

**The Bill Blackwood
Law Enforcement Management Institute of Texas**

**Re-Policing Police Integrity and Ethics:
Reestablishing the Community's Trust in Law Enforcement Officers**

**An Administrative Research Paper
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ABSTRACT

The purpose of this research is show the strong mistrust the American people have in their police force throughout the United States. The research will show this mistrust was brought about through police brutality, corruption, misconduct in the ranks, abuse of authority for personal gain, and many other forms of divisive human rights violations. It will show that virtually every police agency can attest that policing is an occupation that is rife with opportunities for misconduct among its officers if not properly supervised and maintained. Corrupt policing is both a highly in discretionary and coercive activity that routinely takes place in private controlled setting that are out of the sight of supervisors, and usually occurs in the presence of witnesses who are often regarded as unreliable. Fewer subjects have generated more controversy over the strained relationship between the police and the community that civilian review of police misconduct. It will show that by reestablishing the public's trust in its law enforcement agencies and officers, today's police supervisors must properly train their subordinates in the policies and practices of good community and intra-department relations as well as be able to efficiently address any police integrity concerns that may be brought to supervisor's attention by members of the community. Once the new policies have been set into motion, the policies could bring the community closer together, while bringing forth a new found respect for those who have a heart for policing their communities the correct way.

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INTRODUCTION

During the past century, the purpose and methods of policing have evolved as different philosophies or models have dominated police behavior. Police brutality, corruption, misconduct, abuse of authority for personal gain, and many other forms of divisive human rights violations occur today in many of the police forces across the United States. Unjustified shootings by police officers, as well as severe beatings, fatal chokings, racial profiling, and unnecessary rough treatment of detainees occur in cities throughout the country (“Human Rights Watch”, 1998). Incidents such as these beg the question of, what can be done to alter the community’s perceptions about police ethics? Is there a viable solution to rectify the rift between the two factions of our society?

As the history of virtually every police agency can attest, policing is an occupation that is rife with opportunities for misconduct. Corrupt policing is both a highly discretionary and coercive activity that routinely takes place in private, controlled settings that are out of the sight supervisors, and usually occurs in the presence of witnesses who are often regarded as unreliable (Klockars, et. al, 2000). Fewer subjects have generated more controversy over the strained relationship between the police and the community than the civilian review of police misconduct.

The American public at large has put a strong mistrust in its police force. There are several formidable obstacles to overcome if American police departments are to undergo the necessary - but mandatory – changes needed to adapt current policing policies for the 21st century and beyond. Among those changes include improving the integrity. Integrity, as defined by the NCJRS, is “the normative inclination among police to resist temptations to abuse the rights and privileges of their occupation,” (2). Through careful examination and research of the problem, combined with a blind survey [see Appendix 1] given to various police officers from

across the state of Texas, a possible outcome to the problem of loss of police integrity and ethics has been composed from said accumulated findings.

Leadership, whether police, political or otherwise, needs to be of a new type in order to draw the American people together as a whole community instead of a dysfunctional nation of individuals. In current times, the nation has had an excessive amount of negative experiences with both police and political leadership that have nurtured feelings of fear, hatred, resentment and violence in many racial, ethnic and multi-cultural communities across the country.

To reestablish the public's trust in its law enforcement agencies and officers, today's police supervisors must properly train their subordinates in the policies and practices of good community and intra-department relations; as well as be able to efficiently address any police integrity concerns that may be brought to the supervisor's attention by members of the community. Law enforcement supervisors should also consider other forms of education or training publications along with promoting efforts within the department and community to identify and develop the best policies that will work to the benefit of their agencies.

Once these new policies have been set into motion, they [the policies] could bring the community closer together, resulting in a cooperative coalition to reduce crime and solve intra-community problems, while bringing forth a new-found respect for those who have a heart for policing their communities the correct way. While it is known that all law enforcement agencies across the nation vary in their department size, mission statements, and services provided to the communities they are located within, there is also an ample amount of department similarities that will enable a general police ethics and integrity code to be maintained statewide. Although the policy may not work in verbatim for each and every police department because of their size constraints, the new policies will more importantly bring a sense of department similarity to

every agency as well as open the lines for statewide police communication that will ultimately not only assist in nationwide crime-fighting, but will implement practices that promote civil rights integrity and individual/police communication back into the communities.

