

Running head: POLICE ETHICS TRAINING

Police Ethics Training:
Is it Enough?

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Abstract

The research contained within this paper is a continuation of ongoing research being conducted by the author in the field of police ethics. The foundation for this research is provided by work of authors specializing in developmental psychology. Previous research, based on qualitative data, proposed that ethics training is only one of the four elements needed to cultivate and maintain a sound ethical organization. The other three elements are education, leadership, and awareness of organizational culture. In order to provide empirical evidence to support this argument each element will be further researched in relationship to ethical behavior in a series of reports. This paper focuses on ethics training.

During the summer of 2001, this researcher interviewed six police Chiefs and/or Assistant Chiefs in Palm Beach County, Florida and was granted permission to conduct research about ethics training using their departments as data sources. A total of three hundred surveys were sent to these 6 police departments. The data obtained from the surveys supported the argument that ethics training alone is inadequate at promoting ethical behavior. The survey sought to answer the question, "Does ethics training make a person more aware of ethical dilemmas?" Therefore, the hypothesis was as officers receive ethics training they are more likely to recognize unethical acts by fellow officers as opposed to those officers who have not received ethics training. The data did not support the hypothesis for this paper. Thus current ethics training alone does not provide the knowledge and motivation for officers to behave ethically.

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Police Ethics Training:
Is it enough?

The fact that it is nearly impossible to search the major newspapers in the United States without finding some sort of police corruption is evidence of the need for continued research on police ethics. As far back as 1933 August Vollmer argued for improved honesty and professionalism (Harrison, 1999). Police corruption has been making headlines for nearly a century and present times are no different. For example, on March 8th 2001, a search on the world wide web for police misconduct articles in some of the nation's major newspapers resulted in the following numbers: Miami Herald (www.herald.com), 207 articles in an unknown time frame; USA Today (www.usatoday.com), 31 articles in the last two years; Washington Post (www.washingtonpost.com), 74 articles in the last year; and The New York Times (www.nytimes.com), 558 articles in the last two years. Articles pertaining to police misconduct can also be found on the television news web sites. A search on the CBS NEWS site (www.cbsnews.com) resulted in 36 reports and the MSNBC site (www.msnbc.com) had 115 reports on this topic.

Steve Vicchio (1997), citing an undated study of 100 Americans, argues that the public's trust in the police has fallen to an all-time low. Trust in those that police our

communities is essential if the police are to be effective in their duties. Morgan, Morgan and Foster argue (2000) that ethics violations are one of the most damaging acts to police departments' efforts to maintain trust in the community. If trust has fallen, then continuing to study what motivates an individual to act ethically or unethically is paramount to maintaining the police's side of the social contract. The perception that unethical behavior has increased is consistent with society in general. Davis (2000) argues that morals and values of society as a whole have declined in recent years. While there is no obligation for citizens to act ethically in relationship to the police, there is an expectation for police act ethically on and off duty.

When police officers do not perform to expectations the general thought is that they have not been properly trained. Unethical acts have not escaped this fixation on training to modify behavior. Therefore, ethics training is focus of this paper. Ethics training is not new to the police subculture, although it has gained momentum in recent times. If a chief were to state that the officers in his/her department do not receive ethics training the chief would be committing political suicide. In a 1998 report, the Ethics Training Subcommittee of the International Association of Chiefs of Police (IACP) reported that, "ethics is our greatest training and leadership need today and into the next century"(p.2). During the data collection for this research 100% of the chiefs interviewed stated that their departments provide annual ethics training for their officers. The objective of this research is to determine if ethics training equals ethical behavior. Dickinson (2001) argues that ethics training alone does not equal ethical behavior. But he does acknowledge that it is an integral part of developing an ethical organization.

The best way to meet the objectives of this research would be to ask officers if they have committed any unethical acts. This approach would work, however, if and only if the only answers received were the truth. The obvious problem with this approach, then, is that the officer would likely not tell the truth in fear of retaliation from their departments. Another

potential problem occurs when the officers do not know they have committed an unethical act. Either problem would make this approach invalid. If ethics training has indeed been effective then officers should be able to recognize ethical dilemmas in any given situation. Therefore, instead of attempting to determine if the officers have committed any unethical acts this research focused on what if any unethical acts they had witnessed by fellow officers.

