



गृह मंत्रालय
MINISTRY OF
HOME AFFAIRS



Project Report

On

Training for Attitudinal Changes for Police in India

(Project No.04/MM:01)

Prepared by
Micro Mission-01 (Human Resource Development)
National Police Mission
2020

Bureau of Police Research and Development
Ministry of Home Affairs
Govt. of India

'Promoting Good Practices and Standards'



DOCUMENT INFORMATION

Project	Training for Attitudinal Changes for Police in India
Project No.	04/MM:01
Project Leader	Dr. Nikhil Gupta, IPS Commissioner of Police/ADGP, Maharashtra
Project Team	-
Version No.	1
Approved on	2020

Report on the project

‘Training for Attitudinal Changes for Police in India’

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Introduction

An attitude refers to a set of emotions, beliefs, and behaviors toward a particular object, person, thing, or event. Attitudes are often the result of experience or upbringing, and they can have a powerful influence over behavior. While attitudes are enduring, they can also change.

Attitudes of police in India have been under scanner for a long time now. Despite many efforts to improve the police functioning in India, there is a general feeling that police in India lacks right kind of Attitudes. This study examines the current state of police Attitudes as perceived by various stakeholders and recommends measures to improve attitudes of newly recruited police officers and men during training.

2. Attitudes Defined:

Psychologists define attitudes as a learned tendency to evaluate things in a certain way. This can include evaluations of people, issues, objects, or events. Such evaluations are often positive or negative, but they can also be uncertain at times. For example, you might have mixed feelings about a particular person or issue.

Researchers also suggest that there are several different components that make up attitudes¹.

The components of attitudes are sometimes referred to as CAB or the ABC's of attitude.

- **Cognitive Component:** your thoughts and beliefs about the subject.
- **Affective Component:** how the object, person, issue, or event makes you feel.
- **Behavioral Component:** how the attitude influences your behavior.

Attitudes can also be explicit and implicit. Explicit attitudes are those that we are consciously aware of and that clearly influence our behaviors and beliefs. Implicit attitudes are unconscious but still have an effect on our beliefs and behaviors.

¹ Gans and MD, "How Can Our Attitudes Change and Influence Behaviors?"
<https://www.verywellmind.com/attitudes-how-they-form-change-shape-behavior-2795897>

Attitudes and Behaviours- How are they connected?

It is generally understood that behaviours are external manifestation of one's attitudes. For e.g. it is not possible to measure visually or aurally if a person has Empathetic attitude. But is almost easy to measure the same how that person 'behaves' with poor and down-trodden or those in trouble. Even here, 'behaviour can be measured by measuring how far this person 'listens' to and 'Communicate' with such person. Similarly how 'empathetic' is this person to such people and how 'Fair' is he in his dealings. To summarize, the attitude of a person finally boils down to measurable behavioural aspects like listening, Communication, Fairness, Empathy and so on. Thus, what we may focus eventually on, is these factors, to determine the Attitude of an individual. Thus, one can say that attitudes decide, to a large extent, the behaviour of a person, which can be measured through certain quantifiable terms as described above.

Factors that Influence Attitude Strength

People are more likely to behave according to their attitudes under certain conditions²:

- When your attitudes are the result of personal experience.
- When you are an expert on the subject.
- When you expect a favorable outcome.
- When the attitudes are repeatedly expressed.
- When you stand to win or lose something due to the issue.

3. How Attitudes are formed?

There are a number of factors that can influence how and why attitudes form.

i. Experience

Attitudes form directly as a result of experience. They may emerge due to direct personal experience, or they may result from observation.

² Gans and MD, "How Can Our Attitudes Change and Influence Behaviors?"

ii. Social Factors

Social roles and social norms can have a strong influence on attitudes. Social roles relate to how people are expected to behave in a particular role or context. Social norms involve society's rules for what behaviors are considered appropriate.

iii. Learning

Attitudes can be learned in a variety of ways.

Operant conditioning can be used to influence how attitudes develop. Imagine a young man who has just started smoking. Whenever he lights up a cigarette, people complain, chastise him, and ask him to leave their vicinity. This negative feedback from those around him eventually causes him to develop an unfavorable opinion of smoking and he decides to give up the habit.

Finally, people also learn attitudes by observing the people around them. When someone you admire greatly espouses a particular attitude, you are more likely to develop the same beliefs. For example, children spend a great deal of time observing the attitudes of their parents and usually begin to demonstrate similar outlooks.

4. Why certain Attitudes are important for police in India?

Police are one of the most ubiquitous organisations of the society. The policemen, therefore, happen to be the most visible representatives of the government. In an hour of need, danger, crisis and difficulty, when a citizen does not know, what to do and whom to approach, a policeman is expected to give a helping hand and support such people. Whenever the rights of citizens are violated, they look upon the police to help them get their rights.

During the British Raj, the government of the day used police to suppress any uprisings by the locals. Even today, the police is not totally free from this stigma. In a democracy, the police is to function as any other public service, which renders services to the community and not as a *Force*. It is said that³ :

³ "The Indian Police Journal Vol 63, No2-3, April-September 2016."

“Every member of the force must remember his duty is to protect and help members of the public, no less than to apprehend the guilty persons. Consequently, whilst prompt to prevent crime and arrest criminals, he must look upon himself as the servant and guardian of the general public and treat all law abiding citizens, irrespective of their position, with unfailing patience, courtesy and good humour”.

Thus, the ideas of police as a Service rather than a force, encompasses the idea of effective accountability, citizen centricity and respect for human rights and the dignity of the individual. Thus these values should permeate all aspects of policing⁴. The above comments on the Indian police being service and not a Force, aptly explains why police need to have certain attitudes as without such attitudes they cannot do what they are expected to do.

When one looks into the Model Police Act of 2006, section 58 says⁵:

Every police officer shall: (a) behave with the members of the public with due courtesy and decorum, particularly so in dealing with senior citizens, women, and children;

(b) guide and assist members of the public, particularly senior citizens, women, children, the poor and indigent and the physically or mentally challenged individuals, who are found in helpless condition on the streets or other public places or otherwise need help and protection;

(c) provide all requisite assistance to victims of crime and of road accidents, and in particular ensure that they are given prompt medical aid, irrespective of medico-legal formalities, and facilitate their compensation and other legal claims;

(d) ensure that in all situations, especially during conflict between communities, classes, castes and political groups, the conduct of the police is always governed by the principles of impartiality and human rights norms, with special attention to protection of weaker sections including minorities;

⁴ “The Indian Police Journal Vol 63, No2-3, April-September 2016.”

⁵ “Model Police Act: Bureau Of Police Research And Development, Government of India on www.bprd.nic.in.”

(e) prevent harassment of women and children in public places and public transport, including stalking, making objectionable gestures, signs, remarks or harassment caused in any way;

(f) render all requisite assistance to the members of the public, particularly women, children, and the poor and indigent persons, against criminal exploitation by any person or organised group; and

(g) arrange for legally permissible sustenance and shelter to every person in custody and making known to all such persons provisions of legal aid schemes available from the Government and also inform the authorities concerned in this regard.

Thus, it is abundantly clear that police is expected to have a set of attitudes which are necessary for fulfilling the expectation of the democratic society to which they serve.

5. Current experience of attitudes of Police in India

The Indian Police Commission appointed in July, 1902 under the chairmanship of Sir A.H.L. Fraser concluded⁶:

“The police force is far from efficient; it is defective in training and organisation; it is inadequately supervised; it is generally regarded as corrupt and oppressive; and it has utterly failed to secure the confidence and cordial co-operation of the people.”

One could say that this was the situation in 1902 when British were ruling us. Things must have changed by now. However, a few observations are worth noting down:

- In the month of September, 2019 in a notice issued to the Chief Secretary and the DGP of a State, in a matter involving suicide by a rape victim in the police station, the National Human Rights Commission termed the police behaviour as 'insensitive and lackasdic' towards the victim.

⁶ “Report of the Indian Police Commission 1902, available at SVPNPA Library.”

- On June 16th 2019, a few police officers and men got into physical scuffle with a tempo driver and his son in Delhi. The matter attracted wide-spread criticism and in an inquiry conducted by a senior police official of Delhi Police, it was observed that:

"The above act on the part of Shekhawat and Prakash(the two Constables involved in the scuffle) is "unprovoked, indiscreet and highly unprofessional" and that too in full public view, such act is contrary to the training imparted to them. The use of feet and shoes to hit an already overpowered person is an "uncivil and abhorrent act".

- According to a 2018 survey of 15,562 respondents across 22 states on perceptions about policing, the Lokniti team at the Centre for the Study of Developing Societies (CSDS)⁷ found that less than 25% of Indians trust the police highly (as compared to 54% for the army). It is worth noting that Trust between two parties has a direct correlation with Integrity, Benevolence and Competency. Thus, two out of three factors that actually results into trust are about Integrity and Benevolence which does not fall into Knowledge or skills set of a police officer but are part of the desired Attitudes.
- In 2013, while hearing a matter wherein a 65-year-old woman protesting against the rape of a minor was assaulted by a police official, the Supreme Court of India said, "Police Behaviour is worse than the mad animals" and warned all the States against such behaviour of police officers⁸.
- In its 2009 report, "Broken System(Dysfunction , abuse and Impunity in the Indian Police), the NGO Human Rights Watch said⁹, "A dangerous anachronism, the police have largely failed to evolve from the ruler-supportive, repressive forces they were designed to be under Britain's colonial rule. While sixty years later much of India is in the process of rapid modernization, the police continue to use their old methods. Instead of policing through public consent and participation, the police use abuse and threats as a primary crime investigation and law enforcement tactic. The institutional culture of police practically discourages officers from acting otherwise, failing to give them the resources, training, ethical environment, and encouragement to develop professional police tactics.

⁷ "CSDS on <https://www.csdsonline.org/research/projects>."

⁸ "Police Behaviour Worse than Mad Animals', Will Intervene Directly Now, SC Warns States - Indian Express."

⁹ Avenue, York, and t 1.212.290.4700, "Broken System | Dysfunction, Abuse, and Impunity in the Indian Police."

- There are innumerable reports appearing in news papers, wherein attitudes/behaviour of police officers have been shown in a poor light. This shows that all is not well with the police attitude and something needs to be done to correct the same.

6. Attitude change during training –is it possible? Experience in India and from other countries. (Efforts being made currently in training academies in India and abroad)

When the author discussed this issue with some police officers and trainers about changing attitudes through training, many of them were of the opinion that it may be rather difficult to do so through training. They were of the opinion that by the time, a person joins the police service, he has already formed his beliefs, opinions and attitudes. Thus it may not be easy to change the same in a short period of training when too much time is spent on imparting knowledge and skills. Some others were of the opinion that the real attitudes are amenable to change depending upon the organizational culture. They opined that a person joining the police is likely to change his attitudes once he joins the job in his State or district, rather than in training academy. However, some of them were of the opinion that it is possible to change the attitudes to a limited extend during the training period and it is worth trying.

Efforts being made currently in some police training academies in India

Most police training academies in India have been found to be largely focussing on Knowledge and Skills. There is little focus on attitudinal formations. But some efforts are definitely being made in the current system of police training. Some examples are¹⁰:

- Visits to Children Homes, Old Age Homes etc
- Talks by Eminent Speakers
- Meeting with Commercial Sex Workers, Surrendered Naxals etc.
- Session on Officer Like qualities

¹⁰ “www.svpnpa.gov.in. Personal experience of the author at the academy”

Similarly, when the author spoke to the Director of a State Police¹¹ that trains the Deputy SPs and the Sub-Inspectors' it was found that following efforts are being made currently for bringing about the desired attitudinal changes in the new recruits:

- Orientation about expected Attitudes in the Initial week of joining
- Talks by eminent Speakers
- Training sessions on Emotional Intelligence

In an interesting report on the impact of attitudinal changes on police through training is the case of Emotional Intelligence training experiment conducted in Nagpur Police, of Maharashtra State. The experiment, as has been reported in a newspaper¹², has resulted in “The police recognising and managing emotions and being able to avoid miscommunication and stress.” The police officer and men who underwent this training programme have been found to be better listeners, patient and empathetic to the complainants and people approaching them in distress.

Efforts and Experiments Abroad

i. Singapore Police Academy(Home Team Academy)

While personally discussing¹³ this issue of attitude formation in new recruits with a senior officer from **Singapore Police**, it was found that the Singapore Police Academy is currently making the following efforts:

- a. Singing songs or shouting loudly or pledging using the wordings of their core values – Courage, Loyalty, Integrity, Fairness- together as a squad or a class daily;
- b. Team bonding games;
- c. Classroom lessons;
- d. Performance by the squads of trainees during the functions/events at the Academy;
- e. Message by Commander or Commanding Officer or Course Manager from time to time.
- f. Pasting stickers on the laptops showing core values thus reminding the same to the cadets every time they are using the laptops.

¹¹ “Discussion with the Director of Maharashtra State Police Academy over Telephone.”

¹² “Hindustan Times EPaper, English News Paper, Today Newspaper, Online News Epaper.”

¹³ “Personal discussion with a senior police officer of Singapore police.”

ii. UK Police

In her research¹⁴ on the **UK police**, author Sarah Charman mentions that after four years of study over a few recruits of UK police she found that:

“The recruits’ views on the role of the police shifted during their first four years. They moved away from thinking that “crime fighting” and “upholding the law” were the main roles of the police. Instead, their focus turned towards “public protection” and “safeguarding”. One officer told me: “I can’t tell you the last time I went to a crime,” while another said “it’s 30% crime, 70% social work”. When asked what skills they needed to be police officers, they replied it was communication and empathy rather than authority and physical strength.”

This study on UK police shows that it is not only the training academy but also the time spent on job that brought about the changes in the way these new recruits changed the outlook toward their job and their role towards the society.

iii. Australian Police

In another experiment¹⁵ conducted in **Australia** “Effects of Recruit Training on Police Attitudes Towards Diversity: a Randomized Controlled Trial of a Values Education Programme by Deborah Platz, Elise Sargeant and Heather Strang” on a ‘Value based programme called V4V’, 132 police recruits at the Queensland Police Academy received the training. Under randomised field trial conditions, the impact of the programme was evaluated to assess whether or not a values-based education programme at recruit level could increase recognition of racist and sexist behaviour, prejudice, empathy and tolerance of diversity. The results of the experiment were however mixed. The experiment did not clearly confirmed if such a programme positively resulted in desired level of change in the attitudes, though there were definitely certain levels of changes in the outlook of these recruits on these attitudes, post undergoing the programme.

iv. US Police

In an experiment¹⁶ conducted by Randy Gardener of Houston State University in USA, he found that “When a survey assessing individual’s attitudes towards policing and their distinctive impact or effectiveness in law enforcement was administered to a group of academy cadets and the same individuals were again assessed one year post training. Their expressed attitudes on key issues had

¹⁴ Charman, “How New Recruits Are Changing Police Culture for the Better.”

¹⁵ “Effects of Recruit Training on Police Attitudes Towards Diversity: A Randomised Controlled Trial of a Values Education Programme | SpringerLink.”

¹⁶ Garner, “Police Attitudes on https://www.researchgate.net/publication/229045509_Police_Attitudes_The_Impact_of_Experience_After_Training.”

undergone considerable change, although most believed that their attitudes had remained stable.”

- v. In another experiment¹⁷ “Consequence-Based Approach-Avoidance Training: A New and Improved Method for Changing Behaviour and Attitude”, interesting insights were found in the role of training in changing attitude and behaviour. The researchers, from Ghent University (Belgium), used *Approach-Avoidance (AA) Training*, which involves having participants repeatedly “approach” certain stimuli (e.g., moving a joystick toward images of healthy food) and “avoid” other stimuli (e.g., moving a joystick away from images of unhealthy food). In general, the research is mixed on the effectiveness of AA training, but these studies used a new version of the task that may produce more promising effects.

In particular, the researchers made sure that the AA training was clearly associated with positive and negative consequences. In their studies, participants played a modified videogame where they controlled an avatar that had to learn to approach or avoid certain foods with the goal of maintaining the avatar’s health. For healthy foods (like carrots), making the avatar approach the food resulted in better health and avoiding those foods worsened health. For unhealthy foods (like cookies), the opposite was true; approaching led to worse health and avoiding led to better health. Rather than being explicitly told (or reminded) which foods were good or bad, participants now more subtly learned whether each food was associated with positive or negative consequences.

Although this game might seem a bit silly, the results suggest that playing the game changed participants' attitudes, goals, and behaviors. Compared to participants in a control condition, participants who completed the AA training game had more positive implicit (measured with an IAT) and explicit (measured with self-report) attitudes towards healthy foods. They also indicated a greater desire to buy healthier food both immediately after the training and again the following day. Most interestingly, participants completing this AA training did less actual snacking on unhealthy foods like potato chips at the end of the study.

This are some of the few experiments on the impact of training in changing attitudes of police officers and gives a hope that training can make some impact on the attitudinal changes in police in India.

¹⁷ “Consequence-Based Approach-Avoidance Training: A New and Improved Method for Changing Behavior - Pieter Van Dessel, Sean Hughes, Jan De Houwer, 2018.”

7. Research Questionnaire analysis

Through a brainstorming and discussion session, list of 15 attitudes which are essential for any police officer in India were shortlisted. These attitudes are listed as below:

1. Integrity
2. Empathy
3. Benevolence
4. Humility
5. Sensitive towards women, children, elderly, Poor and Down-Trodden
6. Active Listening
7. Dropping Biases and Non-Judgemental
8. Personal Resilience
9. Courage
10. Collaborative Negotiation and Mediation
11. Non-Violent Communication
12. Non-Discrimination and respect for diversity
13. Fairness
14. Friendly
15. Following the laws and rules in letter and spirit

Thereafter, a survey was created wherein responses were taken asking police officers and other persons to rank these 15 Attitudes from the most important to not-so-important, as per their opinion. More than 100 police officers and 100 others filled up the questionnaire. The results are shown as below:

Following three questions were asked in the survey:

Q1. Arrange the following attitudes which are absolutely essential in a police officer in order of most important to not-so-important from the list given below. If you do not agree with any item in the list, please mention the same in the 'Not Applicable' space.

Q2. Please mention if you would like any other 'Attitude/s' in a police officer in India.

Q3. How according to you the training academies can Orient/improve upon the Attitude of newly recruited police officers and men through the training towards the desired attitudes mentioned above?

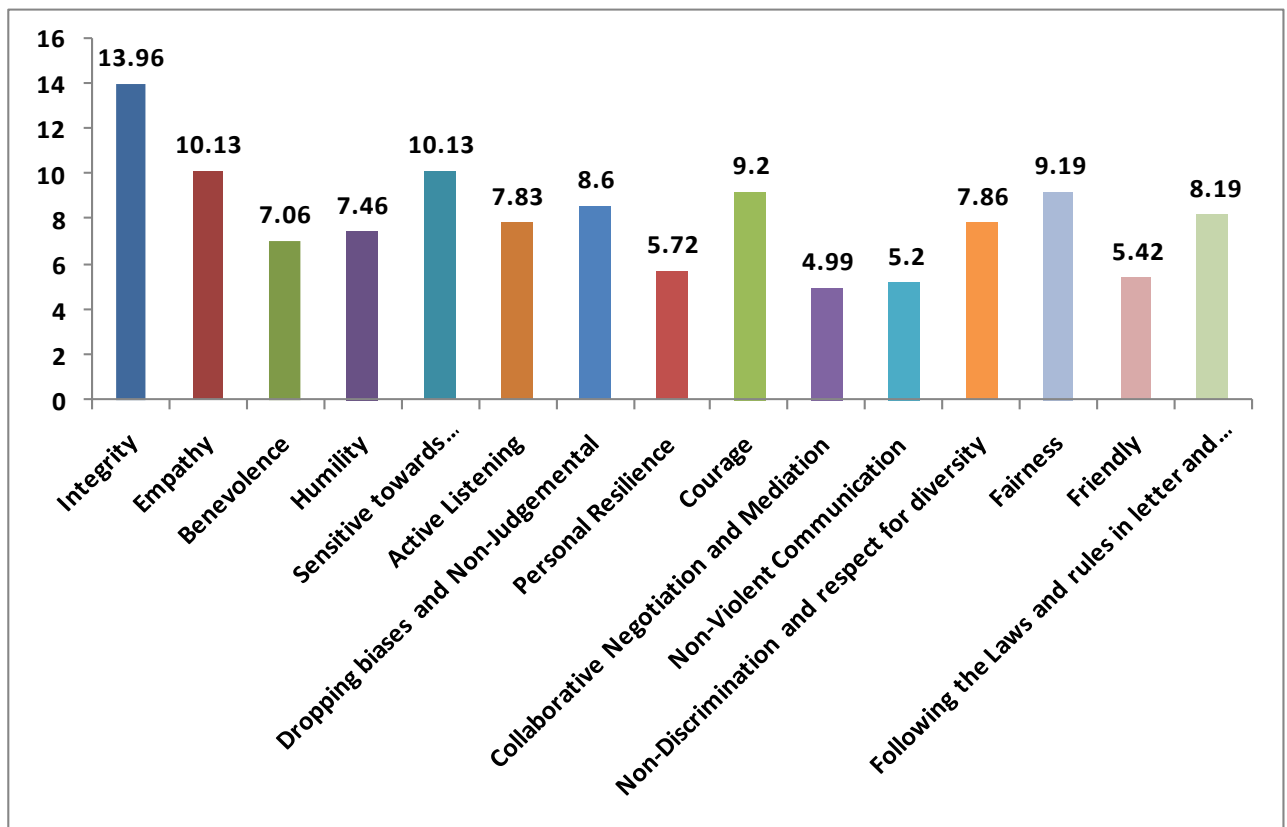
The results of the survey are as shown below:

Q1: Arrange the following attitudes which are absolutely essential in a police officer in order of most important to not-so-important from the list given below. If you do not agree with any item in the list, please mention the same in the 'Not Applicable' space.

