interact with citizens than officers assigned to non-district units.

There were 12,043 complaints filed against CPD officers over the two years from 2018-2019 (City of Chicago, 2020). The 22 CPD districts accounted for 9,069 (75.31%) of the complaints. The detective division accounted for 740 (6.14%) complaints, and the other 63 units accounted for 2,234 (18.55%) complaints. The 11th District (Harrison) ranked first with 800 complaints over the two years (City of Chicago, 2020). The 20th District (Lincoln) ranked last with 123 complaints in the same period.

All the aforementioned archival data was gathered via publicly accessible CPD and Chicago government databases available on their respective websites. Archival data is part of a correlational research method that utilizes already gathered information regarding variables (Ravid, 2015). This method of research helps to track already verified statistical patterns of the variables. Compared to other sorts of data collection methods, archival data is less expensive and saves time (Ravid, 2015). Nonetheless, archival data also has drawbacks. For example, it has data inaccuracy as essential information may be missing since the researcher has no control over the data collection process.

Hypothesis

Based on the research question and the two demographic variables of interest, the following hypothesis and null hypothesis emerged and helped choose the appropriate analysis method.
Alternative hypothesis and null hypothesis:
H_1: Citizen complaints in a police district increase as the minority population increases.
H_0: Citizen complaints in a police district do not increase as the minority population increases.

The dependent variable (DV) and independent variables (IV) materialize based on the aforementioned hypotheses. The DV is citizen complaints. The IV is a minority population.

Research Design

This study utilized a quantitative non-experimental correlational research design. The design had a few characteristics. First, the statistical relationship discovered by the researcher was assumed to be correlational and not a causal one. In this design type, a researcher looks for a statistical pattern linking two naturally occurring variables (Ravid, 2015). The researcher only passively observes the phenomena. Furthermore, the design measures two variables and evaluates the statistical relationship (i.e., correlation) between them and has no control over the variables. In this study, a statistical pattern between increasing citizen complaints and police districts with predominant minority populations was measured.

Types of Correlational Results

There are three types of correlational results. The three types are positive correlational research, negative correlational research, and zero correlational research. A positive correlation involves two variables. An increase or decrease in one variable creates a like change in the other variable (Ravid, 2015). A negative correlation also involves two variables. Moreover, the two variables are statistically opposite, and an increase in one of the variables creates an alternate effect or decrease in the other variable (Ravid, 2015). A zero correlation involves two variables as well. The variables are not statistically connected. In essence, a change in one variable may not create a corresponding or alternate change in the other variable (Ravid, 2015). Sporadic statistical patterns in a zero correlation are usually by chance.

Expected Findings

In this study, one expected to discover a statistically significant relationship between the variables. Subsequently, one expected to accept the alternative hypothesis via positive correlational research. Specifically, as citizen complaints in a police district increase, the minority population increases.

Data Analysis Procedure

Via SPSS, three statistical tests were conducted to analyze and test the two hypotheses. This study utilized Pearson's Correlation Coefficient (PCC), a Spearman's Rank Correlation Coefficient (SRCC), and a linear regression equation (LRE) in the analysis. The aforementioned statistical tests all measure the relationship between two variables. This study sought to evaluate the statistical relationship between increasing complaints and predominantly minority populated police districts. Thus, PCC, SRCC, and LRE adequately served the analytical needs of this study.

Pearson's Correlation Coefficient (PCC)

With the first test, PCC, an evaluation was made of the strength of the linear relationship between increasing complaints and predominantly minority populated districts. The statistical relationship between two continuous variables is measured by PCC (Ravid, 2015). PCC is usually signified by r (rho) and can take on values from 1.0 to -1.0 (Ravid, 2015). The further that r is from 0.0, the stronger the correlation. Subsequently, 1.0 is a perfect positive correlation, and − 1.0 is a perfect negative correlation. A strong correlation ranges from 0.70 to 0.99 and -0.70 to 0.0 is no correlation, and -1.0 is a perfect negative (inverse) correlation.

PCC has a few assumptions (Ravid, 2015). One assumption is the two variables should be linearly related to each other. This relationship can be illustrated in a scatterplot diagram. Another assumption is cases should be independent of each other. The final assumption is there must be homoscedasticity. In other words, the results on the scatterplot should be roughly the shape of a rectangle.

Spearman's Rank Correlation Coefficient (SRCC)

PCC tends to be influenced by outliers in the data. Therefore, it was appropriate to conduct a second statistical test. The second test was Spearman's rank correlation coefficient (SRCC). An assumption of SRCC is there must be two ordinal, interval, or ratio variables. The SRCC ranks data and uses said ranks to find a correlation. Subsequently, the test is not vulnerable to outliers (Ravid, 2015). In other words, PCC measures the strength and direction of the linear relationship between two variables. On the other hand, SRCC measures the strength and direction of the monotonic relationship between two variables. A monotonic relationship occurs when the value of one variable increases as well as the other variable. A monotonic relationship also occurs when one variable's value increases and the other variable's value decreases.

SRCC is usually signified by rs and can also take on the values from 1.0 to -1.0 (Ravid, 2015). The further that rs is from 0.0, the stronger the correlation. Subsequently, 1.0 is a perfect positive correlation, and − 1.0 is a perfect negative correlation. A strong correlation ranges from 0.70 to 0.99 and -0.70 to 0.0 is no correlation, and -1.0 is a perfect negative (inverse) correlation.

Linear Regression Equation (LRE)

The final statistical test applied to the data set was LRE. LRE was utilized because PCC indicated a very strong probability that a linear relationship exists between the two variables. Therefore, a regression equation was the most appropriate measure to assess the line that illustrates the two variables' relationship. LRE is a method for predicting the value of a dependent variable (Y) based on the value of an independent variable (X) (Ravid, 2015).

Reliability & Validity

This study examined the relationship between increasing complaints against the police and police districts with predominant minority populations. Thus, the three aforementioned tests were ideal

for investigating the relationship. All three tests measure different perspectives of correlation. Consequently, the research concepts of reliability and validity were achieved by running the data through various statistical tests. Reliability refers to the consistency of a statistical measurement (Ravid, 2015). In essence, if the same results can be constantly attained by using the same methods under the same settings, then the measurement is reliable. Validity refers to how accurately a method measures what it is intended to measure (Ravid, 2015). By utilizing three tests, this study achieved its goal of reliability and validity.

