

A woman with dark hair, wearing a black face mask and a black t-shirt with the word 'WATCHING' visible, is holding up a white sign. The sign has the text 'MY RACE IS NOT A THREAT !!!' written in blue and red marker. The background is a blurred outdoor setting with other people and a traffic light.

MY RACE
IS NOT
A THREAT !!!

● Police, Race & Racism: Enabling race-based conversations

Dominique Walker:
d.v.walker@ljmu.ac.uk

Feel free to email me with any questions/queries or follow up discussions.



Learning outcomes

To understand race and ethnicity.

To explore policing and race

To examine police cultures

Develop practical strategies to address racism, bias & discrimination

To engage, ask questions and listen to themes surrounding race, racism and policing.



Police Diversity

Michael Rowe (2004:140) states:

‘Policing Diversity’ has at times been employed by police services for its symbolic value as a demonstration of commitment to policing a plural society’.

‘To embed diversity within an institution involves working with the institution as a physical entity: getting diversity into the organizational flow of things’ (Ahmed, 2017:95).

Identity can act as a protective shield, triggering a sense of belonging to a community, or building an internal sense of pride (Cousins 2019:23) .



Policing diversity

The NPCC Police Vision (2020:7) asserts: 'Police will need to develop a proactive and sophisticated understanding of community needs to keep people safe, particularly as communities become more diverse and complex'

Rowe (2004:145) argues:

"Policing Diversity, must evoke the principle of policing by consent- it should be understood as a subtle renegotiation of this traditional principle, since it recognizes that consent cannot be gleaned simply by treating all members of the public in the same manner: the public no longer have a consistent, or even a coherent, set of expectations for the police to fulfil'; given that society is increasingly diverse and cultural heterogeneous, the demands placed on the police are no longer straightforward, and it may be increasingly recognized that the police cannot satisfy all the expectations with which they are faced"

Given this we will focus on understanding our identities and the identities of others, to equip us with as many skills to help solve local problems and build trust and legitimacy in communities.



Policing's commitments of the PRAP Plan



Public statements

1. Zero tolerance of racism in policing.
2. Policing will adopt an 'explain or reform' approach to address the negative impact and outcomes experienced by Black people.
3. We will increase the awareness and understanding of every officer and member of staff of racism, anti-racism, Black history and its connection to policing through introduction of a mandatory programme of training for all police officers and staff.
4. The development of a representative workforce.
5. Policing will increase the involvement of Black communities in its work and improve support to Black victims of crime.

Importance of diversity

Rowe (2004)



The notion of ‘diversity’ recognizes the needs and demands of all ethnic groups differ



Rowe (2004) argues that ‘so the provision of an identical service, one that was designed, unwittingly, for the majority ethnic population and assumed to be applicable to all, is no longer tenable’



I will take this further and state that the Police should deliver a service that understands empathy, diversity, but also intersectionality, anti-racism, equity, fairness and societal inequalities. We will explore these in this presentation!



‘Changes to the culture and leadership of the service are vital if policing is to innovate at the pace required’ (Policing Vision 2025)

Let's watch this video from Thames Valley police on the importance of diversity in policing

<https://youtu.be/Bu3v19Ty1qE>

Inequalities...

Khan et al., (2020) asserts the notion that some of the focus should be on institutions, the police need to address some of the issues.....

'We don't need to 'fix the person' so that they can better navigate Britain's institution, but rather to 'fix our institutions', so that they provide fair changes and outcomes for everyone'