A. Police officers:

Integrity	13.96
Empathy	10.13
Benevolence	7.06
Humility	7.46
Sensitive towards Women, Children, elderly, poor and down-trodden etc	10.13
Active Listening	7.83
Dropping biases and Non-Judgemental	8.6
Personal Resilience	5.72
Courage	9.2
Collaborative Negotiation and Mediation	4.99
Non-Violent Communication	5.2
Non-Discrimination and respect for diversity	7.86
Fairness	9.19
Friendly	5.42
Following the Laws and rules in letter and Spirit	8.19

The scores are depicted in bar chart as below.



As can be seen from the chart above, which is the outcome of questionnaire filled up by the police officers, the maximum importance has been attached to “Integrity, Empathy, Sensitivity towards the weaker sections of the society, Courage, Fairness, Dropping biases & being Non-Judgemental and following laws & rules in letter and spirit” as the top behaviours for the police officers.

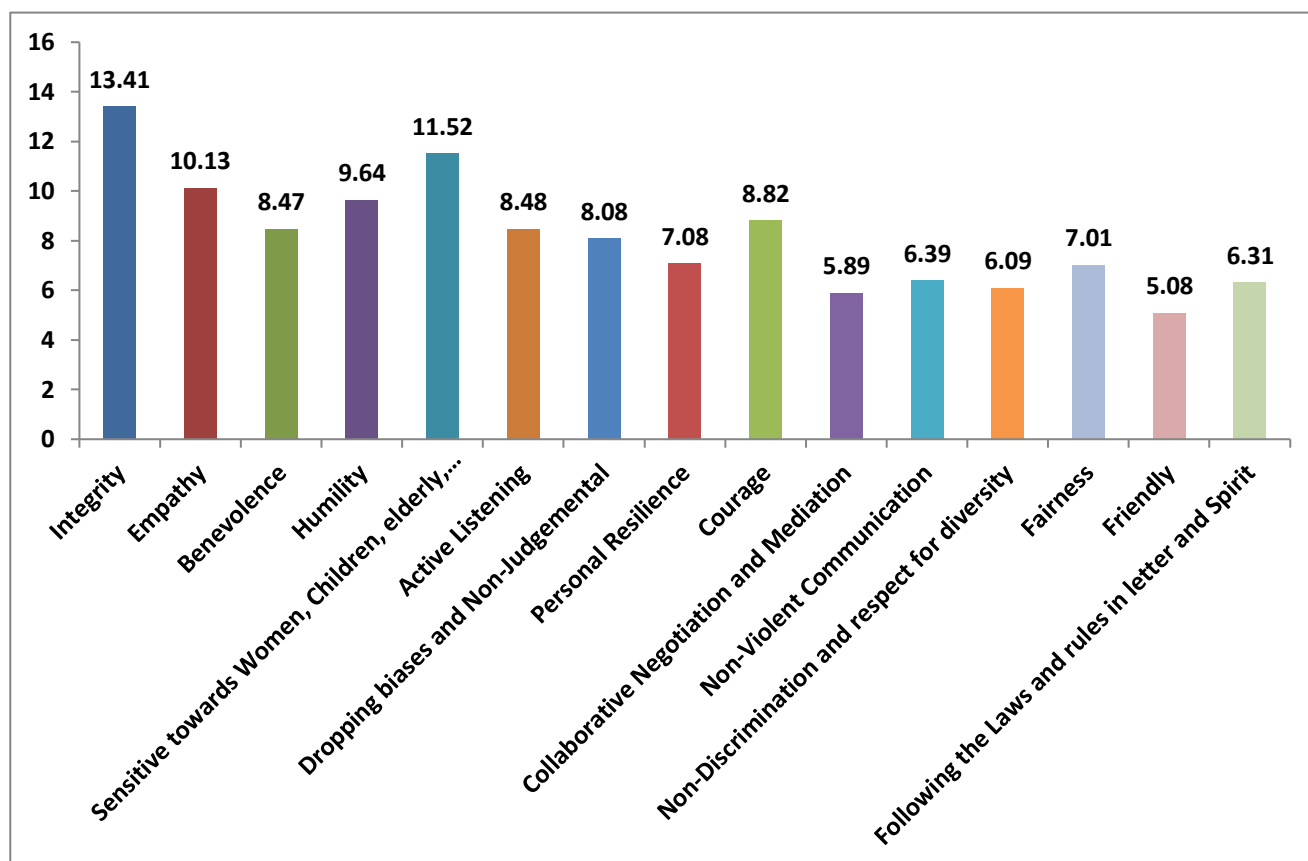
The police officers have also indicated that “Non-discrimination and respect for diversity, Active Listening, Humility and Benevolence” are next important behaviours in a police officer.

Finally, the police officers who participated in the survey, opined that attitudes like “Personal Resilience, Friendly, Non-Violent Communication and Collaborative Negotiation and Mediation” as the bottom ranking attitudes.

B. Non-Police officers/others

Integrity	13.41
Empathy	10.13
Benevolence	8.47
Humility	9.64
Sensitive towards women, children, elderly, poor and down-trodden etc	11.52
Active Listening	8.48
Dropping biases and Non-Judgmental	8.08
Personal Resilience	7.08
Courage	8.82
Collaborative Negotiation and Mediation	5.89
Non-Violent Communication	6.39
Non-Discrimination and Respect for Diversity	6.09
Fairness	7.01
Friendly	5.08
Following Laws and Rules in letter and Spirit	6.31

The results are depicted in a bar chart as below:

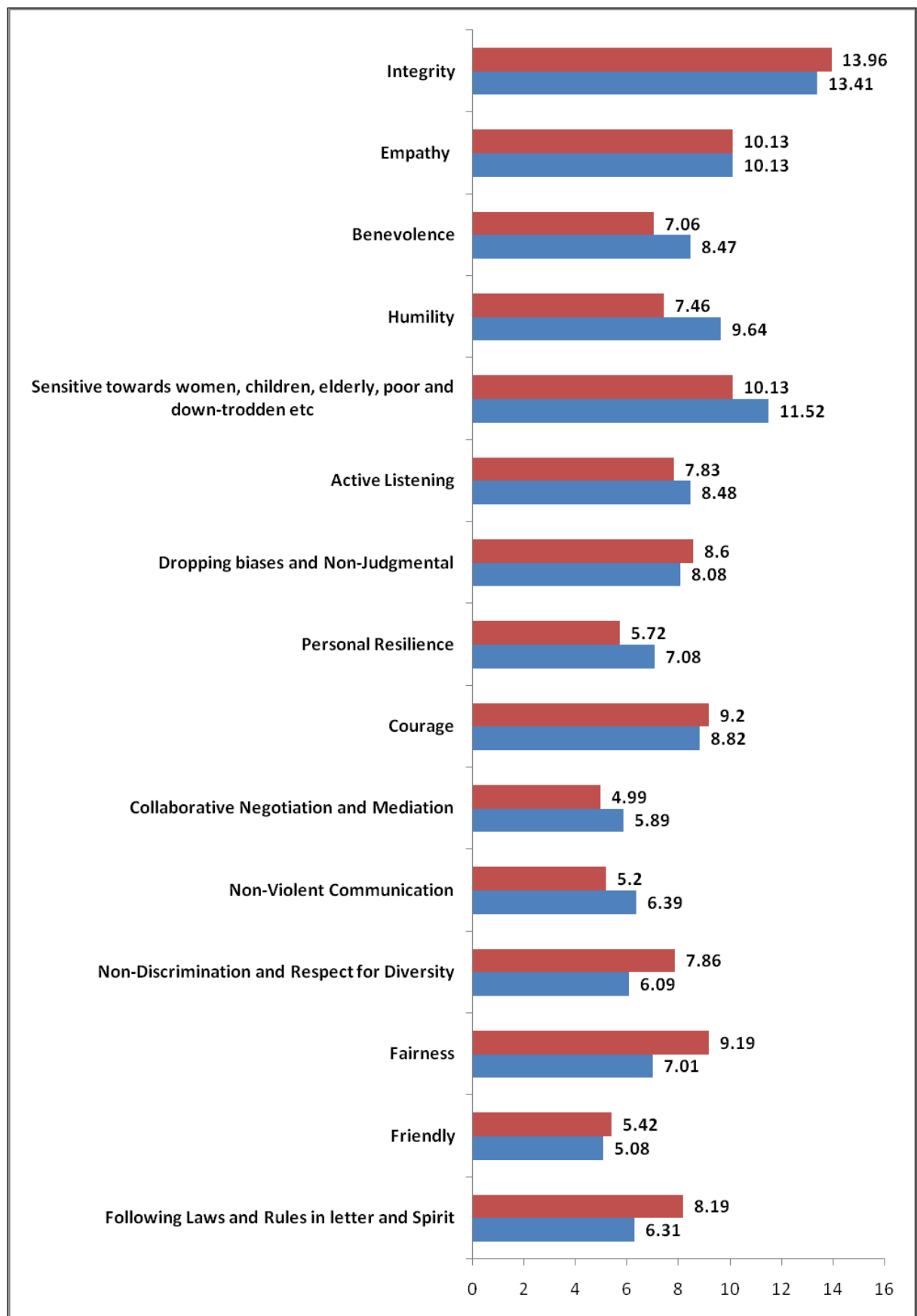


As can be seen from the chart above, which is the outcome of questionnaire filled up by the non-police officers/others, the maximum importance has been attached to “Integrity, followed by Sensitivity towards the weaker sections of the society, Empathy, Humility, Courage, Active Listening, Benevolence, and Dropping biases and Non-Judgemental” as the top behaviours for the police officers.

The non-police officers/others have also indicated that “Personal Resilience, Fairness, Non-Violent Communication, Following laws and Rules and in letter and spirit are next important behaviours in a police officer.

Finally, the police officers who participated in the survey, opined that attitudes like “Collaborative Negotiation & Mediation and Friendly” as the bottom ranking attitudes.

The two survey results when plotted together are seen as below:



The bars in Red are for police officers while the ones in Blue are for others.

There are certain interesting observations when the two charts above are compared:

1. Both police officers and common people gave highest importance to Integrity as the topmost attitude in a police officer in India.
2. On Empathy, the responses of both police officers and others are equal.
3. People expect police officers to be more benevolent than the police officers themselves. Similarly common people want police officers to be with much more humility.
4. Both police officers and common people give fairly high and equal importance to the attitudes of sensitivity towards women, children, down-trodden etc and dropping biases and being non-judgemental.
5. Interestingly, common people felt more need for personal resilience for police officers than the officers themselves.
6. Courage is seen as an equally important attitude both by the police officers and common people.
7. People expect police to use non-violent communication. This goes well with the common complaints against the police regarding improper or abusive/threatening language used by the police.
8. Surprisingly, police officers gave very high importance to Fairness than the common people and slightly higher importance to non-discrimination and respect for diversity.
9. Both police officers and common people think that police should not be friendly. This is against the common belief that people want their police to be friendly.

Thus the above comparison gives some idea about the perception of police officers and others towards the desirable attitudes and relative importance attached to each of the fifteen attitudes.

The respondents were also asked to mention if they would like any other attitudes in the police in India. Some of the important responses are as given below:

A. Police Officers

1. Courage of Conviction.
2. Honesty and dedication to duty. Self esteem.
3. Must have courage and follow the rules and principles. b. To set example as an individual Police officer.
4. Intellect, power of discrimination

5. Initiative, proactive.
6. Personal bearing and conduct. Soft skills
7. Nationalism and visionary.
8. People friendly, supportive
9. Be what they are expected to be as per rules and that is Public Servant and not Public Masters.
10. Ability to remain relaxed in a tense situation **b.** High Emotional Intelligence **c.** High emotional control
11. Be very polite towards public.
12. Punctuality at any cost, develops a sense of delivering the right thing at the right time (justice should not be delayed).
13. By his personal and professional act he should be able to win the confidence of the general public.
14. Having moral values.
15. Proactive.
16. Follow rules & regulations.
17. Confidence, smartness and leadership qualities, analytical mind.
18. Self respect is must.
19. Development of 'soft skill'. An officer should have a sense of guarding attitude towards his subordinates and that should reach to a level where his subordinates may become ready to do anything legitimate on the command of his senior.
20. Police officer should be courageous and obedient and should be loyal.
21. Patience and good moral.
22. Professional attitude.
23. Resistance against political influence.
24. Self respect.
25. A police officer should be public oriented, mild towards complainant but very strict against criminals. Lead from front and set examples before subordinates.
26. Empathy towards subordinates and being progressive minded.
27. Perseverance.
28. Passion for the service and attitude to help common people.
29. Honesty.
30. Innovative attitude.
31. Being a leader and a team man.
32. Empathetic Behaviour with subordinates.
33. Stress endurance.
34. Passionate towards and taking pride in duties entrusted upon
35. He should be down to earth not arrogance.
36. Carry out all duties according to constitution and law, and become smart and gentle. Protect all citizens' right.
37. Exemplary fitness level and reflexes.

38. Professional integrity.
39. Good morale approach.
40. Competent, professional, humane.
41. Showing leadership standing up for the colleagues and subordinate.

The non-police officers and others responded as below:

1. Respectful helpingtrust worthy
2. People friendly not fearsome to general public but to criminals
3. While performing his duties he should not conclude immediately without verifying facts. Should educate common man about general provisions of law in a friendly manner. Should not be egoist.
4. Reliability
5. Politeness
6. Human approach
7. (a)Ability to get away from the influence of Politicians, (b) Courage and conviction to tell the Superior/s what is correct and/or right (c) Ability to instil confidence in his Team.
8. Ability to Command.
9. The common man should not feel afraid to approach the police for help.
10. Should be able to think as the victim
11. Positive attitude towards problems of people
12. Proactive
13. Police officers should respect the fundamental rights of the citizen and act without fear or bias. Have courage to withstand political pressure.
14. Prompt in action
15. Respect for public, helpful and soft spoken
16. Have the courage to say no to illegal or immoral directions
17. Police officers should provide a sense of security and comfort to the public
18. Courteous but firm
19. Fairness
20. Straight forwardness
21. Polite and respectful behaviour.
22. Politeness
23. Honesty
24. Devotion towards Nation
25. Empathy - to render justice
26. Courageous
27. Not be abusive in approach and behaviour. Not be arrogant and be a good listener followed by moderate approach.

28. Police official should also have attitude for scientific knowledge and Information & Communication Technology as cyber crimes are growing rapidly now-a days as they have to tackle these cases also.
29. Technology savvy
30. Aggression & commitment for solving cases
31. Fair attitude
32. Reachable, friendly and sensitive
33. Helping. One should feel safe when police approach to him
34. Should be fit from physical & mental side.

It can be seen that most of the suggestions above, are largely covered in the list of 15 desirable attitudes already shortlisted in this study. Similarly some of these responses fall in the category of 'Knowledge and Skills' and hence are not considered further.

Lastly, the respondents were asked to give their opinion as to how these 15 attitudes can be inculcated in police officers through training. The noteworthy responses are as below:

A. Police officers

2. Conduct Case studies. Motivational talks by Sr. officers. Organize outdoor training activities.
3. Training academies are the best place to check anyone's attitudes and to rebuild someone's personality. There must be a provision of aptitude test before joining the job and after leaving the academy. While passing out if someone has got required attitude then only one should be posted in that field. Posting places can also be classified as per the requirement of attitudes. During training a person lives in a closed campus which is like a society where he or she can be checked easily. Aptitude test and integrated method of examinations can be introduced in the training centres. In this way of examination method we should not go for or different papers for law police procedures forensic science etc., but we can design a two or three days test, in which one's aptitude can be checked and an overall output can be seen.
4. Case studies discussion, cases across the globe, each highlighting not just the attitudes of important nature but also which should take precedence at such times. Group discussion about individual attitudes and their importance Personal experience of a police officer and the reason why he /she took that particular decision at that point of time both right and wrong decisions which have happened should be discussed with equal footing.

5. May be case studies involving the working methods of police today to what is desired
6. Training structure should have psychological aspects. Institutions like DIPR should be consulted to design training programs.
7. Good case studies discussions. Team and leadership management games
Classes on soft skills.
8. To instil sense of responsibility towards nation and society.
9. Putting Role Models as Trainers who can instil and reinforce faith in the system ; Have periodical tests including psychological tests ; Incentivise the training, by linking with promotions, postings ;
10. By practising rather than preaching. Faculty and the serving officers should be the role models. Trainees learn by seeing more than listening.
11. By exposing to multiple stakeholder and providing skills to do scientific investigation and behaviour.
12. Experiential learning tools.
13. The parameters mentioned above should be integral part of course and consciously included in each training sessions- indoors and outdoors. In fact each course should be checked for adequate focus on above mentioned attributes. Example- case study while being analyzed should spend time on the attitudes of the police officers involved in that case and look for scenarios- if the officer was better listener, then how would the results have changed? The trainers and seniors should be role model- they should also consciously follow the attitudes described above. Practice of naming and shaming those who don't follow the behaviors listed above. A special session each week should be on reflection on self. With regards to the identified attitudes. Recognize those with best behaviors and coach those who have difficulty. Feedback from public and peers could be used for triangulation of results.
14. Observation of behaviour in relevant situation 2. Case studies of errant officers 3. Appropriate Role models 4. Rewarding desired behaviour 5. Create cognitive dissonance situations
15. New recruit must be trained in such a way that all police force up to the rank of constable are players of the game performing their assigned job to achieve the goal if the senior officer behave like a boss then they will not achieve the goal.
16. Police officers should be free from political bias all the time otherwise the constitutional duties as enshrined in Indian constitution will never be in force, the new one will be trained in that way
17. To remember them they are public servant not their Boss.
18. Make them visit old age homes, remand homes, orphanages so that they can have a glimpse of the sufferings of the have not's and empathy can be developed, make them study some universal religious teachings which can develop benevolence, integrity etc in them.
19. Management training, aid moral education.

20. By being more humanitarian towards its own officers.
21. The first and foremost thing is to try to recruit 'right type of person'. Any training will not change the 'basic traits' of the person.
22. The policing system prevalent in India is adopted from the British who approached it with a view to rule a colony. The police personnel working today has to understand that policing has to proceed in cooperation with the society for making a better tomorrow for our successors. Hence, interaction with different sections of the society to have a proper understanding of their problems at the ground level during training may be fruitful.
23. Behavioural training program should be inculcated.
24. We should teach ethical attitude training human behaviour, sensitivity towards women and children and always follow rules and regulations.
25. Visit the places where actual problems are and interaction with them since starting of training.
26. Through proper training, different activities like horse riding, mountaineering, firing, field visit, experience sharing of different case studies to promote interest among the trainees.
27. Best police persons /officers sessions are must. Showing some of best motivational movies and documentary based upon attitude.
28. Knowledge and Skill acquired during a Training programme bring motivational changes leading to orientation in attitude.
29. To be sensitised for friendly behaviour.
30. Academy may choose certain role models in police organisation who are considered to have almost all of these virtues in them. And they may be called to take classes on their story of attitude building/source of motivation before new recruits
31. The IPS trainees should come back to the Academy for a specialized course of 1 to 3 months duration in which their experiences at the district level should be discussed threadbare with holds barred and should be full of suggestions for corrective measure.
32. Motivated to put himself on victim position
33. Training to enhance knowledge, understanding and develops sense of integrity, humane attitudes and integrity in a newly recruited officer.
34. Through practical field training
35. Values are incorporated by family and society not by academies
36. By inducing a system where the police will get humanly behaviour. People render that treatment what he himself gets.
37. A complete attitudinal change which teaches one to put society ahead of their petty personal gains.
38. Taking the new recruits to police stations to face real life situations where they can observe and compare how local police deals with a problem and how they would have done.