Graphs

Clear communication regarding the findings of a study is bolstered with the aid of a graph. Thus, the findings of the study were illustrated on a scatterplot diagram via Excel. A scatterplot diagram is a graphical display that shows the relationship between two numerical variables (Evergreen, 2017). Moreover, the variables are represented as dots for the score of each pair. The scatterplot diagram will show the strength and direction of the correlation between the two variables. On a scatterplot diagram, it does not matter which variable goes on the x-axis or y-axis. In this study, the y-axis included citizen complaints. The x-axis included minorities.

Research Methods Summary

This chapter included a discussion of the analytical strategy of this study. The discussion touched on how quantitative methods were employed to discover any association between the variables of interest. Specifically, how correlational research were conducted. Three statistical tests were conducted. A PCC, SRCC, and an LRE were utilized to measure any correlation between the variables. The study's findings were then illustrated on a scatter plot diagram in the spirit of clear communication. Based on the data and purpose of this study, the aforementioned tests and graphs were suitable.

Outcomes and Findings

The study's statistical purpose was to measure the relationship between increasing citizen complaints against law enforcement and police districts with predominant minority populations. Subsequently, an analysis, via SPSS, was conducted to evaluate the correlational relationship between the variables. In this chapter, the results of the study, an evaluation of the relationship between the variables, and an analysis of the hypothesis based on the measured correlation will be discussed. Tables and graphs will also be utilized to help visualize the results of the analysis.

Hypothesis

The alternative and null hypotheses for the first hypothesis read as follows:
H1: Citizen complaints in a police district increase as the minority population increases.
H0: Citizen complaints in a police district do not increase as the minority population increases.
This relationship is crucial to measure because it must first be discovered if there is a positive correlation between complaints and minority communities. If there is a positive correlation, then there is a statistical validation that there is a strained relationship between CPD and minority communities.

PCC

Table 2: Pearson Correlation Coefficient (PCC)

Correlations

		Minorities	Complaints
Minorities	Pearson Correlation	1	.804**
	Sig. (2-tailed)		.000
	N	22	22
Complaints	Pearson Correlation	.804**	1
	Sig. (2-tailed)	.000	
	N	22	22

**. Correlation is significant at the 0.01 level (2-tailed).

An analysis using PCC (see Table 2) indicates a statistically significant linear relationship between increased citizen complaints in a police district as the minority population increases in a police district. The analysis produces a Pearson's *r*-value of .804 with a p-value of .000. Consequently, the low p-value and *r*-value for this analysis indicate that there is a statistically significant relationship between the two variables. The low p-value also implies a 0.0% chance that any relationship between the two variables could have occurred by mere chance. Moreover, because the *r*-value of .804 is greater than the critical value of .537 at a level of significance of .01 on a two-tailed test at 20 degrees of freedom (22 pairs – 2), there is evidence to reject **H0** in favor of **H1**. In short, the analysis indicates that there is a strong positive correlation between increases in citizen complaints as the minority population increases.

SRCC

Correlations

			Minorities	Complaints
Spearman's rho	Minorities	Correlation Coefficient	1.000	.825**
		Sig. (2-tailed)	.	.000
		N	22	22
	Complaints	Correlation Coefficient	.825**	1.000
		Sig. (2-tailed)	.000	.
		N	22	22

**. Correlation is significant at the 0.01 level (2-tailed).

PCC tends to be influenced by outliers in the data. Therefore, it is appropriate to conduct a second statistical test. The second test is an SRCC. The analysis using SRCC (see Table 3) results in the r_s-value of .825 and a p-value of .000. Similar to PCC, the SRCC r_s-value signifies a strong statistical relationship between the two variables. Because the r_s-value of .825 is greater than the critical value of .544 at a level of significance of .01 on a two-tailed test at 22 pairs (22 pairs – 2), as with PCC, there is evidence to reject H_0 in favor of H_1. Again, the second analysis reveals a strong positive correlation between increases in citizen complaints as the minority population increases.

LRE

The final statistical test applied to the data set is a regression equation. PCC indicates that there is a strong probability that a linear relationship exists between the two variables. Nonetheless, it is not likely that this relationship is perfectly linear. Therefore, a regression equation is the most appropriate measure to assess the line that illustrates the relationship between citizen complaints and minority populations within a police district.

In Table 4, the LRE is illustrated. A regression equation reads as follows: y=constant + independent variable(x). The regression equation for this analysis is y=88.453 + 4.918(x). The intercept of the equation is 88.453 which indicates the number of citizen complaints in a police district will be at 88.453 when the percentage of minorities in a police district is 0. The equation's slope is 4.918, which implies for every increase of 1% in the minority population in a police district, the number of citizen complaints increases by 4.918. The regression statistics also offer specific information about the relationship between the variables. Paramount among the information in Table 4 is the coefficient of determination, which is .646. This means that the independent variable (minorities) can explain 65% of the dependent variable's (complaints against the police) variability.

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant: Complaints)	88.453	59.038		1.498	.150
	Minorities	4.918	.814	.804	6.045	.000

a. Dependent Variable: Complaints

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.804[a]	.646	.629	116.463

a. Predictors: (Constant), Minorities

An LRE analysis must determine whether or not these correlations are large enough to be important. Thus, it is necessary to produce the following scatter plot (see Figure 1) to illustrate both the positive correlation and the importance of the correlations that exist between the variables. The scatter plot shows the strength and direction of the correlation between the two variables. In particular, the scatter plot illustrates a strong positive correlation. The dots for the score of each pair are headed up and to the right of the diagram. This pattern is indicative of a positive correlation.

