

THE IMPACT OF POST-INDUSTRIAL LEADERSHIP
ON POLICE INTEGRITY

Article

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“...courage is not simply one of the virtues, but the form of every virtue at the testing point” (Lewis, 1961, p. 104).

To improve police integrity, it is necessary to understand the relationship between integrity and the organizational culture, and the role that leadership plays in shaping that culture. Traditional approaches to leadership, with their emphasis on a hierarchical structure, have failed to meet their potential with regard to police integrity. Post-industrial leadership offers greater opportunity to improve police integrity, and the implementation of the post-industrial leadership model can be a critical success factor for police agencies.

The Law Enforcement Code of Ethics offers a definition of integrity in police organizations. Under this code, law enforcement officers:

will never act officiously or permit personal feelings, prejudices, political beliefs, aspirations, animosities or friendships to influence...decisions. With no compromise for crime and with relentless prosecution of criminals, [officers] will enforce the law courteously and appropriately without fear or favor, malice or ill will, never employing unnecessary force or violence and never accepting gratuities (Ethics, 1994, p 2).

The issue of police integrity is not new: the first documented case of police misconduct involving the lack of integrity was recorded in 1170. Henry II of England removed several sheriffs from office for extortion of the king's subjects. The first case of proven misconduct among American police occurred in 1845 when multiple officers from the New York City Police Department were convicted of bribery charges (Bollens & Schmandt, 1979, p. 146).

The effectiveness of police agencies depends upon the credibility and the integrity the

police have in the communities they serve. Police depend on the citizens to provide information, community support, and financial resources in order to preserve and enhance the quality of life in their communities. That support is dependent on mutual respect and trust. Citizens expect to be able to trust the police. Police need to trust that citizens will provide honest support and feedback. Police officers also need to trust that citizens will support their reporting on public safety issues including criminal investigations and that citizens will respect their duty to serve as fair jurors in criminal trials.

Erosion of this integrity at any level will mitigate the effectiveness of the justice system and specifically, the role that police agencies fill in enhancing community safety. Two key elements were identified through the post-incident study conducted by the Christopher Commission investigating the Rodney King beating. Those two elements were the culture of the organization and the role of leadership (Christopher, et al. 1991). Both of these components determine the behaviors of the department members and therefore the level of integrity that the community bestows upon its police department.

The responsibility to create an ethical environment is a shared organizational imperative that lies at the heart of leadership. It must also be proactive and ongoing. A 1989 study of both recruit and incumbent officers showed that the incumbent officers were more than twice as likely to lie in order to save a fellow officer's job. The study showed that recruits were entering the profession with one set of ethics and developing another set of ethics on the job (Hyams, 1991). The ethically desired standard must be clearly communicated to employees at all stages of their tenure, beginning when they file their first interest card. All training should contain a component of the desired ethical standard.

Lapses in police integrity are not a recent phenomenon, but with the expectation that

police officers will perform ethically and their integrity should be trusted, each incident erodes the collective ability of police to serve communities in the manner those communities demand. Since organizational culture plays such a large role in how organizations and their members behave, the leadership of those organizations is paramount in fulfilling those expectations.

When police misconduct is studied, it is often viewed in the context of a particular time of history, with the implication that the culture of that time created the undesired behaviors. When the issue is studied in a macro fashion, a more disturbing picture emerges. The literature demonstrates that documented police corruption is almost one thousand years old. When the micro examinations are scrutinized, common themes emerge. Leadership or the need for leadership is at the core of the report findings. This finding is supported by three extensive studies over the last quarter-century. The Knapp Commission, Christopher Commission, and Mollen Commission did extensive studies on police ethics following major scandals. All three commissions cited the organizational culture and leadership as the core causes (Dellatre, 1996). An organizational culture exists that tolerates or enforces violations of desired ethics. There is a need to restore integrity on the individual and organizational levels.

When George W. Bush took over the White House in 2001, a new corporate culture was established immediately. The physical trappings of the offices remained much the same, but involvement of all personnel in the decision-making and the role of facilitator demonstrated by President Bush is a departure from past administrations. There is much more collaboration and less hands-on direction from the chief executive. The atmosphere has been described as corporate versus bureaucratic (Berke, 2001). This is a different model than

what the country is accustomed to from the executive branch of government, and demonstrates the effect that leadership—in this case the leadership of George W. Bush—has on organizational culture.