REVIEW OF LITERATURE

In all of the research reviewed in regards to the subject of police brutality, a common statement that was established was the fact that police brutality – of any sort – is a very serious problem as well as a direct violation of all human rights policies. Ethics is defined as “the principles of conduct governing an individual or a group [professional ethics],” (Merriam-Webster, 2005). Police ethics includes a broad spectrum of behavior that includes not only corruption, but also malpractice, illegal searching and seizures, violations of a suspect’s constitutional rights, perjury, evidence planting, abuse of power within the workplace, and other misconduct committed while on or off duty (Miller, et. al, 1983, p.125). Abuse of power and position is not a recent development within the police force, nor is a recent development in any business place. What makes the lack of ethics in the police world such a serious issue is that those in law enforcement need to be above the law at all times if there is to be order in society. If those that are supposed to protect and defend the lives of others are instead those who are voluntarily involved in any type criminal activity, then order is dissolved and the door to anarchy and disorder is left wide open. What exactly constitutes a breach of ethics? To that, what constitutes a breach of police integrity and is there a difference between a breach of ethics and a breach of integrity? More importantly, what can be done to rectify the breach that these actions have caused to the faith of the community?

To reiterate, “...inappropriate, illegal and unethical behavior occurs in all organizations and criminal justice agencies are no exception. A few individuals will succumb to corruption,

will commit acts of brutality, will violate due process protections and human rights provisions of individuals, will exploit and harass clients and fellow workers, and engage in unethical practices” (Wright, 1999, p.2). This does in no way mean that every single police officer will succumb to the temptation to overstep their judicial boundaries, but because of human nature every one of us on earth is subject to fallibility. The key to keeping the moral code in check is through proper leadership and guidance. “The same forces that act on individuals elsewhere to lie, steal, and hurt others likewise press upon criminal justice employees to act inappropriately”, (Wright, 1999, p.2). Like anyone else, the police are subject to human emotions and temptations. They are required to walk among the citizens that they protect, but are not expected to have the same daily conflicts. In essence, law enforcement officials are often seen as infallible and expected to be the paradigms of truth and justice for all mankind. They are portrayed as superheroes and caped crusaders with badges – virtual Robocops in a world of everyday citizens. While it is a good thing to see all law enforcement officials in such a positive light, it is also important that everyone realize that these same defenders of our rights also are subject to feelings of despair, depression, anxiety, callousness, recklessness, and lapses in good judgment. Every police officer at some point in time during their career will be faced with the dilemma of choosing between right and wrong, black and white, good cop or bad cop.

Since this is an issue that has gone on in the justice system for more than just decades, but for centuries, it will be impossible to discuss the entire timeframe of the history of police integrity and ethics and so this study will examine only the subject in terms of current times, as it is today’s actions that will determine the outcome of the future of the relationship between the community and its law enforcement personnel.

After decades of controversy, there are two areas in the police spectrum that have emerged as an area of concern in public affairs: ethical behavior and honesty within the force. Ethical issues stem from the broad discretion of police to control crime, and the tension between efficiency and proper methods of “due process” that underlie all law enforcement practices. To this, there are four key questions about police behavior that have been raised in past decades and today, to include:

1. Discrimination [racial profiling] in enforcement of criminal laws;
2. Abuses in search and seizures, interrogation, and other due process requirements in and outside of the police department or station house;
3. The use of corporal punishment and deadly force as a mean of discipline;
4. Illicit procedures for gathering information or for garnering favors in exchange for information or personal gain.

Polarization of these issues is one of the main reasons for public alienation and frustration amongst the police (Kornblum, 1976).

It is impossible for all law enforcement officials to not at some point in time fall prey to the temptation of following through with at least one of these four concerns, the more commonly abused concern being that of racial profiling. Some may state that this is the result of certain racial groups calling down fire upon themselves because of a higher-than-norm ratio of criminal activity within that particular group, but ethnic and racial actions are no excuse for a lapse in moral judgment. Instead of adding to the problem and causing further disintegration of the already strained communications between the police and the community, law enforcement officials should be continually trained in the proper methods of dealing with those they have

sworn to protect, as well as in their dealings with those that they work side-by-side with every day of the week.

The public's perceptions regarding the police have been instilled in their minds at an early age. Those within the Caucasian community generally expect local police officers to be honest and to treat each individual equally regardless of the situation or any other extraneous influences. On the other hand, there is a substantial number of minorities in the public that believe that the police are dishonest, take bribes and treat citizens of color unequally. This is a general thought that is shared among both African Americans and other nonwhite social groups ending in a communally low regard for the integrity of law enforcement (Benson, 2005, p.49).