Figure 1: Scatter Plot of Complaints & Minorities

Complaints & Minorities
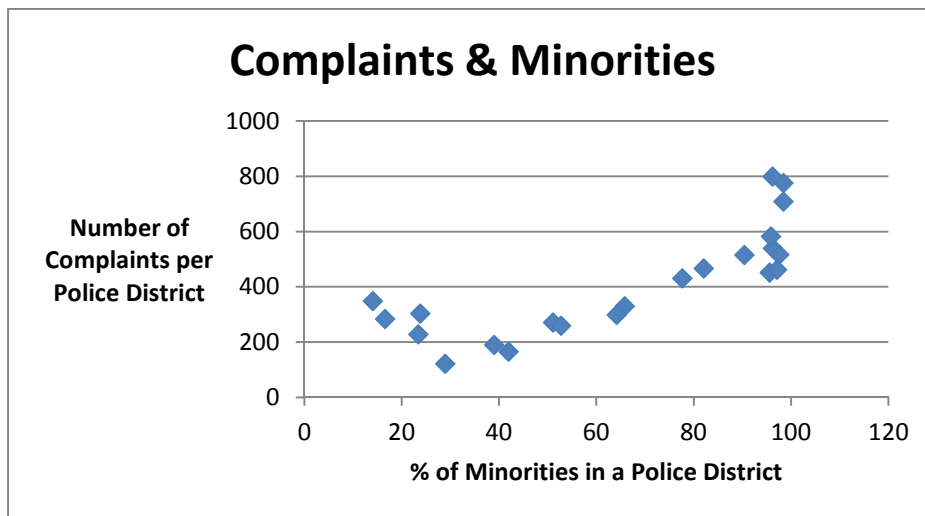
The expected finding with the hypothesis was to accept the alternative hypothesis and reject the null hypothesis. Indeed, correlation tests revealed a strong positive relationship between the variables. Specifically, the aforementioned tests revealed a strong relationship between police districts with predominant minority populations and increasing citizen complaints against the police. In essence, the statistical tests show a positive correlation when the minority population in a police district increases and increasing citizen complaints. Moreover, the statistical evidence reveals a strained relationship between some minority communities and law enforcement. Subsequently, examining solutions to heal the relationship is essential.

There is a fallacy in law enforcement that data can solve many problems (Thomson-DeVeaux & Koerth, 2020). Moreover, data without thoughtful engagement can also be an issue. Therefore, this study will thoughtfully discuss a potential solution to help repair the relationship between CPD and some marginalized minority communities in light of the findings. In particular, suggestions can be made to steer law enforcement policy on higher education policy. Higher education can be a means to mend relationships between law enforcement and marginalized minority communities.

Improved Training Coupled With a Liberal Arts Education

Police departments throughout the country are changing their policies and training. Subsequently, they are reshaping their images to mend broken relationships with some of the minority communities they serve. "Be the change, become a Chicago police officer" is the latest CPD recruiting slogan (Chicago Police Department, 2021). In light of controversial police-related shootings over the past few years and a consent decree, the CPD has sought to change its reputation with some of the communities it serves. The CPD's relationship with some minority communities is of particular concern. Thus, active and targeted recruitment of qualified minority community members has been the objective in recent years to heal some strained relationships.

A consent decree establishes an enforceable plan for reform. Specifically, it is an agreement that requires a police agency to undertake various reforms, document those changes, and measure in specified metrics the reforms (Police Executive Research Forum, 2018). As a result of a consent decree, the CPD has also made changes in its use of force policy. The changes were made to address problematic relationships with marginalized minority communities. CPD members are now explicitly obligated to ensure fellow officers comply with the use of force policy (Chicago Police Department, 2021). For example, an officer who directly observes a use of force incident that is excessive must contact a supervisor. Furthermore, the officer is also compelled to intervene and stop the excessive force on the subject's behalf (Chicago Police Department, 2021).

Training has been another aspect in which the CPD has altered in the spirit of repairing a frayed relationship with some marginalized minority communities. De-escalation techniques are now the principles of CPD training. This training is intended to prevent or reduce the need for force when it is safe and feasible (Chicago Police Department, 2021). Examples of de-escalation techniques include: exercising persuasion and advice, providing a warning before the use of force, and determining if a situation can be stabilized through time, distance, or positioning (Chicago Police Department, 2021).

Changes in recruitment policy, use of force policy, and training policy are all essential steps in mending strained relationships with marginalized minority communities not only in Chicago but in all cities and towns across America. Nonetheless, I suggest equipping officers with the benefits of a liberal arts education is just as essential. Past research, such as Weiner (1976) and Meese (1993), indicates officers with higher education are more aware of social and cultural/ethnic problems and have a greater ability to empathize with citizens. Police policy could be potentially molded to incorporate some sort of liberal arts academic program for its' officers and subsequently strengthen the relationship with marginalized minority communities.

Proponents of a Higher Education Solution

As mentioned earlier, the call for higher educational requirements for police officers is not new. Roberg and Bonn (2004) write starting in the early 1900s, Police Chief August Vollmer of Berkeley, California called for the recruitment of officers who understood (via higher education) the prevention of crime through an appreciation of the psychology and sociology of crime. Also, the President's Commission on Law Enforcement and Administration of Justice (1967), the Omnibus Crime Control and Safe Streets Act of 1968, and the Violent Crime Control and Law Enforcement Act of 1994 all put forth provisions to promote higher education within law enforcement. Besides the federal support for higher education within law enforcement, academia also supports police officers equipped with higher education. For example, according to some research, higher education is deemed necessary due to law enforcement work's intricate nature, a police officer's position of power and responsibility, and the guarantee of competence that educational qualifications bring (Abbot, 1988). Higher education also fosters equal standing with other professions while simultaneously leading to improved performance and public image (Werth, 2011). Broader knowledge and a deeper understanding of policing issues coupled with various transferable skills have also been identified as an advantage enjoyed by officers with higher education (Roberg & Bonn, 2004).

Based on a comprehensive study, researchers were able to identify what they consider to be the advantages of a college education (Molden, 1999). College-educated officers tend to have a greater knowledge of procedures, functions, and principles related to their present and future assignments. They have a better understanding of their professional role and its importance in the criminal justice system and society. A more desirable psychological makeup (including alertness, empathy, flexibility, initiative, and intelligence) is another benefit. They develop more significant interpersonal skills by focusing on communicating, responding to others' needs, and exercising compassionate leadership. A more remarkable ability to analyze situations, exercise discretion, and resolve problems through appropriate decision-making are also advantages of a college education. Officers with a college education demonstrate a more robust moral character, as reflected in the sense of conscience and qualities, such as honesty, reliability, and tolerance. Finally, police officers develop a more desirable personal values system consistent with police work in a democratic society (Sapp & Carter, 1992). Consequently, PERF has recommended that all entry-level law enforcement officers complete a four-year degree (Molden, 1999).