39. It has to be instilled in the minds of trainees that with great power comes great responsibilities and they need to have field visits to be with the poor to understand their plight.
40. Through field visits, practical training besides regular teaching modules.
41. Through personal counselling.
42. By sending them to a police station stealthily and experience the way a police personnel behaves with a common man.
43. Working more on human values rather than teaching of being legal, drawing the line, over discipline where in the process the actual goal is lost.
44. Through training on stress management.
45. One should be taught to do away with their 'egos', the foremost. Humility is the first step towards being a compassionate Officer who can understand the plight of the commoner.
46. Teaching moral stories in various ways.
47. A psychometric test may be conducted in the beginnings based on the attributes required to become a socially desired, people welfare, emotionally intelligent police officer not carrying any biases. And after identifying where exactly he is deviating and lacking and where he excels, he /she should be given focused training.
48. This could be imbibed at the formative and training stages because they're to make a difference at the senior level down to constabulary levels! The top level police behaviour should be inspirational... for the others to follow.
49. Having an attitudinal session with expert.
50. By creating awareness, acknowledgment through role plays
51. Introduce topics related with Spirituality. That will imbibe all the good qualities in them for sure.
52. Refresher courses and attitudinal training should be frequent.
53. Corruption flows from up to down so IPS fraternity has to take right stand. In most of the cases be as a senior don't support a junior for his or her professional stand. These things should be imparted during basic training repeated & reminded during 2nd phase & induction also.
54. By making them morally strong also.
55. Training/ Reward /Recognition/self esteem to actualise being human more than being a policeman.
56. Trying to inculcate these attributes through role play, field examples so as to imbibe upon oneself such attributes.
- 57.

B. Non-Police officers and others

1. Meditation.... helps build character and sense of responsibility and fairness towards each other.
2. Physical fitness gives confidence and ability to respond to any emergency with zest and right attitude ...

2. Rigorous and consistent training in all aspects of practical problems in consonance with theoretical knowledge. More to respond on very practical problems and issues of the society.
3. They should include the course on personality development.
4. They shall sensitize them to real situations. We can have play or drama kind of thing to train them.
5. Train them for empathy.
6. By learning to acquire the trust of the society about their fairness and impartiality. It is more important to be fair rather than appearing fair.
7. By including real incidents as case studies specially incidents covered in media.
8. They should be trained that they have been chosen from the common men to serve the common men in general and society in particular by virtue of their specific qualifications. Should be trained to ensure trust of general public in police department. Specially they must be extremely honest while dealing with the matters of women and child abuse cases..
9. By building a positive police image in public... Initiatives of community policing.
10. Humanity
11. Just and Unbiased nature.
12. Through (1) Yoga (2) Curriculum signifying human values and dignity (3) Love of God with the help of Scriptures/Holy Books and (4) Instilling in their mind the fact that one will reap what one sows.
13. By training in simulated situations
14. First is to get rid of the British Raj hangover of Police lording over the common man. They should be able to take a stand for what is right.
15. Inculcating a sense of integrity while understanding the need.
16. Online trainings Outsourcing trainings.
17. By doing gap analysis of their state of mind by psychometric test and job requirements and then filling that gap by training.
18. First analysis the potential of individuals and plan the training according to the capabilities and requirements of individual
19. Training academy can definitely inculcate good habits but most important is that the senior officers need to set example.
20. They should be approachable & empathy should be imbibed through case studies.
21. Screen international films where positive and good role played by cops. Interactive sessions with society members giving out their expectations.
22. They should be told and groomed to serve the public and not rule them. The attitude has to be of serving the nation and protect its resources and not to be ruler and misusing and looting the resources.
23. Interaction with peoples from all walks of life.

24. Training on behavioural aspects to bring about attitudinal changes through case studies can be useful.
25. Exposing them to the best practices of police forces in developed countries. Sensitising them with the case studies, where intentional wrongful action by police officer destroyed the family.
26. Men can be lead by examples only. Mere lecturing doesn't help unless there is conviction behind the thought.
27. By allowing them to work in real-life situations during the training and orienting them after taking feedback from those whom he had interacted with during such situations.
28. Popular movies, role play with actual police station situation.
29. Psychological training. Utopian ideological environment of training. Strictness and zero tolerance for and deviation from laid down norms.
30. By trainers being role models.
31. By empathizing and sensitizing them toward society.
32. By appreciation, recognising their work.
33. Should have training session for compliance with civilians.
34. Case studies, sensitising through various means.
35. Worldwide training.
36. Field level work for couple of years in addition to training - grass root living - understanding the reality & living it will translate into success in desired attitudes
37. Meditation can be part of training.
38. Simulated programs based on the real life experiences can be good modules
39. In training curricular, ethics should also be taught for developing integrity, empathy, compassion etc.
40. Case studies like chara ghotala which depicts many of the above attributes must be taught.
41. They can give broader exposure. Young recruits are guided by their narrow personal experiences and social conditioning.
42. Community interactions.
43. Psychology skills.
44. Good policing requires mental revolution among newly recruited. This can only be achieved by rigorous training.
45. By instilling the respect to the citizens and commitment to the rule of law. To earn respect by deeds not by authority.
46. Nationalism & respecting people of India.
47. People will be happy to see them and not be afraid on seeing them
48. By providing them the best environment in the Institute.

Thus, a number of suggestions have been given by both police officers and others as to how the desired attitudes be inculcated in police officers through training. Some of these have been incorporated while framing recommendations in this project.

Recommendations

Based on the responses of the respondents to the questionnaire and the brainstorming session, **following recommendations are made to inculcate right kind of attitudes in police officers through training:**

1. Most of the research in India and abroad has shown that it is not possible to completely bring the desired attitudinal changes in Police officers and men through training per se. Even the literature in psychology on attitude formation shows that apart from the training, there are other factors that influence attitude change. Thus, we may begin by agreeing that while several interventions may be made to bring in the desired attitudinal changes through training, (here training refers to training in a police training academy, though training may take place on job as well), we may not get 100% success. The key is to continue efforts on job as well, at least for first few years till the attitudes are well formed and settled in the individuals.

2. First effort that training academies may make to bring about desired attitudinal changes in their police officers is to give them firsthand **experience** of results of poor attitudes. Some of the initiatives that may work are:

- Sending the trainee officers on day one of their training to a local police stations incognito, and asking them to get one FIR registered. This is a very powerful experiment that will expose the trainees how our police station staff behaves. It will give them firsthand experience of the lack of empathy, poor listening, and poor communication skills of our police station staff in many cases. Even if some of them had a good experience in a particular police station, sharing and listening to the experiences of the entire class will surely make them realise how difficult it is to get a FIR registered and more than that how our staff lacks proper attitudes.
- Arrange for visits to Women home, children home and Juvenile Homes. Let them interact with the women and children and many of them will realize

that a little better sensitivity towards these women and children would have probably changed the narrative of some of the stories they heard from them. Probably, a little more Empathy and Integrity on part of some of our police men would have probably changed the course of lives of some of these women and children.

- Even arranging interaction with some criminals, surrendered naxals, children in conflict with law etc would make them realize how lack of some of the attitudes in a few police officers can completely change the lives of some of the people, making it worse. They may also come across with stories of how some good police men helped a youth from turning into a hard core criminal. Such firsthand interaction will have a hundred times better impact than a police officer or a faculty talking about the same in the class.
- Another experiment can be done at the training academies. The trainees should be attached with some of the villages in the vicinity. They shall be made to visit their assigned villages at least 5-6 times during their training period without being escorted by senior officers. Help of well meaning and genuine NGOs may be taken to organize such visits. Once they connect with the people of the village and develop some kind of trust, they will understand what important role a police station or officers therein can play in the lives of ordinary citizens. They will understand what behaviours of policemen cause resentment or anger and what attitudes the society expects from police. This, it is felt can be a very impactful experiment for a young entrant to the service

3. Another way of forming attitudes is through **role modelling**. It is important that only those officers, who are fairly high on the selected attitudes mentioned above, are selected for positions in our training academies and schools. The faculty members should be first themselves clear about the desired attitudes in young police officers and then demonstrate the same in every act of theirs. The trainees observe very closely how the faculty members operate on these attitudes and try to imbibe/copy the same. Thus in everything that a faculty does-even a small thing like not talking to people belonging to his own region in the regional language, equal treatment in sanction of leave or giving punishments, allocation of marks, selecting group leaders for educational trips, selecting trainees who will be welcoming a guest or reading out vote of thanks etc, the faculty must show that he is fair to all and does not discriminate on any grounds.

Similarly while teaching or addressing the trainees, sharing stories of themselves or others where someone got something done through violation of any of the

desirable attitudes, sends a wrong signal to the trainees. If we expect the trainees to imbibe the attitude of empathy, the faculty must be empathetic to the problems of the trainees. For example, if leave policy does not provide for leave on a particular weekend, but if a trainee has a genuine problem, then making an exception giving cogent reasons can go a long way in forming empathetic attitudes.

Many senior police officers are poor listeners. They do not have patience to even completely listen to what others have to say. Thus, such an officer who does not listen to trainees and intervenes every now and then cannot expect the trainees to imbibe the attitude of active listening. ‘Listening to understand and not just listening to respond’ can only be demonstrated and cannot be taught in the class. The faculty members dealing with the trainees must display this attitude in every interaction with the trainees.

Similarly during the training period, it is advised that police officers who are generally held in high esteem by a large number of people, be invited to address the trainees. Since, such officers are highly admired and talked about, they become role models for the new trainees. They will observe closely how they talk, how they behave and what kind of attitudes they display. The trainees will then try to copy those, if they really admire that person.

4. As the psychologists prescribe, “Social roles and social norms can have a strong influence on attitudes”. It is felt this can be effectively used to inculcate desirable attitudes during training period and beyond.

Social roles relate to how people are expected to behave in a particular role or context. There is a wonderful example in most of the training academies to substantiate this theory. In all the training academies in India, it is taught to the trainees how to salute and when/whom to salute. They are made to practice the same hundreds of times on the parade ground. The outdoor trainers and even others tell them and even admonish them if they do not salute a senior officer or others. Thus, over a period of few months, it is abundantly clear to the new trainees when to salute and whom to salute and that it is an essential norm in a hierarchical organization like police to salute to ones seniors. Thereafter, no one needs to tell them or guide them to do so. It becomes almost internalized to them. Thus it proves that the above psychological prescription does work in

police training. Now the challenge is to extend this concept to inculcating the right attitudes in the police officers.

However, it does not happen with other norms or attitudes expected from them. In most police academies, the trainees are ‘told’ about other attitudes and behaviours expected from them. In most academies, a session with a PowerPoint presentation on “Officer Like Qualities”, or “Manners and Etiquettes” is arranged at the beginning of the training. These sessions almost cover most of the 15 desirable attitudes mentioned above. However, why that most of these police officers then do not continue to display these attitudes in the field is a question. The explanation can be found in the above paragraphs where what these very same academies are doing with regard to saluting- Hammering! The very same academy that hammers into the minds of every trainee that they shall salute a senior, fails to hammer the attitudes like Integrity, Empathy, Listening, Fairness, etc which are the essential norms of every police organizations. The references to these attitudes come occasionally in some talks etc but there is no hammering of these into the minds of trainees. Thus, these become more of words than the norms. And things which are not presented as norms do not get imbibed as desirable attitudes in these young officers.

Here, there is something to learn from the Singapore police academy. They are exactly doing the required thing-Hammering the norms. As mentioned already in 6 above, the Singapore police academy does a few interesting things which may look trivial to start with:

- Singing songs or shouting loudly or pledging using the wordings of their core values – Courage, Loyalty, Integrity, Fairness- together as a squad or a class daily
- Message by Commander or Commanding Officer or Course Manager **from time to time**
- Pasting the stickers showing core values on the laptops of the trainees so that they are reminded of the same whenever they are working on the laptops.

This is nothing but hammering again and again the core values of Singapore police in the minds of young trainees so much so that these becomes internalized in them. This is what our academies should do rather than just one session in classroom. Every faculty and staff of the academy shall look for any abrasions on the core attitudes and bring it to the notice of the trainees. Similarly display of these attitudes by a trainee shall be suitably appreciated.

Similarly, as per theory of psychology, **social norms** involving society's rules for what behaviours are considered appropriate, also have a strong influence on the behaviour formation. This concept can be used once a trainee is on-the-job training in field or once he joins his first posting and is still under learning phase. Here the senior officers in the field can play a very important role by first becoming good role models, then constantly reminding the new officers about the desired attitudes and correcting them if they go wrong. If a young officer displays an undesirable attitude, he can be counselled and if required reprimanded by the senior officers. If this is done in initial years of the career of an officer, the officer will understand the social norms as far as the desirable attitudes are concerned and will change his attitude to confirm the attitudes of the organization.

5. Operant Conditioning can also be used to change the attitudes of police officers.

Operant conditioning relies on a fairly simple premise - actions that are followed by reinforcement will be strengthened and more likely to occur again in the future. If you share an anecdote in class and everybody connects with the same leading to greater learning, you will probably be more likely to tell that anecdote again in the future. If you raise your hand to ask a question and your teacher praises your polite behavior, you will be more likely to raise your hand the next time you have a question or comment. Because the behavior was followed by reinforcement, or a desirable outcome, the preceding actions are strengthened.

Conversely, actions that result in punishment or undesirable consequences will be weakened and less likely to occur again in the future. If you tell the same anecdote again in another class but nobody laughs this time, you will be less likely to repeat the anecdote again in the future. If you shout out a question in class and your teacher scolds you, then you might be less likely to interrupt the class again.

This theory is already being used in our police training academies where unacceptable behaviours like coming late for the class, remaining absent or coming back late from leave etc are penalized. However, this should be further extended to penalize the indicators of non-compliance to desirable behaviours like Integrity, Listening, Non-violent communication, Fairness, Sensitivity

towards women; children etc shall be penalized suitably. Similarly good behavior displayed by any trainee shall be rewarded.

6. Case studies specifically written with focus on desirable attitudes can also be used effectively during the training. Two types of case studies can be used- one where the protagonist in the case has already taken a decision and the trainees are asked to evaluate and argue about the correctness or otherwise of those decisions in light of their being fair, legally correct, empathetic etc. In second types of cases, the protagonists be shown in a dilemma, and the trainees may come up with different possible course of actions, while justifying why they think such action should be taken in that situation. Such case studies, if discussed with proper preparation and giving sufficient time, can have a reasonable impact on the thinking and resultant behaviour of the trainees. A few case studies have been enclosed in this report at Annexure 2.

Senior police officers can be invited to share their experiences where they acted in a particular manner, sharing why they acted that way. The trainees then can go for group discussions in small groups and discuss the pros and Cons of the decision taken. They may also ask themselves and others in the group, how they would have decided that issue and why? Such exercise would surely make the trainees to think in different possible directions on the same issue and weigh the pros and cons of each of the decisions and the behaviours involved.

7. Another experiment that has worked very well in some of the training institutions is of organizing documentary movie festival. A number of carefully selected documentary movies can be selected and efforts be made to invite the Director/Actors of these movies. Movies on the issues that affect the society like -Integrity, Sensitivity towards weaker sections, fairness, following rules and procedures in letter and spirit etc can be screened for the trainees. Thereafter an interaction session with the Director/Actors be arranged where the subject of the topic, the motivation behind making a particular movie etc be discussed. It has been found that such an effort results in ignition of thought process and crystallization of desired attitudes in large number of trainees. When faced with the similar issues in real life, they tend to recall the movie and the respond in an appropriate manner. The author distinctly recalls a documentary named “Thanir-Thanir” which was shown in the foundation course at Mussoories in the year 1996. The movie was about bureaucratic hurdles in providing water to villages.

The movie created a deep impact on the mind of the author and most of the other co-trainees and reminds us whenever we are doing our job.

8. While designing various courses, the academies should ensure that the discussion on Attitudes should be integral part of every course and consciously included in each training sessions- both indoors and outdoors. Each course should be checked for adequate focus on above mentioned attributes. Example- case study while being analyzed on legal aspects should also focus on the attitudes of the police officers involved in that case. Try to look for optional scenarios- if the officer was better listener, then how would the results have changed? If the officer had shown some empathy or Courage, how would the events have unfolded? If the officer had followed the rules and regulations in letter and spirit, what would have been the outcome of the scenario at hand?.... and so on and so forth. This will ensure that desirable attitudes become integral part of every aspect of training and not just in isolation for a session or two.

9. The attitudes mentioned above should be explained on day one of the training and then in every aspect of the training- be it field trips, sports, exams, practice sessions etc., the trainees be constantly evaluated whether they are improving upon these attitudes. Training institutes may also think of innovative methods of letting a particular trainee know if he/she has gone wrong on any of the desirable attitudes. A special session each week should be devoted for self reflection with regards to the identified attitudes. Open recognition of those with best behaviours will encourage others to follow the behaviours of those who were recognized. Special coaching sessions may be conducted for those who have difficulty in adapting to these attitudes. Feedback from public and peers could be used for triangulation of results. The peer feedback can be taken at various stages of the training and can be extended to district practical training where the inputs of public can also be included to evaluate individuals.

10. Another time tested method of bringing desired atitudinal changes are through Story Telling. Though quite underrated in police training, researchers have great things to say about the impact the stories can create.

Vanessa Boris a Senior Manager, Video Solutions at Harvard Business Publishing Corporate Learning in an article ¹⁸ mentions, " Telling stories is one

¹⁸ "What Makes Storytelling So Effective For Learning? - Harvard Business Publishing on <https://www.harvardbusiness.org/what-makes-storytelling-so-effective-for-learning/>."

of the most powerful means that leaders have to influence, teach, and inspire. What makes storytelling so effective for learning? For starters, storytelling forges connections among people”.

Kendall Haven, author of the book ‘Story Proof and Story Smart’, has written:

“Your goal in every communication is to influence your target audience (change their current attitudes, belief, knowledge, and behavior). Information alone rarely changes any of these. Research confirms that well-designed stories are the most effective vehicle for exerting influence.

Stories about professional mistakes and what leaders learned from them are another great avenue for learning. Because people identify so closely with stories, imagining how they would have acted in similar circumstances, they’re able to work through situations in a way that’s risk free. The extra benefit for leaders: with a simple personal story they’ve conveyed underlying values, offered insight into the evolution of their own experience and knowledge, presented themselves as more approachable, and most likely inspired others to want to know more”.

Thus, police leaders with substantial experience can be invited to share their stories of success and failures and the behaviours associated with each of their stories. If the research on importance and impact of storytelling is to be believed, such stories will stick to the trainees and they may remember the same when faced with similar situations in their career and may go for a behavioural decision that they think got people success in the past as told to them through stories.

10. Desired attitudes can also be reinforced by conducting experiential activities, highlighting specific attitudes. Annexure 1 shows some of these training activities which can be administered to the trainees during their training in academies. Such activities sometimes on their own may not be permanently impactful in changing the attitudes, but they will surely make the newly recruited officers remember the activities and discussions held during these modules. They also are a nice tool to ‘hammer’ the desired attitudes in a participative manner without the need to give lectures on the attitudes.

While Annexure 1 enlists some of the activities which can be taken up to introduce a particular behaviour, individual organizations shall develop their

own activities depending upon their needs. Many of these activities have been adopted from the International Federation of Red Cross and Red Crescent Society's programme "Youth as agents of Behaviour Change" available on their website <https://www.ifrc.org>. However, while designing your own activities, following points must be kept in mind:

It must be realised that these activities are being designed for bringing about attitudinal changes. These are not for imparting any knowledge or skills. Thus the activities have to be designed through experiential methods as it connects to learners' hearts, feelings and life experiences.

Activities must aim at Changing Minds by starting with inner change. The activity must be first about fostering self-awareness, self-reflection and personal transformation as the key to inspiring a change of mind-sets, attitudes and behaviours.

The activities must be aimed at Changing Minds through role-modelling the culture of Critical thinking, dropping biases, collaborative negotiation, mediation and enhancing personal resilience as we want in our police officers.

The activities must Change minds by touching hearts. The learning methodology must be experiential. The activities shall move the trainees out of their comfort zone, while, at the same time, creating a safe and respectful environment to help them reconnect with their self and our desired attitudes.

The activities must help the young officers help learning from within and shall be based on an open-ended approach to learning, where the trainee is not told what to think or do, but rather develops his or her own position and commitment through critical reflection and exchange of ideas with peers.

The activities developed must be tested over a period of time and shall be improved from time to time to make them more robust to help us achieve our goal of changing attitudes in police officers and men.