The rest of the paper is divided into four sections, a) theoretical foundation, (b) past research, (c) current research, and (d) conclusion. The next section will describe the expected relationships between the independent and dependent variables. The third section is divided into two subsections, developmental psychologists and training. Baron (1992) states that Kohlberg's theory on moral development provides the foundation for most ethics training. Therefore, the first subsection will focus on the contributions of Jean Piaget, Lawrence Kohlberg and James Rest. The second subsection will analyze two ethics training courses, one in basic training and one offered to officers outside their department. The fourth section will describe in detail the methodology used in this research and the analysis of the data obtained. The final section will conclude the paper with a summary of findings in relationship to other research and will point the areas where future research is required.

Theoretical Foundation (heading level 1)

As stated in the introduction this research sought to obtain data from police officers about their ability to recognize unethical acts by fellow officers, which is the dependent variable (DepVar). The data was obtained through a survey that had been formulated with the assistance of Dr. Leslie Leip, an assistant professor with Florida Atlantic University (see appendix A). The independent variables are ethics training, elapsed time since training, age, tenure, ethical system and ethnic background. Each of these independent variables will be

further discussed in the following paragraphs in regards to its relationship that was expected prior to this research.

The expected relationships will start with ethics training and recognition of unethical acts. It was expected that ethics training would not increase an officer's ability to recognize an unethical act (HYP1). In order for ethics training to increase recognition it will have to heighten an officer's moral sensitivity and engage the student in critical thinking that will help in maturing the individual to the next stage of moral development (Louck, 1981, as cited by Vasu, Stewart, and Garson, 1994; Baron, 1992; Flaton, 1997). The result is the officer is able to recognize situations that are ethical dilemmas or in the case of this study blatant unethical acts (Rest, as cited by Welfel, 1997). However ethics training currently does not attempt these steps.

The hypothesis will use the above variables and insert a control variable, amount of time elapsed since training. The expected relationship is the length of time since training will not affect the officer's ability to recognize unethical acts (HYP2). Ethics training, unlike ethics education at the college level, is not given the time to challenge an officer's perspective and invoke critical thinking, which results in graduating to the next level of moral development. When students are engaged in this type of learning they tend to move to the next level of the moral development and stay at this level (Power, Higgins, & Kohlberg, 1989). If ethics training does not increase an officer's ability to recognize an unethical act, then the duration of time that has elapsed since receiving that training will not affect this cognitive ability either.

The next pair of variables is age and recognition of unethical acts. It is expected that the older the officer the more likely he or she is to recognize an unethical act (HYP3). Kohlberg believed that moving through the levels of moral development was a natural process as people age, although they may not reach the highest level (Power, Higgins, & Kohlberg, 1989). The higher the stage of moral development a person achieves, which is directly related

to cognitive development, the better they are at ethical decision making and problem solving (Rest and Narvaez, 1994; as cited by Morgan, Morgan & Foster, 2000).

The fourth pair of variables is tenure and recognition of unethical acts. This pair has an expected negative relationship (HYP4). The reason for this expected relationship is the assimilation of the officer into the police subculture. One study reported that a professor with a Ph.D. became racist, cynical, punitive and skeptical of the constitutional rights of offenders after becoming a policeman (Kirkham, 1974). The Code, Code of Silence or the Blue Wall of Silence are common phrases when a police department or policeman is involved in a scandal (Klockars, Ivkovich, Harver, & Haberfield, 2000). This phenomenon is usually blamed on the assimilation into the police subculture.

The next set of variables tested is ethical systems and recognition of unethical acts. The expected relationship is the officers who at least selected religion will recognize more unethical acts as opposed to those who did not choose religion (HYP5). These expectations are due to the fact that religion and natural law are the most restrictive, while the other three ethical formalism, utilitarianism, egoism, allow for more reasoning to be applied to the act (Pollock, 1993).

Past Research (heading level 1)

After an exhaustive literature search on this subject matter one of two possibilities was determined, 1) no empirical research had been completed or 2) none had been published in the mainstream scholarly journals. This researcher was unable to find any empirical studies on the effects of ethics training. The literature search did produce studies on ethics, generally oriented to its relationship with education, which will be addressed in the conclusion (see Shernock, 1992; Kelly, 1999; Weirman, 1978; Vodicki, 1994; Braustein & Tyre, 1992; Brown 2001; Stevens, 1999; and Dujuric, Lobniker, Pagon, Virjent-Novak, 1996). Although at the onset of

this research it was not thought of as exploratory it has taken on that demeanor. Without past research in this subject matter a comparison is not available.