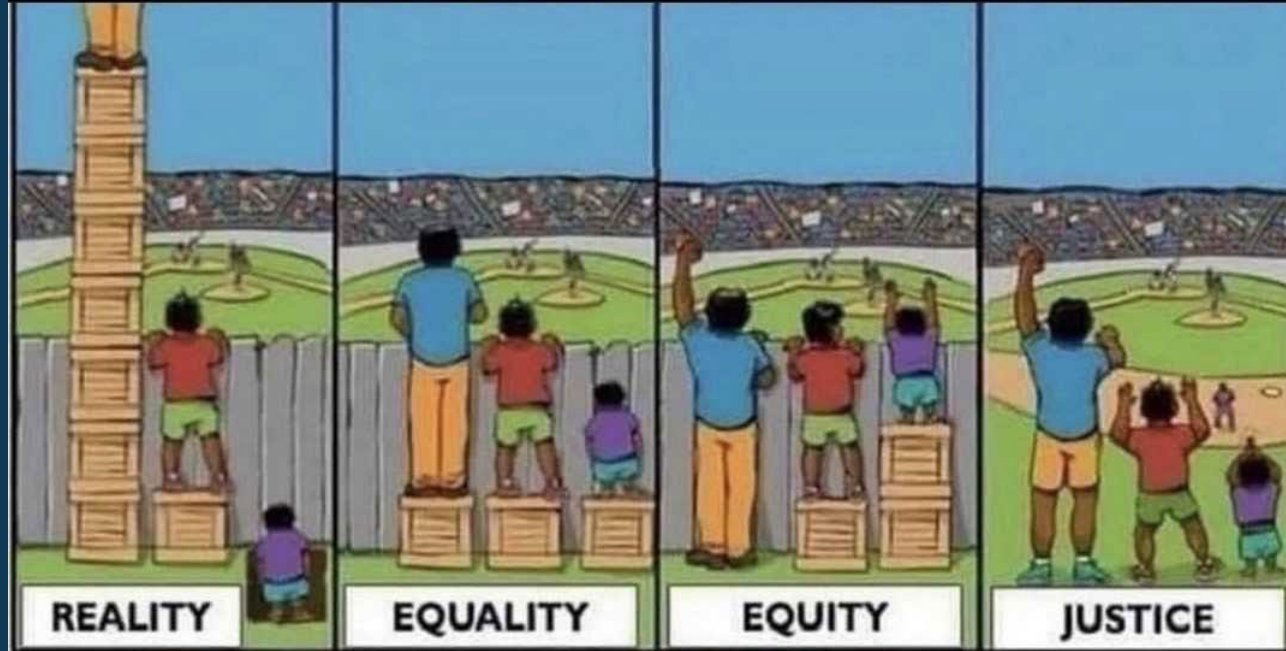
Some of societal problems are not police problems. Unless we face policing can cause some of the issues, we are doomed to repeat them.

Vitale, (2018:15) argues: 'at root, they fail to appreciate that the basic nature of the law and the police, since its earliest origins, is to be a tool for managing inequality and maintaining the status quo. Police reforms that fail to directly address this reality are doomed to reproduce it'

So, we focus on some of the inequalities in society, so we are aware....



iamderay



REALITY

One gets more than is needed, while the other gets less than is needed. Thus, a huge disparity is created.

EQUALITY

The assumption is that everyone benefits from the same supports. This is considered to be equal treatment.

EQUITY

Everyone gets the support they need, which produces equity.

JUSTICE

All 3 can see the game without supports or accommodations because the cause(s) of the inequity was addressed. The systemic barrier has been removed.

Race

According to Charles Husband (1986:206), 'Race is a classification based on the belief that the perceived difference is immutable and fixed... although the concept of "race" has no scientific backing, its salience as a social category is evident through British society'.

Race is a 'social construct' and affects the world in which we live politically, socially and economically. It impacts on our everyday lives but has no scientific worth, value or substance (Cousins, 2019:198).

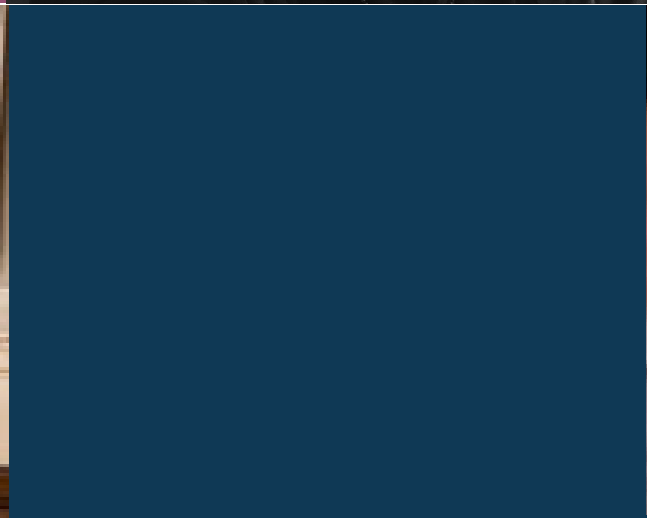
Sewell (2009:14) notes: 'the biological basis for the division of humans into races is flawed... the genetic differences within so-called racial groups are sometimes greater than those between people of different races'.