11. Conclusion

Attitudes are very important and desirable part of every police training academy curriculum. In fact it should be the central thought process around which the knowledge and skills should be woven to make a complete package for the new entrants into service. Sadly, most training academies in India are lacking in this central idea and are largely focusing on the knowledge and skill aspect of training only. It is well known fact that a majority of complaints from various stakeholders against police officers in India are not about their knowledge and skills, but about one or the other attitudinal issue. While almost every vision statement of police academies and organizations do 'mention' right attitudes as integral part of a police officer, in reality they remain mere words. This paper has tried to look into the attitudinal aspect of making a good police officer. While comparing the best practices from some other countries as well as a survey seeking opinion of police officers and others, certain recommendations have been offered to add on the much desirable aspect of Attitude to the training curriculum of police officers training in India.

Annexure 1

6. Active Listening

The activity on “Active Listening” should be started by discussing what Active Listening is. The participants shall be encouraged to come up with their own understanding and interpretation of this term and the benefits of having this attitude in them as a police officer. Once the discussion takes place for about 10 minutes (depending upon the number of participants in the class), the facilitator/faculty may either display on screen, the definition and meaning given below or may give a hand out to the participants and let them go through the content. If any participant wants to say anything on the concept or the usefulness, he/she may be encouraged to do so.

Definition	Active listening is being present for the speaker. It is listening to what is being said, as well as to how and why something is being said, to ensure we have true understanding of its real meaning or of what this means to the speaker. Active listening is also about listening 'neutrally', without relying on our own preconceived ideas, biases or 'filters' created by our culture, education or upbringing.
What it is not	Actively listening to someone means neither remaining silent nor giving advice or 'right' or 'wrong' comments. Also, we cannot truly listen if our attention is split between several things or speakers at the same time. For example, we are not giving our full attention and therefore are signaling to the speaker that we are not or no longer actively listening: • if someone is telling a story and we begin to ask ourselves what we would do in the same situation • if we interrupt someone's story with 'our own story', as this interjection can signal to the speaker that we feel 'our story' is more important than their story • if we do not look at the person speaking but at other things or people instead (unless looking directly at a person is culturally

	inappropriate) (e.g., if at the same time we plan the rest of our day or send a quick text message to a friend) • when we immediately share our thoughts or jump to (our own) conclusions, rather than listening to the entire story or what the person has to or wants to say. Again, we are no longer focusing on the speaker but rather on 'our own story' or our interpreted version of the speaker's story. Active listening is not an abstract concept; it is a real skill that can be developed and mastered with practice. Active listening goes hand in hand with other intra and interpersonal skills, in particular with empathy, critical thinking, dropping bias, non-judgmental, non-violent communication, and inner peace.
The essence	The most important thing for the active listener is to be connected to 'what is really going on' or what is 'alive' in the speaker. Therefore, actively listening is really about being in the present moment, putting our entire focus and attention on the speaker, on what is said and not said, how and why, and this with neutrality and non-judgmental. Active listening requires time, which can be a real challenge in today's rapidly changing and speedy way of life where time is money.
Key ingredients	The objective of active listening is to make sure that what we understand is what the speaker is trying to communicate. Some key components of active listening are to: • refrain from trying to 'control' the story, not interjecting with our story or thoughts • ask for details or questions of clarification to gain a better and 'fuller' picture. For example, if a complainant says "The way my neighbor spoke to me made me really angry; He is mad", the police officer could ask a clarifying question like: "What was it exactly that your neighbor did that made you angry?" The point here is to gain a 'fuller' picture, or details behind labels or vague concepts like "the way" and "he is mad..." • paraphrase i.e., to repeat what we have heard while using our own words, different from the speaker's and focus in particular on their meaning. This is key to making sure that we really understand what the speaker is trying to communicate and, in particular, the meaning it has for them. It also lets the speaker know that he or she is really being heard and understood .For example: "You are saying that your neighbor raised his voice, abused you and threw the bucket at you, and that you felt humiliated..., correct?" It is good if the speaker responds to this

	("Yes, this is what I mean" or "No, what I am trying to say is that ..."), to clear any potential Misunderstanding or (mis)interpretation.
Why is it so important?	For Police Officers: Being truly listened to and heard, in particular with empathy, will make the complainant, victim and other people feel valued and appeased. Being truly listened to or heard, with empathy, will establish a connection between the speaker and the listener from the heart to the heart. This will allow the complainant, victim etc to place genuine trust in the police officer as trust or confidences are preconditions for desirable change. As such, trust is a 'door-opener'. It encourages the willingness of the other to 'open up'. Active listening is required to apply and live our desirable attitudes effectively, in particular Empathy and Impartiality. These requires connecting with people, with what is alive in them, to understand their physical, mental, moral and other suffering; for this, active listening is a crucial tool. Through active listening, potential suffering also can be identified upfront and prevented. In addition, active listening is a required skill for enhancing the attitude of Impartiality, as one's decisions and actions need to be: (i) guided solely by needs; (ii) proportional to the degree of problem; and (iii) prioritized on the basis of urgency and vulnerability. Through active listening, we can identify needs, which would otherwise not be noticed, and assess the real degree, depth and meaning of problems faced by people. As a police officer one has to handle a number of issues at a time. Active listening will help them to prioritize these multiple issues.

Activity to improve Active Listening:

“I KNOW IT ALL”

Goal	To experience how some techniques of 'non-contradiction' and 'non-interruption' may contribute to creating a conducive environment to actively listen to someone and make that person heard, understood and valued.
Summary	In pairs, participants engage first in a storytelling exercise; one of the partners is asked to continuously contradict the other and interrupt with their own views and opinions (acting as superior). Participants then identify key techniques that demonstrate active listening, which the partner who previously acted as a 'know-it-all' person has to put into practice during a second round of the same storytelling exercise. Finally, participants reflect on their communication with one another and on the mindsets, attitudes and behaviours that prevent or help to create an enabling environment for empathy and trust, constructive sharing of ideas and mutual understanding.
Expected learning	To be aware of the mindsets, attitudes and behaviours that prevent or enable active listening. To understand what active listening is about, especially in terms of verbal and non-verbal communication. To develop the skill of active listening to build connection, empathy and trust, create a conducive environment for sharing ideas, and, as a result, be better equipped to take action to promote a culture of non-violence and peace in society.
Approximate time needed	60 minutes
Required materials	• A flipchart or white/blackboard • Markers or chalk
Facilitation tips	Preferably, there should be two peer educators to facilitate this

	activity: one in charge of partners A and one in charge of partners B. In the case of an odd-numbered group, ask for someone to act as an external observer who may also help you to monitor the process and take notes about the development of the overall situation as well as of the communication techniques used by the partners. Before starting, let participants know that there are various stages in this activity and that you will guide them through. Also, make sure they all clearly understand their instructions so they will be able take part in the activity effectively.
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Step by step process

Step 1	Partners' introduction (5 minutes)
	Invite participants to explore the way they communicate with one another, and ask them to choose a partner with whom they feel comfortable and form pairs — defining one person to be partner A and the other, partner B.
Step-2	Share your personal story (10 minutes)
	Take aside and brief separately all partners A and then all partners B, asking: • partners A(a junior police officer) to share with their partner B(Their senior officer) a problem for which they had to find a solution. Also, specify that their story should focus on the process and their reasoning for finding the solution. • partners B to act as a 'know-it-all' senior officer whose main goal is to show that they are very busy and always have a better solution. Also, specify that, while their partner A is sharing a story with them, they have to constantly think about how they would have managed the situation differently, express their difference of opinion and interrupt with their own perspective on their partner's story. Once all participants are clear about their instructions, invite partners A to get back into their pairs and start the exercise whenever they feel ready.
Step-3	Let's reflect (15 minutes)

	Once the time is up, stop the exercise and invite all participants to come together to reflect on this experience. You may use the following questions to guide the group discussion: • How did you feel during this storytelling exercise? Why? Think about: ○ whether or not you felt, for instance, not listened to, not respected, in opposition to and/or distant from your partner, judged, etc. ○ the general atmosphere between you and your partner ○ the way you and your partner were relating to and communicating with one another, etc. • What were the instructions of partners A? What were the instructions of partners B? What was it like to strictly follow your instructions? Why? • How did partners B contradict and interrupt partners A with their own views and opinions? Think about both the verbal and non-verbal communication techniques used, especially the body language, words and 'habits' (e.g., "No!" or "Yes, but..."), etc. • How did these contradictions and interruptions affect partners A in their storytelling? How did they act and react to these interruptions? • How did partners A express their possible frustration when feeling not listened to? Think about both verbal and non-verbal communication techniques used (e.g., raising your voice, increasing use of hand gestures, interrupting each other, etc.) • What qualities are needed for a person to be a good listener? • How could you engage and/or take part in the storytelling in such a way that both of you would feel heard and respected?
Step-4	Practice (5 minutes)
	Invite participants to put to the test the communication techniques that they have just identified. Ask both partners to get back into their pairs and explain that, this time, while partner A tells the same story, they (especially partner B) have to demonstrate active listening, using the qualities and abilities previously identified, so their partner feels heard and respected. Depending on time available, you may repeat this process as many times as you consider appropriate, using different stories and/or inviting partners to switch roles, while observing and monitoring the learning that happens each time, especially the improvement of skills and techniques. [This is intended to highlight how the interaction and relationship

	change when one just listens, lending one's ears rather than one's tongue and creating a space of self-reflection for the other.]
Step-5	The end (25 minutes)
	Once the time is up, end the exercise, invite partners to thank each other and ask all participants to sit together in a semicircle to reflect on this experience. You may use the questions below to guide the group discussion.

Debriefing phases and questions

Phase 1	Understanding the experience (10 Minutes)
	• How did you feel during the storytelling exercise this time? Why? Think about: ○ whether or not, for instance, you felt closer to your partner, not judged but listened to, respected, etc. ○ the general atmosphere between you and your partner ○ the way you and your partner were relating to and communicating with one another ○ whether or not you used the listening qualities and communication abilities previously identified (e.g., the tone and intensity of your voice, your hand gestures, etc.) • How did partners B share their views and opinions with partner A this time? Think about both the verbal and non-verbal communication techniques used, especially the body language, words and 'habits' (e.g., "Yes, and..."), etc. • How did the ideas and feedback given affect partners A in their storytelling? How did they act and react to these interventions? • Which exercise most affected you? Why? Think about: ○ when it was most enjoyable to share the story ○ when it was easiest to listen to the story ○ the verbal and non-verbal communication at that time (words used, 'habits', body language, mindset, attitude, behaviour, etc.) • What kind of change did you observe during the activity? Think about the way your interaction and relationship with your partner developed, and why, etc.
Phase-2	Relating it to real life (10 Minutes)
	• What do you learn from this experience?

	- How can you relate this activity to real-life situations that you may have experienced or witnessed in your community? Think about: - the impact of the different verbal and non-verbal communication techniques used to share stories and/or ideas, provide feedback to others, etc. - the consequences of your mindsets, attitudes and behaviours on your interaction with others - the way the use or lack of use of active listening affects your relationships with others, and why, etc.
Phase -3	Applying the learning in the future (5 Minutes)
	How can we, inspire and influence a positive transformation of mindsets, attitudes and behaviours towards a culture of empathy, trust and fairness in our work space? Think about real ways in which we can continue this journey of active listening, creating a conducive environment for building connection, empathy and trust, constructively sharing ideas and respectfully providing different perspectives to others (e.g., "when speaking with the complainant, I will ask questions instead of interrupting"), etc.

Conclusion

Facilitation notes	This activity is a powerful way for participants to develop their awareness of one another and to identify, use and/or practise a variety of techniques that may enable them to exercise and demonstrate active listening. Since the process is as important as is the outcome, it is essential that participants understand what they are doing and take in the lessons included in the different steps of the activity. In addition, even though five minutes is a good length of time for each stage of the storytelling exercise, you may let it continue for longer depending on the way it develops. In addition, on a flipchart or white/blackboard, you may make a list of the key messages, qualities, abilities and techniques, as well as of the mindsets, attitudes and behaviours, required to demonstrate and practice true active listening, that participants suggest during the discussions. Possible qualities highlighted from the storytelling exercise: Open-mindedness
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	• Empathy • Generosity • Curiosity • Respect • Patience • Care.
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1. Empathy

The activity on “Empathy” should be started by discussing what Empathy is. The participants shall be encouraged to come up with their own understanding and interpretation of this term and the benefits of having this attitude in them as a police officer. Once the discussion takes place for about 10 minutes (depending upon the number of participants in the class), the facilitator/faculty may either display on screen, the definition and meaning given below or may give a hand out to the participants and let them go through the content. If any participant wants to say anything on the concept or the usefulness, he/she may be encouraged to do so.

Definition	Empathy is the ability to put ourselves in someone else's shoes. It means that we understand and are sensitive to the feelings of someone else and can also, even if temporarily, share the feelings of that person.
What it is not	It is important not to confuse empathy with pity. Pity is feeling sorry for someone. Now, if we feel sorry for someone, we are somehow comparing ourselves with that person and generally feeling better off than the person we pity "Oh, you poor thing!" is a typical way of expressing pity. It is often perceived or felt by the other as 'looking down on', making that person feel inferior and (too) vulnerable. Therefore, people generally do not like to be pitied. Empathy requires considering the other person of equal value or as equal. Empathy is not sympathy. Sympathy is when we feel the suffering of the sufferer as if we were ourselves the sufferer. Sympathy often seeks to comfort or console, while empathy seeks to understand. Sympathy is empathy that goes too far in the sense that its effect is overwhelming emotionally or putting us off-balance, which means we are no longer able to act, 'walk the talk' and inspire change. We need to protect ourselves and remain balanced to be in a position to help, assist or accompany others. There is therefore a necessary limit to empathy and it is essential to enhance our personal resilience and cultivate inner peace at the same time. Empathy is not an abstract concept; it is a real skill that can be developed and mastered with practice. Empathy goes hand in hand with other intra and interpersonal skills, in particular with active listening, critical thinking, dropping bias, non-judgement, non-

	violent communication, mediation, personal resilience and inner peace.
The essence	Empathy connects us deeper to others than through the mind or with reason. It is about being present for the other through a heart-to-heart connection, and to tune into their feelings and emotions. It is about recognizing the other as a human being who has feelings just like us. Empathy is a true two-way communication at the deepest level. It underlies love, caring and compassion and further develops friendship and mutual understanding. Empathy calls for spontaneous action.
Key ingredients	• Active listening (when the person is talking), so that we truly understand what they are saying and the meaning it has for them • Pay attention to the whole person, including their body language, feelings and needs • Increase non-verbal communication, including physical signs like body language and eye contact, when culturally appropriate • Establish a connection from heart to heart, to go beyond understanding with our mind • Critical thinking. We have empathy when we understand the plight of the other person and maintain a balanced and healthy emotional distance at the same time. Therefore, critical thinking needs to accompany empathy. • Develop or strengthen our personal resilience (see above paragraph on empathy compared to sympathy)
Why is it so important?	For a Police officer: It is essential for a police officer to be able to connect with those around us, especially the victims, complainants and other vulnerable sections in the society on an emotional level. Active listening and empathy will help us to build trust and create an open environment in which we can inspire confidence of people in us. Empathy is a desirable for fulfilling our duties, which are ‘to protect life and liberty of people and to protect the human rights of every citizen of our country.’.

Activity for Empathy

“ON STAGE”

Goal	To experience the impact of verbal and non-verbal communication on how individuals display empathy versus pity towards others, in everyday life.
Summary	Through role plays, participants are confronted with different daily-life situations to which they react first naturally, and then either 'negatively' or 'positively'. Finally, they reflect on and practice effective skills and techniques to positively change a situation and its outcome.
Expected learning	To be aware of some of the difficulties and challenges that others may face on a daily basis, and how empathy can be felt in everyday situations and towards everyone. To understand the difference between pity and empathy, and how verbal and non-verbal communication may contribute to displaying one or the other. To develop empathy to gain greater insight into the feelings and needs of others, use the power of verbal and non-verbal communication to positively influence non-empathetic mindsets, attitudes and behaviours and, as a result, be better equipped to take action to promote a culture of non-violence and peace in society.
Approximate time needed	90 minutes
Required materials	• Scenarios of daily-life situations (please see handout at the end) • A flipchart or white/blackboard • Markers or chalk
Develop your own situations	Feel free to adapt the activity, developing your own daily-life/police situations and characters or selecting from the proposed list.
Facilitation tips	Preferably, there should be two faculty/Facilitators to facilitate this activity: one in charge of the role players and one in charge of the remaining participants. Before starting, make sure they all clearly understand the situation and their character so they will be able to act out their role accurately. Finally, make sure that participants step out of their roles properly and return to their own reality after the activity, using, for

	instance, an energizer or asking one of them an everyday-life question (e.g., what did you have for breakfast this morning?, what are you doing tonight?, etc.).
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Suggested

Step by step process

Step 1	Direction (10 minutes)
	Choose or ask for at least five volunteers and take them aside, preferably to a separate area where the rest of the participants cannot hear or see them. Then, give a different scenario to each one of them (at least one scenario for one role player, one scenario for two role players and one scenario for a group of role players), explaining that they will take turns acting out various characters and situations throughout the activity, either alone, in pairs or in a group. While the volunteers are preparing their different scenarios together, inform the rest of the participants that they will be an active part of several role plays and witnesses to various scenes that will be performed in front of them. They are therefore free to react to the different situations and can respond as they feel like, i.e., either 'positively' or 'negatively', verbally or non-verbally or both.
Step2	Action (5 minutes)
	Once the role players are ready, ask them to come back to the main activity area. One at a time, invite each volunteer who had a one-person scenario to perform their scene, acting out alone their character and situation.
Step-3	Let's reflect (15 minutes)
	After a few minutes, end the performance and invite all participants to come together to reflect on this experience. You may use the following questions to guide the group discussion: • How did you feel during the scene(s)? Why? Think about: ○ the way the verbal and physical reactions of those around you made you feel while role-playing your character and scene ○ the way you felt towards the character(s) being role-played in the scene(s) you just witnessed, etc. • How did the situation(s) end? Why? • Who reacted to the situation(s)? Who did not? Why? How? Think about: ○ whether or not your feelings towards the character(s) influenced your decision to react or not to react, why and, if so, how ○ whether or not you tried to do anything to better understand

	the feelings and needs of the character(s) being role-played in the scene(s), why and, if so, how, etc. • Which reaction(s) did you perceive as positive or negative? Why? Think about both the verbal and non-verbal communication used (e.g., words, body language, etc.) • How did different reactions create different atmospheres? Think about: ○ whether or not the way some of you chose to behave affected others, why and, if so, how ○ whether or not the way others chose to behave influenced you, why and, if so, how ○ the consequences of your mindsets, attitudes and behaviours on the outcome(s) of the situation(s), the life (lives) of the person(s), etc. • What would it take to achieve real understanding of and empathy for the character(s) in the scene(s) and their needs and aspirations?
Step-4	Second take (5 minutes)
	One pair at a time, invite the volunteers who had a two-person scenario to perform their scenes, acting out their characters and situations. While each role play is taking place, whisper to: • two or three participants to intervene 'negatively'; and then, to • one or two participants to intervene, seeking to 'positively' influence the situation using both verbal and non-verbal communication.
Step-5	Let's reflect again (15 minutes)
	After a few minutes, end the performance and invite all participants to come together to re-reflect on this experience. You may use the following questions to guide the group discussion: • How did you feel in the scene(s)? Why? Think about: ○ the way you felt when participating as you were instructed ○ the way you felt towards the observers who 'negatively' or 'positively' intervened in the scene(s), etc. • Who reacted to the situation(s) this time? Who did not? Why? How? • Which reaction(s) did you perceive as positive or negative? Why? Think about both the verbal and non-verbal communication used (e.g., words, body language, etc.) • How did the situation(s) end this time? Why? Think about: ○ whether or not those of you who were instructed to

	'positively' intervene managed to change the situation(s) and its (their) outcome(s), why and, if so, how ○ whether or not those of you who were not given special instructions tried to influence the 'negative' mindsets, attitudes and behaviours adopted by some of the other witnesses, why and, if so, how ○ whether or not having empathy for those intervening 'negatively' is important or necessary, and why the challenges and obstacles faced the techniques and skills used to (try to) overcome these difficulties, etc.
Step-6	ABC practice (15 minutes)
	Invite the volunteers to perform their collective scene(s), acting out in a group their characters and situation(s). While each role play is taking place, whisper to: • three or four participants to intervene 'negatively'; and then, to • two or three participants to intervene, seeking to 'positively' influence the situation using both verbal and non-verbal communication and putting into practice the skills and techniques previously explored. Depending on time available, you may repeat this process as many times as you consider appropriate, using similar scenarios while observing and monitoring the learning that hap-pens each time, especially the improvement of skills and techniques.
Step-7	The end (25 minutes)
	When time is over, end the performance and invite all participants to sit together in a semi-circle to reflect on this experience. You may use the questions below to guide the group discussion.

