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### Abstract

The research contained within proposes four elements of an organization that are essential to promote ethical behavior. The elements were singled out after a fruitless literature search for articles focusing on the effectiveness of ethics training received by police officers. It was then determined that training alone will not effectively control behavior. However, formal education, leadership, organizational culture and climate, and training will establish the elements needed for a sound ethical organization. The author argues that extrinsic motivation, i.e. rules and regulations, will not suffice in the new era of policing. The new era requires intrinsic motivation as well.

### Introduction

The fact that it is nearly impossible to search the major newspapers in the United States without finding some sort of police scandal involving poor moral judgment is consistent with the lack of study by practitioners and scholars in this subject matter. For example, on March 8<sup>th</sup> 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](http://www.herald.com)), 207 articles in an unknown time frame; USA Today ([www.usatoday.com](http://www.usatoday.com)), 31 articles in the last two years;

Washington Post ([www.washingtonpost.com](http://www.washingtonpost.com)), 74 articles in the last year; and The New York Times ([www.nytimes.com](http://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](http://www.cbsnews.com)) resulted in 36 reports and the MSNBC site ([www.msnbc.com](http://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 the police must be inherent if the police are to be effective in their duties. 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. Even though ethics has been a buzzword in the public sector for the last several years, practitioners as well as scholars have failed to address the issue thoroughly. Scholars have conducted an immense amount of research on and in the field of ethics. They search for, among other things, what motivates a person to act ethically or unethically. Practitioners have struggled with ethical behavior as well. Arguably they are not as interested with in psychological aspects of behavior as they are in the day-to-day attempts to control behavior in the organization. Practitioners attempt to control behavior by implementing policies, rules and regulations that focus on specific acts as either acceptable or unacceptable. However, unethical acts still persist in the police culture. These persistent acts of unethical behavior lead one to believe that the conclusions drawn by scholars are wrong. And consistent with that reasoning, the attempts practitioners have made to control behavior would lead one to believe that the policies, rules and regulations have also failed to control behavior effectively. Are the conclusions to their research wrong? Can policies, rules and regulations control behavior? Or have scholars and practitioners failed to communicate with each other?

This paper will define what is needed in today's police organization in order to promote ethical behavior of the officers within it, thus yielding an ethical organization. Specifically it will

focus on the elements needed to instill in their officers the intrinsic motivation to act ethically, thus developing an ethically behaving organization. The requirements of today's organization are vastly different than from the top down paramilitary style of management of the professional model of policing, or old style. The "community policing" style, or new style, of management inherently reduces the extrinsic motivation to act ethically. Therefore management must rely more heavily on intrinsic motivation. However, neither the above comments nor any other notion contained within this paper should be construed to mean that policies, rules and regulations should be abandoned. Rather, extrinsic motivation should be coupled with intrinsic motivation.

The body of this paper will be divided into six sections: the definitions of ethics, the developmental psychologist, the paradigm shift in policing, the literature review, future research and the conclusion. The first three sections will provide the background knowledge required to fully understand the argument presented in the literature review. The ethics section will attempt to define ethics due to the immense amount of definitions that have been given to it. Ethics training's foundation is composed of the research findings conducted by the developmental psychologists. The developmental psychologists' section will briefly summarize the major contributions by Jean Piaget, Lawrence Kohlberg and James Rest. The subculture of policing is also a very complex entity. The paradigm shift in policing section will provide the knowledge of this subculture's most recent history. Therefore, even a person with little knowledge of the ethics, psychology and the police subculture can fully comprehend the argument of the literature review. The literature review will be subdivided into four subsections: education, leadership, culture/climate, and training. They comprise the four elements necessary to provide the intrinsic motivation for an officer to behave ethically, thus creating an organization that expects and promotes ethical behavior of its officers. The fifth section will detail future research that needs to be conducted in light of the literature review. The paper will conclude with the sixth section.

## Ethics

A brief review of some definitions that have been given to ethics will lead to complete understanding of the term. The some following researchers will be quoted in order to remove any risk of altering their definitions. The list is not exhaustive; rather, it is merely a beginning.