Ethnicity

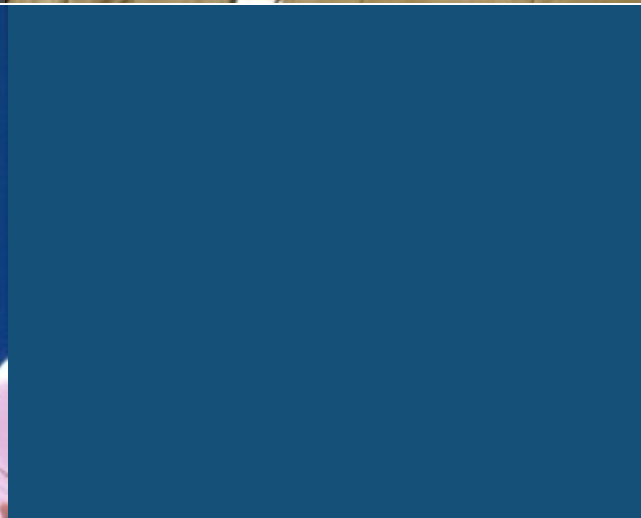
- Race and ethnicity are often used interchangeably.
- However social scientists identify 'race as social constructed categorization of the presumed varying forms of the human body'.
- Ethnicity is the 'culture, customs, religion, language, dialect, and national identity of a group'.
- 'Ethnicity is a statement about whom one is and about whom one is not. Ethnic boundaries, however, are flexible and they change'
- (Davis, 1991; Eidheim, 1978; Feagin, 2010; Gallagher, 2009; Omi and Winant, 1994; Potter, 2015, Watson, 1970, Zuberi 2001).



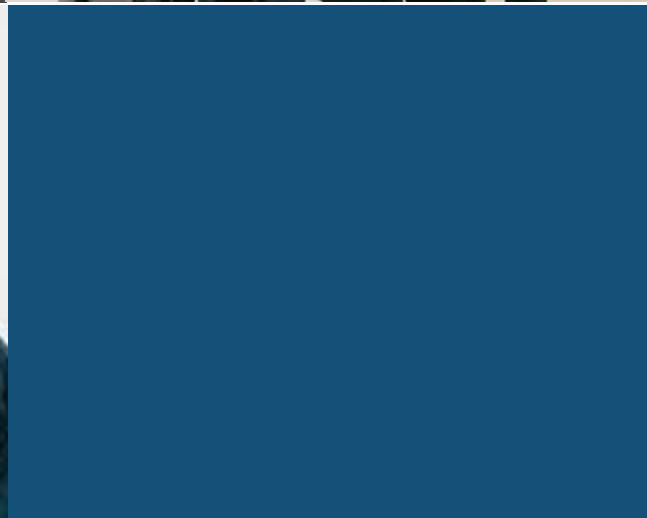
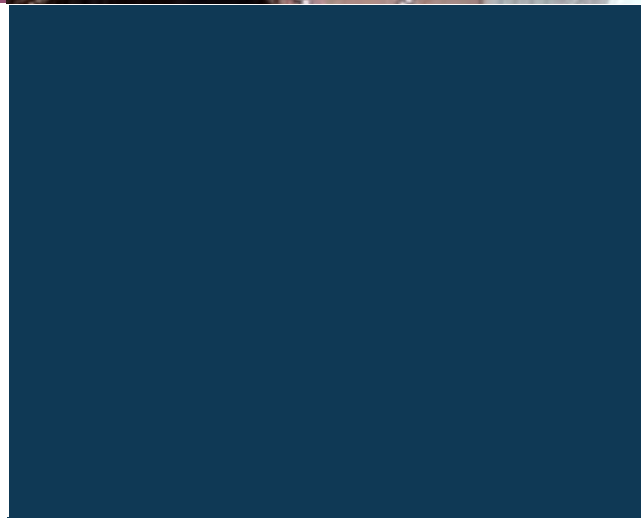
Q1. What are some of the characteristics, traits or behaviours, we associate with being Black?