Debriefing questions

Phase 1	Understanding the experience (10 Minutes)
	• How did you feel in the scene(s) this time? Why? • Who reacted to the situation(s) this time? Who did not? Why? How? • Which intervention(s) did you particularly like? Why? • How did the situation(s) end this time? Why? • What were the most effective skills and techniques of intervention to positively change the situation(s) and its (their) outcome(s)? • What kind of change did you observe during the activity? Think about the possible differences and changes of reactions and experiences between the several performances, etc.
Phase 2	Relating it to real life (10 minutes)
	• What do you learn from this experience? • How can you relate this activity to real-life situations that you may have experienced or witnessed in your community? Think about: ○ the different scenes performed and their respective outcomes ○ the way these specific groups of people are treated in your community ○ the difficulties and challenges they face on a daily basis, and their particular needs ○ the origins of non-empathetic mindsets, attitudes and behaviours towards others, especially when they are vulnerable, etc.
Phase 3	Applying the learning in the future (5 minutes)
	How can we, as police officers inspire and influence a positive transformation of mindsets, attitudes and behaviours towards a culture of non-violence and peace in our communities? Think about real ways in which we can work to better understand where non-empathetic mindsets, attitudes and behaviours come from to enable us to address their root causes (e.g., overcome our biases and develop our own empathy towards these groups and, more generally, towards those with whom we feel we have nothing in common – the ‘other’ – or those whom we do not like), etc.

Conclusion

	As police officers, we need to be aware of the complex situations, feelings and particular needs of others. We also need to understand that it is about more than just feeling sorry for others or just understanding intellectually what someone else is feeling. It is therefore important to consider the other person as our equal and to combine different techniques, such as of verbal and non-verbal communication, to enable us to better understand one another and to grow together. Developing empathy will help us to see each person as a unique individual and not just as a member of a larger group. This will also enable us to be more sensitive and connected to the feelings thoughts and needs of victims, complainants etc, and to gain greater insight into their situations and realities. Key points: • The ability to put ourselves in someone else's shoes (including understanding diversity and the reasons behind non-empathetic mindsets, attitudes and behaviours) and consider everyone as equal (i.e., human beings with both 'negative' and 'positive' aspects) • The difference between empathy, pity and sympathy • The importance of not judging and of objectively analyzing a situation to constructively change its outcome • The power of inner change and both verbal and non-verbal communication
Facilitation notes	This activity is a powerful way for participants to develop their awareness of one another and to identify, use and/or practice a variety of techniques that may enable them to truly empathize with others. Since the process is as important as is the outcome, it is essential that participants understand what they are doing and take in the lessons included in the different steps of the activity. In addition, even though a couple of minutes is a good length of time for each role play, you may let it continue for longer depending on the way it develops. Finally, on a flipchart or white/blackboard, you may make a list of the key messages, abilities and techniques, as well as of the mindsets, required to develop and show empathy towards others, that participants suggest during the discussions.

POSSIBLE SCENARIOS FOR ONE ROLE-PLAYER

You are a disabled or elderly person, having trouble crossing the street because of the heavy bag you are carrying.	You are a street child or homeless person begging for money.
You are a wealthy adolescent and have just lost your wallet and phone. You are used to having everything taken care of for you but you have no way to get home and are starting to get frightened.	Your sports car has just been towed away as you have committed too many parking offences. You have also just received a call that someone in your family has been rushed to the hospital.

POSSIBLE SCENARIOS FOR TWO ROLE-PLAYER

You have just been caught stealing. You try to explain to the one you stole from or to a police officer that you are desperate and had no choice.	You are prevented from entering a café or nightclub (by its owner or security guard) because you look like a migrant or drug addict.
You are a deaf person and someone is angrily asking you to move out of their way.	

POSSIBLE SCENARIOS FOR A GROUP OF ROLE-PLAYER

You are a pregnant woman entering a crowded bus and there are no empty seats available.	You have just told your colleagues at work that you are homosexual and now they are ignoring you.
You are a single mother or father walking downtown with your three small children who are running everywhere, bothering those around you and refusing to listen to you.	

2. Non-Discrimination and Respect for diversity

The activity on “Non-Discrimination and respect for diversity” should be started by discussing what non-discrimination and respect of diversity is. The participants shall be encouraged to come up with their own understanding and interpretation of this term and the benefits of having this attitude in them as a police officer. Once the discussion takes place for about 10 minutes (depending upon the number of participants in the class), the facilitator/faculty may either display on screen, the definition and meaning given below or may give a hand out to the participants and let them go through the content. If any participant wants to say anything on the concept or the usefulness, he/she may be encouraged to do so.

Discrimination	Discrimination consists of treating differently, persons whose needs or vulnerabilities are the same, based - whether or not it is said - on criteria such as gender, age, social standing, religion, sexual orientation, political affiliation, etc. It is, for instance: denying entry to a temple to someone because of their caste; to a job because of their religion; or refusing to register FIR because of their social standing, etc. Discrimination often results from an absence of critical thinking and objectivity or out of ignorance leading to fear of the 'other' who is 'different'. Intolerance, which can be caused for instance by clichés or stereotypes, is an attitude of rejection of differences. It can result in stigmatization - or pinpointing differences as something 'bad', which itself often leads to discriminatory behaviour - different treatment that is prejudicial - and to exclusion. Discrimination is a further expression of stigmatization. Gender discrimination, often rooted in unequal power relationships or misuse of power between males and females, is very common all over the world. Another desirable attitude- Impartiality, according to which we act without discrimination towards vulnerable people, solely guided by their needs, and in proportion to the urgency and seriousness of their needs, also refers to non-discrimination.
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	Intolerance, stigmatization and discrimination can quickly lead to dissatisfaction and unrest in the society and hence it is important that every police officer in India carries the attitude of non-discrimination and respect for diversity.
Non-discrimination	Non-discrimination consists of giving the same treatment to persons who are in the same situation in terms of needs or vulnerability, even though their situations differ in other aspects: religion, political affiliation, social class, gender or other criteria. It is one of the fundamental aspects of democracy and the rule of law: every individual must be treated the same, without discrimination. Constitution of India Article 14 talks about the Equality before law and equal protection of law. It is duty of every police officer to ensure this principle is upheld at any cost. The Fundamental Principle of Impartiality also calls for proactive and specific measures to reach groups who, because of their differences, would otherwise not benefit from police services. For example, if elections are being held It shall be ensured that minority people or people belonging to oppressed classes are able to vote freely, without any fear, otherwise, they would not be able to benefit from the right to vote guaranteed to every citizen under the constitution of India and this would be discrimination.
Respect for diversity	Respect for diversity means not only accepting that others may be different - for instance in political affiliation, etc. - but also respecting that difference. We sometimes talk about diversities instead of diversity, to show that the identity of a person is defined not by one single factor but by many aspects: sex, age, Language, social status, religion, sexual orientation, political opinions, etc. Ensuring respect for diversity requires communicating messages in languages that the audience can understand and by appropriate means. For example, a campaign creating awareness about right to vote in election might not achieve its objectives if led only through the Internet, or a public campaign regarding Lok Adalat might not reach villagers if conducted only in English language, which the villagers do not understand. It is evident that attitudes such as active listening, empathy, critical thinking, dropping bias, and non-violent communication, are essential for a person to be able to respect, value and celebrate diversity!

Activity for Non-Discrimination

TRIP AROUND THE WORLD

Goal	To experience how stereotypes and prejudices, based on either physical characteristics or personal identity traits, may result in unequal treatment and unequal access to opportunities, and therefore limit the lives of stigmatized and marginalized people.
Summary	Participants first get into the role of a specific character that they have chosen. Then, a few of them are randomly chosen to be members of a ship crew who are about to take a one-year trip around the world. The crew members have to select a few more characters among the remaining participants to complete the crew required on board. Each of the remaining characters has to try to convince the crew members to choose them rather than the others. Finally, participants reflect on stereotypes, assumptions and prejudices and explore the consequences that these have on the lives of the affected people.
Expected learning	To be aware of stereotypes and prejudices based on physical characteristics and personal identity traits. To understand the consequences of the resulting stigmatization, discrimination and marginalization on the daily lives of the affected people (e.g., unequal treatment, unequal access to life's opportunities, oppression, exclusion, etc.). To develop intra and interpersonal skills, such as empathy, critical thinking, dropping bias, and non-judgement, to be better equipped to take action to reduce stigmatization, prevent marginalization and promote respect for diversity, equality and inclusion in society.
Approximate time needed	45 minutes
Required materials	• A character description for each participant (please see handout at the end) • A pin for each participant, or some sticky tape • A flipchart or white/blackboard • Markers or chalk
Cross-cultural tips	Be sensitive to the profiles of your participants and aware that some of the suggested characters might not be appropriate for your

	audience. Feel free to adapt the activity, developing your own character descriptions or selecting from the proposed list those that are suitable for and/or relevant to the context in which they are used.
Facilitation tips	Before starting, let participants know that there are various stages in this activity and that you will guide them through. Also, make sure they all clearly understand their character description so they will be able to act out their role accurately. Note that some participants may feel uncomfortable about physical closeness to others, and some may experience overwhelming emotions as this activity might bring up memories from real life. Therefore, closely monitor the group dynamics, pay particular attention to participants' reactions as you go along, and let them know that they can step out of the process at any time. You may, for instance, provide each participant with an SOS card that they can raise above their head to indicate they wish to leave the activity if they are feeling uncomfortable. If any participant does choose to leave the space or room, make sure they are accompanied by a fellow participant or yourself for support. Also, keep an eye on participants' physical proximity to one another, and make sure you have a room or open space, either inside or outside, that is large enough for them to be able to move around and stand in a line. In addition, pay particular attention to the tension that the activity can cause and, therefore, to the division and/or the emotional, psychological or physical violence that it may generate among or between participants. Observe carefully the process of participants choosing a character description to make sure there are no instances of violence if some have a conflict due to competition for a specific character. Finally, make sure that participants step out of their roles properly and return to their own reality after the activity, using, for instance, an energizer or asking one of them an everyday-life question (e.g., what did you have for breakfast this morning?, what are you doing tonight?, etc.).

Suggested Step by step process

Step-1	Who would you like to be? (10 minutes)
	Place all the character descriptions on a table and ask participants to come (all at the same time) and choose one. Once they have all selected a specific character to represent, give them some time to get familiar with their character's physical and identity traits. Then, invite them to walk around and think about their characters, asking them to imagine the physical appearance and the life story of the people they are to portray. Once they can each clearly visualize this person, ask them to place his or her description onto their shirts (using a pin or sticky tape), gradually put themselves into his or her shoes and start acting out their chosen character.
Step-2	A one-year trip around the world (10 minutes)
	Choose or ask for three to five volunteers (depending on the size of the group) and invite the remaining participants to stand in line in front of them. Tell the group that the volunteers are now members of a ship crew who are about to realize the dream of all of them: a one-year trip around the world. Then, explain that one to three more persons (depending on the size of the group) are required to complete the crew on board, and that the volunteers will have to select them from those remaining in line. Tell those in line that they therefore have to convince the ship crew members to choose them over the other characters.
Step-3	The end (25 minutes)
	Once the ship crew members have agreed on the additional characters to join them for the one-year trip, end the game and invite all participants to sit together in a semicircle to reflect on this experience. You may use the questions below to guide the group discussion.

Debriefing

Phase 1	Understanding the experience (10 Minutes)
	• How did you feel throughout this process? • Which character did you choose? Why? • How did you feel about taking the role of this character and acting it out? • How did you feel when you heard about the recruitment of the ship crew members? • How did you feel about the final choice of the ship crew members? • Who were the additional characters selected? Why? Think about: ○ the discussions and consensus-building process among the ship crew members ○ the criteria used for the selection (e.g., physical characteristics and personal identity traits, techniques and arguments used to try to convince them to choose one character over the others), etc.
Phase 2	Relating it to real life (10 minutes)
	• What do you learn from this experience? • How can you relate this activity to real-life situations that you may have experienced or witnessed in 'your community'? Think about: ○ the groups who may suffer from stereotypes and prejudices in your community, and why ○ the consequences of these assumptions and biases on the daily lives of the affected people, etc.
Phase 3	Applying the learning in the future (5 minutes)
	• How can we, as agents of behavioural change, help to reduce stigmatization, prevent marginalization and promote respect for diversity, equality and inclusion in our communities?

Conclusions

	As agents of behavioural change, we need to be aware of and understand that stereotypes and prejudices are the root causes of discrimination and marginalization and that these limit the lives of people affected by the resulting unequal treatment and unequal access to opportunities. Developing intra and interpersonal skills, such as empathy, critical thinking, dropping bias, and non-judgement, will help us to reduce stigmatization and to respect and value diversity. As a result, we will be better equipped to inspire and influence a positive transformation of mindsets, attitudes and behaviours towards equality and inclusion in society. Key points: • Stereotypes and prejudices at the root of stigmatization, marginalization and discrimination • Unequal treatment and unequal access to opportunities in life resulting from stigmatization, marginalization and discrimination • The ability to put ourselves in someone else's shoes, challenge perceptions and assumptions, and drop biases • The importance of thinking critically, not judging, and positively valuing diversity
Facilitation notes	This activity is a powerful way for participants to identify, use and/or practise a variety of skills and techniques that may help them when they are faced with complex situations of (potential) discrimination. Since the process is as important as is the outcome, it is essential that participants understand what they are doing and take in the lessons included in the different steps of the activity. However, if you feel that any aspect of this activity may cause them more 'harm' (i.e., high emotional distress) than 'good' (i.e., a positive learning experience about mindsets, attitudes, knowledge and skills related to non-discrimination and respect for diversity), then either leave out a particular part of it, adapt it or decide to not use it. You may also direct questions to the whole group collectively, instead of asking specific individual questions. Otherwise, such personal attention may generate negative emotional responses from participants who may have been (or still are being) traumatized in their lives after experiencing an event similar to

	that which is the focus of the activity. In addition, on a flipchart or white/blackboard, you may make a list of the key messages, skills and techniques, as well as of the mindsets, attitudes and behaviours, required to achieve non-discrimination and respect for diversity, that participants suggest during the discussion. Finally, you may find it interesting to use this activity in conjunction with the one entitled 'Labelled'.
Possible Variation	Draw a picture of a house and invite participants to close their eyes (if they feel comfortable doing so), relax and listen to the story of the Miller-Farmer family: Mr and Mrs Miller-Farmer live quite happily in this house with their 20-year-old son David. One day a bad accident happens, though, and the father and mother lose their lives. David inherits the house of his family and lives a single and satisfied life, until one day when he loses his job. David is no longer able to afford to live in the big house by himself. With his last amount of money, he decides to split the house into six apartments and puts five of them up 'for rent' in the newspaper. Invite participants to imagine that they are David, asking them to visualize him, to try to see, hear and feel him, to recall his life and to make it their own. Give participants a few minutes to put themselves into David's shoes and then invite them to slowly open their eyes (for those who had them closed). Finally, provide them with the list of people who applied for the apartments and explain to them that to be able to keep their house, they must choose five tenants among the list supplied. If you go for this version of the activity, hereafter is an additional facilitation tip to consider. Throughout the storytelling and visualization processes, use a calm and soft voice, preferably speak slowly and pause after each instruction to allow participants time to imagine the situation and the characters.

POSSIBLE CHARACTER DESCRIPTIONS

A young religious fundamentalist	I An athletic mercenary who has one leg
An attractive sex worker	A pushy, arrogant porn star
A businessman wearing designer clothes and sought for fraud by the police	A hot-tempered ex-prisoner who served 20 years in jail for murder
A pretty heroin addict	An homosexual cook assistant
A compulsive liar wearing lots of expensive jewellery	A smelly unconventional artist wearing old worn-out clothing
An obese former dictator	A blind multilingual interpreter and his or her dog
A very laid-back surfer with feminine gestures	A very smart deaf-mute person
A rich and generous elderly person	A disgustingly filthy homeless person
A strong person seeking asylum because of his or her political activism	A clean and moody engineer who is a know-it-all
A wise chief of a tribe who practises anthropophagy	A quiet person who is mentally ill
A former child soldier with good team spirit	An alcoholic pirate who likes joking
An illegal migrant (boat people), talented for sewing	A single mother and her baby, both living with HIV

12. Non-Violent Communication

The activity on “Non-violent Communication” should be started by discussing what non-violent communication is. The participants shall be encouraged to come up with their own understanding and interpretation of this term and the benefits of having this attitude in them as a police officer. Once the discussion takes place for about 10 minutes (depending upon the number of participants in the class), the facilitator/faculty may either display on screen, the definition and meaning given below or may give a hand out to the participants and let them go through the content. If any participant wants to say anything on the concept or the usefulness, he/she may be encouraged to do so.

Definition	Non-violent communication means expressing ourselves in a way that is respectful of and does not threaten, intimidate or harm others. It is communication with respect and in such a way that we express our feelings and needs with regard to a situation without accusing or putting the blame on the other person.
What it is not	Non-violent communication is not just communication without using violence, whether this be physical, verbal (violent or aggressive language or words) or implied (unspoken threats). It is more about abandoning the violence in our heart, which is usually expressed through hurtful, aggressive or accusing words. Non-violent communication is about more than speaking in a soft tone of voice, with calm and non-intimidating body gestures. Non-violent communication is not an abstract concept. It is a real skill that can be developed and mastered with practice. (See www.cnvc.org)
The essence	Non-violent communication is about communicating in a detached and respectful way. Only when we have been able to step back and distance ourselves from our emotions ('cooling down', for instance, when we are angry) will we be better able to see the objective facts that took place - rather than our interpretation or judgment of the situation, which is the case when we are still too concerned about our emotions. It is when we have distanced ourselves from our

	own emotions that non-violent communication, as detached communication, can take place.
Key ingredients	• If a situation stirs us up emotionally, and 'sparks off' (or has potential to spark off) aggressive or violent behaviour within us, taking a step back or asking for time to calm down is the first (and best) thing to do. This will help us to not react against and, on the basis of our immediate emotions, say or do things which we would regret and would not solve the situation at all (on the contrary, most likely would worsen it). It helps us to think before we act. • Critical thinking, dropping bias, and non-judgment make up another key element of non-violent communication. The key is to try to be an 'external observer' to the situation in which we are involved, and to seek to 'see' what really happened, the objective facts, rather than our interpretation or judgment on the basis of our immediate emotions. For example, instead of saying "the police station is unbelievably messy", we can say: "I see files, papers and other material all over the floor in the room". Also, as-long as we judge the other person, we will not be able to communicate non-violently and solve a problem, as judgment prevents interaction and is a 'door-closer'. • When we are calm and can see the 'objective reality' more clearly, we will be ready to engage in non-violent communication. We then need to first let the other person express themselves and to practice active listening and empathy, paraphrasing frequently and, in the end, seeking to identify how the person felt and what their unmet needs are. We will then communicate this clearly to the person and receive a form of confirmation from them. If our understanding of their feelings and needs is not really correct (yet), we need to ask more questions of clarification and detail, and try it another time. "Am I understanding you correctly that the situation ... [which you describe objectively] makes you feel.... (e.g., sad, upset, angry, etc.) and that you would need.... (e.g., collaboration, respect, care, friendship, to express yourself, etc.)?". It is when the other person says "yes, that's it!" that they, in turn, will be ready to listen to 'our truth', and acknowledge our feelings and needs. • When we have understood the feelings and needs of the other person, it is important that we share how we feel about the situation and which of our needs are yet unmet, until the other person understands us, and we have acknowledged this ("yes, that's how I feel and what I need"). • Finally, we can explore with the other person how to avoid the situation in the future and continue our relationship on a

	constructive and harmonious footing. "While I realize you need to communicate frequently over the phone, would you be willing to whisper on the phone when I am also in the open workspace as I need to concentrate?"
Why is it so important?	For Police officers in India: Violence is a form of expression. It is often a desperate cry for attention to an unheard or unmet need. Reacting to violence with violence, whether physical or verbal, is not a solution; it is worsening the problem and making it unlikely that the situation will be resolved. As police officers, non-violent communication is therefore crucial to mitigate tension and prevent it from escalating into violence. Every day, a police officer faces situation when the stakeholders to whom he is interacting with is either scared, frightened, angry or disrespectful. It is essential that a police officer posse the attitude of non-violent communication as people expects police not only to listen to them but also respond in a polite and non-judgmental manner. When the other person feels listened to, heard and understood, they will be more open and willing to also hear our perspective. Active listening, empathy and non-violent communication are therefore providing a platform for respectful and open self-expression. Self-expression is an essential need to be met towards engaging in fruitful dialogue and finding an effective and viable solution to a situation or problem which people expects police to do so on a regular basis.