Pollock (1994) states that ethics refers to behavior, specifically human behavior. She defines ethics as "...the study and analysis of what constitutes good or bad behavior" (p.4). Pollock also defines morals as "...what is judged as good conduct" (p.4). The New American Handy College Dictionary defines ethics as "...the principles of honor and morality" (Morehead and Morehead, 1981). Smotzer (1999, p33) provides a relatively simplistic definition of ethics: "a code of values that guide our choices and actions and determines the purpose and course of our lives." Carter and Radelet (1994) define ethics as the "...concern for norms of conduct; for rightness and wrongful actions, and for the values that are yardsticks for such judgments." (p.91). They continue by saying that society's values are codified in law. Therefore, ethics and laws are intertwined in relationship to the police (Carter and Radelet). Schmallegger (1990, p.1) defines ethics as "higher level belief systems, which support particular social values and behavioral choices." Occasionally ethics and morals are use synonymously. MacDonald (1995) defines morality as a 'system' of shared values that 'justify' actions. If ethics is concerned with behavior based on some sort of values and morality with values that justify actions, then the definition of ethical relativism is in order. Pollock (1994) defines ethical relativism as: what is considered correct behavior is based solely on one's culture and there are no universal right and wrongs.

There are also definitions pertaining to ethics in relationship to management. Bowman (1981, as cited in Vasu, et. al., 1998) states that the practicing manager weighs human actions against a set of standards in order to determine if those actions are right or wrong. Yet other researchers focus on the impact of the decisions. The impact of ethics has been defined as any action that may have an impact on human beings (Evans, 1981 as cited in Vasu, et. al., 1998).

One could write, as many have, entire papers on the definition of ethics and the terms contained within this field of study. Arguably this continuous search and debate for the perfect abstract definition of ethics is useless to the people in an organization making decisions pertaining to ethical dilemmas. This researcher believes, due to the broad use of the term, that there is no universal definition of ethics. Time would be better spent finding the appropriate definition of ethics to a specific group and determining why behavior of some of the group's members fall outside those established parameters.

The following definition however, is a useful culmination to all of the definitions offered thus far, and will be used in this paper: Ethics is a set of principles, values, morals, rules or laws an individual or organization uses to make informed decisions that will dictate how this individual or organization will act in light of any given circumstances that may affect this individual or organization, or another individual or organization, or a group of individuals either inside or outside the organization of which the person facing the dilemma is currently a member. The decision as to whether an act by an individual or organization is ethical depends on whose principles, values, morals, rules or laws are being used to judge the act.

### Paradigm Shift

Since Sir Robert Peel was able to convince the British Parliament to start the first metropolitan police agency in 1829, law enforcement agencies have been changing their views, philosophies, and tactics. The first appearance of what is now known as a professional police agency began in New York in 1833 (Harrison, 1999). August Vollmer is considered the father of American policing. Even in 1933 he argued for improved honesty in police officers and his views and those of his students, mainly O.W. Wilson, led to what is considered the reform period. In an era that lasted until the late 1970's, law enforcement adopted scientific management and the

bureaucratic model to organize its agencies in an attempt to control behavior (Carter and Radelet, 1994). This has come to be called the professional model of policing (Goldstein, 1990).

The result was top down decision-making and nearly no creative thinking. Rather, there were just officers who were now in patrol cars, following orders created by someone else. Most police officers at this time had prior military experience and thus molded perfectly into this type of organization. However, the end result was that officers were isolated from the community in which they were supposed to be serving. (See Appendix A for conceptual view of this paradigm.)

Research by such authors as John Eck and William Spellman (1987), Robert Trojanowicz and David L. Carter (1988), and Herman Goldstein (1990) ushered in the transitional period to community policing and its entire problem-solving attributes. Radelet and Carter (1994) argue that this is not a new tactic but rather a philosophical change in how police services are defined. Among other changes from prior philosophy, the community policing philosophy takes the reins away from supervisors and gives officers more latitude and autonomy in doing their job. One of the areas O'Malley (1997) believes management should be concerned with when trying to promote ethical behavior is decentralization, an inherent part of community policing. Moreover, the community policing philosophy removes the formal restraints that were associated with the Professional Model of Policing and encourages creative and critical thinking by the individual officer.