Opponents of a Higher Education Solution

On the downside, college-educated police officers seem to experience more stress than their less-educated colleagues. This is due, in part, to the animosity demonstrated by some "street-wise" police officers, the unrealistic expectations of family and friends, misconceptions about advancement on the job, lack of input into policy formulation and decision making, and boredom (Swanson, Territo, & Taylor, 2007). According to Molden (1999), police administrators report that college-educated police officers are more likely to question orders, request more frequent reassignment, have lower morale and more absenteeism, and become frustrated more easily by bureaucratic procedures. Thus, stress-induced productivity problems and high turnover rates are not uncommon.

Fear that college requirements would be discriminatory toward minorities is another significant reason why some police departments have not significantly raised standards (Carter & Sapp, 1989). Some police executives have concerns regarding the potential impact a higher-education requirement might have on the employment of minorities. Not only that, but there are also obvious ethical and social issues raised (Carter & Sapp, 1989). Consequently, any educational requirements for policing should be not only job-related but also nondiscriminatory.

According to some research, requiring a bachelor's degree to become a police officer may be detrimental to some races. Decker and Huckabee (2002) explored the effect of raising the educational requirements for a bachelor's degree by analyzing recruit information from the Indianapolis Police Department over four years. They concluded that almost two-thirds (65%) of successful Black candidates would have been ineligible because 77% (30 of 39) of them did not have degrees (Decker & Huckabee, 2002). As a result, a college degree requirement had an impact on the overall applicant pool. Specifically, the applicant pool was significantly reduced. Such an impact is likely to occur when departments attempt to improve their personnel's quality by raising standards (i.e., educational requirements) (Decker & Huckabee, 2002). There is little doubt that departments that raise their educational requirements will also need to significantly enhance their recruitment efforts (Law Enforcement News, 1997). Such efforts include using multicultural recruiting task forces and recruiting on college campuses.

Those opposed to a higher education requirement for employment as a police officer claim such a policy is discriminatory to marginalized minority communities (Decker & Huckabee, 2002). Critical care ethics proponents would also argue against such a policy. Critical care ethics encompass the broader issues of justice and rights (Friedman, 2013). The larger political reach of critical care ethics has been elaborated in more recent writings. For example, Fiona Robinson observes the contemporary global situation is one in which increasing interrelationships make all the more apparent the context of profound differences, inequality, and power imbalances (Friedman, 2013). Robinson argues that only critical care ethics can direct moral responsiveness in the right direction (Friedman, 2013). Only such an ethic can direct the attention of affluent societies to communities of people in impoverished countries. Critical care ethics can illuminate how relationships cause marginalization, exclusion, oppression, and suffering. Robinson mainly instructs her readers to strive to understand how institutional structures divide people and prevent the development of caring relations (Friedman, 2013).

The critical care ethics orientation argues such an adverse impact on race demands the reform of a police policy, which requires higher education as a condition of employment. Critical care ethics illustrate how institutional structures (i.e., police hiring policy requiring a college degree) exclude members of marginalized minority communities. Reform would be considered necessary for the inclusion of marginalized minorities who may not have the means to attain a university-level academic education. In particular, marginalized minority communities with inadequate schools would be most impacted by a policy that requires higher education as a condition of employment. Thus, some community members, who aspire to become police officers, will be excluded due to a higher education requirement.

The importance of attracting women and minority officers cannot be overestimated. It is not the question of providing them with economically desirable government jobs that is important. Effective policing is the issue. It is very difficult for minorities who feel discriminated against to view law enforcement as responsive to their needs, unbiased, and generally interested in justice if they do not see themselves represented on the department's roster (Cole, Gertz, & Bunger, 2003). The ethnic character of American society makes it essential that participants in the administration of criminal justice reflect the ethnic character of the whole community (Cole, Gertz, & Bunger, 2003).

In Davis v. City of Dallas (1985), the case contended higher-education requirements were discriminatory in selecting police officers. According to Title VII of the Civil Rights Act, there cannot be employment barriers (or practices) that discriminate against minorities, even if they do not intend to do so (Carter & Sapp, 1989). However, in Griggs v. Duke Power Co. (1971), the US Supreme Court held if an employment practice is job-related (or a "business necessity"), it may be allowed as a requirement, even though it has discriminatory overtones (Carter & Sapp, 1989). Thus, courts must base decisions on the balance between requirements for job performance and discriminatory practices.

The Supreme Court has deliberated the pros and cons of higher education requirements in law enforcement. The city of Dallas conceded college requirements did have a "significant disparate impact on blacks" in Davis v. City of Dallas (1985) (Carter & Sapp, 1989). The Supreme Court nevertheless held the complex requirements of police work (e.g., public risk, responsibility, and amount of discretion) supersede the discriminatory effects of a higher-education requirement (Carter & Sapp, 1989). In other words, if certain requirements for the job can be justified, even though they may discriminate against certain groups, the benefits of such requirements are judged to outweigh any discriminatory effects. As a result, if higher educational requirements can be shown to be a bona fide occupational qualification, then such a requirement would be considered a business necessity for successful job performance.

Alternative Higher Education Solution

In examining policy on higher education requirements and police officers via two perspectives, I propose one does not have to pick one side. On the contrary, I suggest both views can be married via a pragmatic strategy in John Dewey's spirit. The pragmatic orientation would contend alternative political positions on policy cannot exist entirely outside the conceptual orientations of the framework or their related discourses, but operate within and in reaction to

them, combining them in new and interesting ways (Jones, 2013). I agree with past researchers, such as Weiner (1976) and Meese (1993), that officers with higher education are more aware of social and cultural/ethnic problems and can empathize with citizens. However, I also recognize the concerns of researchers such as Decker and Huckabee (2002). They propose requiring a bachelor's degree to become a police officer may be detrimental to some races of people.

A policy can be implemented where both perspectives are taken into account. For example, the CPD currently requires 60 semester hours of college credit, three years of continuous active duty with the United States Armed Forces, or one year of continuous active duty with the United States Armed Forces combined with 30 semester hours of college credit to be considered for employment (Chicago Police Department, 2020). Instead of requiring higher education to be hired, I suggest a police department, such as CPD, could require higher education as a condition to maintain employment. Perhaps the CPD could require micro-credential attainment by the time an officer reaches the five-year employment mark. Thus, an officer can take advantage of the CPD's tuition reimbursement program. Moreover, members of marginalized minority communities can become CPD officers without any higher education requirements.