The United States Military Academy (USMA) is an organization that has been steeped in tradition and is known for heroic and charismatic leadership models. As the country has moved into the twenty-first century, the USMA has adopted the philosophy that leadership can be developed, and organizational values can be taught and inculcated into the philosophy of the individual as well as the organization. One of the key elements of this model is the requirement for planned change (Dardis, 2000). The USMA has adopted a new model for leadership and operates from the perspective that they no longer recruit born leaders, but recruit good people that can learn leadership. Leadership is not an individual trait, but is a collaborative effort that includes real change for the organization. An important aspect of the organizational leadership is that of shared values, which includes integrity of self and the organization. This aspect coincides with the concept of mutual purposes identified in the definition of post-industrial leadership.

Organizational culture is thus defined and established by leadership. That leadership may exist in the formal structure of the organization, or it may be borne of the informal structure. Leadership has often been described as an elusive concept, but one that is essential to the success of all organizations. Organizational cultures must change in order for real change to transform integrity behaviors. The scanning, literature review, and interviews cited in this paper form the assumption that our current organizational culture in police organizations has created an environment where integrity violations and corruption exist at a level that has eroded public trust. The degree of mistrust is subject to debate, but the

existence is not.

In 1954, Peter Drucker published The Practice of Management, a book that is still considered a seminal work on understanding organizations and the human relationships required to run them. In this book, Drucker writes less than two pages on leadership. He states that leadership is of the utmost importance for successful organizations but it cannot be taught or learned. Managers cannot create leaders. All that is known about leadership was written by the ancient Greeks, Romans, and Israelis (Drucker, 1954, p. 158). Leadership is defined in terms of the leader getting people to do things. This type of definition is classic for the industrial model. The industrial model measures leadership through the ability of an individual to get other individuals to produce desired results (Drucker, 1954; Burns, 1978; & Rost, 1991). Successful industrial productivity became synonymous with effective leadership. Since most portions of the book deal with human relationships within organizations, it can be debated that Drucker was also writing about leadership without recognizing the phenomenon as such

What is noteworthy in studying Drucker is his own paradigm shift that this paper proposes for future police leadership. Drucker spent less than two pages on leadership in 1954 and said that was all that could be written on the subject. He subscribed to the theory of gifted people with special traits as leaders, and that organizations should try to recruit them as tools for management. In 1996, Drucker published, The Leader of the Future. In this later work, he devotes a whole book to the subject and wrote about the development of leaders in every organization and the manner in which people can develop themselves to be leaders. He spelled out the manner in which leaders could be taught and developed. He debunked the industrial model of leadership, with its focus on a hierarchical structure and coercive

character. Those processes served organizations well through the industrial age and maturation of organizational behaviors.

Drucker cites the writing of Joseph Rost and offers that future leadership must be flexible since times change so rapidly. The industrial leadership model is no longer viable. While Drucker does not quote Rost's exact definition of post-industrial leadership, he cites the individual components as essential for leadership that will effectively serve the future (Drucker, 1996). Leadership must be relational, include collaboration, shared values and purposes, include vision, and a desire for change. Drucker also includes a moral and ethical component. He cites six elements of credible leadership that he names the six Cs: conviction, character, care, courage, composure, and confidence. An ethical component for leadership heretofore has not been part of the leadership dynamic.

Rost's definition for leadership is recent but it has been subject to academic and practicality scrutiny. The post-industrial model of leadership incorporates a value dynamic as well as a dynamic of love. The term love is met with skepticism when discussed as a workplace leadership trait, and is often seen only as an emotion (Dickerson & Hood, 1997). However, it is present in caring relationships that exist in all workplace lives. The post-industrial model provides the opportunity for freedom that will allow love to exist in workplace relationships. This dynamic will move organizations to a different paradigm of leadership in which real change in organizational culture can take place (Israel, 1994). It is this change in organizational culture that will enhance individual and organizational integrity among police employees. The freedom here comes from the individual's ability to collaborate in the operation of the organization as well as the ability to individualize their humanity. Love is a basal knowledge that provides meaning for our humanity. If that is not

present in our organizational culture, there are paradigm barriers to effective leadership.