Activity for Non-Violent Communication

“LET US OUT!”

Goal	To experience the importance of sincerity and authenticity in communication and how different verbal and non-verbal forms of non-violent communication may contribute to demonstrating them and creating opportunities for more open dialogue and cooperation, therefore preventing, mitigating and/or constructively responding to situations of (potential) tension and violence.
Summary	Participants are divided into two equal groups: one group represents prisoners held in separate cells of a castle, each one of which is guarded by a member of the other group. The castle is

	formed by a circle in which each prisoner stands, in front of their guard. Each prisoner has to try various forms of verbal and non-verbal communication not only to challenge or disprove the accusations or charges against them but also to convince the guards to open their cell's door. Guards will do so only if they believe in the sincerity of the prisoner's words and if the message, as well as how it is communicated, is a form of non-violent communication. If this is not the case, they will rotate their positions and therefore make the process start over, in front of another prisoner. Prisoners who have been released may then - from outside the circle - coach and advise the ones still kept captive inside, while guards who have set their prisoners free may then help those guards still keeping prisoners to guard their cells. Participants progressively reflect on the importance of the perception of their words and sincerity when communicating, while exploring the impact of individual actions on a group's dynamics and conversely the supportive effect of a group dynamics in helping its individual members to develop their abilities. They then switch roles and repeat the process with different accusations or charges to practice the key verbal and non-verbal forms of non-violent communication previously identified. Finally, participants reflect on the mindsets, attitudes behaviours that help to build an environment of trust, encourage cooperation and therefore prevent, mitigate and/or constructively respond to situations of (potential) tension and violence.
Expected learning	To be aware of the importance of sincerity and authenticity in communication. To understand the power of both verbal and non-verbal forms of non-violent communication to demonstrate sincerity and authenticity and its impact, both on oneself and on one's relationships with others. To develop the skill of non-violent communication to avoid the cycle of blame, allow an honest, respectful and constructive dialogue, create trust and, as a result, be better equipped to take action to promote a culture of non-violence and peace in society
Approximate time needed	60 minutes
Required materials	• A flipchart or white/blackboard • Markers or chalk
Facilitation tips	Preferably, there should be two peer educators to facilitate this

	activity: one for each group. In the case of an odd-numbered group, ask for someone to act as an external observer who may also help you to monitor the process and take notes about the development of the overall situation as well as of the forms of communication used by the pairs. Before starting, let participants know that there are various stages in this activity and that you will guide them through. Also, make sure they all clearly understand their instructions so they will be able to take part in the activity effectively. It is best not to let the 'convincing exercises' go on for too long. Define an appropriate duration depending on your objectives and time-frame, as well as on the size of the group and the speed at which the participants complete the different steps of the suggested process. Also, invite those who may be reluctant to communicate in a violent way to act as special observers instead and to take notes about the physical and emotional reactions of others during the exercises. Finally, make sure that participants step out of their roles properly and return to their own reality after the activity, using, for instance, an energizer or asking one of them an everyday-life question (e.g., what did you have for breakfast this morning?, what are you doing tonight?, etc.).
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Suggested Step by step process

Step 1	The castle (5 minutes)
	Divide participants into two equal groups - defining one as group A and the other as group B. Then, take aside and brief each group separately, explaining to: members of group A that they are portraying prisoners held in separate cells of a castle, each one of which is guarded by a member of group B. Tell them that the only way out of their cell is to try various verbal and non-verbal forms until they find the non-violent communication 'key' that will not simply challenge or disprove the accusations or charges against them but truly convince the guard to open their cell's door by conveying their sincerity and the authenticity of their words and message. Specify

	that, once they have gained back their freedom, they are not allowed to re-enter the castle at any point but may, however, coach and advise the prisoners still held in there from outside the castle. • Members of group B that they are portraying guards of separate cells of a castle in which prisoners, represented by members of group A, are held individually. Tell them that they can only open their cell's door if they believe in the sincerity of the prisoners' words and if they are completely satisfied with their non-violent communication approach and message. Specify that: ○ when this is the case, they have to release the prisoner out of the castle, and move on to the next level (i.e., outside of the castle, where they will help their peer guardians who are still retaining prisoners to keep the prisoners inside of the castle in their cell). ○ when this is not the case (i.e., they are not convinced of the sincerity and non-violent messages), they have to raise both hands in the air and say loudly "we are not there yet". Once they do this, all of the guards are then to raise their hands in the air and say together "we are not there yet" then move one place to the left. This therefore resets the counter to zero and so the process has to start over, with a different prisoner this time. Finally, ask them to think about an accusatory or blaming statement (e.g., "Your ideas do not belong here") that they will make to the prisoner standing in front of them, for the process to begin.
Step2	Getting out... (10 minutes)
	Once both groups are clear about their instructions, invite members of group A to form a tight circle, facing outwards, and members of group B to surround the tight circle formed by members of group A. Ask each member of group B to stand in front of a member of group A to form pairs, 'prisoner - guard', and begin the exercise by stating their accusations or blames.
Step-3	Let's reflect (10 minutes)
	When at least a few prisoners have been released from their cells, stop the exercise and invite all participants to sit down together to reflect on this experience. You may use the following questions to guide the group discussion: • How did you feel throughout the process? Why? Think about:

	○ the initial accusatory statement, what it prompted in you and how you moved to a discussion after that ○ the power or 'non-power' of your character (i.e., prisoner versus guard) ○ the moments when someone was released ○ the moments when the counter was set back to zero and you had to start over while, in your opinion, you were making progress, especially: - whether or not you found yourself blaming someone (from your group or the other group) for that and, if so, whether or not it helped you to be coached by those who had been released - the way it affected your sense of belonging to your group, etc. • Who managed to get out of the castle? How? Think about: ○ the way you moved past the blame and transformed it ○ unsuccessful forms of verbal and non-verbal communication which led the counter to be set back to zero and prisoners having to start over the process with another guard ○ Convincing forms of verbal and non-verbal communication that demonstrated non-violence, sincerity and authenticity, etc. • Who, once out of the castle, helped the prisoners still held? Why? How?
Step-4	Reversal (10 minutes)
	Once participants have explored different verbal and non-verbal forms of non-violent communication, invite them to switch roles and repeat the process, preferably starting the exercise with different accusations or blames.
Step-5	The end (25 minutes)
	Once all participants have practiced forms of non-violent communication to prevent, mitigate and/or constructively respond to situations of (potential) tension and violence, invite them to thank each other and sit together in a semicircle to reflect on this experience. You may use the questions below to guide the group discussion.

Debriefing

Phase 1	Understanding the experience (10 Minutes)
	• How did you feel throughout the process this time? Why? Think about the way you felt about your character and towards the character you were previously portraying, etc. • Who managed to get out of the castle this time? Why? Think about: ○ whether or not your past experience as a guard helped you to find convincing forms of communication to show your sincerity, authenticity and non-violent approach ○ whether or not your past experience as a prisoner made you a tougher guard, and why ○ Whether you considered this challenge as an individual or a collective one, and the way it would have worked the other way, etc. • What kind of change did you observe during the activity? Think about: ○ whether, during each 'convincing exercise', you found yourself approaching the problem or the person in front of you ○ what you focused on, as a prisoner, to convince each one of the different guards you had in front of you ○ whether having been released and becoming a coach made it easier or more difficult for you to identify which communication approach would work and which would not, and why, etc.
Phase 2	Relating it to real life (10 minutes)
	• What do you learn from this experience? • How can you relate this activity to real-life situations that you may have experienced or witnessed in your community? Think about: ○ the way the intention and the perception of words and actions may differ ○ whether or not non-violent communication could make a difference in these circumstances, why and, if so, how ○ whether or not the verbal and non-verbal techniques related to nonviolent communication would be useful in other types of situations and, if so, what kinds and why ○ other skills that would be necessary or helpful when trying to use nonviolent communication and demonstrate sincerity and authenticity in these types of situations, and why, etc.

Phase 3	Applying the learning in the future (5 minutes)
	How can we, as agents of behavioural change, inspire and influence a positive transformation of mindsets, attitudes and behaviours towards a culture of non-violence and peace in our communities? Think about real ways in which we can continue this journey of non-violent communication, creating a conducive environment for building trust and enabling honest, respectful and constructive dialogue, etc.

Conclusions

	As police officers, we need to be aware of the importance of being sincere when communicating with others and of its impact both on ourselves and on our relationships with them. We also need to understand the power of both verbal and non-verbal forms of non-violent communication to express our feelings and needs instead of blaming, 'pointing the finger at' or accusing the other person (e.g., using 'you' statements or messages) which lead the other to defend themselves and react against you. Indeed, speaking from a place of 'I' expressing our emotions, gives the others the opportunity to do the same, creates trust and allows an honest, respectful and constructive dialogue to exist. In contrast, blame or accusation leads to a dead end and may trigger a rise in the intensity of violence and a never-ending cycle of 'reaction against', others. It is therefore important to remember that there is always an alternative to violence and that we can always choose to communicate effectively and constructively and, as a result, positively influence our relationships and environment. We interact with a lot of stakeholders every day. Many of these stakeholders are angry, scared, apprehensive, accusing and blaming us for the wrongs committed on them. Rather than replying to them in a manner that will heal their feelings and emotions, many a times, we communicate in a way that hurts more than heal them. Developing the skill of non-violent communication will help us not only to develop awareness of and acknowledge our own feelings and needs as well as those of others but also to think about how and why they affect us and them. This will enable us to understand the situation before us in a more peaceful way, to avoid reacting against instead of critically thinking and taking emotional distance, and therefore to avoid the cycle of blame and prevent, mitigate and/or constructively respond to situations of (potential) tension and violence. As a
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	result, we will be better equipped to inspire and influence a positive transformation of mindsets, attitudes and behaviours towards a culture of non-violence and peace in society. Key points: • The power and influence of different forms of non-violent communication, both verbal and non-verbal • The importance of being sincere when communicating, leaving out blame and accusation, and, instead, always holding ourselves responsible for how and what we communicate to others • The existence, always, of an alternative to violence and of the choice to communicate effectively, create an opportunity for dialogue and cooperation, and therefore positively influence our relationships and environment • The ability to actively listen to, acknowledge and understand the feelings and needs both of ourselves and others, to avoid the cycle of blame and, therefore, to prevent, mitigate and/or constructively respond to situations of (potential) tension and violence
Facilitation notes	This activity is a powerful way for participants to develop their awareness of one another and to identify, use and/or practice a variety of techniques that may enable them to exercise and demonstrate non-violent communication. Since the process is as important as is the outcome, it is essential that participants understand what they are doing and take in the lessons included in the different steps of the activity. You may also direct questions to the whole group collectively, instead of asking specific individual questions. Otherwise, such personal attention may generate negative emotional responses from participants who may have been (or still are being) traumatized in their lives after experiencing an event similar to that which is the focus of the activity. In addition, even though ten minutes is a good length of time for each 'convincing exercise', you may wish to let it continue for longer depending on the way it develops. Also, you may clap your hands or use a glass and a pencil, a gentle sound, a little bell or any other sound-making device to help you signal to participants the start and end of each exercise. You may also wish to draw their attention, in particular, to the different impact created by the body language, the tone of voice, the use of 'I' versus 'You' statements, etc. In addition, on a flipchart or white/blackboard, you may make a

	list of the key messages, abilities and techniques, as well as of the mindsets, attitudes and behaviours, required to demonstrate and practise true non-violent communication, that participants suggest during the discussions.
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7. Dropping biases and Non-Judgemental

Definition	Critical thinking is a process of neutral and unbiased thinking. It is a skill by which we use our knowledge and intelligence to arrive at the most objective and reasonable position about an issue. A bias is a preference for, or prejudice against, someone or something. A bias is not objective, and often considered unfair. Different forms of bias exist: personal ("I prefer girls with skirts over girls with trousers"), cultural ("in my culture, girls with skirts are preferred over girls with trousers"), media bias, etc. Bias leads to a one-sided or partial perspective. Dropping bias means letting go of these preferences or prejudices so that we can be objective and neutral. Dropping bias is an essential step in the critical thinking process. Judgement is a rigid and definite position on persons or things as being 'good' or 'bad', 'right' or 'wrong'. It means, for instance, constantly evaluating or condemning others for having a different opinion or way of being than ours. Non-judgement means that we do not label or categorize something or react to it through this 'right' or 'wrong', 'good' or 'bad' lens.
What it is not	Critical thinking is not thinking negatively or seeking to find fault or flaws in people or things. It is not about being picky, argumentative or critical of others. Critical thinking, dropping bias, and non-judgement do not imply that we can no longer have our own personal opinion. Our individuality or personality will not be threatened by these skills. Instead, as these skills rely on reflection and questioning, they enhance open-mindedness, independent positioning and the taking up of responsibility for our thoughts, feelings, decisions and actions. Critical thinking is not a substitute for empathy or being connected to others on an emotional level. Both skills are required to promote a culture of nonviolence and peace as agents of behavioural change. Critical thinking, dropping bias, and non-judgement are not abstract concepts. They are real skills that can be developed and mastered with practice. Critical thinking and dropping bias go hand in hand with non-violent communication, collaborative negotiation, mediation and personal resilience. Non-judgement goes hand in hand with active listening and empathy, and is also an essential component of inner peace.

The essence	Critical thinking refers to the ability to think clearly, rationally, objectively and neutrally. It requires us to question any 'given' information, identify and abandon our personal, cultural and other preferences and prejudices, and challenge assumptions or things we take for granted without evidence of proof. "Is it really so?" That is the question! "What I take for the absolute truth, is it really so? What I have been told by the media, is it really so?..." Critical thinking, dropping bias, and non-judgement require a willingness and commitment to see the many 'greys' of a situation and to walk away from 'black versus white' positioning and holding on to 'absolute truths'. The essence of critical thinking, dropping bias, and non-judgement are: open mindedness, flexibility and adaptability, humility and freedom of thought and action.
Key ingredients	Some essential components of critical thinking include: • Seek different sources of relevant information to be able to understand the 'full picture'. Important is to look for information sources which are credible, unbiased and accurate. This will depend on the sources' qualifications or seriousness, integrity and honesty • Identify your own biases and prejudices, and drop them. • Recognize your preconceived ideas, hidden beliefs and assumptions and challenge them, looking for different perspectives (with evidence). • Treat opposing views seriously; they are key in developing an objective perspective and finding a solution which is grounded in critical thinking. • Seek alternative perspectives or solutions to ensure flexibility. • Identify pros and cons for each perspective or solution, considering both short and long-term consequences. • Search for more evidence to back up and contradict each solution or perspective. • Analyze, weigh and evaluate all evidence rationally and objectively. (In a situation with many stakeholders involved, it is essential to involve all those who might be potentially affected by a decision when exploring solutions.) Some key elements to non-judgement are:

	• be aware of stereotypes, generalizations and biases • do not react against things, situations or people irritating you but observe your feelings and take a step back • look for, or even try to imagine, positive characteristics and qualities in someone else or in their ideas • focus on what we have in common, on what connects us, rather than on differences, which separate us.
Why is it so important?	For Police officers: Critical thinking is a crucial tool for self-reflection and self-evaluation and, therefore, for police officers committed to lifelong learning and self-improvement. Critical thinking enables us to challenge assumptions and 'absolute truths', and develop our own position, based on reason and objectivity, which we can fully 'own' and take responsibility for. This is a key objective for police officers. Critical thinking is important to identify and understand underlying issues, beneath the surface of what is visible or 'obvious'. Police officers, committed to effectively promoting a culture of non-violence and peace, need to see and understand underlying issues or root causes of discrimination, exclusion and violence. Critical thinking allows us to see a 'bigger picture' and make connections or linkages. It helps us to understand the interdependence of perspectives, humans and things, and therefore helps police officers to identify holistic and sustainable solutions. A judgment locks the judger and the person being judged into a fixed position or a dynamic that is unchangeable. When a person is judged, he or she can no longer be themselves. As a result, judgments will not foster a genuine connection between two people; instead, they prevent those being judged from placing trust in the judger. Judgment is therefore a 'door-closer'. It closes the willingness of the other to 'open up' and to consider change freely. Non-judgment, on the other hand, fosters trust and is the 'door-opener'. Non-judgment also leads to quietening our mind or mental chatter and, therefore, enhances calmness and balance. It is an essential component of inner peace, which is another important skill to develop and cultivate as police officers.

Activity for Critical thinking, dropping bias and Non-Judgmental

LABELLED!

Goal	To experience how stereotypes and prejudices, based on either physical characteristics or personal identity traits, may affect people and result in stigmatization, marginalization and discrimination.
Summary	Post-it notes or tags mentioning different groups of people who are commonly stigmatized and/or discriminated against are stuck on the foreheads of participants while their eyes are closed. Then, without communicating to each other what is on their labels, participants act and react towards one another according to what is written on the forehead of the other. Finally, they reflect on their preconceived ideas, stereotypes and prejudices and on the consequences these have on the lives of those groups of people. This activity can be slightly modified by making one person as a police officer and another one (with a post-it note on his forehead) as a complainant who wants to get a FIR registered.
Expected learning	To be aware of stereotypes and prejudices, partially based on physical characteristics that lead us to 'label' people, which may result from cultural and social expectations and norms. To understand the consequences of stereotypes, prejudices and 'labels' on the lives of affected people (stigmatization, discrimination, marginalization, exclusion, violence, etc.). To develop critical thinking, dropping bias, and non-judgment to question perceptions, preconceived ideas, generalizations and 'labels' and, as a result, be better equipped to take action to promote a culture of non-violence and peace in society
Approximate time needed	45 minutes
Required materials	• A post-it note or tag with a label for each participant (please see handout at the end) • A flipchart or white/blackboard • Markers or chalk
Facilitation tips	Before starting, let participants know that there are various stages in this activity and that you will guide them through. Also, make

	sure they keep their eyes closed until you signal them to start the exercise, and do not communicate to each other what is on their labels during the exercise. Finally, make sure that participants step out of their roles properly and return to their own reality after the activity, using, for instance, an energizer or asking one of them an everyday-life question (e.g., what did you have for breakfast this morning?, what are you doing tonight?, etc.).
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Step by step process

Step 1	Tagged (10 minutes)
	Invite participants to come together in the middle of the space or room and close their eyes (or put their hands in front of their eyes). Tell them to remain with their eyes closed (or with their hands in front of their eyes) until you signal them to start the exercise. Stick the post-it notes or tags on their foreheads. Then, explain that they will have to relate to their fellow participants and act and react towards them based on what is written on their forehead. Clearly specify that they are not allowed to tell or mime to each other what the other's post-it note or tag has written on it. In case you decide to go for the police –complainant version, they may be made to sit across a small table and interact.
Step2	Labelled relationships (10 minutes)
	When all participants are clear about the instructions, allow them to open their eyes (or take their hands off their eyes) and invite them to move around the space or room to interact with each other.(Across the table for other version) After a few minutes, ask participants to sit together in a semicircle and tell them to remove their post-it note or tag without looking at it, placing it face down in front of them so they cannot see what it says.
Step-3	The end (25 minutes)
	Once all labels have been removed, end the exercise and invite all participants to reflect on this experience. You may use the questions below to guide the group discussion.

Debriefing questions

Phase 1	Understanding the experience (10 Minutes)
	• How did you feel about the way the others(the officer) were/was relating to you? Why? How did they/he act and react towards you? Why? • What do you think is written on your post-it note or tag? (After a brief discussion, invite participants to flip over their post-it note or tag and look at what is written on it.) • How did you react or feel when you discovered what was written on your post-it note or tag? Why? • What first came to your mind at that moment? Why? • How do you feel about the label you wore on your forehead? Why? • How do you feel about the way the others/the officer were/was relating to and acting and reacting towards you during the exercise, now that you know what your post-it note or tag was saying? Why? Think about whether or not the actions and reactions of others/officer were/was realistic, and why, etc. • How did you(the police officer) relate to and act and react towards the labeled person during the exercise? Why? Think about whether or not you were influenced by the labels and, if so, how / if not, why not, etc. • How do you feel about the way you were relating to and acting and reacting towards others during the exercise, now that you know what your own label was? Why?
Phase 2	Relating it to real life (10 minutes)
	• What do you learn from this experience? • How can you relate this activity to real-life situations that you may have experienced or witnessed in your community/or if you have treated someone in this manner? Think about: ○ other groups (in addition to those already written on the post-it notes or tags) who may suffer from stereotypes and prejudices in your community, and why ○ the way people from these groups are usually perceived, and why (e.g., the influence of cultural and social expectations, pressure and norms, etc.) ○ the consequences of these preconceived ideas, assumptions and generalizations on the daily lives of the affected people (e.g., the impact that the resulting stigmatization has on them, etc.), ect.