Adjustments to the CPD's educational requirements for employment could meet the demands placed by those on both sides of the argument. Thus, CPD will not alienate marginalized community members by gradually requiring higher education attainment instead of at the time of hire. Ultimately, by requiring higher education at gradual stages instead of at the time of employment, CPD can potentially increase its candidate pool by including members of marginalized minority communities. Moreover, the CPD will have educated officers more aware of social and cultural/ethnic problems. They will also have an enhanced ability to empathize with citizens, especially in marginalized minority communities.

Future Research

The aforementioned policy implications of higher education in law enforcement open up other intriguing avenues for future research. I suggest a questionnaire examining factors that contribute to officers enrolling in a university-level liberal arts academic program could expand to include prospective minority police applicants' perceptions. Thus, researchers can identify if prospective minority police applicants' perceptions parallel this study's proposed questionnaire's responses. Perhaps questions comparing opinion on higher education requirements at the time of hire versus higher education requirements over a specific period (e.g., ten years) after hire can be implemented in a questionnaire.

By focusing on prospective minority police applicants, a future study could evaluate what factors may contribute to enrolling in a university-level liberal arts academic program. Such a study could also determine how impactful an education requirement at the time of hire is for minority communities when considering applying for a career in law enforcement. In examining such factors and questions via a future study, researchers could discover factors that may address the concerns of both proponents and opponents of higher education within law enforcement. Meeting the needs of marginalized minority communities via a highly educated and professional police force is essential. Not alienating prospective minority police applicants via higher education is just as crucial. As a result, a future study exploring the aforementioned variables and

factors could serve as beneficial in contributing to a sound higher education policy. In particular, a policy that protects marginalized minority communities and police officers while simultaneously encouraging prospective minority police applicants to pursue careers in law enforcement could be formulated.

Recommendations

This study revealed substantial evidence supporting the notion there is a strained relationship between marginalized minority communities and law enforcement in Chicago. A strong positive correlation exists between increasing complaints against the police and predominantly minority populated police districts. So, what can be done to mend the relationship? Not surprisingly, there is much debate about what the solution should be.

Proponents of a higher education solution argue officers with a college education demonstrate a more robust moral character and develop a more desirable personal values system consistent with police work (Sapp & Carter, 1992). As a result, PERF has recommended that all entry-level police officers complete a four-year degree (Molden, 1999). Opponents of a higher education solution argue requiring a bachelor's degree would be discriminatory toward minorities (Decker & Huckabee, 2002). Complicating the argument for a higher education solution is the sobering fact that only 6.73% of all CPD officers utilized the federally funded tuition reimbursement benefit from 2018-2019 (City of Chicago, 2020).

It is clear that repairing the strained relationship between marginalized minority communities and law enforcement is a multi-faceted problem. I propose a liberal arts-based micro-credential can be a pragmatic and viable solution. Such a micro-credential could address the concerns of both opponents and proponents of a higher education solution. A micro-credential could also exponentially increase the number of CPD officers who use the tuition reimbursement benefit. A micro-credential can be a more feasible manner for police officers dealing with family commitments, court appearances, and overtime to attain higher education. Most importantly, I suggest an effective liberal arts micro-credential can help mend the strained relationship via reflection, empathy, and self-reflection. Subsequently, this chapter will describe a micro-credential and critical components of a micro-credential geared towards improving the strained relationship between marginalized minority communities and law enforcement.

Micro-credential

Micro-credentials are short-term, competency-based educational programs that enable learners to document their knowledge and skills and verified by subject-matter experts. The U.S. Army created the term "micro-credential" to describe its program to verify for employers that veterans had defined and concrete skill sets, such as the ability to fly planes (DePaul University, 2021). A micro-credential begins with what a student already knows and needs for professional success. Next, a student is coached on the theory and skills required to reach the best-practice level. Finally, a student designs a final project to demonstrate the skills they have acquired (DePaul University, 2021). Moreover, the final project is guided by an advisor. The final project separates micro-credentials from mass-market online courses or even taking non-degree college courses (DePaul University, 2021). Consequently, when professionals complete the program, they have a product, process, or program they can immediately implement in their classroom or organization (DePaul University, 2021).

Employers are seeking individuals with detailed competencies specific to their hiring needs (Latif, 2020). Similarly, employees are expected to acquire additional competencies to meet

employers' needs. There are two broad types of micro-credential (Latif, 2020). One is credit-bearing, incorporating an assessment component and contributing to a formal qualification. The other is a non-credit-bearing micro-credential in the form of an in-house credential (i.e., "digital badge" or a "massive open online course"). In essence, micro-credentials offer a flexible option to those interested in earning a formal qualification through a flexible education system.

The skills taught in a micro-credential can combine core discipline skills and soft skills used daily (Stokes, 2015). Soft skills include critical thinking, creativity, collaboration, motivation, self-efficacy, metacognition, problem-solving, rational and organized thought process, communication, and contextual behavior (Hora, Benbow, & Oleson, 2016). Core skills, sometimes referred to as hard skills, are technical competencies that align with specific job functions (Hora et al., 2016). For example, the core skills required to be a police officer: defensive driving or discharging a firearm accurately. Micro-credentialing would offer students a mechanism to communicate specific and critical policing skills. A liberal arts micro-credential can enhance skills such as empathy. Therefore, combining the value of a hands-on pedagogy and a liberal arts academic pedagogy, augmented with structured and stacked micro-credentials, appears to be in the best interest of police officers and police departments in the long-term. In essence, a micro-credential can enhance the soft skills needed for policing.

Micro-credentials also benefit employers. Micro-credentialing offers skills development, engagement, productivity, and retention (Latif, 2020). Moreover, employers/organizations can take care of employees' skills gaps at both the individual and the organizational levels. Employers can also boost engagement and productivity. Micro-credentials can build a culture of lifelong learning or continuous learning in the organization. In particular, with micro-credentials, organizations can give employees incremental ways to progress and improve and show that they genuinely care about enabling their career growth (Latif, 2020). In summary, micro-credentialing can become one of the essential tools an institution can leverage as part of its larger learning strategy to forge skill connections and drive success in the future of an employee's career.