According to the definitions given by Hatch (1997, p132), core technology, the product which is produced by an organization - in this case crime fighting, improving quality of life, and order maintenance - has not changed. Instead, high technology, the material and other paraphernalia used to produce the product - in this case new philosophies - has changed. By 1991, 41% of the police agencies in America had adopted, in some form, community policing (Carter, Sapp, and Stephens, 1991). This number has continued to grow based on the knowledge this researcher has due to everyday contact with agencies involved with community policing. Also,

using the analogies given by Douglas McGregor (as cited by Henry, 1998a and Vasu et al, 1998) Theory X applies to the old style of policing, or the professional model, and Theory Y applies to the new community policing style of management.

The freedom that community policing gives officers is the exact same freedom that the reform period worked to take away in order to reduce scandals and corruption (i.e., unethical behavior). The need to give back this freedom is the exact reason why most agencies have resisted the change, even though the research on community policing has been overwhelmingly positive. Even when the Professional Model of Policing was in its prime, unethical acts still persisted in law enforcement agencies. Agencies that resist the change to community policing believe giving up formal restraints would unleash hordes of unethical acts. Although there are studies that state as management, i.e. formal leaders, “become more committed to community oriented policing, through the adoption of COP policies and programs, civil lawsuits decline” (Worrel, 1998, p.300). Therefore, determining what motivates behavior, or, more specifically, what motivations suppress certain behaviors will make the community policing philosophy more appealing to policing agencies scared of scandals. This will allow management to develop policies in light of these findings that will suppress unethical acts, but not undermine the latitude and autonomy afforded by the community policing philosophy.

### The Developmental Psychologist

The research conducted by developmental psychologists on cognitive and moral development is an invaluable resource for ethics researchers, trainers, and educators. Three developmental psychologists’ work is considered at the heart of ethics training; thus, a short summary of their work is warranted. They are Piaget, Kohlberg and Rest. Their work will be summarized in chronological order as they presented it.

## Jean Piaget

The first psychologist presented for discussion is Jean Piaget. His contribution to training is the theory of cognitive development. Piaget began with a study of how children interact with others and how they develop, as they grow older (Baron, 1992; Pollock, 1994). He argues that intellect matures through two processes he called assimilation and accommodation. People assimilate when they apply existing mental patterns to a new situation. And conversely people accommodate when their existing mental patterns are modified to fit a new situation. According to Piaget, cognitive development goes through four stages: sensorimotor, preoperational, concrete operational, and formal operational (Coon, 1991). The formal operational stage is the only stage of concern for a discussion of ethics. Piaget believed that a person enters this stage at eleven years of age. He argued that during this stage a person can begin to think in the abstract and understand theoretical and hypothetical ideas. Piaget continued his theory by stating as children develop in this stage they can become capable of inductive as well as deductive reasoning. If this portion of his theory is true, then teaching abstract theory based ethics courses, which is usually reserved for graduate students, can begin at a much younger age.

## Lawrence Kohlberg

Piaget moved on to the issue of moral development after thoroughly outlining cognitive development. However, it is Kohlberg that continued Piaget studies of moral development and is given the most credit for its influence on society. Kohlberg's theory on moral development (Baron, 1992) is the base for most of the training on ethics. The International Association of Chiefs of Police [IACP] report (1998) noted that 80.3% of the agencies that participated in the study provided their trainers with resources on ethics courses and, of those, 60% based these resources on the Kohlberg's theory. Kohlberg believed that there are six stages of moral

development and he separated those into three levels. The levels are: the preconventional level, the conventional level, and the postconventional level.

#### Preconventional level.

In the preconventional level of development, behavior is very egocentric. People in this level might ask themselves for example; “will I get caught?” and “what’s in it for me” to decide their behavior. Stage one is the punishment orientation stage. In this stage behavior is guided by the possibility of punishment and obedience training. Stage two has been called the instrument and relativity orientation (Kohlberg, 1976, as cited in Baron, 1992 and by Pollock, 1994) or the pleasure-seeking orientation (Coon, 1991). In this stage behavior is determined by one’s own needs. Loyalty, gratitude, or justice is of no concern of the individual at this stage.