	○ How would people belonging to different religions/castes/Political affiliation /Gender etc must be feeling when police officers at the police station treat them with preconceived ideas or assumptions or biases?
Phase 3	Applying the learning in the future (5 minutes)
	• How can we, as police officers, inspire and influence a positive transformation of mindsets, attitudes and behaviours towards a culture of non-violence and peace in our police stations and our areas of influence/command? Think about real ways in which we can: • recognize and free ourselves from our own prejudices and stereotyped thinking • intervene gently but effectively when those around us express their bias and judgment towards others, etc.

Conclusion

	As police officers, we need to be aware of how easily we as human beings can fall into the trap of labeling, whether it is because of our own personal likes, dislikes or judgments, or learnt in our upbringing or culture. We also need to understand that stereotypes and prejudices are the root causes of discrimination marginalization, exclusion and even violence, which seriously damage the lives of people affected by the resulting stigmatization, oppression and inequality. Developing critical thinking, dropping bias, and non-judgment will help us to identify the cultural and social expectations and norms that influence our perceptions and therefore to recognize and remove our own preconceived ideas, assumptions and generalizations. This will enable us to reduce stigmatization, to further understand, respect and value diversity, and to relate to others differently than according to the stigmatization that society has created. As a result, we will be better equipped to inspire and influence a positive transformation of mindsets, attitudes and behaviours towards a culture of non-violence and peace in our work. This will eventually improve our image Key points: • The influence and impact of cultural and social expectations and norms on perceptions, mindsets, attitudes and behaviours • Discrimination, marginalization, exclusion and violence possibly resulting from stereotypes and prejudices at the root of stigmatization, oppression and inequality • The ability to think critically, drop preconceived ideas, assumptions and generalizations, and not to judge • Improving the image of police in long run.
Facilitation notes	This activity is a powerful way for participants to develop their self-awareness and to identify, use and/or practise a variety of techniques that may enable them to think critically, drop their bias(es), and not judge others. Since the process is as important as is the outcome, it is essential that participants understand what they are doing and take in the lessons included in the different steps of the activity. You may, for instance, direct questions to the whole group collectively, instead of asking specific individual questions. Otherwise, such personal attention may generate negative

	emotional responses from participants who may have been (or still are being) traumatized in their lives after experiencing an event similar to that which is the focus of the activity. You may also refer to the context as 'the game' to make it sound different from a real-life situation, especially for those participants who may have experienced similar events. In addition, even though a couple of minutes is a good length of time for the interaction stage, you may let it continue for longer depending on the way it develops. Then, on a flipchart or white/blackboard, you may make a list of the key messages, abilities and techniques, as well as of the mindsets, attitudes and behaviours, required to develop and demonstrate critical thinking, dropping bias, and non-judgement, that participants suggest during the discussion.
Possible variation	In addition to the 'labels', you can write down on the post-it notes or tags any actions, reactions or behaviours that you would like participants to express towards the others (e.g., laugh, walk away, avoid, make fun of, ignore, accuse, tell them that they are lying etc...). This will especially be useful while doing the police-complainant version. Instead of using post-it notes or tags to be stuck on participants' foreheads, you can create 'paper crowns'.

POSSIBLE LABELS

Religious fundamentalist	Political activist	Sex worker	?
Someone from 'other' State not speaking local language properly	A very poor villager	Commercial Sex Worker	Elderly
Mentally handicapped	Physically disabled	Deaf-mute	Blind
Mentally ill	Homeless	Drug addict	Alcoholic
Living with HIV/ AIDS	Homosexual	?	Obese
Tribal	Ex-prisoner	?	?

? Think of your own.

10. Collaborative Negotiation and Mediation

Definition	Negotiation is a process or exchange where parties seek to gain an advantage for themselves at the end of the process. Collaborative negotiation is a constructive negotiation where the relationship is seen as important and valuable as is the outcome of the negotiation. In a collaborative approach, parties seek to gain the best possible solution for both, rather than the best for oneself at the expense of the other party. The outcome is reached by consensus and leaves both parties happy or satisfied as it meets (some of) their respective needs. Mediation is a voluntary process to resolve disputes or disagreements between parties, in which a neutral third actor - the mediator - intervenes to help them reach an agreement, and this, through minimal facilitation since the parties are in the driving seat.
What it is not	Collaborative negotiation is not competitive or adversarial, which is what we generally or traditionally associate negotiation with. Competitive negotiation is about pursuing a zero sum, a win (for us) and lose (for the other) solution, in other words the best deal for oneself. In competitive negotiation, there is neither a concern for the other nor for the relationship. Parties make high demands, can make threats, use deceptive tactics such as bluffing or advancing false arguments to obtain a maximum of concessions from the other. Clearly, therefore, ethics and honesty are not key ingredients of competitive negotiation. Collaborative negotiation is not bargaining or haggling where parties start from extreme positions and, if required, gradually and reluctantly 'lose ground' (release what they see as being in a position of power). "I had a good bargain" means that I (e.g., the buyer) bought it at a very cheap price and it provided a maximum profit or gain, and the other (e.g., the seller) received a minimal gain or profit. Being collaborative does not mean being weak and giving in. Mediation is neither imposing a solution on the parties, nor controlling or taking over the process, nor manipulating or steering it towards a particular outcome.
The essence	In collaborative negotiation, the parties do not want to jeopardize the relationship with a 'win for one' and 'lose for the other'

	outcome. They work together constructively to achieve mutually satisfying outcomes, as this will be beneficial for the harmonious continuation or restoration of the human relationship. Securing the continuity and quality of the relationship is therefore the essence. In collaborative negotiation, parties view each other not as competitors but as partners. All are committed to dealing with differences constructively to meet the other side's interest and underlying needs while advancing their own. Therefore, all must gain for an agreement to be reached. Decisions are made by consensus, meaning that all support the outcomes. (This is not the same as unanimous consent or everyone getting their preferred option.) Mediation is more technical than collaborative negotiation, with a structure, a timetable and dynamics that 'ordinary' negotiation lacks (see below) Having a structure in place helps to ensure that parties stay on track and progress toward a resolution for their dispute. A mediator merely facilitates, i.e., enables the parties to explore and reach an agreement themselves through setting up a conducive environment for consensus building. In a mediation process, the parties themselves are the key drivers. Participation in mediation is usually voluntary. The parties must have trust in the mediator and in his or her capacities to be neutral and impartial. Both collaborative negotiation and mediation go hand in hand with skills required to be an agent of behavioural change, in particular with active listening, empathy, as well as critical thinking, dropping bias, and non-judgement. Collaborative negotiation and mediation are very technical skills with a number of specific techniques that can be learned and practised.
Key ingredients	Some essential elements to collaborative negotiation are: • Ensure an appropriate setting (time, location, etc.) • define your minimum positions, interests, high expectations, bottom lines or limits to compromise, principled criteria and potential strategies and solutions • analyze the context, i.e., assess the nature and importance of your relationship, and identify hidden decision-makers and outside influences As building consensus may take some time and be a very stressful experience for those involved, it is important to relax, be patient and not to rush into a solution with which you and the other party may be unhappy afterwards. It is important that every party is

	comfortable and feels that their needs and arguments are being listened to, valued and met. Trust and transparency (free, open and honest sharing of information), and an ethical or principled approach in general, are key in collaborative negotiation. As a mediator, before calling people together for the mediation, it is important that you first: • gather information by actively listening to both parties (separately), using open-ended questions, paraphrasing, repeating key ideas and summarizing to identify the underlying emotions (what is 'alive' in the person, the feelings, needs and concerns behind the words) • understand the needs, interests, positions and arguments of each party • Identify the problems and the areas of agreement or disagreement, to establish which issues can be settled easily (these will be settled first) and identify common interests or goals between the parties. Common interests, principles or goals are 'connectors', which will be relied on to find mutually agreeable solutions In a second stage: • Call people together for the mediation, have the parties introduce them-selves and deliver a positive opening statement. • Explain your role as being neutral and impartial, and help parties to establish some ground rules (guidelines for respectful exchange). • Help the parties draw up an agenda that breaks down the issues to be resolved and the interests to be served. • Let each party tell his or her side of the story behind each issue. Make sure each party correctly 'hears' the other; this means really understanding what is 'alive' in the other. Do this by asking each party to rephrase what he or she heard the other say, in their own words and emphasizing the meaning they understood it has for the other party. For instance, you say "A, could you please say in your own words what you heard B say". And after A has done so, "B, is this what you meant?". When B says "Yes, it is.", let B move to his or her story on another issue. If B says "No, that's not it.", ask him or her to explain again, and repeat the process, until B acknowledges being really understood. • Ask open-ended questions to obtain more details that will highlight un-spoken party interests and reveal common interests or goals or 'connectors'. • Brainstorm solutions. Be creative, assist the parties in coming up with options that serve each party's respective interests.
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	Record all ideas while making clear they are 'only' ideas and not to be seen as commitments. • Help the parties choose or collaboratively negotiate available solutions. If useful, combine available solutions into multiple creative options. Help the parties come to an agreement that serves as many of each party's interests as possible ('win-win' agreements). Appealing to higher values, using shared beliefs or principles to reach agreement (such as both parent's desire to do 'what's best for the children'), can be a good tactic. You may wish to include contingent agreements and provide for monitoring • Close the mediation with an affirmative note praising participation.
Why is it so important?	For police officers: Police officers in India are called upon every day, to resolve conflicts between people. A large number of groups with different identities, neighbours, and even family members get into conflict every now and then and police is expected to resolve these conflicts. Registration of FIR in every matter is not warranted. Thus, police officers need to talk it out with the conflicting parties and try to further, better mutual understanding and more peaceful interactions in many such cases. It is clear from the above that collaborative negotiation and mediation are important skills in this regard, as they help police officers in ensuring peace in the society. When tension exists, mediation, as described above, anchored in active listening, empathy and ownership of the parties concerned, is a process which can enable the parties to heal the division between themselves by having a solution they explore and identify together. Indeed, as they themselves identified the solution after respectfully listening to each other and connecting to the other's needs, while also safeguarding theirs, and freely and willingly agreeing upon the solution, the outcome will be restorative for the relationship. Collaborative negotiation is an important skill to safeguard the autonomy of the police in India so as that they are able to act in accordance with our Constitution. Collaborative negotiation will also be important to not letting political, caste, community or social pressure dictate our line of action, while at the same time preserving a constructive relationship with our stakeholders. As public authorities, it is an essential skill for police officers to operate as partners while, at the same time, upholding Independence or their autonomy to comply

	with the Fundamental principles, such as Humanity, Impartiality and Neutrality. Mediation is an important skill to create bridges and heal divides in the community, and therefore to promote a culture of non-violence and peace. Within the context of the Fundamental Principle of Neutrality, when seen as not asking for a passive stance and serving the purpose to guarantee access to all those vulnerable, mediation between opposing perspectives can also be an essential skill. In view of the confidence and trust generally placed in the police officers to resolve problems of people and our Fundamental Principle of Impartiality, we are in a privileged position to be called upon as a neutral mediator by parties in conflict.
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Activity for Mediation

TROUBLE IN THE VILLAGE

Goal	To experience how mediation and its related techniques may contribute to dealing with multiple parties in dispute and ever-changing challenges, and therefore prevent, mitigate and/or constructively respond to situations of (potential) disagreements, tension and violence.
Summary	Participants are divided into three groups representing three different communities living in three different villages (Malapur, Kawapur, Herepur) that share a common water tap located in one of them (Kawapur), which is further away from one of the other two villages (Herepur) than that of the other (Malapur). In a short amount of time, they have to fill as many bottles as members in their community, while respecting their particular village's constraints regarding water access (e.g., recipient's size, distance from the tap, number of community members at a time, etc.). A volunteer from each group is assigned to act as a special observer of his or her village community and to take factual notes about the development of the overall situation. While participants wait in line for the member(s) of the village which is the furthest away (Herepur) to finish filling all their bottles so they can finally take their turn at the water tap, two members from the other village with no water tap (Malapur) lose their patience and start making trouble, blaming those 'monopolizing' the water tap and spreading

	among the other villagers false information, rumours and lies about that community. A community member of the village in which the water tap is located (Kawapur) then announces to all community members from other villages that his or her village is no longer willing to share the water tap with them. As tension is rising, the volunteers previously role-playing special observers are assigned to intervene as mediators to help the community members from the three villages to find a solution to their dispute. Finally, participants reflect together on the different methods and techniques that may be used to succeed in mediating a complex situation of dispute involving multiple parties and ever-changing challenges.
Expected learning	• To be aware of how challenging a mediation process can be in a changing situation of tension and (potential) violence between multiple parties. • To understand the importance of establishing trust and exploring the different needs, positions and arguments of parties involved in a situation of disagreement or tension. • To develop the skill of mediation to create a conducive environment for dialogue, mutual understanding and consensus building, provide multiple parties in negotiation with the opportunity to find their own best 'win-win' solution together and, as a result, be better equipped to take action to promote a culture of non-violence and peace in society.
Approximate time needed	60 minutes
Required materials	• Empty bottles of two litres (528 gallons) each for one third of the number of participants • Empty bottles of one litre (264 gallons) each for one third of the number of participants • Empty bottles of 500 millilitres (about 17 fluid ounces) each for one third of the number of participants • A rubbish bin • A watch, if possible with a timer • A flipchart or white/black board • Markers or chalk
Cross-cultural tips	Be sensitive to the profiles of your participants and aware that the suggested scenario and/or roles might not be appropriate for your audience. Feel free to adapt the activity, developing your own situation and characters, to make it suitable for and/or relevant to

	the context in which it is used.
Facilitation tips	Preferably there should be three peer educators to facilitate this activity: one for each group. Also, assign the peer educator in charge of the village which is the furthest away to monitor closely the time that each person should spend at the water tap to fill his or her bottle(s). Before starting, let participants know that there are various stages in this activity and that you will guide them through. Also, make sure they all clearly understand their particular village's constraints regarding water access so they will be able to play the game accurately. It is best not to make the game too long. Define an appropriate duration for each stage depending on your objectives and time-frame, as well as on the size of the group and the speed at which the participants complete the different steps of the suggested process. Finally, make sure that participants step out of their roles properly and return to their own reality after the activity, using, for instance, an energizer or asking one of them an everyday-life question (e.g., what did you have for breakfast this morning?, what are you doing tonight?, etc.).

Suggested

Step by step process

Step 1	Malapur, Kawapur and Herepur (10 minutes)
	Divide participants into three groups, and choose or ask for a volunteer from each group to act as timekeepers and special observers who will have to help you to monitor the process and take notes about the development of the overall situation that is to be role-played. Explain to the rest of the participants that they represent community members from three different villages - Malapur, Kawapur, Herepur - which share a common water tap. Locate the three villages as far away from each other as possible within the room or open space and then place the rubbish bin (to represent the water tap) in one of the areas which represents one of the three villages (e.g., Kawapur). Then, distribute an empty bottle of two litres to each community member of the village which is the furthest away from the water tap (e.g., Herepur), an empty bottle of one litre to each community member of the village in which the water tap is located (e.g., Kawapur) and an empty bottle of 500 millilitres to each community member of the remaining village (e.g., Malapur). Once the scene is set up, invite the 'community members' to go to their respective 'villages' and brief them separately, explaining to: - the community members of the village which is the furthest away from the water tap (e.g., Herepur) that only one or two of them can go to the water tap to fill all their bottles of two litres and that they have the opportunity to go there only once because of the distance - the community members of the village in which the water tap is located (e.g., Kawapur) that they all have to go to the water tap by themselves to fill their own bottle of one litre. Specify to them that only one member from their village can go to the water tap at a time, so they will therefore have to wait for the person who went there first to return before the second person is allowed to go, and so on. - the community members of the remaining village (e.g., Malapur) that they all have to go to the water tap by themselves to fill their own bottle of 500 millilitres. Specify that only one member from their village can go to fill up their bottle every 30 seconds.

	Once all participants are clear about their respective village's constraints regarding water access, explain that the objective of each community is to fill all their bottles during the next five to ten minutes, respecting the specific instructions previously given. Then, inform them that a bottle of two litres requires two minutes to be filled, a bottle of one litre only one minute and a bottle of 500 millilitres just 30 seconds. Finally, clearly specify that the water tap can be used by only one person at a time and they therefore have to wait in line for their turn.
Step2	The common water tap (10 minutes)
	Once all participants are ready, give them a signal (e.g., clapping your hands twice or blowing a whistle) to start performing. During the game, regularly shout out the time that is left to fill all their bottles, to increase the pressure involved in the scenario. When the patience of the community members waiting in line for those members of the village furthest away (i.e., Herepur) to finish filling all their bottles is reaching its limit (after around five minutes), whisper in the ears of two members from the other village which has no water tap (i.e., Malapur) to start a dispute with these villagers who are 'monopolizing' the water tap. Tell them to act as trouble-makers, spreading false information, rumours and lies about that community among the two other villages, to increase the tension and blame between their respective villages and to keep the dispute going. Once the argument is taking place, whisper in the ear of one community member of the village in which the water tap is located (i.e., Kawapur) that he or she has to announce to all community members from other villages that his or her village is no longer willing to share the water tap with them.
Step-3	Resolving a tripartite problem (10 minutes)
	Let the performance continue and as the conflict arises, take aside and tell the special observers to engage in the role play, acting as mediators whose task is therefore to help the three villages to find a solution to their dispute. Remind them that some of the community members may not really be working to solve the problem and, therefore, encourage them to make sure they have an accurate understanding of the dispute dynamics.
Step-4	The end (30 minutes)
	Once you have carefully observed the mediation techniques tried

	out in this situation for a while, end the performance using the same signal as previously (e.g., clasp your hands twice or blowing a whistle), and invite all participants to thank each other and sit together in a semicircle to reflect on this experience. You may use the questions below to guide the group discussion.
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Debriefing questions

Phase 1	Understanding the experience (15 Minutes)
	• How did you feel during the performed scene? Why? • How did the situation develop? Why? Think about: ○ whether or not you all succeeded in filling your bottles and, if so, how / if not, why not ○ whether or not you sought out information from the other villages or only within your own ○ the effect that the trouble-makers had on you ○ whether or not you ended up being in a dispute or conflict, and why ○ whether or not a 'mediation' process took place and, if so, whether or not ○ the situation could have been solved without it, and why, etc. • How did the mediation process work out? Why? Think about: ○ whether it was easy or difficult, realistic or unrealistic, to solve this situation in the amount of time given, and why ○ the impact of having multiple and not just single parties involved (i.e., groups versus individuals) ○ the way trouble-makers were dealt with ○ whether or not you trusted the mediators, and why ○ whether or not you trusted any information that the mediators brought' from the other villages, why and, if not, whether or not you were able to get past it, why and, if so, how ○ whether or not you were finally able to find a satisfying solution together for you all, why and, if so, how ○ the methods and techniques used to achieve those tasks, etc. • How does establishing trust and ground rules, ensuring neutrality and confidentiality, as well as understanding the needs, perspectives, interests, real motivations and desired outcomes of all parties in negotiation help in a mediation process? • What could be the benefits and/or risks of having a longer time-frame for mediation?
Phase 2	Relating it to real life (10 minutes)
	• What do you learn from this experience? • How can you relate this activity to real-life situations that

	you may have experienced or witnessed in your community? Think about: ○ the way similar complex situations of disagreement and tension involving entire groups develop, and why ○ whether or not mediation could make a difference in these circumstances, why and, if so, how ○ the way mediation may have influenced the outcome of a similar situation of (potential) violence ○ whether or not the methods and techniques related to mediation would be useful in other types of situations and, if so, what kinds and why ○ other skills that would be necessary or helpful when trying to use mediation in these types of situations, and why, etc.
Phase 3	Applying the learning in the future (5 minutes)
	• How can we, as police officers, inspire and influence a positive transformation of mindsets, attitudes and behaviours towards a culture of non-violence and peace in areas of jurisdiction? Think about real ways in which we can continue this journey of mediation, identifying and using appropriate methods and techniques to encourage dialogue and mutual understanding, reduce or mitigate disagreements and tension, and therefore prevent and/or constructively respond to situations of (potential) violence, etc.

Conclusions

As police officers, we need to be aware of the challenges that any mediation process entails given that it cannot be forced upon anyone and that situations for which it is generally required are always changing, particularly with parties who may enable or disrupt negotiation processes. It is important, therefore, for the mediator to be neutral and impartial, and not want one side to receive more than another. This will ensure that every party in the negotiation agree on and trust him or her, which is essential to enable him or her to gather information and find out the needs, positions and concerns of all parties involved. We also need to understand that our job as mediators is not to propose our own personal solutions or make the decisions for the parties in negotiation but to create the enabling environment for them to find their own best 'win-win' solution together, which is then more likely to last. As this may take some time and as agreements cannot be forced, mediation can be a very stressful experience: it is therefore important to establish ground rules that will help the process move along smoothly, to relax and to be prepared to wait and exercise patience.