Convenience Factors with a Micro-credential

As mentioned earlier, only 6.73% of all CPD officers utilized the federally funded tuition reimbursement benefit from 2018-2019 (City of Chicago, 2020). Why is the percentage of enrolled officers so low? Prior research has indicated that convenience factors play a major role in police officers enrolling or not enrolling in a university-level program. Specifically, the factors of time and location either encourage or hinder police officer enrollment. I suggest a micro-credential can address issues that arise with both factors.

Time-Off Flexibility

Some police officers often have to deal with family commitments, court appearances, and extension of tours, among many other affairs. These various matters regularly demand extraordinary amounts of time from officers. A commitment to higher education also requires an excessive amount of time. Thus, exploring convenience factors is necessary to determine what

factors contribute to police officers enrolling in a university-level academic program. Specifically, this study will discuss the factor of time.

Carter and Sapp (1992) find most of the departments in their study developed one or more educational-incentive policies to encourage officers to continue their education beyond what is required for initial employment. Some of these policies include shift or day-off adjustments and permission to attend classes during work hours. Other research also discusses educational incentives offered by numerous departments (Garner, 1998). The incentives include time off to attend courses and scheduling preferences to accommodate the college semester. According to Garner (1998), various departments in his study use one or more of these incentives.

Many universities accept and award undergraduate and graduate credit for specific recognized police training courses. However, it generally is left to individual officers to balance rotating shifts, court appearances, family responsibilities, and other time constraints to pursue higher education degrees (Varricchio, 1998). Another study indicates a strong desire among police officers for continuing training and education as a means for personal and professional development (Cordner & Shain, 2011). Nevertheless, obstacles that tend to make it difficult for officers to continue their education subsist. These include difficulties in getting permission to attend courses while on duty and time constraints that interfere with taking classes while off duty (Cordner & Shain, 2011).

Classroom Location

Location is another factor to consider. Examining the significance of the classroom location in past research is essential in deliberating what factors contribute to police officers enrolling in a university-level academic program. The Port Authority of New York and New Jersey Public Safety Department were among the first law enforcement agencies in the country to offer an off-campus police graduate studies program in conjunction with a university. Among its unique features, the program allows professors and police officers to attend classes close to where they live and work (Varricchio, 1998). Research also suggests some police officers are more comfortable attending higher education classes in a familiar location with fellow officers than at a university (Cordner & Shain, 2011). In particular, the research reveals a significant number of police officers pursuing higher education at a university perceive they are treated poorly by their instructors (Cordner & Shain, 2011). Furthermore, many officers in the study also believe their practical knowledge and experience are dismissed in the classroom.

Research also contends that the federal government should provide funding to police departments to achieve higher educational standards (Roberg & Bonn, 2004). Research suggests funds could be used regarding class location to eliminate policies such as residency requirements (Roberg & Bonn, 2004). Other research claims that some departments' educational incentives include vehicles for transportation to classes (Garner, 1998). Consequently, some officers who do not live/serve in a city or town with ample universities can take up residence close to higher education institutions and/or use department vehicles to make higher education more practical.
Some police departments consort with local colleges and universities to provide learning opportunities for police officers. Some of these partnerships have proven innovative in utilizing online classes. Instead of physically going to a campus, officers can complete courses at home or

the police station when they agree with their work and family schedules. Officers provide positive feedback about the quality and convenience of such programs (Nelson, 2006). Research reveals opportunities exist to enhance and improve officers' performance without ever leaving the worksite (Nelson, 2006). The research proposes that officers find online criminal justice courses very manageable because the classes are short (Nelson, 2006). Thus, officer development requires only a willingness to step away from traditional practices (Nelson, 2006). According to the research, this is the advantage of the 21st-century online educational model (Nelson, 2006).

Despite the aforementioned feasibility and convenience of online courses as a medium of instruction, research uncovers many departments are slow to support officers in attaining higher education (Roberg & Bonn, 2004). Making attaining higher education convenient has been limited to a minimal number of departments over the past few decades (Bonn & Roberg, 2004). Although some police departments partner up with local universities to provide classes in ideally and centrally located sites, sometimes departments regress their educational endeavors. For example, Chicago is planning to build a new 30 acre $95 million state-of-the-art training academy on the city's far west side by the early 2020s (Byrne, 2017).

The city of Chicago contends the new police academy will allow officers to receive specialized training (Byrne, 2017). The present CPD academy is centrally located in the city, near four major expressways, and serves as a satellite campus for several local universities. Hence, some visiting professors may find the location appealing to trek and teach officers. The proposed new site is isolated on the west side of the city and not near any major expressways. The concern is some professors and officers may find the commute unattractive. Consequently, the suggestion is some universities and colleges may scale back or eliminate classes offered at the proposed new academy site.

Time and location issues arise in previously mentioned research. Such issues prevent officers from enrolling in university-level academic programs. I suggest micro-credentials address many of the concerns involving time and location. For example, both individuals and groups (i.e., police cohorts) can sign up for micro-credentials (DePaul University, 2021). Participants can earn credentials fully online or blended online and in-class learning.

The coursework is self-paced (DePaul University, 2021). While many participants take a quarter or a semester to complete a micro-credential, others can complete a program in a week or two. Finally, micro-credentials are "stackable" (DePaul University, 2021). Specifically, participants can earn three or four micro-credentials in a specific area and gain certification as a "master" in that arena. These aforesaid time and location characteristics of a micro-credential address the concerns of previous research. Moreover, I suggest a micro-credential can substantially increase the low enrollment numbers of the CPD and help mend strained relationships with minorities.

Liberal Arts-Based Micro-credential

With the potential to significantly increase enrollment, a micro-credential must also be effective in enlightening officers and healing strained relationships with minorities. A liberal arts academic pedagogy, augmented with structured and stacked micro-credentials, could serve well

in the healing process. Moreover, the need is not for better-trained officers but also for well-rounded persons who know how their subject fits into other matters and can relate their experience to some general framework of human experience (Lankes, 1971). It has been shown that when officers learn in a purposeful environment, they tend to become lifelong learners who seek further education and training opportunities (More & Miller, 2011).