However, one study conducted by Morgan, Morgan and Foster (2000) found that there was a statistically significant positive correlation between Deliberate Psychological Education (DPE) and increased cognitive development. Basically DPE focuses on student interaction, group discussions, critical thinking and self-reflection as opposed to the lecture format given to the control group. The study also purported that the intervention or the experimental group was less likely to use lower stage reasoning than the control group. Unfortunately this study was more in line with education rather than training. The intervention group was part of a semester long class on ethics. All of the police ethics training that this researcher is familiar with last no longer than one workday.

The next subsection briefly provides the theoretical foundation of the developmental psychologists. The theories of cognitive development and moral development provide the explanation of why current ethics training will not modify behavior.

Developmental Psychologists (heading level 2)

This paper does not attempt to fully explain the theories of developmental psychology for it could never give a just account of the massive amount of writing on this subject without itself becoming a book. Rather it will simply review the three main people associated with it and their ideas. They are Jean Piaget, Lawrence Kohlberg, and James Rest. Each of these psychologists played an extensive role in this discipline and is the baseline for most research conducted since their time on developmental psychology.

Jean Piaget's seminal work was his theory on cognitive development. For additional information on Jean Piaget see Coon, 1991; Baron, 1992; and Pollock, 1994; among others. Cognitive development is comprised of four stages: sensorimotor, preoperational, concrete

operational, and formal operational (Coon). Piaget argued that intellect grows through two processes assimilation and accommodation.

According to Piaget, assimilation occurs when a person is confronted with a new situation and existing mental patterns are applied to it. Furthermore, he argued that accommodation occurs when a person is confronted with a new situation and existing mental patterns are modified and then applied to it (Coon, 1991; Baron, 1992). In the police culture the chief executive should be concerned with these two processes. The officer's existing ethical mental patterns when applied to ethical dilemmas need to yield behavior that would be deemed ethical by the department. And just as important the officer must have the knowledge and cognitive skills to modify those existing ethical mental patterns when the existing ones are no longer adequate. Rest and Narvarez (1994, as cited by Morgan, Morgan, and Foster, 2000) argue that higher cognitive development is positively associated with ethical decision-making.

Moral development is Lawrence Kohlberg's most recognized contributions to psychology. He was a student of Jean Piaget and continued Piaget's research, which resulted in the theory of moral development. For additional information on Lawrence Kohlberg see Power, Higgins and Kohlberg, 1989; Coon, 1991; Baron, 1992; Pollock, 1994; Welfel, 1997; and Spohn, 2000 among others. Kohlberg's theory on moral development is divided into six stages, separated into three levels: pre-conventional, conventional, and post-conventional. Kohlberg estimated that only 20% of the population reaches the last level (Coon, 1991). Knowing what level the target audience has matured into is crucial when developing a curriculum for ethics training. Trevino (1986, as cited by Wimbush, 1995) argues that cognitive moral development may explain ethical decision more than any other individual variables.

James Rest's contribution is his four-component model of morality. The components are: 1) recognizing a situation as a moral one; 2) considering all of the possible responses; 3)

deciding what is morally right; and 4) carrying out what was decided as morally right. This paper relies on Rest's first component, recognition. If a person fails to recognize a situation, or in the case of this research an actual act, as a moral/ethical one, then coming to a moral/ethical end can happen only by chance. For additional information on James Rest's four component model of morality see Power, Higgins and Kohlberg, 1989; Vasu, Stewart and Garson, 1994; and Welfel, 1997; among others.

Training (heading level 2)

Since 1993 the basic law enforcement training in Florida has included a block of instruction titled Ethical and Professional Behavior. The block is four hours long. There are four goals listed in the outline for training: 1) know the definition of ethics and professionalism; 2) comprehend acts that are considered unethical; 3) comprehend the law enforcement code of ethics; and 4) comprehend the canons of police work. In addition to the goals there are ten objectives (see appendix A for a list of the objectives). All the goals and objectives are noble expectations, but they are unrealistic in the amount of time allotted for the training.

Neither the objectives nor the goals include increasing a person's cognitive development or moral development. In the short amount of time allocated for this block instruction engaging the student in critical thinking is limited at best. Simply reading the canons and code of ethics with a brief explanation of each would exhaust the time. Objective 8 can never be completely covered due to the infinite amount of potential acts of unethical behavior. Training should focus on good behavior or what has been coined the high road (Rohr, 1978, as cited by Vasu, Stewart, & Garson, 1994; Zuccarello, 1998).