#### Conventional level

In this level of development, people perceive themselves as part of a society that has rules and laws. Stage three is the interpersonal concordance orientation stage. The focus of this stage is the avoidance of disapproval. Behavior is guided by what pleases others. Stage four is the law and order (Kohlberg, 1976, as cited in Baron, 1992 and by Pollock, 1994) or authority orientation (Coon, 1991) stage. In this stage, behavior is directed by what the rules and laws allow.

#### Postconventional level.

In this level of development, a person moves beyond the norms and laws of society in search of universal good for all societies (Kohlberg, 1976, as cited in Baron, 1992 and by Pollock, 1994). Stage five is the social contract orientation stage. Once this stage has been reached, a person can question the rules and laws. While, behavior is still dictated by rules and laws, the rules and laws are followed for the good of the community and not simply because the rules and laws exist. Stage six is the universal ethical principles stage. Other researchers have named this stage the morality of individual principles stage (Coon, 1991). Justice, dignity, and equality are given considerable weight at this stage. Behavior is directed by self-accepted moral principles. It

is at this stage a person can apply ethical relativism to a dilemma. Kohlberg estimated only 20% of the adult population reaches this level (Coon, 1991). This, I believe, limits the number of frameworks individuals have to consider when seeking a framework for their decision making process.

There is a wealth of information available to those seeking to further explore the writings of Kohlberg. Although the validity of Kohlberg's theory has been challenged and accused of being sexually biased, it is still widely accepted by scholars and practitioners alike. Welfel (1997) states that current research contends the only gender difference is that females tend to score higher when measured on Kohlberg's stages. She continues by arguing that its usefulness in designing ethics courses is unsurpassed.

### James Rest

The last of the three chosen for discussion is James Rest. Rest's major contribution is his four-component model of morality (Welfel, 1997). In large part, Rest's model is built on Kohlberg's stages described above. The model contains the steps that are taken when an ethical dilemma is presented to an individual. Rest (as cited by Welfel, 1997, p135) used the question, 'What must we suppose happens psychologically in order for moral behavior to take place?' to develop the four components. The following are components and not steps leading up to an action (Rest as cited by Welfel).

#### First component.

The first component is interpreting the situation as a moral one. Rest argues that the key to this component is moral sensitivity. Louck (1981, as cited by Vasu et. al.) believes that developing the executive's moral sensitivity is the first line of defense against unethical acts against the public. Louck's argument is grounded in this stage. If a person does not recognize a situation as a moral one then that person will not consciously act morally.

### Second component.

The second component is moral reasoning. This component is built entirely around Kohlberg's stages. According to Rest this stage is where a person identifies all of the responses to a moral dilemma. The higher the stage they have achieved on Kohlberg's scale, then the more responses they can consider and the more they can rationalize why the choices are being considered. Flaton (1997) argues that this process is metacognition or the ability to reflect on one's own thoughts. Piaget also recognized this concept and called it formal operations or operations on operations.

### Third component.

The third component is deciding to carry out the moral alternative. In this stage of moral action, moral decision-making, a person decides to actually carry out what they have determined to be the morally correct action. The ability to come to this determination means that the moral value was greater than the competing values. Rest believed this is a crucial stage for knowing what is right does not automatically necessitate doing what is right.

### Fourth component.

The fourth component is implementing the moral decision. Meara, Schmidt, and Day (1996, as cited by Welfel) argue that it takes professional virtues, or I would state moral character, in order to actually implement what you have decided was morally correct. The need for moral character lies in the negative attitudes that may be received from of peers for going against the status quo. Rest believes these virtues are: character, courage, and perseverance. Welfel states that an organization with codes of ethics will provide more support for a person who acts morally even though co-workers may ostracize them. However, I believe that it takes more than just written codes of ethics; the codes must also be consistently practiced.