Some research contends a sound liberal arts education cultivates a more ethical and culturally aware attitude (Roberg, 1978). For instance, liberal arts classes can concentrate on music, sculpture, fine arts, performing arts, history, sociology, geography, political science, anthropology, psychology, religion, and spirituality. Furthermore, courses such as English, sociology, psychology, political science, logic, and history are the foundation of law enforcement's profession (Lankes, 1971). Subsequently, most officers with a liberal arts education tend to have a broader understanding of civil rights issues from legal, social, historical, and political perspectives, thus tend to have fewer problems with discipline (Carter & Sapp, 1990). Additional research indicates most officers with higher education have fewer disciplinary actions taken against them, have lower absenteeism rates, receive fewer injuries on the job, and are involved in fewer traffic accidents (Cascio, 1977). Even critics, who argue education and training may not be a remedy, agree quality education and training (with an emphasis on "quality") are essential to improve the quality of services provided by most police officers (Brann & Travis, 1997). Thus, a micro-credential based on the liberal arts, I suggest, is essential in healing the strained relationship between marginalized minority communities and law enforcement in Chicago and across America.

A Tailor-Made CPD Micro-credential

I would develop a liberal arts-based micro-credential that would be conscious of police officers' time and location concerns while simultaneously beginning the healing process with marginalized minority communities. The micro-credential would be named "Policing Effectively in the 21st Century." Furthermore, the micro-credential would be composed of three courses and a final project highlighting key concepts and themes in policing marginalized minority communities. The first course would be titled "The History of Policing in America." The second course would be titled "The History of Marginalized Minority Communities in the Chicagoland Area." The third course would be titled "The Psychology of Policing and Bias Training." The final project would entail an interview of a citizen from a marginalized minority community.

Course 1: History of Policing in America

This course will allow participants to reflect on the historical rift between marginalized minority communities and law enforcement since the United States' foundation. Specifically, policing in three different eras will be examined. The eras include policing in Colonial America, policing in the political era, and policing in the professional era. The Colonial America era will consist of a discussion on Slave Patrols and the Ku Klux Klan's influence on policing. The political era will discuss the harsh policing of marginalized immigrant minorities (i.e., Irish, Italians, etc.) to protect powerful economic interests. Lastly, the professional era will cover policing issues in the Civil Rights movement. The topics will guide candid and respectful dialogue around historical

racism in policing and the mistrust it has created with generations of marginalized minority communities.

Course 2: The History of Marginalized Minority Communities in the Chicagoland Area

Empathy is essential in repairing strained relationships between marginalized minority communities and law enforcement. The Merriam-Webster dictionary defines empathy as the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner. Thus, to understand another person, one has to be aware of another's experiences. Subsequently, this course will expose participants to the history and plight of some of the marginalized communities they serve in the Chicagoland area. The course will notably examine the historical issues of segregation and industrial jobs' disappearance (i.e., factories, steel mills, logistic companies, etc.). Some of the many examples include red-lining in Englewood in the 1960s, closing a Western Electric plant and relocation of Sears, Roebuck, and Company headquarters from North Lawndale in the 1960s, and the closing of steel mills in South Chicago in the 1970s (Semuels, 2018). Subsequently, the course will thoroughly examine the lack of economic opportunities resulting from these events to create a vision of racial equity and empathy when policing in these minority communities.

Course 3: The Psychology of Policing and Bias Training

Besides reflection and empathy, self-awareness is another crucial component to effective policing in marginalized minority communities. Thus, participants will learn of psychological components that may lead a police officer to use excessive force and policing bias. Some of the topics include coping strategies, cognitive theories of stress, the effect of hormones (i.e., testosterone, oxytocin, etc.) during stressful situations, and the development of racial stereotypes. This course will be focused on teaching participants the skills to understand their own emotions, communicate effectively, and emphasize behaviors that can effectively de-escalate complex policing situations.

The Final Project: Interview

Participants will apply the reflection, empathy, and self-awareness learned in the three courses to their final project. The final project will consist of an interview. Specifically, a marginalized minority community member will be interviewed by the participant. The participant will categorize the interviewee's responses and experiences according to the themes of the three courses. The participant will then write a final paper that connects the interviewee's experiences and course themes.

I propose such a micro-credential can foster reflection, empathy, and self-awareness in a police officer. Moreover, such qualities can begin healing the strained relationship between law enforcement and marginalized minority communities as police officers apply these traits in their policing routines. Micro-credentials are also a practical solution for police departments and

police officers to repair relationships with minority communities. Micro-credentials are extremely flexible concerning time and location restraints. These two factors are incredibly influential for police officers considering enhancing their education (Cordner & Shain, 2011). Furthermore, for police departments with budgetary concerns, a micro-credential is considerably less expensive than a traditional university-level academic program. In short, a micro-credential can be an effective and practical solution to begin building strong relationships with marginalized minority communities.

Impact of a Micro-credential on Officers' Thought Process

I suggest the writings of John Dewey indirectly address the appeals for police with a liberal arts micro-credential. Police officers are often working alone or with a sole partner in making life-altering decisions in a wide array of situations. Consequently, Dewey would argue police officers require being educated about the formation of purpose. The formation of purpose is an intellectual operation that involves three elements (Dewey, 1938). The first element is an observation of the surrounding conditions. The next element calls for the knowledge of what has happened in similar situations in the past. Furthermore, the knowledge is obtained in part by recollection and from information, advice, and warning of those with wider experience. The last element is judgment, which puts together observation and knowledge to see their collective significance. The crucial educational issue is securing the delay of immediate action upon desire until observation and judgment have occurred (Dewey, 1938). Thus, there is no purpose unless overt action is postponed until there is the foresight of the consequences of taking said overt action (Dewey, 1938). Dewey proposes such foresight is impossible without observation, information, and judgment.

I propose Dewey's viewpoint on the educational philosophy of purpose is an ideal reason for police officers to be equipped with a liberal arts micro-credential to enhance intellectual operation. Officers are often thrust into life-altering scenarios that demand Dewey's three elements of purpose to make effective decisions. For instance, perhaps it is easier for some police officers to conveniently and erroneously classify a community's general identity as heartless. It is challenging to delve deep into underlying historical, social, educational, and economic issues behind crime and violence in marginalized minority communities. Dewey's formation of purpose theory argues it is essential that officers learn the complex and historical issues which have essentially created war zones in some communities. Dewey's formation of purpose theory suggests police officers must take a big picture approach when conducting business in marginalized minority communities. By realizing the complex issues which have put some communities in dreadful conditions, police officers can empathize and demonstrate compassion when appropriate.