Police officers are offered additional ethics training outside of the department. One course offered in the geographical area of the six departments that participated in the research is titled Ethics in Police Leadership. The course is eight hours long and includes 7 objectives.

This researcher attended this class as a student, thus giving him insight on the subject matter that was covered in class. The objectives are: 1) Answer the question, “Is there an ethics problem in law enforcement?”; 2) Discuss why police make unethical decisions; 3) Identify the costs of unethical police behavior; 4) identify the three R’s of ethics; 5) Identify integrity core values and types of individuals lacking integrity; 6) Identify 7 tools for making ethical decisions; and 7) Identify five suggestions for developing an ethical workforce. Chief Pat Kelly developed and teaches the class. Chief Kelly is the Chairman of the Florida Department of Law Enforcement’s Criminal Justice Standards and Training Commission (CJSTC). CJSTC is the body charged with establishing and enforcing the rules and policies for training, among other things, in Florida.

The class points out several interesting facts. The first objective is well established in the affirmative. Chief Kelly includes several excerpts from newspaper articles from all across America about unethical behavior of police officers. He also fully covers objective three. Again he includes several excerpts from newspaper articles from all across America about money departments have had to pay from losing lawsuits filed against their officers for unethical behavior. Objectives 1 and 3 clearly establish the need for ethics training, but do not provide any training on ethics. However objectives 4 and 7 do attempt to teach applied ethics. Teaching the application of arriving at an ethical outcome should be the main objective of ethics training in law enforcement (Sherman1982, as cited by Delettra, 1994). Unfortunately the officer needs to know and understand the theory behind the process (Zuccarello, 1998). Knowing a student’s level of moral development prior to the class is crucial if the instructor is to engage the student at a higher level, thus challenging the cognitive ability and forcing the student to grow.

Methodology (heading level 2)

The fact that no research had been done on this specific topic to support or not support the hypothesis new research was undertaken. This section will explain the research design, unit of analysis, data collection, and descriptive analysis of the sample.

This research sought to answer the question, does ethics training improve ethical behavior among police officers. As previously stated at present time there have been no reports published on this matter. In order to test the hypothesis a quasi-experimental, cross-sectional, descriptive research design was chosen. Simply put a survey was developed, distributed to police officers, and the relationship between the variables in the data was analyzed in order to explain them. A survey was developed to acquire the data needed to complete the research (see appendix A). Six departments were chosen randomly by assigning numbers to each and picking the numbers from a bowl. The departments will be called Alpha, Bravo, Charlie, Delta, Echo, and Foxtrot when referring to them in the future. The chief of police for each of the departments was interviewed, except for Foxtrot and the Assistant Chief filled in, prior to the survey being distributed to the officers, which is the unit of analysis.

A quantity of 50 surveys was mailed via the United States Post Office to each of the departments during the summer of 2001 (N=300) with postage paid self-addressed return envelopes. After the surveys were mailed back, N=135, and the incomplete ones removed the final count was 129 (N=129). The researcher had no control on who filled out the surveys and is a weakness of the research. Instructions were enclosed with them in the mail to have the officers fill them out prior to the beginning of their shifts at what is called line-up. None of the surveys were ever returned for two of the departments, Bravo and Delta.

The Sample (heading level 2)

The Departments (heading level 3)

A brief description of the departments that participated in the research will lead to a better understanding of the data. The departments as of June 30, 2001 had the following full time sworn officers; Alpha, 125; Charlie, 144; Echo, 87; Foxtrot, 261 (Florida Department of Law Enforcement [FDLE], 2001). Alpha returned 19 surveys or 15.2% of the department. Charlie returned 31 surveys resulted in 21.5% of the department. Echo returned 28 surveys or 32.2% of the department. Foxtrot returned 51 surveys or 18.8% of the department. The cumulative total was 617 sworn officers or 20.9% of the officers surveyed for this research.

The education level and the work experience for each chief of police were obtained during the interviews. The chief of Alpha department has a bachelor's degree in criminal justice, is a graduate of the FBI National Academy and has over 25 years of experience in police work. The chief of Charlie department has a master's degree in management, is a graduate of the FBI National Academy and has over 20 years of experience in police work. The chief of Echo department has a master's degree in human organizational science, is a graduate of the FBI National Academy and has over 25 years of experience in police work. The chief of Foxtrot department has a Bachelors of Science in Human Resources and 31 years of experience in police work.