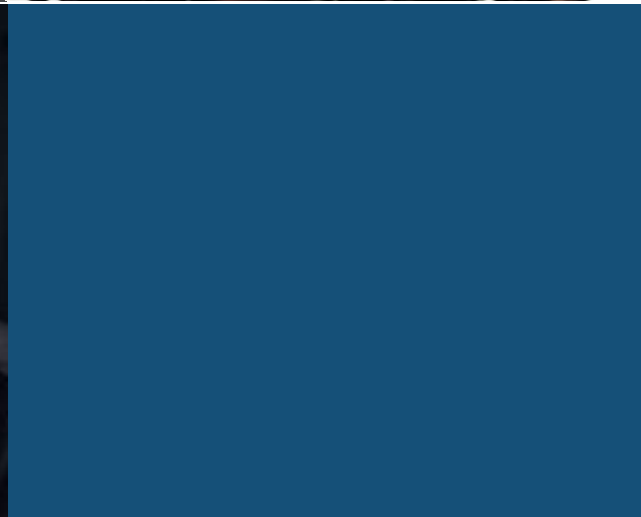
Q2. What are some of the characteristics, traits or behaviours, we associate with being White?



Q3. What are some of the characteristics, traits or behaviours, we associate with being Asian?



Q4. What are some of the characteristics, traits or behaviours, we associate with being Mixed Raced?



Racism

'Racism causes harm. Harm to the body and harm to the mind' (Kinouani, 2021).

"It is racism that is the active principle. Racism is then essentially about institutionally generated inequality based on concepts of racial difference (Fernando 1991:24).

Now watch, this video by Akala, entitled 'Everyday Racism: What should we do?

<https://youtu.be/uZUvjAJGFkM>

The interconnected levels of racism

'INDIVIDUAL, INSTITUTIONAL, CULTURAL'



Individual racism entails, 'the beliefs, attitudes and actions of individuals or groups of individuals that support or perpetuate racism' (Schmidt, S 2005:113).

Institutional racism is the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour, which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people (para 6.34 Macpherson 1999).

Cultural racism is as Bell (1997) describes 'unconscious attitudes and behaviours based on a White cultural norm. The dominant group of any society dictates cultural norms, including views of philosophy, morality and even science' (Goodman, 2001).



The White racial frame... (Feagin, 2010)

- Sociologist Joe Feagin (2010) established that throughout North America and Europe, a White racial frame is what we are all expected to follow'
- Within a White racial frame, White and Whiteness is the default identity (Potter, 2015:4).
- To get a sense of the white racial frame, think back to the earliest time that you were aware that people from racial groups other than your own existed.
- Think about Disney movies, music videos, sports, heroes, food, Apu from the Simpsons, Donkey from Shrek...(Diangelo, 2018: 34-36).

Anti-Racism

Anti racism is the active process of identifying and eliminating racism by changing systems, organisational structures, policies and practices and attitudes, so that power is redistributed and shared equitably (International Perspectives: Women and Global Solidarity, 2020).

Anti racism is an active way of seeing and being in the world, in order to transform it. Because racism occurs at all levels and spheres of society (and can function to produce and maintain exclusionary "levels" and "spheres"), anti-racism education/activism is necessary in all aspects of society. In other words, it does not happen exclusively in the workplace, in the classroom, or in selected aspects of our lives" (Alberta Civil Liberties Research Centre, 2020).

To be actively anti racist, you have to work to understand how racism affects the lives of Black, Brown and persons of colour. You must have understanding that racism is centuries long, deep lying, institutionalised and a systemic phenomenon, that cannot be only understood on individual terms (Feagin et al., 2001:16).

We will now watch a YouTube video from Marlon James (2016) entitled: 'Are you racist, no isn't a good answer'.
<https://youtu.be/jm5DWa2bpbs>

Refreshments



Bias

Priming- is a term imported from cognitive psychology that describes a stimulus that has an effect on an unrelated task (Levinson et al., 2012)

Simply put, Priming studies show how causing someone to think about a particular domain can trigger associative networks related to that domain (Levinson et al., 2012)

These can affect your decision making, behaviours, at times without you even thinking about them.

Causing unconscious bias...or are they conscious, lets explore this further...