Developing the skill of mediation will help us to establish trust, understand the different needs, interests and motivations of parties in negotiation and build a relationship between them to create a constructive environment to enable them to generate possible 'win-win' solutions and reach an agreement that they all feel comfortable with and satisfied about.

Key points:

- The impact of mindsets, attitudes and behaviours on the outcome of a mediation process
- The importance of neutrality, impartiality, empathy, personal resilience and inner peace in an ever-changing situation of disagreement, tension or dispute involving multiple parties
- The ability to establish trust and understand the needs, positions, arguments, interests, real motivations and desired outcomes of parties in negotiation to help them build consensus and find out their own best 'win-win' solution
- The ability to identify and use appropriate methods and techniques, such as active listening, critical thinking, dropping bias, non-judgement and non-violent communication, to encourage constructive dialogue and mutual understanding
- The power of inner change and role-modelling

Facilitation notes	This activity is a powerful way for participants to develop their self awareness and neutrality, and to identify, use and/or practise a variety of techniques that may enable them to exercise and demonstrate mediation. Since the process is as important as is the outcome, it is essential that participants understand what they are doing and take in the lessons included in the different steps of the activity. You may also direct questions to the whole group collectively, instead of asking specific individual questions. Otherwise, such personal attention may generate negative emotional responses from participants who may have been (or still are being) traumatized in their lives after experiencing an event similar to that which is the focus of the activity. In addition, in case the scenario is not performed as expected, you may decide to join the role play at some point, acting out being a trouble-maker. Also, even though ten minutes is a good length of time for the mediation process, you may let it continue for longer depending on the way it develops. Then, you may clap your hands or use a glass and a pencil, a gentle sound, a little bell or any other sound-making device to help you signal to participants the start and end of the performance. You may also wish to draw their attention, in particular, to the different steps of a collaborative negotiation or mediation process, highlighting that finding out the real interests and motivations of parties involved may not immediately solve their problem but, instead, help them to understand what the issue really is, which may lead to a solution later on, etc. In addition, on a flipchart or white/blackboard, you may make a list of the key messages, abilities and techniques, as well as of the mindsets, attitudes and behaviours, required to demonstrate and practise true mediation, that participants suggest during the discussion.
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8. Personal Resilience

Definition	Personal resilience is the ability of an individual to cope with adversity (difficulties) and catastrophe. In addition, it is the capacity to overcome adversity by positively adapting to it and transforming it into growth.
What it is not	Being resilient is not about being superhuman. It does not mean we cannot cry, need to act tough or mask our feelings by putting on a happy face. Resilient people have both 'positive' and 'negative' emotions, with just as much intensity as anyone else. Being resilient does not mean that we must face our problems on our own, and refrain from calling on others for assistance. On the contrary, resilient people are resourceful, and being able to ask for help when needed is an important resource. Being resilient does not mean that we are immune to difficulties, stress or suffering. Adversity, change and suffering are all part of our human condition and life. What counts is how we cope with it. If we are able to adapt and transform difficulties in positive ways, this is resilience. Personal resilience is not something people either have or do not have. Resilience is a capacity that involves thoughts, behaviours and actions. It can be learned by and developed within anyone.
The essence	There is a silver lining to every cloud. The essence of resilience is to find and work on that silver lining. What makes people stronger is not the 'cloud' or adversity and suffering. Instead, it is the process of struggling, learning and persevering; it is finding that silver lining and using it to dissipate the cloud, and see the sun again. This is resilience. Resilience is about our capacity to adapt and evolve. Resilience is using one's human vulnerability to the benefit of one's growth. It is about seeing 'failure' or 'falling' as an opportunity to overcome the problem or get up and reach further next time. Resilience is interplay of individual, relationship, community factors and cultural factors. Factors that contribute to resilience include: • a positive view of ourselves and confidence in our strengths and abilities • the ability to manage emotions, strong feelings and impulses

	• good problem-solving and communication skills • 'feeling in control' and not seeing ourselves as a victim • seeking help and resources • coping with stress in healthy ways and avoiding harmful coping strategies, such as substance abuse • close relationships with family and friends • helping others. Working on one's personal resilience is an upward spiral. Indeed, after each success, confidence about overcoming future difficulties will grow more and more.
Key ingredients	• Focus on strengths, listen to and believe in yourself. We can nurture a positive view of ourselves through knowing and tapping into our strengths and abilities, our 'inner resources'. This positive view of ourselves will help us believe that we can handle and overcome any difficulties we encounter. • Find what gives meaning to your life or your life's purpose. A personal vision of what we really want to do with our life strengthens our resilience. It is light onto which we can cling and towards which we can keep on moving, even when the tunnel is in its darkest. • Put things in perspective. When we face difficulties, it can seem to be eternal. However, when we put this experience on the timeline of our lifespan, and therefore into the 'correct' perspective, it becomes only a black dot. Everything is relative as well as not being permanent, so we must know that this too shall pass. We can avoid blowing the significance of an event out of proportion, or seeing every crisis as an insurmountable problem, by looking for exceptions (i.e., times when the problem was gone or was not as bad), matching 'negative' emotions with 'positive' ones (like gratitude, joy, kindness, love or forgiveness). Positive emotions are 'fuel' for resilience: they help us find meaning in ordinary and difficult events, which in turn leads to a greater ability to find meaning in life or its purpose (see above). Positive emotions are other 'inner resources' that resilient people, as resourceful people, can draw on. • Be assertive. Rather than avoiding or undergoing difficult situations and challenges, being decisive and active as we experience such issues enables us to not see ourselves as a victim but, instead, to take whatever control we can over the situation. So, when situations are beyond our control, we stay focused 'on the bigger picture'. • Connect with things that 'recharge our battery'.

	Enhancing personal resilience is about cultivating self-knowledge and self-awareness. This may mean reflecting on past experience to identify our own particular pressure points, knowing our limitations as well as our strengths, understanding how we respond to different situations and why, and finding out what 'recharges our batteries' and what helps us to maintain our energy levels and manage stress and relax, especially during challenging circumstances. (Ways of recharging our batteries can be by getting more sleep, eating better, doing physical exercise or sport, walking in nature, or even dancing etc.). • Connect; develop a support group. Cultivating genuine and caring relationships that create love and trust and offer support (for instance, family or friends) is critical to well-being and resilience. Social and professional connections are also important. • Dare ask for help or advice. Being able to reveal our problems and vulnerabilities to people to whom we are close, and to ask for help when we need it, is part of being resilient. As said above, resilient people are resourceful, and the support of family and friends are valuable 'external resources' to draw on for support. • Go step by step. Break down a complex situation you are facing into smaller parts and deal with these one at a time. Tackle first what is under your control, or circumstances you can alter. Structured problem-solving enables us to know where we are, gradually gain control over our environment and help us to not be (come) overwhelmed. • Stay flexible and adaptable. Accept uncertainty and change as a natural part of life. Be aware that often the only thing we can change is the way we interpret and react to events, not the events themselves. • Self-express through creativity. Being able to express oneself is the key to strengthening our personal resilience. Arts, sports, music, dance and video are very useful tools of self-expression, in particular youth. These creative tools help us to express a painful experience and describe how it impacted us, and can greatly contribute to overcoming trauma.
Why is it so important?	For Police officers: It is essential for us, as police officers, to believe in ourselves and to be supported by inner strength to 'walk the talk' and be role models. Addressing issues like law and order, crime investigation etc is energy and stress intensive. Therefore, it is crucial to engage in

	this without 'burning out' and to successfully cope with stress. Having empathy for others is a great skill, but not to the point where we become overwhelmed by emotions and unable to act. Therefore, it is crucial to manage emotions, remain balanced and thus again enhance our personal resilience. A large number of police officers and men in India are found to be under some kind of stress most of the time because of the demands of the job. Understanding and developing Resilience techniques will be immensely beneficial to each of them and in turn to the people whom they serve. A stress free and cheerful police officer will serve its people in a better manner than one under stress. Types of resilience- For the purpose of ease, the inner resilience can be seen as a combination of physical, mental, emotional, social and spiritual resilience.
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Activity for Resiliency

After the discussion/presentation on what resiliency is all about, divide the participants into 5 groups. Assign each group with one of the 5 factors of resiliency i.e. Physical, social, emotional, mental and Spiritual. Each group will begin work in their assigned resiliency groups and create a thirteen minute resiliency presentation/activity for the class. In the first three minutes of the presentation a narrator from each team will give an overview of his/her team's resiliency topic. Then the entire team will do a ten-minute presentation on their resiliency topic. It should be as creative as possible, give tips for police officer on how to be resilient in this area of resiliency, and *every member of the group has to be involved in the presentation*. Encourage the participants to think of skit, song, or similar activity. Presentation should be the last resort for them. The five presentations will be on physical, mental, emotional, social, and spiritual resiliency. After the formal screen show presentation/discussion on resiliency, the five groups can start working on their specific resiliency topic area.

1. Integrity

Definitions of individual integrity

- ▶ Divide the participants into small groups of 2-5 people around one table.
- ▶ Distribute one sheet per group with the list of 8 definitions of integrity given by dictionaries, scientists and philosophers (**Handout 1**).
- ▶ Give the participants 5 minutes to discuss the definitions in their group, agree on the choice of one favourite definition, and reflect on why they chose it.
- ▶ Ask each group to tell the others which definition they chose and why.
 - ▶ Write the chosen definitions on the flip chart.
- ▶ Explain that none of these definitions are wrong. They all define integrity in slightly different words, emphasising slightly different aspects.
- ▶ Generate a discussion using the following questions:
 - What do all of these definitions have in common?
 - How would you summarise them all to make your own simple definition of integrity?
 - All of these definitions mention two elements, what are they?
 - What should be the link between these two elements?
 - Is integrity something that one can impose on someone else?
- ▶ Complement and/or summarise with the following recommended elements of response:

All definitions of integrity entail two elements. The first one is what is right: ethical values, moral principles, wisdom. The second one is what you do: your actions and behaviour. Integrity is having the inner personal strength and courage to always link the two, even in difficult situations, even when you get no advantage from it or even risk being disadvantaged by it, even when others want or expect you to behave differently: align your behaviour with ethical values, do what is right.

Notes: • You are encouraged to add definitions that you like to Handout 1, and replace the dictionary definitions of integrity by those provided in local language dictionaries. • Instead of a sheet with the list of definitions, you can choose to write each definition on one small piece of paper.

Thereafter have a short discussion on why Integrity is an essential attitude for a police officer in India.

Handout 1

Definition of integrity

Instructions: Read all the definitions individually. Agree on one favourite definition by discussing together and arguing why you prefer one definition to the others. At the end, be prepared to share your findings with the other colleagues.

1. "Integrity is doing the right thing. Even when no one is watching." (C.S Lewis)
2. "Wisdom is knowing the right path to take. Integrity is taking it." (M.H. McKee)
3. "Choosing your thoughts and actions based on values rather than personal gain."
(Unknown author)
4. "I will have the moral courage to make my actions consistent with my knowledge of right and wrong." (Christian tradition)
5. "Doing what is right, even when it is difficult." (Unknown author)
6. "Integrity is a concept of consistency of actions, values, methods, measures, principles, expectations and outcomes. It can be regarded as the opposite of hypocrisy." (Wikipedia)
7. "The quality of being honest and having strong moral principles." (Oxford dictionary)
8. "Steadfast adherence to a strict moral or ethical code." (The American Heritage Dictionary of the English Language)
- 9.

Activities for Integrity

a. The Trick Scavenger Hunt

Come up with a list of scavenger hunt items that you have hidden around the building area. Hide exactly one item per trainee in the office and choose items that can easily be found in the wash room and another room marked 'x' that aren't commonly found in the main office area (such as coffee filters, boxes of staples, etc.), but put some kind of inconspicuous identifying marker on these items first like a spot of paint.

When it comes time to hold the scavenger hunt, tell your trainees the boundaries of the scavenger hunt are within the main building and that the wash room and room 'x' are off limits. Say that the person with the most points will get nice gift card.

Give your trainees a fair amount of time to search around the building and find the items and tell them you'll be gone during this time. Leave the building during the search and then come back when time is up. Tell your trainees to put their pile of items on their scavenger hunt list with their name on the conference table, then tell them all that you have identified all of the items you hid in the office by marking them, so you will know if they got items outside of the boundaries of the game.

Say they will be disqualified if they have any items without these marks and that if they did leave the game boundaries, they can take out any items they broke the rules to get now and they will *not* be judged and *will* stay in the game. After giving anyone who cheated a chance to come clean, thank everyone and tell them you'll now total the points for the hunt.

Check all items your trainees turned in and total their points, disqualifying anyone that has an item without your mark on it. Don't publicly or privately say anything to someone who was disqualified for cheating as the idea here is to **reward your trainees who showed integrity**, not punish those who decided to cut corners. Announce the winner in front of the rest of the group and say how proud you are that they followed the rules even though it can be tempting and easy to skirt the rules sometimes.

b. The Distraction Minefield

The minefield is one of the most classic teambuilding activities to build trust among trainees. In the classic version of the game, you blindfold an trainee and then have a partner guide her through a minefield obstacle course using only words like "forward, backward, right and left." The game normally helps **builds trust and improves communication**, but you can add an extra message about the importance of integrity and focus by having the guide have to direct their blindfolded partner despite being distracted by other trainees.

To do this, lay out cones or paper plates along your playing field to serve as the mines. No one is allowed in the minefield besides the blindfolded person, who cannot be touched. Everyone is allowed to try to distract the guide, but while they can talk to him, they *cannot* yell over him or try to confuse the blindfolded partner. They also can touch him, but they **cannot block his vision**.

Once the blindfolded partner either "blows up" by touching the mines or makes it through the minefield, the guide is then blindfolded to make his way through the obstacle course.

The game goes on until everyone has gone through the course. At the end, reinforce the integrity aspect by asking questions about how the guide's integrity and dedication to his job helped his partner make it through the minefield. Follow this up by asking **how integrity can help the team itself** in the future.

c. Two Truths and a Lie

Two truths and a lie is easily the most famous of all integrity icebreakers. This game asks trainees to lie and to learn to recognize one another's poker faces. When trainees know that their co-workers can recognize when they are lying or telling the truth, they will be more likely to be honest. Additionally, when you build trust between your trainees, they will know they can **maintain their integrity with one another no matter how difficult** the situation because they understand that their co-workers will believe them even if the truth seems unbelievable.

This icebreaking activity is pretty simple to start, just have each member of your team write down two truths and a lie about themselves in any order, labelling them with an "a," "b," and "c." Then give everyone a chart with a box next to each of their co-worker's names before giving everyone 15 minutes or so to circle around and socialize like they would at a party. Tell them they have to show their truths and lie page to everyone they talk to and then encourage them to ask each other questions to help figure out what is true. Be sure to let them know that since everyone has to answer truthfully, **no one can ask questions that violate the nature of the game**, like "which one is your lie?"

When a person thinks they have figured out which one of their co-worker's statements is a lie, they should write the letter of that statement beside that person's name. After everyone has played detective and thinks they've worked out the truth, reconvene in a group where everyone reveals their truth and then everyone raises their hands if they guessed correctly. For each correctly identified lie, a person gets a point and if anyone has a lie that *no one* correctly identified, they get a point as well. The person with the most points wins.

Some Caselets that can be used to discuss desirable attitudes

PUBLIC DUTY OR BROTHERHOOD

You are a young police officer in a small town. You have worked for the police department for almost nine months. In four weeks you will be off probationary status and will be eligible for a salary increase.

You grew up in the town you work for. Both yourself and your family are well liked and respected by most members of the community. You know many families in your town and feel you have a good relationship with most of them.

DOMESTIC DISTURBANCE

One night on patrol you receive a domestic disturbance call. From the dispatcher's remarks, you realize it is apparently a family fight complaint which was turned in by a neighbour.

Upon arriving at the scene, you notice that several of the neighbours have gathered in the front lawn of the house. As you get out of your vehicle you can hear loud arguing coming from inside the house.

As you walk toward the house you advise the people in the yard that they should return to their homes. A couple of people voice objections and demand to know how you are going to handle the call. One man states, "He won't do anything to a fellow cop!"

You did not recognize the address as being a police officer's home but you do recognize the motorcycle kept in the parking being a policeman's. You now realize that a police officer does live here. Upon enquiring with your driver, you come to know his name is Ramesh Kumar and that he has been a Sub-Inspector on the force for about ten years. Your driver informs that he is an expert in intelligence and has large number of sources and has in the past got some wonderful intelligence and is recognized by even the senior most officers.

ON LOOKERS

As you knock on the door of the house you glance behind you at the people still standing in the front lawn. They are wondering and waiting to see how you will handle the situation. After the third knock Ramesh Kumar opens the door. You smell alcohol and can see Ramesh has been drinking heavily. He belligerently asks what you want. You explain that a neighbour has complained about the argument he is having with his wife. Ramesh's wife suddenly runs to the door and demands that you take Ramesh out of the house. Ramesh turns around, slaps her hard on the face, and then pushes her back into the house. You start inside and Ramesh turns to you and tells you to keep out of his and his wife's business. "I don't need advice of anyone to tell me how to

run my private life." Ramesh yells at you. He is clearly under the influence of alcohol. He sees the people standing in the front lawn and screams for them to go away or he will throw them all in jail. You are thinking to yourself that if Ramesh Kumar was not a police officer, you would not be as hesitant regarding your next move. Had he been any other person, you would already have put him in the back of your Jeep heading to jail. But, Ramesh is a police officer and that too a well known officer. You have heard from the other officers in the department how police officers have to take care of each other, like a fraternity. You have previously let other officers off for minor violations and such because they were fellow police officers. Private Citizens are watching how you are going to handle this particular issue.

You quickly step inside the house and close the door. Ramesh shouts, "I told you to get away from here." You see Ramesh's wife, sitting on the floor, sobbing. She has obviously been beaten.

You ask Ramesh for an explanation. Ramesh Kumar tells you there is nothing you can do except leave him alone. Ramesh Kumar's wife then shouts at you to take Ramesh Kumar to jail because she is afraid of him. Ramesh Kumar tells her to shut up, that nobody is going to put another police officer in jail.

You get Ramesh Kumar into the living room and have him sit on the sofa. Using as much tact as you can, you explain the problem to Ramesh Kumar and urge him to calm down. After talking with Ramesh Kumar a few minutes, he becomes more subdued. Ramesh Kumar's wife is still upset and wants you to arrest Ramesh Kumar.

You look out the living room window and see even more people gathered outside. You know that some type of action must be taken. If you arrest Ramesh Kumar, you will defuse the crowd outside as well as temporarily protect Ramesh Kumar's wife from further abuse. If you do not arrest Ramesh Kumar, you may be accused of protecting a person just because he is a police officer.

You are still looking out the window at the crowd of people waiting for you to take action. They want you to arrest a fellow Police Officer. You don't know what to do.....

DUTY OF A CONSTABLE IN HOSPITAL

At 7.00 p.m. a patient was brought to General Hospital. He was complaining of severe stomach pain and needed immediate attention. The doctor in charge had just then gone out. Those who had come with the patient could not wait further for the doctor to arrive, as they had already waited for more than 10 minutes. They requested the nurse to attend on the patient as he needed immediate attention. She flatly refused and asked them to wait till the doctor arrived. A heated argument ensued. A Constable on duty who had watched all the while/ resorted to forcing her to attend to the patient. He even shouted at her badly. A hue and cry was raised by the nurse of attempted molestation (Meanwhile the doctor had arrived and immediately attended to the patient). The nurse also complained that the constable was under the influence of alcohol as she suspected him to be an alcoholic. Soon the other nurses in the hospital, knowing the incident came out and protested against the high-handedness of the- police. The Hospital Superintendent reached the 'spot and tried to pacify them, but it was of no avail. He rang up to the SP. The SP rushed to the spot. He talked to the nurses gathered outside and promised to look into the matter. He removed the constable from that spot.

By next morning, the event had spread like wildfire. The nurses stopped the work and created a law and order problem. The SP promised that if the constable were to be guilty he would take disciplinary action against him. Though this abated the situation, it was only temporary.

Some of the local politicians got involved in the situation and on their advice the nurses' association work totally on the next day demanding the dismissal of constable. They were joined by the class IV employees and junior doctors who went on a sympathy strike with demand for the dismissal of the constable and a guarantee that such high-handedness on the part of the Police would not occur in the hospital in the future. The hospital work was almost paralysed.

This situation continued for two days. Patients were advised to get treated outside and many left the hospital. A local-news-paper reported that two of the patients who were in a rather serious condition died due to lack of medical treatment. There was a public uproar. The total blame was put on the police and the SP was criticized for inept handling of the situation.

If you were the SP, what would you do in this situation?