Ethics Training (heading level 3)

The only two departments that required ethics training beyond what the state of Florida requires, which is 8 hrs of human diversity with two hours of that allotted for ethics every four years, was Charlie and Echo. The chief of Charlie department stated he has given his officers additional ethics training, but with no systematic schedule. The chief of Echo department stated he requires annual ethics training. Although Charlie's chief stated he had given his officers additional ethics training only 76.9% stated they had ever received ethics training and

of only 23.1% had received it in the last 12 months. Echo's chief's percentages were not consistent with his statements either, only 7.1% of his officers stated they had been to ethics training and of those 50% had been in the last 12 months. The other two departments had the following percentages attending ethics training Alpha, 89.5% and 26.3% in the last twelve months, and Foxtrot, 69.4% and 32.7% in the last twelve months. The cumulative total was 59.8% had attending ethics training and 35.6% had been in the last 12 months (see Figure 1a)..

The Officers (heading level 3)

The officers that completed the survey were asked three questions about themselves, age (question #4), ethnic background (question #6), and tenure as a sworn law enforcement officer (question #1). The average age of the officers were 35.8 years old with a standard deviation of 7.1. This data is normally distributed (see figure 1b). The options for the officer's ethnic background were divided into four categories Caucasian, African American, Hispanics and Asian. The percentage for each categories were 81.4% Caucasian, 9.3% African American, 7.0% Hispanic, 2.3% Asian (see figure 2). The next characteristic is the officer's tenure as a sworn law enforcement officer. The officers averaged 10.2 years as a sworn law enforcement officer with a standard deviation 7.0. This data is normally distributed (see figure 3).

Analysis (heading level 2)

The question this research is attempting to answer is does ethics training cause ethical behavior among police officers. In order to answer this question without directly asking the research question the officers were if they had ever witnessed an unethical act by a fellow officer (question #11), which is the first step in ethical decision-making (Rest, as cited by Welfel, 1997). This section will attempt to answer the research question and prove or disprove

Figure #1a

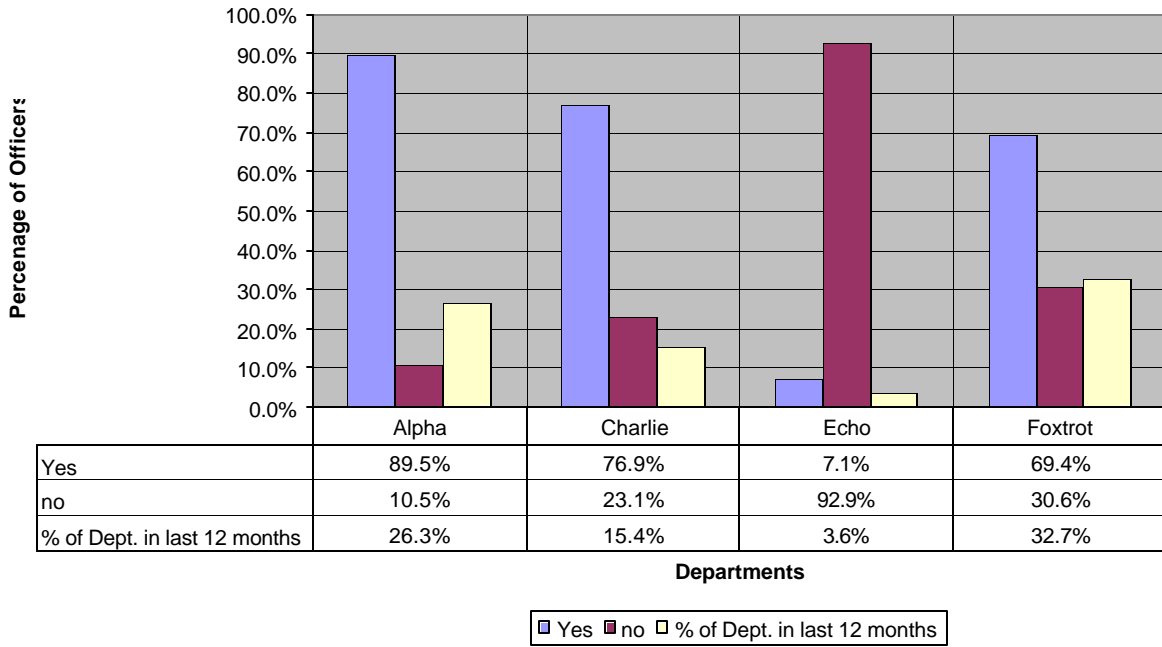
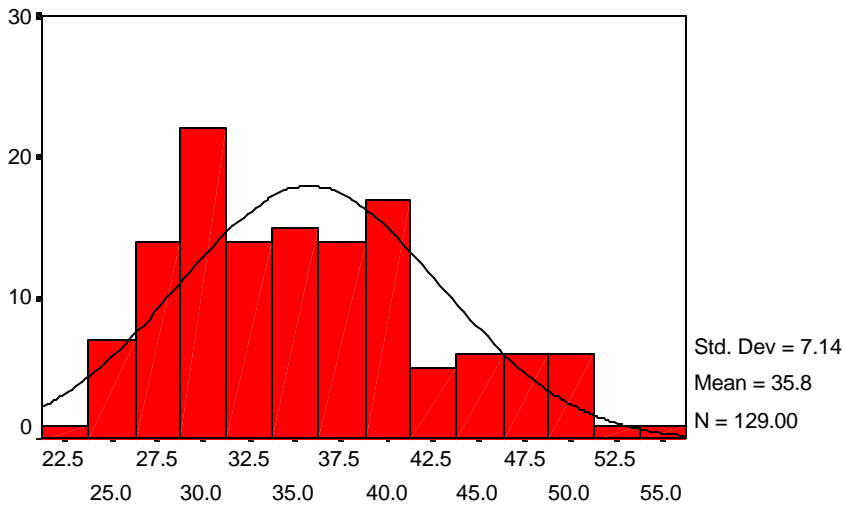