According to Deluga & Souza, the industrial model of leadership has traditionally been divided into two components: transactional and transformational (1991). Both of these approaches rely on a hierarchical relationship between leader and subordinate, although transformational leadership can encourage greater participation in the decision making process. Transactional leadership suggests that leaders respond to lower level subordinate basic and security needs. Leaders and subordinates are viewed as bargaining agents where relative power regulates an exchange process as benefits are issued and received. There are two types of behavioral patterns used in transactional leadership: passive and active. The passive style is described as management by exception where employees do not receive notice for their positive contributions to the organization, but instead are paid attention by their manager only when an error or problem arises. Punishment or disciplinary action is often the medium used in this approach. Active transactional leadership uses contingent rewards. With this approach, employees are praised for their performance and may be eligible for pay increases or other incentives (Matey, 1991, p. 600).

Transformational leadership incorporates transactional leadership approaches, but moves beyond them. Here, the leader-subordinate influencing relationship is one where relative power is used to pursue organizational and personal goals. Three types of transformational leadership approaches have been identified: charisma/inspirational, individual stimulation and consideration for the individual (Matey, 1991, p. 601).

Under charisma/inspirational approaches, the leader demonstrates a high degree of popularity or celebrity status and is held in high esteem by peers, subordinates and superiors alike. Typically, the charismatic leader is also visionary, courageous, value driven and

serves as an agent of change within the organization. Transformational leaders who use individual stimulation exhibit a high level of awareness of current employee problems. Ways in which this awareness is created include life experience, the ability to handle ambiguity, the ability to handle complexity and uncertainty, and the demonstration of intellectual courage. The third type of transformational leader uses consideration for the individual, which is considered the final behavioral pattern of the transformational leader. Leaders who exhibit this trait understand their individual subordinates through one-to-one interaction. These leaders have a concern for and a belief in their individuals (Matey, 1991, p. 601).

The industrial model produced limited positive results. As leadership has been studied, it is apparent that as with all organizational dynamics, it needed improvement and change. The industrial model was the first model that was not directive in nature only. The industrial model addressed motivation, but one of the limitations, however, was that motivation was still a behavior performed by one person upon another person. The industrial model also focused on leadership as a behavior designed to serve the interests of the organization, and individual purposes were secondary or counter-influences. This created the us-versus-them perspective which permeated management as well as line level personnel.

The impact on police agencies of the industrial leadership model was the development of two different sets of value systems. Under Max Weber's bureaucratic model, the goal of the bureaucracy in power was survival. The goals of the individual and various sub-groups were also survival, but their own and not necessarily that of the bureaucracy. The individual goal could even be the undermining of the bureaucracy in power, and the bureaucracy's pure interest may even be efficacious beyond functionality. The bureaucracy may desire the organizational members to be ignorant, and may fight their

attempts to gain knowledge (Henry, 1992, p. 16).

The two sets of value systems led to diametrically opposed behaviors. Management and line personnel saw themselves as bastions for the survival of their group. The dilemma was that they saw each group as separate, not as one. They were stakeholders of their own fate, but not of one collective organization. These behaviors are not universally set in every organization and performed by every individual, but are endemic in the structure set forth in the industrial model of leadership. The industrial model was and is a Weberian bureaucracy. The survival of the individual police officer in the industrial model may depend on lying, using excessive force, and protecting the sins of others at the expense of desired social values such as integrity and the defense of the constitution. When the separation of the bureaucracy from the individual occurs, shared values cease to exist or at least become vague.

As the twentieth century drew to a close, post-industrial leadership was developed as organizational environments changed with the introduction of new communication technologies, the increased education of the workforce, and changes in the very ways in which individuals performed their work. As an example, the term love has been used often in police departments to express intense feelings that police officers have for their fellow officers and the police family. In this manner, the term is often used superfluously to describe an emotion. The post-industrial model of leadership and the wholeness of self concept as it relates to integrity, call out for a new paradigm that focuses on love in a deeper humanitarian dynamic. When Daryl Gates criticized his own officers after the Rodney King beating, he said that if they really loved their fellow officers, they would have pulled them off of Rodney King, instead of covering up for the officers or ignoring the beating (Skolnick & Fyfe, 1993, p. 14). Daryl Gates is describing love in terms of a freedom and freedom to

act, not an emotion or temporary feeling.