Bias



If you do a google search for Unconscious Bias, the general standpoints will come up:

Everyone possesses bias

People are mostly unaware of the bias



“It is deeply engrained

It influences attitudes”



“It probably influences behaviour, It can be measured (or at least quantified)”

(Noon 2018:198)



This is true to an extent but surely, we have more of a command over how we give things meaning. This cant be an excuse to continue to say and do the same things, because it's engrained for example.

Our identities and acknowledging our thoughts, fears, is one of the keys to understanding our bias.

Please watch this video by Dr Jennifer Eberhardt, How to check your unconscious bias, 2020; <https://youtu.be/egw-ihED1Mc>

Types of Bias

Jones (2020)

Unconscious biases are simply our unintentional people preferences

Social psychologists and neuroscientists tell us that our unconscious mind automatically, rapidly, intuitively and effortlessly categorises people (it pigeonholes). They operate in less than a tenth of a second, many times faster than our eyes can even process an image.

The most prevalent of unconscious bias is Affinity Bias.

Affinity bias is when we have an inclination to prefer people who are similar to us on the basis of a wide range of characteristics including; social or career background, gender, accent, education, ethnicity, age, hobbies and interests etc. (Jones 2020).

TYPES OF BIAS (JONES, 2020)

Confirmation Bias: We see and hear what we expect to see and hear

Comparison Bias: When we compare things, we tend to exaggerate the differences

Source Bias: the source of the information becomes more important than the information itself

Halo-Horns Bias: When someone has a characteristic we really like or dislike it can colour our whole assessment of them

Status Quo Bias: The desire to avoid change or not 'rock the boat'

Types of bias Jones (2020)

Bias Blind Spot: We struggle to see the defects in our own decision making, often others can see it, but we cannot

Stereotyping: The use of stereotypes about social groups to make judgements about individuals within the groups

Attribution Bias: Our inclination to explain behaviour differently for different groups of people.

Tips for dealing with Bias...

Know

- Know thyself: Ask yourself, why am I thinking this way? Who influenced my identity? Using reflection cycle- we will discuss later.

Understand

- Understand your environment: These are both individual and structural issues. 'it requires looking within and beyond the individual' (Noon 2018:205).

Get

- Get tested: Use the Harvard implicit bias test/Facebook: <https://managingbias.fb.com>

Have

- Have contact: meet different people who have different perspectives and ultimately look and act differently from you. Join one of your Staff Support Networks!!!

Tips for dealing with bias

Empathy	Put yourself in another person's shoes, see things from another's perspective
Listen	Understand anti-racism: work to be actively anti-racist; understand prejudice, discrimination, equity.
Avoid	Avoid prejudice, bias, pejorative jokes, removing media which promotes negative stereotypes and recognizing when your biases may be getting reinforced all help (Jones 2020). Apologise, be ready to make amends.
Breathe	Take it easy: slow down, take regular breaks when working, this lack of breaks can cause us to make impulsive decisions
Challenge	We can impact the biases of our wider group by politely challenging when we hear biases at play, initially though a reminder of the facts. Challenge it in the workplace by informing supervision.

Prejudice...

Understanding our identities and making sense of the world around us often at speed is why we must understand civil laws, human rights and definitions related to anti discrimination.

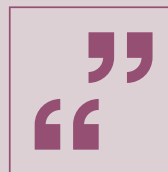
'We are neurologically programmed to make very quick decisions that can be based upon perceptions that may be faulty and can lead us to be prejudiced' (Cousins 2019:200).



'In the Nature of Prejudice', Gordon Allport, provides excellent arguments for the need for robust legislation, 'describing the ways in which different types of laws protect BAME individuals and communities that 'equalize advantages and lessen discrimination'(Allport 1954:461).



Allport provides us with a simple yet powerful description of the term prejudice: *'whenever a negative attitude towards persons is sustained by a spurious overgeneralization, we encounter the syndrome of prejudice' (Allport 1979:12).*



Kandola (2009:12) adds: prejudice, however, does not even have to be something of which we are conscious. For Example, we may not be aware we are categorising people.

The impacts of culture, bias, prejudice and discrimination

Now, we understand the terms above. We will explore some of inequalities which are in part due to discrimination in our society.