Figure 1b

Officers Age



How old are you?

Figure 2: Ethnic Background of Officers

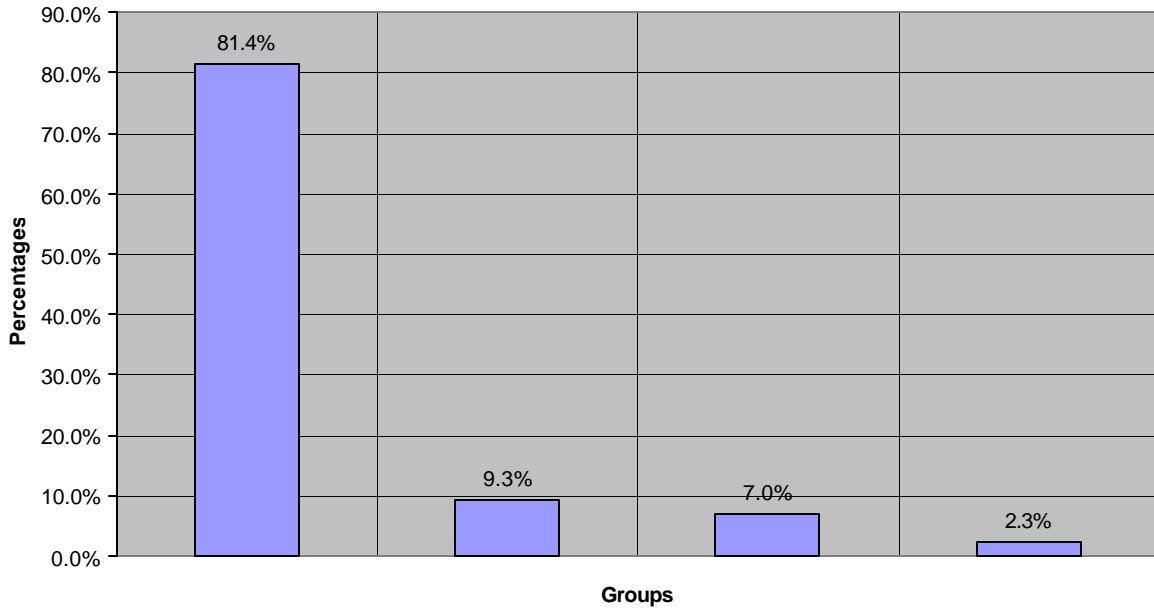
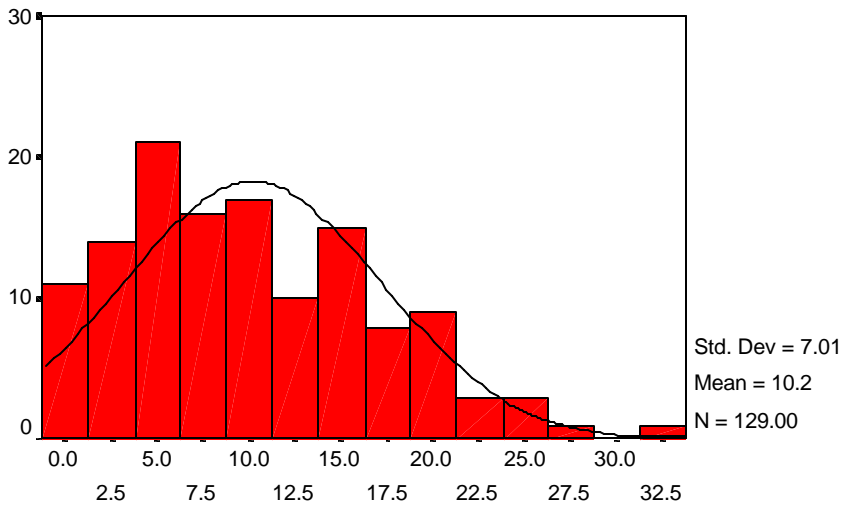