"Members of ethnic and racial groups have historically maintained that law enforcement authorities view them with increased suspicion" (USCCR, "Racial and Ethnic Tensions, p.20). Racial profiling is harmful in that not only does it undermine the authority of the police, but it deters from the real investigation at hand. Time, effort, and public funds and more importantly, community trust are all lost when an innocent minority is separated from the rest of society and mislabeled as a problem to said society solely on the basis that he or she "looked" like the profile of the person authorities are actually hoping to apprehend. The terror attacks of 9/11 and current world bombings have increased the need for increased national security, but at the same time, this has provided an opportunity for increased racial profiling particularly against American citizens of Middle Eastern, Latin American or African American descent (USCCR, "Revisiting 'Who Is Guarding the Guardians'?", p. 8 - 9).

In earlier times, police corruption was a direct by-product of corrupt individuals within the main governing political system. It was not – and still is not – strictly limited to the police officers but includes all level of the judicial, government and political systems (Walker, 1983,

p.9). All factions of the levels that are in place to govern our nation are subject to corruption. In the nineteenth century, it was the inefficiency of the police that brought about the mainstream of police reform, but has only lately turned to the practice of actually working towards the better good of both the community and the officers that truly desire to protect and serve their communities that they are assigned in. Of course, this in no way means that there is no more to be done to improve the situation as it stands today. In fact, there is an even greater need for an increase in the reform of the police code of honor so that it better fits what the public requires in this century.

While the public may disagree or be unfamiliar with what constitutes police malpractice and ethics, the police cannot afford the same luxury. There are degrees of wrongdoings which must be defined and prohibited by police agencies across the board. There are three basic forms of police malpractice:

1. Legalistic – this is also referred to as police corruption and varying degrees of this practice exist. Some of these actions involved include the misuse of police authority for one's own personal gain; any activity that may compromise an officer's ability to protect and serve; or the protection of illegal activities from police enforcement because the officer or officers involved receive some sort of percentage or incentive. Likewise, a police officer who frequently eats at a restaurant where he/she receives free meals or is given their meals at a significant discount would constitute police corruption under this context, and this problem poses a serious problem in light of "where to draw the line".
2. Professional – this can range from physical or verbal abuse of an individual to conduct unbecoming of an officer in their dealings with civilian individuals or other officers.

Other illegal actions in this category include improper communications with subjects, excessive physical force, and public intoxication.

3. Moralistic – this includes the discretionary powers of police officers, such as poor personal decision making or expressing prejudiced views on the workplace through either verbal or physical methods. Making decisions to detain or search one particular person while another is given only a cursory glance because of his/her appearance or racial/ethnic background is another violation of the moralistic code that officers are supposed to adhere to every day. Stereotyping suspects may at first start as an unconscious action, but if an officer continues to wrongly profile people in the community, then this action becomes a deliberate violation of the moral code (Miller, 1983, p.126).

Every single person, regardless of whether or not they wear a badge or an everyday civilian, is capable of committing crimes of crimes in the workplace (Walker, 1983, p.144). Within the police department, vice cops are more susceptible to the dangers of temptation due to the constant bombardment of opportunities to slip up morally that they are forced to combat every single day on the job. Due to the nature of their crime scenarios, many officers tread a fine line between defense of self and police brutality, and there is always the possibility of succumbing to being “on the take”.

The purpose of this study is to point out the many areas within the daily spectrum of a police officer’s routine that afford the opportunity to fall from a positive viewpoint within the community, as well as to offer an alternative to these temptations by providing a solution to the problem and an honest suggestion to supervisors in any department level and field of law enforcement. To reform the police code of conduct, one must ask the question “What are the

conditions for the successful control of corruption?” (Walker, 1983, p.189). Corruption control strategies can be divided into two categories:

1. *External* strategies involve changing the environment in which a police department exists and/or using contracted corruption control agencies that are not within the department.
2. *Internal* strategies involve changing the policies and procedures of each individual department itself as well as the law enforcement system on a whole (Walker, 1983, p.189).