Ethics training, or the plethora of other names given to it and its subcategories such as integrity training, human diversity, human dignity and moral conflict resolution, is a very complex curriculum. Although most scholars differ on the method of teaching ethics, all see a need for it. A study conducted by the Ethics Training Subcommittee of the IACP (1998, p2) reported that “ethics is our greatest training and leadership need today and into the next century”. Therefore, the literature review will address what the organization needs to focus on in order to provide the intrinsic motivation to get its officers to act ethically. This approach is an objective approach, which is opposite of the subjective style that concentrates on specific acts by attempting to apply extrinsic motivation to act ethically.

After an extensive literature search it is proposed that there are four elements that must be addressed by management to ensure officers act ethically within a police organization. The term element is used due to familiarity of this term within the police subculture. Police officers are taught from beginning of their careers how it takes a predetermined number of elements to establish a crime. The same logic applies to the argument presented in this paper. The culmination of these four elements establishes an ethical organization. The first one is education or at least the attributes that are associated with a formal education. The second element is leadership, both formal and informal. The third element determined to be significant is the culture and climate of the organization. These three are tied together with the fourth element, which is training (see Appendix B). Each of these elements will be addressed separately and then as a whole. The elements are not presented in any in order of importance as they are all presumed to have equally significant weight in producing ethical behavior in an organization (see Appendix C).

### Education

Education improves moral development, moral sensitivity, critical thinking skills, and metacognitive skills. It is the quinessential intrinsic motivator.

August Vollmer, who has previously been noted as the father of modern policing in America, advocated higher education for police officers as far back as 1917 (Hudzik, 1978, as cited by Shernock, 1992). Researchers and presidential commissions as far back as 1931 have recommended post high school education (Kelly, 1999). There is a significant amount of research that concludes that higher education is positively associated with ethical behavior.

In 1978, Wierman conducted a study on troopers in one of the northern states in America and concluded that the troopers with an education past high school were three times less likely to be terminated against their will. Another study conducted in 1978, this one by Robergs (as cited by Vodicki, 1994), found that negative relationships existed between higher officer education and the number of citizen complaints and disciplinary actions, and between education and rigid attitudes. Braustein and Tyre (1992) conducted an empirical study using civilian and police personnel. They concluded that education had a positive correlation to ethical decisions on a forced choice questionnaire. They also cited a 1989 study that showed 85% of the police personnel charged with unethical acts had less than two years of formal education. Although some experts argue that if higher education were mandated minority recruitment would suffer, a study in 1992 showed that the police work force at that time was essentially equal in relationship to education: 63% of black police officers and 62% of white police officers had at least some college education (Carter & Sapp, 1992). Those facts are consistent with the 1985 endorsement of college education by the National Association of Blacks in Criminal Justice (Kelly, 1999).

Brown (2001) and Stevens (1999) argue that the cognitive skills being taught in college are the most important skill to inducing ethical behavior. Brown believes that higher education can play a major part in sensitizing and reinforcing student attitudes and perceptions. Stevens continues this by adding that education gives the student the ability to see things from more than one perspective and to defend those perspectives with valid evidence and critical thinking. It should be noted some scholars argue, however, that these skills are inherent and are merely

enhanced at college (Kuhn, 1991, as cited by Flaton, 1997). The aforementioned attributes of education may be the reason why police agencies in Europe have integrated education and training (Djuric et al, 1996). Kohlberg also notes in his studies of moral development that when his test subjects took courses on ethics they moved up on his levels of moral development (Can ethics be taught, [www.scu.edu/scu/centers/ethics/practicing/decisions](http://www.scu.edu/scu/centers/ethics/practicing/decisions), Welfel, 1997). The correlation between education and higher levels of Kohlberg's stages of moral development is consistent with conclusions drawn from the research conducted by Stevens and Ward on inmates (1997). They found a positive correlation between inmates receiving higher education in prison and lower recidivism rates. One of the conclusions that can be drawn from these studies is improved moral behavior among prior inmates. The ability of education to modify a criminal's behavior, who are arguably considered on the bottom of the moral character scale, adds merit to the argument that education can modify police officers behavior.