Figure 3
Officers' Tenure



How long have you been a sworn law enforcement officer?

the five hypothesis stated in the theoretical foundation section of this paper. The data were cross tabulated and then probability was calculated for each of the hypothesis.

Hypothesis #1 (heading level 3)

The hypothesis, HYP1 is directly linked to the research question. It read as officers receive ethics training they would recognize more unethical acts than officers who have not attended ethics training. Question #7 obtained data for the independent variable and question #11 obtained data for the dependent variable. The data did not empirically support HYP1. 62.5% of the officers stated they had not witnessed any unethical acts, which is more than the 59.8% who stated they had received ethics training. Out of all of the officers who stated they had witnessed an unethical act 34.8 stated they had received ethics training, while 41.3% who stated they had not been to ethics training also witnessed an unethical act. unethical act given that officer has not been to ethics training. Officer's who have not attended ethics training are 6.6% more likely to witness and thus recognize an unethical act (see table 1 for the data used to calculate probability). Therefore, training did not increase the officer ability to recognize an unethical act.

Hypothesis #2 (heading level 3)

The hypothesis, HYP2 reads as the length of time since receiving ethics training increases recognizing unethical acts decreases. HYP2 is the same as HYP1 except that a controlled variable was inserted in the equation, elapsed time since training (question #8). Knowing that HYP1 was not supported by the data and that training does not engage the students in critical thinking, which promotes long-term moral learning (Power, Higgins & Kohlberg, 1989). Question #8 was divided into 9 categories, do not remember, less than six months; less than 12, but over 6 months; less than 18, but over 12 months; less than 24, but

over 18 months; less than 30, but over 24 months; less than 36, but over 30 months; less than 42, but over 36; and over 42 months. The percentages for officers who stated they had been to ethics training and witnessed an unethical act are 26.7%, 18.2%, 33.3%, 0%, 50%, 66.7%, 25%, 0%, and 71.4% respectfully (see Figure 5). As can be seen by the percentages there is no pattern. HYP2 was not empirically supported by the data, as times elapses since receiving ethics training recognition of unethical acts did not increase, decrease, nor stay the same.

Hypothesis #3 (heading level 3)

Hypothesis 3 (HYP3) inserts aggregate age as an independent variable (question #4a). It was hypothesized that as a person ages he or she will be able to recognize unethical acts more easily and thus more often. Question #4 was divided into 6 aggregate categories for analysis. The categories are, up to 23.9, 24 to 28.9, 29 to 33.9, 34 to 38.9, 39 to 43.9, and 44 and over. The data is slightly negatively positive skewed with a standard deviation of 1.18 (see figure 6a). There was only one person less than 24 years old and that officer stated that he or she had not witnessed an unethical act nor been to ethics training. Therefore, the discussion of this variable will revolve around the last five categories. The percentage of officers who stated they had witnessed an unethical act by aggregate age are, 11.1%, 46.5%, 24.2%, 50.0%, and 60.0% (see figure 6b). The percentages do increase as the officer's age increases, except for the 34 to 38.9 age group.