Some agencies outside of the law enforcement arena believe that because of the “Blue Code” that transcends police departments that there needs to be a wider use of external controls including federal monitors and civilian review boards to oversee any investigation of police misconduct within the community (USCCR, 2004, “Redenbaugh”). Certified employee counseling programs should be available in all departments, regardless of size or budget, in order to help police deal with their problems that they face while on duty (Winters, 1995). Despite the negativity of some individuals and authors in the research evaluated, the majority of the opinions voiced were very optimistic in the validity of true officers of the law and expressed a heartfelt desire to see the lines of communication between law enforcement officials and the community wholly reestablished and the solutions that they presented can be integrated into current and ongoing police training.

METHODOLOGY

In order to examine the findings of the surveys conducted, a couple of the questions stated earlier need to be reiterated: What exactly constitutes a breach of ethics? To that, what constitutes a breach of police integrity and is there a difference between a breach of ethics and a breach of integrity?

To find answers to these questions, two surveys were presented to attendees of Modules 1 and 2 of the Bill Blackwood Law Enforcement Management Institute of Texas and were conducted over the course of one year's time. Survey One [Appendix 1] was given to 25 law enforcement officers and was conducted over a 3 day period at the Institute's chosen location of Texas A & M University, Bryan-College Station, Texas. The questionnaire asked the officers to evaluate their opinions of certain random scenarios in regards to what level of abuse they felt was occurring in regards to the matter of police integrity and ethics. Survey Two [Appendix 2] was administered to approximately another 25 students at the 2005 seminar held at Texas Women's University, Denton, Texas. Once again, the officers were asked to evaluate their opinions of certain questionable scenarios that were a matter of concern in light of the subject of police ethics and integrity. In addition, these officers were also asked to determine what their disciplinary responses would be for each of the given scenarios [Appendix 3]. The surveyed officers were comprised of law enforcement officials from all different departments throughout the state of Texas, and all are from different ethnic and racial groups, religious and political beliefs, and age brackets so that the survey given would yield the highest amount of clear, unbiased answers possible. The departments that the officers originated from also differed in that some departments were strictly police departments, while some were Sheriff's Offices or Independent School Districts [ISD] and/or university campuses.

Many of the responses were received in a timely manner and all returned surveys were received in no more than three days' time from the start of the survey. Once gathered, the survey responses were individually tallied by survey and Module time-frame, and it was determined that approximately 90% of the given surveys were returned. In regards to the data, it was determined that many of the officers felt that offenses done outside of the department [i.e.: brutality, slander,

theft, and/or racial profiling] were of more importance than offenses done within the department [i.e.: favoritism, illicit affairs, and/or implementing professional courtesy during times of drunken intoxication of policemen driving under the influence].

Regardless of the opinions of some public examiners who believe that “the conspiracy of silence that exists among police officers, whether or not they are directly engaged in corruption activities, prevents meaningful investigations of police corruption and ultimately its control and reduction” (Beigel & Beigel, 1977, p.276). As the findings will show, this statement is not applicable to the law enforcement officers of today who are more willing to break “The Code” in an effort to see justice done on all levels of the law and society, even if that includes reporting an offense done by a fellow officer of the law.

FINDINGS

Quite a number of the officers surveyed during Module 2 – 70% to be exact - felt that the issue of police ethics and integrity is a matter that warrants extreme monitoring and training so that it is a compete non-issue in the law enforcement workplace. While only 21% felt that it was an issue that really was not an important piece of the “big picture” of an officer’s daily concerns and a mere 4% felt that it was already a non-issue, the outweighing opinions of the other officers surveyed positively showed that today’s police officers are concerned about reestablishing the trust of the community and empowering their fellow officers to do more good through proper training and awareness programs within the department.

As part of the new program, anti-harassment training should be a mandatory inclusion into an officer’s training with additional training for supervisors as it’s their responsibility to maintain the training within the department during their time of leadership (Department of Justice, 2005, “Principles for Promoting Police Integrity”). Not only will this training assist

officers in how they handle their community interactions, but it will also help to maintain a harassment-free workplace within the department. Concurrently, an additional survey provided by a separate surveyor with no relation to this study's findings and/or outcome, disclosed that "although police departments in seven states have begun to collect internal statistics on the race of individuals stopped by the police, there is no national initiative to require every state to do so, due to the resistance from law enforcement organizations" (Gougis, "Improbable Cause"). In the five years since Mr. Gougis conducted his survey, there has been a dramatic turnabout in the attitudes of many officers in regards to the level that they should hold themselves to in regards to the "Code of Silence". Many feel that it is time for a change in how situations that involve a fellow officer's breach of conduct, ethics and/or integrity are handled within the department.