### Leadership

If any of the four elements have more influence on the organization, leadership is the one. This element applies both to formal and informal leadership in the organization. Leadership is the ability of one person to influence others and modify their behavior in order to accomplish a specific or general objective (Yukl, 1989 as cited in Vasu et.al. 1998; Kouzes & Posner, 1990). Formal leadership pertains to someone holding a certain hierarchical position, such as a unit supervisor or sheriff of a county. Informal leadership does not require an official title; rather, it merely applies anyone who has the intrinsic gift to lead and motivate people. Unfortunately, the informal leaders of an organization and the formal leaders of the organization may not have the same agenda. The two must work in concert in order to be effective. It is the duty of the formal leader to assure that the informal leaders' goals and values are parallel to those of the organization.

The formal leader must seek to be constantly aware of the informal organization. If the formal leader fails to recognize the importance of the informal group then attempting to change the informal norms in order to promote ethical behavior will be futile. This attention to informal norms is a core function of the formal leader (Vasu et. al., 1998). Vasu et.al. (p.115) continues this theme by stating, "...the leader must seek to be a transformational leader...they are interested in people's beliefs and getting commitment to some vision of the organization's future." Bennis (1989, p.45, as cited by Vasu et. al. p.92) believes that "management does things right and the leader does the right thing." Although he was using this analogy to compare management and the leader, I propose that, management as well as the both types of leaders, must seek to do the right thing and do it right.

Leaders in the organization must follow the organization's established code of ethics in order to reinforce its importance to their subordinates (O'Malley, 1997). Wright (1999) argues that leadership at all levels is key to ethical behavior within a department. Steve Vicchio, a medical ethics professor at John Hopkins University, has further developed the metaphor "bad apples rot the barrel" by stating that the barrel itself may be bad (as cited by Swope, 2001). The barrel, in this case, is the organizational culture. Swope and Wright both agree that culture and climate are both heavily influenced, if not controlled, by the leadership of the organization.

### Organizational Culture and Climate

The ability of leadership to change the organizational culture and climate establishes the third element, organizational culture and climate. This element cannot be taught in the same sense as education and leadership. Rather, culture and climate are presented as an essential element due to the significance it has on molding the organization. The two are defined as follows: Organizational culture is the "...beliefs and expectations shared by an organization's members that shape behavior." (Vasu, et. al., 1998, p.266). Organizational climate is an organizational attribute

“...based on attitudes and measures whether people’s expectations about what it should be like to work in an agency are met.” (Vasu, et. al., p.269). These two characteristics are not proposed as an essential element for an organization to acquire, for all organizations have them, but rather an essential element for the organization to pay close attention to if it is to promote ethical behavior.

In order to defeat unethical behavior, the organization must foster and embrace a new culture that denounces these acts and openly welcomes those who report it. Fudge & Schlacter (1999) argue that improving moral reasoning alone will not improve ethical behavior an organizational culture that promotes ethical behavior must also be developed. They advocate using an expectancy theory approach to develop the organization’s culture. Another way to defeat unethical behavior is to defeat group conformity, which is intimately a part of the informal group. Harvey (1974, as cited in Vasu, Stewart, Garson, 1998) labeled this unconscious willingness to conform as the “Abilene Paradox.”

Wright (1999) states that organizational climate will determine how much unethical behavior will be present in an organization. He continues by adding that ethical practice must become part of the identity of the employee as well as the organization. An example of this argument follows: If the organizational culture condones getting free food then the organizational climate, which is what an individual expects an organization is like, will attract potential officers that feel that do not have to abide by rules and laws of society. However, this is not to be construed to mean that accepting gratuities is unethical, for that decision should be made by the individual organization.

It is inherent that culture and climate attempt to mirror each other to avoid internal conflict. Management should not attempt to change the culture without simultaneously attempting to change the climate. If management does not scrutinize the organizational culture, this culture can compromise the ethical conduct of officers (Swope, 2001). Swope also adds that officers inherently want to be part of an ethical organization. Three principles the formal leadership needs

to be acutely aware of to maintain a good police culture are: loyalty over integrity, the code of silence, and us vs. them attitude (O'Malley, 1997).