When age is inserted as a control variable in HYP1's equation there are still no patterns visible in the data. Therefore, HYP3 is empirically supported by the data. However age does not effect how ethics training affects an officer ability to recognize unethical acts.

Hypothesis #4 (heading level 3)

Due to such things as the Blue Wall of Silence an officer's tenure (Question 1) was inserted as a variable. This data was aggregated into 4 categories, 0 to 5, 5.1 to 10, 10.1 to 15, and 15.1 to 50 years of experience and converted to question #1a. It was hypothesized that the longer an officer was sworn the less likely that officer would report witnessing an unethical act. The percentages for officers who stated they had witnessed an unethical act by tenure are, 21.2%, 31.3%, 45.8%, and 50.0% respectfully. The data did support the hypothesis. If the length of tenure is positively associated with reporting witnessing an unethical act by fellow officers, how would it effect reporting it to proper authorities? Question #15 was inserted as a control variable in this equation and cross tabulation was conducted again. No officer under ten years of service reported such an act to a supervisor. 57.1% of the officers who did report it to a supervisor had over 15 years of service. The data retrieved for this research did not empirically support the hypothesis.

Question #17, have you ever been told how to report an unethical act, was then cross tabulated against question #1a, aggregate tenure to see if some of the tenure categories had not been told how to report an unethical act. 12.5% of the officers stated they had never been told how to report an unethical act. The percentage of officers who stated they had been told how to report an unethical act by tenure are, 80.0%, 78.8%, 87.5%, and 87.1% respectfully. (see figure 6) This further supports that tenure is not associated with the code of silence.

Hypothesis #5 (heading level 3)

The next variable inserted into the equation was question #9a, the officer's ethical system. The hypothesis read that there would be more officers who at least chose religion as an ethical system that would witness unethical acts. Question #9 gave the officer six possible categories, with instructions to choose all that apply. The categories are religion, natural law, ethical formalism, utilitarianism, egoism, and I am not sure. Out of all the answers they fit into

a total of 18 multiple categories. Because the data was positively skewed (see Figure 7) the data was aggregated into three categories, religion, religion and anything else, and all others, this yielded a mean of 2.17 and a standard deviation of .83, which is normally distributed (see figure 8). The percentages of officers who stated they had witnessed an unethical act by ethical system are 34.4%, 41.7% and 33.3%.

Probability calculations were then performed on the data. There is a 34.2% chance an officer who witnessed an unethical act also chose religion for his or her ethical system. There is a 41.6% chance an officer who witnessed an unethical act also chose religion plus some other ethical system as his or her ethical system. There is a 33.3% chance an officer who witnessed an unethical act did not chose religion in whole or in part as his or her ethical system. (See table 2 for the data used to calculate the probabilities.) The data does empirically support the hypothesis.

Hypothesis #6 (heading level 3)

The next variable inserted into the equation is question #19, do you believe accepting a free drink is an unethical act? The officers were given five options to chose from absolutely not, almost never, not sure, sometimes, and absolutely yes. It was hypothesized that the officers who believed accepting a free drink was unethical would witness more unethical acts than those officers who believed it was not unethical. The mean was 2.7 and the data was slightly positively skewed with a standard deviation of 1.53 (see figure 10). The percentages of officers who stated they had witnessed an unethical act by category of how they believed if accepting a free drink is unethical are 31.8%, 23.1%, 22.2%, 44.4%, and 53.8% respectfully. The data shows that there was a higher percentage of officers who believe at least sometimes it is an unethical act and who had also witnessed unethical act by a fellow officer. The data empirically supports the hypothesis.

Probability was then conducted on the data. There was a 54.0% chance of believing accepting a free drink was an unethical act and witnessing an unethical act by a fellow officer compared to 31.8% chance of not believing accepting a free drink was an unethical act and witnessing an unethical act by a fellow officer. This adds support that one's belief about accepting gratuities is associated with recognizing an unethical act. This variable was then inserted into HYP1 as a control variable. 57.1% of the officers that have received ethics training and believe that accepting a free drink is unethical witnessed an unethical act by a fellow officer compared to 42.9% that did not witness an unethical act. Only 26.1% of the officers that have received ethics training and did not believe that accepting a free drink is unethical witnessed an unethical act by a fellow officer compared to 73.9% that did not witness an unethical act. This data adds further support that one's beliefs is associated with recognizing an unethical act.

Conclusion