When asked if they had personally seen any incidents of fellow officers breaking the code of conduct while on duty, those surveyed in Module 1 had 70% of the officers state that they had not personally seen any acts that could be construed as a breach of ethics. This in no way means that there may or may not have been cases of such incidents that occurred within their departments, but in regards to having been "in the know" from the beginning these officers were not an active part of the situations. For other officers that were surveyed with the same questionnaire, 25% answered that they had personally bore witness to acts by fellow officers in their department that was clear misconduct on the part of the officer(s) committing the violations, while 4% were unsure if what they had witnessed was a clear case of misconduct and a mere 1% of those surveyed did not answer the question at all. In light of those who were unsure of their observations, it is a possible theory that the 70% that stated that they had not seen any acts of misconduct may or may not have had a clear understanding of all of the actions that can now be classified as acts of misconduct – especially acts that are done on a regular basis but are

seen as acceptable [i.e.: eating at restaurants during lunch or dinner breaks and asking for a policeman's discount at every establishment as opposed to accepting offers of food that were freely given, and even then, only accepting on rare occasions].

Unanimously, it is a clear consensus that the lack of proper management, training and supervision are the real problems responsible for any corruption behind the badge. This is a contributing factor that holds true to almost all problems that occur in the work environment of any place of business. Until recently, most police administrators had viewed corruption as a reflection of the moral defects of individual police officers. These administrators thought that they could control corruption through careful position screenings when interviewing candidates for an open slot in their departments, as well as, by active pursuit and dismissal of officers that were discovered to be morally defective. This type of administrative approach to weeding out individuals who have proven potentially capable of corruption has been dubbed the "bad apple" theory and has been subject to much criticism in past years by activist groups who state that this sort of process is too flawed for their comfort (Klockars, et al, 2000). These same activists believe that the only good way to combat corruption within the department is by the use of an impartial observer who will be responsible for keeping a record of all acts of misconduct conducted after which the community leaders and not the department will debate on what course of disciplinary action to take against the officer(s) in question. Based on the findings that were taken from the officers surveyed in Modules 1 and 2, this is not a completely acceptable method of determining discipline for actions done by fellow officers. Many of the officers' responses were very similar in respect to the types of discipline and the severity was determined by how severe of an action they perceived the officer's behavior to be in each of the case scenarios. The

worst the offense, the more severe the discipline that the officers felt should be meted out to the offenders.

On the other hand, a majority of the officers said that they would not report an officer who engaged in what they had deemed as lesser offenses [i.e. on the job relationships regardless of marital status; owning and operating an off-duty security business; continually accepting free gifts, discounts or meals from vendors that he/she know will provide such items; or favoritism shown by those in authority in regards to certain officers in the department]. Actions that were considered to be extremely grievous offenses included falsifying police reports; stealing evidence from a crime scene or the evidence room; accepting bribes and monetary benefits from known area drug dealers in exchange for little or no fines; working a part-time job during the hours the officer in question is scheduled to patrol/work; and racial profiling of ethnic subjects without substantiated evidence. For such actions, these officers surveyed stated that they would disregard “The Code” and file a formal complaint with their supervisors or the department’s Internal Affairs section.

Until recently, most data gathered on the issue of police corruption was done by means of an administrative approach – one that views the problem of corruption mainly as a reflection of an individual’s moral defects. Another method of gathering data on police corruption is through the organizational theory of police corruption, which emphasizes the importance of both an organizational and an occupational culture (Samuels, “National Institute of Justice: Research in Brief”). This theory, which is based on studies by Herman Goldstein, is comprised of four dimensions:

1. *Organizational Rules* – this is the first dimension of the theory and deals with how the organizational rules that govern corruption are established, communicated and

understood. Police agencies in the United States are decentralized units, so each police organization differs in its definition of what actions are deemed as inappropriate and corrupt behavior. This is extremely true when it comes to marginally corrupt or *mala prohibita* behavior [i.e.: off-duty employment and acceptance of favors, small gifts, free meals and discounts]. While the official policy of many agencies prohibits such activity, many supervisors overlook this type of behavior as long as it does not interfere with the officer's job performance, is limited in scope and conducted discreetly.