Some Key Data :

(Khan et al., 2020:51-71)

The census data suggests that those who identify as Gypsy or Irish Travellers are one of the most disadvantaged of all ethnic groups (Bhopal 2018:32); 'lower life expectancy, high infant mortality rates, poor health rates, lowest levels of educational attainment' (DCLG 2012, EHRC 2016:33)

While rates of stop-and-search have declined steadily across all ethnic groups between 2010/11 and 2016/17, Black groups continue to face the highest rates of stop-and-search by police, with the rate being eight times that of white people in 2016/17 Shiner et al., (2018:13). Despite overwhelming evidence that stop and search continues to be used disproportionately against people from Black, Asian, and other minority ethnic backgrounds, HMICFRS says that no force can satisfactorily explain why such disproportionality exists (HMICFRS, 2017), (IOPC, 2022).

People from the Mixed White/Asian and mixed other ethnic groups were the most likely to say they were victims of crime (at 29% and 26% respectively). The percentage of white groups who said they were victims fell from 17% to 14% between 2013/14 and 2017/18 and is the lowest of all groups, apart from white Irish. No other ethnic group experienced a significant change during the same period

Why the focus on Black people?

Evidence shows the disparities and trust deficit are the widest.



Disparities and trust deficit are most acute. This plan, therefore, focuses on improving policing for Black people.

- Black African, Black British, Black Caribbean, Black Other and Mixed Black backgrounds.

Disparities also exist in policing's relationships with other ethnic minorities, including the UK's Asian communities and Gypsy, Roma and Traveller communities.

- The plan is in addition to ongoing efforts to ensure that policing is inclusive and fair to all, and that concerns from minority or under-represented groups are acted on

The evidence

The case for change!!!

Only 1.5% of new recruits in England and Wales stated their ethnicity identified as Black

Black officers and staff leave policing earlier in their careers than White staff

Confidence gap: 20% lower than the national average in Black Caribbean communities

Only two Black officers have reached the rank or Chief Constable/Assistant Commissioner Rank

Black people are almost five times more likely to be stopped and searched than White people

Use of force is five times higher for people we perceived to be Black

Evidence shows that it is amongst Black people where disparities are the widest.

Police Cultures and a conversation with police
officers on race (NYT, 2015)

<https://youtu.be/5Funraox29U>

Police cultures

Many Black and other ethnic minority officers understand the police occupational culture as a powerful constituent of routine police employment (Holdaway, 1991,1996; HMIC, 1997; 1999 Holdaway and Barron, 1997; Cashmore, 2001, 2002).

For them, it categorizes sharply differences between, Inspector Wilson's terms, 'Black and white officers'; articulates overt racial prejudice and discrimination; and affords black officers less than full membership of the workforce.

'It...tends to be a white experience, the white Chiefs, the white values (Macpherson, 1999:25), a view challenged as the Black experience of police employment was essentialized by Black Police Associations (BPA's)' (Holdaway & O'Neill, 2006).

Police cultures

In general terms, the notion of police culture has been used to 'explain and condemn a broad spectrum of policing practice' (Waddington 1999:287).

Is commonly presented as one of the most significant barriers to police reform (Chakraborti and Garland 2015:122).