### Training

Training, both general and in ethics, is posed as an essential element for a number of reasons. First, general training should provide knowledge of the organization's extrinsic motivators, which are: policies, rules, and regulations, thus, reducing the use of intuitionism to decide ethical dilemmas. As previously mentioned in the introduction these three extrinsic motivators are still important to the functioning of the organization. However, these three items should not be relied on to promote ethical behavior. Secondly, general training should teach the organization's values and code of ethics. Thirdly, general training should explicitly provide insight into the organization's culture. Lastly, ethics training should provide knowledge about ethics by invoking open communication in the classroom regarding moral dilemmas (Pollock-Byrne, 1990) and decision making. The aforementioned training is in addition to the technical training given such as firearms, pursuit driving, and handcuffing. It is important to note that each technical training class should have a time allotted for a discussion on ethics pertaining to that specific subject matter. For instance, it would be considered unethical by most organization's formal values to handcuff someone too tightly because the officer is annoyed with the individual under arrest.

Training should also attack all levels of learning. According to Bloom (undated) the cognitive as well as the affective aspect of learning needs to be addressed in training (as cited by Brown, 2001). Harrison (1999) argues that ethics trainers should take the stoic path over individualistic path when designing curriculum. This will provide the student an opportunity to see the civic good from the community's perspective. He adds, "...if they" [the officers] "know the role of the guardian they will be less likely to shirk their duty." (p.7). Zuccarello (1998)

believes that training should instill foundational values, and those values should insist on the pursuit of good behavior rather than just the avoidance of bad. This is consistent with Rohr's (1978, as cited by Vasu et. al.) two categories of obligation: the low road or avoiding doing harm; and the high road or doing good.

Zuccarello (1998) also believes that knowing ethical principles and answers is quite different than applying them in the concrete, which is consistent with Rest's fourth component. It also defines the basic difference between education (teaching principles) and training (teaching actions). Sherman (1982, as cited by Delettra, 1994) agrees that education should teach the reasoning process to arrive at a decision to an ethical dilemma and training should teach the application of that process, which has been coined applied ethics. Sherman and Pollock-Byrne (1990) continues this theme by adding that ethics should be taught independent of other material. Instruction for police training has to be more specific and precise than the abstract principles taught in college (Delettra). The reason for this is simply due to time restraints. Police organizations believe they do not have the time needed to teach the abstract principles of ethics. This perceived lack of time adds strength to the argument for college-educated officers.

More recent arguments regarding ethics training center around two specific styles or approaches: the three-tiered approach and the constitutional public interest approach. The three-tiered approach states that ethics training should start in the basic academy and continue at in-service training as well as at daily roll calls, and that management should attend extensive formal ethics training (Jones, Owens, Smith, 1995). The argument for this approach to ethics training is good as long as the trainer is a person of good moral character and fully supports the organization values. The next approach, the constitutional public interest approach, believes training should concentrate on constitutionally significant interactions of police and citizens (Chilton, 1998). Chilton believes that there are enough opinions by the court to develop sufficient training

curriculums. Regardless of the name attached to it, the center of ethic's training revolves around the works of developmental psychologists such as those summarized earlier.

Based on the professional police model of policing one can argue that management of that era felt that individuals had not developed past the second level of moral development, the conventional level. Therefore, all the training received was based on rules and regulations. Educational levels are ever increasing in today's police forces and thus it can be argued that most individuals have developed, intellectually, enough to graduate into at least the first stages of the third level of moral development, the postconventional level. However, it is conceded that there are those working in law enforcement that have never developed past the first level of moral development, the preconventional level. Kohlberg believes that in the third level (postconventional), individuals make decisions based on principles (Baron). If it is true that a higher percentage of officers have graduated into this the third level, then extrinsic motivation alone is neither effective nor efficient.