2. *Prevention and Control Mechanisms* – this level involves the wide range of mechanisms that are employed by police agencies as methods of controlling and preventing department corruption. Examples include education in ethics, proactive and reactive investigations into corruption, integrity testing, and “deterrence through discipline” of those who are caught. The levels and methods used to emphasize his second level vary by agency.
3. *The Code* – this third level of the spectrum is known by many different monikers [i.e.: the Blue Code, The Code of Silence, The Blue Curtain, et al] and has been a widely varied and prohibited approach. The parameters, applications and benefits of the Code vary greatly with each agency as well as the determining factors that decide to whom its benefits are awarded. Furthermore, whom and what the Code covers also varies substantially not just among the police agencies but also within the agencies, with factors such as service areas, task forces, precinct size and work groups deciding the level of the Code will apply to that area's culture of integrity.
4. *Public expectations* – this is the fourth level of police corruption emphasized by the theory which takes into account the influence of such factors such as social, political, and

economic environments may have on the operations of all police systems, institutions, and agencies operate. The history and scandals that emerge within each precinct or department show a direct coalition between public expectations and jurisdictional pressures exerted on the police by members in the community (Klockars, et al, 2000).

Corruption is extremely difficult to study in a direct, quantitative, and empirical manner because most incidents of corruption or ethics' breaches are never reported or recorded in order for there to be a clear, concise amount of data gathered from each department that will be able to show how much or little corruption is within each agency. As such, any official data obtained is regarded as measures of a police agency's anticorruption activity and does not account for the actual level of corruption. A beneficial quality about the organizational/occupational culture approach is that there is much less resistance to the questions posed and more honest answers are received because the surveys are completely anonymous and the answers are fact-based and non-threatening in a way that promotes disclosure without feelings of guilt, betrayal, or fear of retribution, or of being ostracized. By using the organizational/occupational culture approach, social scientists can easily measure the seriousness which officers regards misconduct and determine who amenable they are to supporting change, department restructure, and/or punishment.

This method also satisfies the basic informational needs of practical police administration in order to assist supervisors, leadership and chiefs in how to better train their officers in dealing with situations that have the potential for leading law enforcement officials astray, plus it also displays how willing officers are of tolerating misconduct in silence. Such findings, from both the study conducted for this research paper as well as findings from other surveys conducted by agencies not affiliated with the research, conducted on these 50 Texas state law enforcement

officials have displayed that although there were many agencies that did not have a standardized set of rules for conduct and/or stricter definitions of what is/is not a violation of police ethics and integrity, the majority of the officers surveyed had a strict moral code that they live by on a daily basis. Their own internal moral codes is what assist these officers in fighting temptation on the job, as well as assist those of them in leadership positions to bring order and peace to their departments, through leading by example and current training on social and communicative issues (Klockars, et al, 2000).

CONCLUSION

Although it is very hard to describe the current police scene without imparting any sort of a hostile, derogatory or anti-police message, it is important that it be known that although there are officers of the law that engage in corrupt, unethical, and integrity-free activities that these individuals in no way represent the status quo of other law enforcement officials (Germann, 2005). Unfortunately, due to the influencing message of the media and the press, the publicized negative actions of officers caught with their proverbial hands in the “cookie jar” or in the midst of other scandalous acts more often is what overshadows the good that other officers are trying to accomplish in their communities. Excessively grievous, and highly publicized acts of police brutality, such as the Rodney King beating in 1991 by four officers of the Los Angeles Police Department [LAPD], which resulted in a weekend-long riot by members of the Los Angeles area and even spread to other cities both in the state and across the nation once the original verdicts of the officers involved was announced (Winters, 1995).

The vast majority of police officers across the nations do not engage in any sort of corruption. Instead, they are honest, hard-working men and women who perform a difficult and dangerous job every day of their lives and do so with efficiency, integrity and a heart for the

public in order to do their very best in order to protect the people in their communities, (Winters, 1995, p.31). The men and women that patrol our city streets should not be blamed entirely for the actions of others, especially in regards to actions done by other members of the law enforcement family, since corruption “is also present in corrections officers, immigration officers, and others in the criminal justice system,” (Jackson, 1997). In addition to better management within the departments, there must also be a time of healing for both the community and the officers that protect them. “Those who carry hatred in their hearts because of what policemen have done in the past must heal. And the policemen who are grieving over the killing of fellow officers must heal. Somehow police officers must once again be seen in the eyes of all citizens as protectors of the people. The road ahead will not be easy, but a first step would be for all police officers to take a pledge to respect citizen’s rights as they go about their difficult job. Each news story about police brutality undermines the work of thousands of good police and the citizens who want to be able to trust them” (“Facing Reality”, 1997).