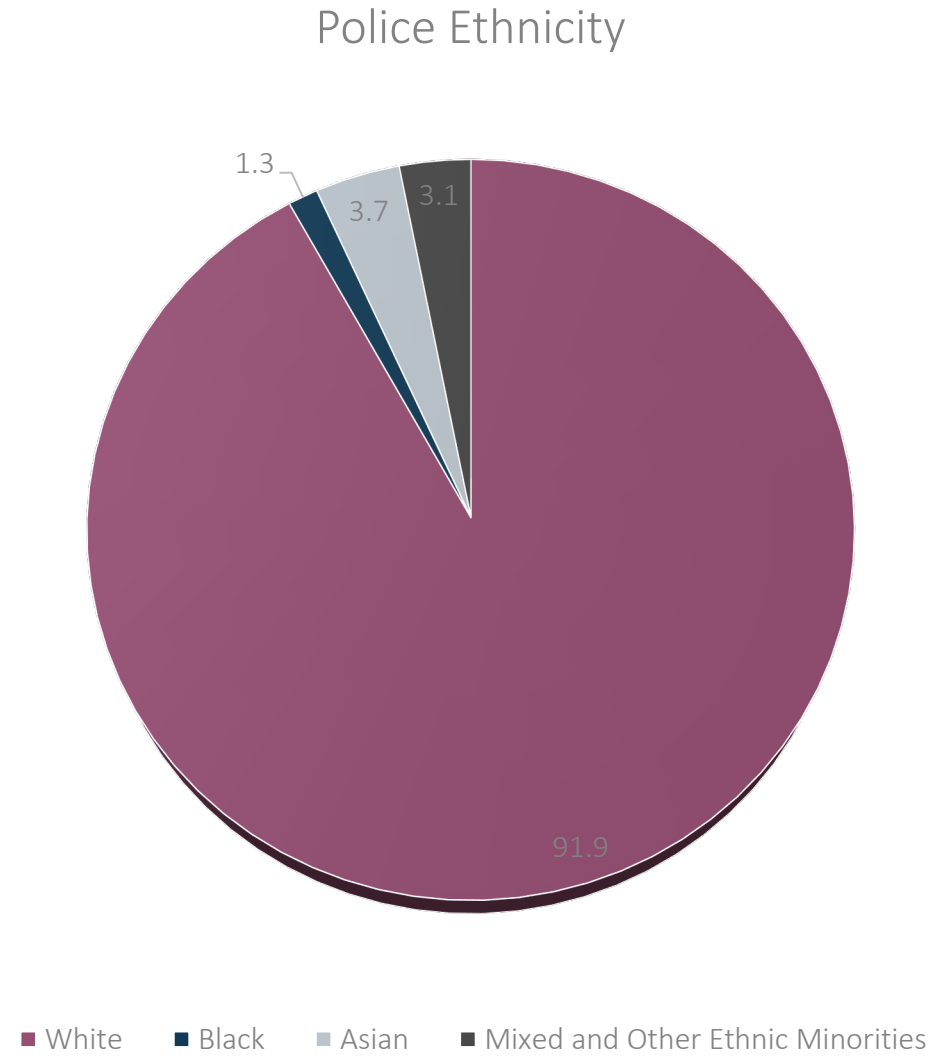
Researchers have often unwittingly, conveyed the misleading assumption that police practice is informed by a culture that is singular, monolithic and unchanging, rather than the more contemporary criminological standpoint that recognizes cultural variation within and between police forces (Chan 1997; Foster 2002; Newburn 2013).

Acknowledging the existence of police cultures, or culture and subcultures, facilitates a more nuanced understanding of cultural bias and its influence upon police-minority relations (Chakraborti and Garland 2015:122).

Why is it important to recognize there is not just one culture within policing?

How will police culture influence how YOU police?

The race and ethnicity of police in UK (GOV.UK 2022)



What is the ethnic makeup of Merseyside police? (GOV.UK, 2022)

In Merseyside proportion of Black, Asian, Mixed and other ethnicities is 6.2%.

The population of these communities in Merseyside is 9.8%.

How many White officers?

How many Asian Officers?

How many Black Officers?

How many Mixed race officers?

How many other ethnic minorities & and how many did not state?

What are the experiences of Black and Asian Officers Zempi (2018).

Zempi, (2018) research on the lived experiences of police officers as victims of bias and prejudice perpetrated by fellow staff within an English police force.

‘Utilising the exit, voice, loyalty model, the paper analyses how police officers are affected by, and respond to these experiences. Helping to further understand experiences of police officers as victims of bias and prejudice due to their multiple, intersecting identities’.

Key Findings:

‘Intersectionality is a sociological theory, a ‘research paradigm’ which should be applied to the study of social groups, helping to analyse the participants experiences of identity and oppression’.

‘Using the exit, voice and loyalty model (EVL) (Hirschman’s 1970) framework remains one of the most influential frameworks for identifying and understanding employee behaviours and responses to organizational decline, this was used to analyse the participants responses.