#### Future Research

Although education has been well established a positive correlation with lower unethical acts, it has not been an absolute. The question for future research is: What is it about higher education that positively influences ethical behavior? Research should be conducted that addresses several different variables inside of the education element. Some of the variables that should be used to hypothesize about are the type of degrees earned (i.e. bachelors of arts in basket weaving as opposed to bachelors in criminal justice), the quality of the schools, the officers' IQ level, and duration of time between earning a degree an either no unethical acts or an unethical act. James Rest (as cited by Flaton) also believes there are variables contained within formal education that may explain the positive correlation with ethical behavior. He also believes that individuals seeking higher education are cognitively different than those not seeking higher education. If it is

valid it could change the way police organizations recruit potential officers. Vecchio (1997) argues that a longitudinal study on the effectiveness of recruiting people that will behave ethically is needed in policing. I agree and believe that if Rest's is correct it would redefine the way police organizations recruit people.

Leadership may be the most written on element, presented in this paper, in the police subculture. However, it has not been isolated as an independent variable to test its ability to alter behavior within an organization. Like education, leadership has several characteristics associated with it that should be variables in future research. They are bearing, courage, decisiveness, dependability, endurance, enthusiasm, initiative, integrity, judgment, justice, knowledge, loyalty, tact, and unselfishness (Marine Corps Institute, 1990). Researchers should also pay attention to transactional, transformational and situational leadership styles as variables in future research. Police agencies will never be able to function solely on a democratic nor autocratic style of leadership. Determining the right style and characteristic that most directly influences behavior, specifically ethical behavior, would be a commendable undertaking.

Organizational Culture/Climate are two intrinsic characteristics of an organization that make up the third element proposed in this paper as essential. Future research should focus on how the organization's culture promotes ethical behavior and how the organization's climate attracts potential employees. Specifically, researchers should concentrate on how these intrinsic characteristics provide the intrinsic motivation to behave ethically.

Training may be the element with the most variables when contemplating future research. The variables that need to be addressed in ethics training are course content, cognitively and moral level at which the training is presented, and included in other course content or as a stand-alone course. The primary question that should be addressed is: Has current ethics training been effective at preventing unethical acts? Nearly all fifty states now keep records on unethical acts that officers have been caught committing. This data would serve as an invaluable tool for future

research on this element. Similar research has been conducted on education. However, the literature search for this paper was fruitless in its efforts to obtain any such empirical studies on training.

### Conclusion

The police subculture has experienced a paradigm shift in the way it produces its technology. The extrinsic motivation that was attached to the professional model of policing has been reduced due to this paradigm shift. The organization must still seek to have its officers behave ethically. It is their duty under the social contract. In order to accomplish this the organization must comprehensively address the issue. Specifically, to reduce unethical acts the organization must look at the organization and not just the specific acts that have occurred. The organization must focus on its characteristics and cultivate intrinsic motivation to guide the behavior of its employees. This paper presented four elements that when applied will instill intrinsic motivation to behave morally, thus building a sound ethical organization. If the prescribed elements are applied and or addressed, individual ethical behavior will improve. However, if they are addressed simultaneously, their combined effect will create a synergy that would change the organization in its entirety.

Each of the elements provides a positive attribute to the equation. *Education* provides the knowledge of abstract and theoretical ethical principles. It can further develop cognitive ability of moral issues (i.e. the postconventional level of moral development). *Leadership* ensures that officers behave ethically, have a role model, know the organization's values, rules, rewards system and punishment system, and know that the organization's values and norms will be reinforced through model behavior by the leadership of the organization. *Culture and climate* will allow the officer to know what is accepted (culture) and what should be expected in the organization (climate) informally. Specifically it establishes moral behavior by symbolizing what is accepted

and expected as ethical, without formal rules. *Training* can teach organizational values, what is acceptable behavior under the organization's value system, reinforce critical thinking skills by presenting hypothetical ethical dilemmas, and reinforce upper management's attitude towards ethical behavior. Cumulatively, they would equal an ethically behaving organization. The argument, of course, is untested. However, it would be premature to discard this theory in light of the aforementioned research indicating each element's positive correlation with ethical behavior. Admittedly each of these elements needs to be further explored with empirical research.

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