More up-to-date data shows that former “bad boy” precincts, such as those in Los Angeles and New Orleans, have done a dramatic restructuring within their departments. These cities have learned to simultaneously provide effective police training, install a credible oversight authority, develop better relationships with those that they serve in their communities, and they have also sent a clear message that abuse to officers will not be tolerated (Lacayo, 1997). How can the relations between the community and law enforcement officers be reestablished? Only through understanding, clear communication and by working together side-by-side can this be established. Those in the community that are opposed to incarceration, need to realize that this “... nation needs tougher law enforcement, fewer plea bargains, and more time served in the sentences that are handed down” (Winters, 1995, p.83) in order to keep the country safe for

everyone by discouraging repeat offenses. While the issue of crime prevention is another issue that cannot be addressed in full at another time, the unsettled disputes between the community and law enforcement officials over the matter of crime does need to have some reconciliation over stronger issues within the matter in order for a clearer line of communication to be reestablished. To assist police with their duties on the streets, citizens should be encouraged to join neighborhood watch programs and to willingly cooperate with the police. Citizens should avoid interfering at crime scenes as this can cause injury to themselves, the officers and others. More importantly, citizens can help by treating all officers that they come in contact with respectfully, and the officers that they are in contact with should also treat those in the community with equal respect (White, 1995, p.83).

Of course, none of these things will ever come to pass without a clear line of action drafted by those in authority in the police agencies. In other words, ethical behavior and adherence within an agency is the responsibility of the chief executive officer and his/her management team. This standard needs to be put into practice and maintained consistently by the chief executive in order for the rest of the department – and the members in the community – to adhere to the rules and regulations set forth (Wright, 1999). Good leadership begets good morals and character within the workplace.

To eradicate the temptation of wrongdoing on the force, encourage officers to uphold a higher standard of ethics and integrity, an effective law enforcement policy should be drawn up for all officers and law enforcement agencies as well as a standardized Lawmen's Code of Conduct and Constitution [Appendix 5]. Through the surveys administered and the research conducted on the subject of police morality, ethics and integrity, the findings show that there is an incredible amount of law officials who firmly believe in a strict code of honor for both

themselves and other members of the police force, which shows that today's officers are more than willing to make all possible effort to keep their communities safe in every way possible. Actions that undermine this code of honor are not acceptable to most police officers especially as this is "... not effective law enforcement policy, and is not consistent with our democratic ideals, especially our commitment to equal protection under the law for all persons" ("Fairness in Law Enforcement", 2000).

Police officers face a myriad of dilemmas in the workplace on a daily basis and are forced to make difficult decisions without a clear idea of the situation's outcome due to undisclosed and mitigating circumstances that both directly and indirectly affect their lives and the lives of others in the community that they serve in (Pollock, 1997). They sometimes have to face responsibilities that no one else would want or would do in an effort to protect and serve. The life of a police officer is a hard and often-times unappreciated job, but for those who have a heart that desires to be a positive influence in their community, it [the job] is its own reward.

In closing, the criminal justice practice when at its best is guided by a missions and an organizational culture that respects the dignity and human rights of all human beings. Those who work its system have a standard belief that they should be a model of a high standard for human conduct. For that to happen, leadership is the key (Wright, 1999). Once an effective anti-corruption module has been put into place for those in authority to review and implement into their own agencies, then a more open and understanding path will be open for both law enforcement officials and the community to walk upon.

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APPENDIX/APPENDICES

- **Are optional**
 - **Generally contain:**
 - **A blank copy of the survey instrument**
 - **Supplementary information referenced in the body of the paper or supports the text, such as:**
 - **Graphs**
 - **Figures**
 - **Maps**
 - **Policies, etc.**
- **Are Numbered**
 - **If there is more than one as “Appendix 1, Appendix 2, etc.”**
 - **Individual pages are not numbered (unless the original document is - such as in a copy of a policy)**
- **Use the same font and paragraph spacing as the rest of the text, except where the Appendix is a reproduction of another document.**

Please Note: this is still a work in progress and will be added in the final draft version