For example, in attaining a liberal arts education, I have discovered some unethical policies which have put Englewood in a state of systematic disinvestment for decades. When I have patrolled Englewood's streets in the past, I could not help but notice the countless empty lots peppered throughout the community. As a result of my education, I have discovered that contract-sellers sold Blacks homes five times their value in the 1960s due to some FHA policies (Coates, 2013). Moreover, contract-sellers would keep the deed while the buyer would be responsible for all repairs. Consequently, contract-sellers would structure contracts so that any

sudden expense would cause the buyer to fall behind on their payments and result in an eviction (Coates, 2013). The contract-seller would keep the equity in the house and repeat the cycle with another hard-working Black family. The victimized family would essentially be catapult into financial ruin. Furthermore, the contract-sellers enhanced their money-making schemes by insuring their dilapidated properties for thirty times their worth and subsequently burning the properties (Coates, 2013). In essence, these contract sellers financially crippled Black families and destroyed neighborhoods. These policies continue to haunt neighborhoods such as Englewood.

Dewey's formation of purpose theory contends it is crucial for police officers to understand the unfair history which populations in some neighborhoods (e.g., Englewood) have experienced and why distrust of government agencies exists. A liberal arts micro-credential adds value to police officers' training and development in several areas, enhancing officers' ability to perform their duties effectively. In particular, this sort of micro-credential provides an insight into the underlying historical, social, educational, and economic issues at play in specific neighborhoods. Such an education puts creativity and critical thinking ahead of control. Furthermore, flexible value-systems that are more suited to community-oriented policing demands and an enhanced focus on ethical, compassionate, and professional behavior are instilled into an officer's figurative tool belt when interacting with citizens. Consequently, this improves both police performance and ethics. Both of which are directly linked to perceptions of fairness and police legitimacy (Paterson, 2011). Such perceptions of fairness and legitimacy, I suggest, can greatly improve the relationship between marginalized minority communities and law enforcement.

Conclusion

Having 20 years of law enforcement experience, I suggest most police officers serve and protect citizens honorably. However, I also submit policing can, at times, be a dark, violent, toxic, and ethically and morally challenging profession. Some of the foremost researchers in stress suggest police work is the most stressful occupation (Kulbarsh, 2008). Thus, I propose a liberal arts micro-credential can shed some light and guidance when officers find themselves in the dark realms of policing. Some research suggests it is not just merely higher education but rather the type of higher education which molds an effective officer (Brown, 1974). For example, researchers suggest the need is for instructors knowledgeable in the humanities, behavioral, and physical sciences to make practical application of the concepts and generalizations of their knowledge to the field of criminal justice (Brown, 1974). Additionally, Dewey advises the task of morality is to teach all subjects in such a way as to bring out and make focal their social and personal aspects, stressing how human beings are affected by them, pointing up the responsibilities that flow from their inter-relatedness (Noddings, 2013).

I reason John Dewey's idea of moral education mirrors Brown's (1974) call for a specific type of university-level education for police officers. Dewey maintains a proper moral education helps individuals develop appropriate habits under normal circumstances (Dewey, 1938). Hence, when an officer finds himself in a high stakes situation (e.g., a potential use of force situation, a potential arrest situation, etc.) an officer will have the right habits (e.g., use of appropriate force, discretion on an arrest, suitable manner of rhetoric, etc.). Consequently, the challenge of higher education in policing is to ensure officers receive a proper moral education. A liberal arts micro-credential adapted to policing could be a solution. Idyllically, by meeting these educational policy challenges, CPD and law enforcement, in general, can begin to mend strained relationships with marginalized minority communities.

Will a liberal arts micro-credential forge a utopia among law enforcement and marginalized minority communities? Humanity continuously seeks to find a utopia. However, history repeatedly reveals a utopia is impossible to find on Earth. Democracy in ancient Greece was marred with slavery and disdain for the poor. Theocracies in the Middle-East are flawed with religious persecutions and the killing of non-believers. Socialist, communist, and Marxist states are tainted with dictators who crush individual freedoms. The American capitalist democracy has struggled with racial inequalities. A utopia has never been forged or will never be forged. Nonetheless, there is a silver lining for humanity. Namely, we can always be better. We can be better by educating police officers on the liberal arts via a micro-credential. A utopia may not be created but, strained relationships with marginalized minority communities can be improved. Thus, we can be better.

I am not suggesting educating officers, via a liberal arts micro-credential, will completely mend the strained relationship. Researchers have written no single agency, community group, discipline, or approach alone is sufficient to successfully address a complex social problem (Spergel & Grossman, 1997). Marginalized communities have a wide array of social, economic, and educational challenges. I suggest it will take a comprehensive effort by several agencies (i.e., police departments, schools, legislators, etc.) to address the challenges faced by

marginalized minority communities. In essence, the country has to invest in marginalized minority communities' ability to shape the policies and laws that govern them (Bazelon, 2020). I argue that arming police officers with a micro-credential liberal arts education should be an essential piece of a broader comprehensive strategy to make marginalized minority communities less apprehensive about law enforcement. Such a comprehensive strategy can potentially repair the damaged relationship which has existed since the time of slave patrols, through the civil rights era, and today's social justice movement.

In closing, law enforcement is a process of responding to and resolving conflict. Hence, some progressive police organizations open the decision-making process to employees (Oldham, 2007). Officers want job satisfaction, and this can only be provided by allowing officers to achieve individual needs while organizational needs are satisfied.   It should be noted that, in general, the more highly educated the officers and the greater their career longevity, the more likely they are to want some justification of, or input into, the decision-making process (More & Miller, 2011).

Officers must be empowered to solve complex problems to ensure mutual respect and trust. Often, such problems have no guide for success. Police officers must read the situation and react with little supervision. This requires the best possible responses from the officers.   Training, organizational culture, and policy are all essential in empowering police officers. I argue a liberal arts micro-credential is also crucial to empower a police officer with reflection, empathy, and self-awareness. Consequently, police officers can successfully resolve complex situations encountered daily in marginalized minority communities.

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