More Experiences of Black and Asian officers cont'd. Zempi (2018)

- Zempi's (2018) key findings:
 - 'Participants reported feeling targeted because of the intersectionality of their personal identities.'
 - 'Participants reported incidents of sexism, racism, homophobia as well as discrimination and hostility because of their religion, culture, disability, age and/or physical appearance.'
 - 'Participants reported double standards in employment areas such as probation, training, deployment and progression as well as in the areas of complaints and misconduct investigations.'
- 'Experiences had a negative implications for participants emotional, psychological and physical well-being.'
 - 'Experiences of officers in the study have implications for police training, organizational policies, processes, communications, support mechanisms, first line supervision as well as police leadership''.
 - 'Understanding the responses could help towards building a diverse police service that mirrors 21st century communities in terms of gender, age, religion, disability and sexuality''.

Strategies to address bias, prejudice and discrimination

Know and understand the figures. Black and minority ethnic people make up 19% of the total minority ethnic population in England and Wales (Census 2021/ONS 2023). White people make up 81%.

The figures should show how different ethnic minorities face multiple and various challenges at various stages of the criminal justice system.

It shows that disproportionately there are several strategies such as stop-and-search which are used more against Black and ethnic minority communities rather than White British People.

The figures show 'more work must be done to uncover precisely what mechanisms contribute to ethnic minority people and households being more likely to be victims of crime.... and ethnic minorities as the defendants and accused, rather than the victims of crime' (Khan et al., 2020:71).

Identity...

'Identity is such a fundamental part of being a successful human, it is often said that you cannot do anything until you know who you are. As social creatures, part of knowing who we are is knowing what group we belong to, what characteristics, values or beliefs we share with others, which others and why' (Hirsch 2018:21).

'Belonging is a foundational human need. For most people, throughout history, it was inherited from family, shaped by society, and contained within language, customs, religion, and nationhood, in an unconscious process of social conditioning (Hirsch 2018:22).

'The need for identification and a sense of belonging is an important issue for everyone. Racism is based on an ideology which assumes superiority and inferiority of people according to race, and it is proving very resistant to change...managing your wellbeing in the face of discrimination also takes a lifetime there are no easy fixes' (Cousins 2019:32).

Reflections on Identity...

In order to help yourself and others in understanding bias, prejudice, antiracism etc.; we will use practical techniques such as courageous conversations, reflective writing and reflective self talk.

The key to wellbeing is to understand yourself and to take notice of your identity, as it has an enormous influence on our experiences (Cousins 2019:41).

There are real differences between groups of people, and we are entitled to explore these.



For additional reading on the reflective cycle, explore *Learning by Doing* by Professor Graham Gibb (1988) who developed the reflective cycle.

‘The habit of checking in with yourself is a powerful vehicle for self-care and self-nurturing when society offers everyday complex challenges. As with any habit, it takes practice, perseverance and patience to embed newly discovered awareness and follow this through into our daily lives; however, if you can begin to create opportunities for a positive identity you will be making an investment in your wellbeing and life satisfaction that is immeasurable’ (Cousin 2019:41).

Conclusion

We have explored bias, prejudice, anti racism and our identities

We have clearly defined all the above in order to be clear about our intentions to be anti-discriminatory. This is just the start!

We have explored how some inequalities operate in the UK, we are entitled to do this! and we will use this information to inform your experiences as Police Officers and ultimately treat everyone we meet with dignity and respect, being actively anti-racist.

We have used reflective practices to explore ourselves and our experiences in order to process them clearly and effectively.

'Feeling good about who we are enables us to respect and value others; for this reason, exploring our identities is important to our wellbeing. Respecting and valuing others begins with respecting and valuing ourselves' (Cousin 2019:43)



- Cousins (2019:41) asks we exploring your own identity, answering these questions:
- How would you describe your identity?
- How would you describe yourself as a Black/Asian/Ethnic minority (BAME) or a White person?
- Do you have other aspects you wish to add?
- Who influenced your identity?
- How do you feel about being Mixed/Black?
- How do you feel about being a Mixed/Black police officer?
- Imagine waking up one morning and walking down the road as a White person:
- What would you have lost?
- What would have changed, if anything?
- How do you imagine you might feel?
- Roediger (2018) asserted 'the critical legal theorist John Powel and I long ago prepared a questionnaire on whiteness. I still sometimes trot out a few questions from it':
- When are you White? /When are you Black?
- What would put in a display on White culture? What would you put in a display on Black/Mixed culture
- When would anyone want to claim the identity of 'white worker' or ['white working class']? When would anyone want to claim the identity of 'Black worker' or ['Black working class']

Interview with DCC Tyron Joyce