When Kouzes and Posner studied people who were influenced by effective leadership, they found the answers in relationships (1995). People within the organizations had trust in each other, caring for each other, were open to challenge, recognized achievement, and a willingness to allow the organization to be shaken up. These experiences identify a collaborative model that emphasizes real change, influence, relationships, and mutual purposes. These are all components of Rost's post-industrial model of leadership.

Leadership has been described as an amoral dynamic of human behavior. Heifetz refutes this theory saying that such a description of leadership forces us to group Abraham Lincoln, Mohandas Ghandi, and Adolph Hitler together (1994). In dissenting from this view, Heifetz notes that the key is that the moral dimension of leadership is an essential element of its character (1994). While the moral and ethical component is implied rather than explicitly stated in post-industrial leadership, it is nonetheless clearly essential for the structure of the model.

The post-industrial model is the only definition that speaks to a relationship, real change, and mutual purposes. Herein lies the moral and ethical requirement. Mutual purposes for an organization and fellow team members cannot mean a gain for one at the expense of another element or external entity. Collaboration is mutual influence, not official authority influencing official subordination. Past models of leadership identified elements of extrinsic motivation, and one person doing something to another (Burns, 1978; Rost, 1991).

There are a number of strategies and dialogues that have taken place over the last ten years in efforts to create cultures that encourage integrity, but the results have been less effective than community leaders and police managers would desire. There are courses that

have been developed on applied ethics and teaching ethics. Ethics conferences are held regularly throughout the country. There are training videotapes on ethics and how good employees became corrupted within their own agencies.

Police agencies began looking at why they were seeing poor management and a lack of leadership. In order for police agencies to develop into leadership organizations, they needed to look at their management culture. The traditional models featured a bureaucratic hierarchy, a paradigm of command and control, and linear communication models. These models worked well to harness unskilled labor, or it was so perceived at the time, and to reinforce military discipline. These models will not serve organizations well in the twenty-first century. The model that police agencies need to embrace is one of understanding, open communication, and team building versus employee control (Hansen, 1991). One of the reasons for management's clinging to these past practices was the belief that police effectiveness is difficult to measure.

This belief among police managers was brought on by the self-fulfilling concept that only the police could measure what the police did. The police need to evolve into an orientation of service. The community needs to be recognized as a customer and performance evaluator. The managers need to develop leadership in themselves and their organizations through a service orientation aimed at their employees as well as the community. Community policing incorporated the concept of customer service into policing. There was a significant increase in community involvement and feedback for the organization. Over the last twenty years since community policing has existed, it has evolved to foster and support the concepts of relationships and service. For example, Seattle combined community policing efforts with public matching funds to bring together members

of the community with police officers. Matching funds were used to open a neighborhood police station after the residents collected funds to begin the project. Staffed and funded by city monies in conjunction with the matching funds, the police station provides local residents with police officers who build relationships with the community; analysts acknowledge that these relationships are at the heart of community policing's success or failure (Morrow & Cheek, 1997, p. 4).

The Drug Awareness Resistance and Education (DARE) program has become a staple of police services in recent years in communities across the nation. DARE was conceived and developed as a regimented program with clearly stated objectives and methods for obtaining those objectives. Research designed to measure the program's effectiveness has brought mixed results, and some researchers have suggested that there has not been any positive impact on teenage drug abuse. Many agencies throughout the country have retooled their DARE programs, regardless of the name that may be ascribed to the program, and have tailored the education to meet their community needs (Kalb, 2001). This is a radical concept compared to traditional hierarchical leadership models. The DARE program has specific elements, terms and definitions, and is a licensed program. When organizations change such a structured program, without permission and bureaucratic analysis, they have broken the bonds of the eighteenth century model of leadership.

This DARE program offers an example of how the industrial model of leadership could have impeded change. Real change was necessary for these DARE programs to be effective. A new culture was needed where DARE could be adapted to meet community needs. The new concept was a deviation from the traditional DARE program and violated the tenets that governed DARE. That kind of flexibility and opportunity is an important

feature of the post-industrial model of leadership. In order to change an organizational culture, this type of process must be in place.

The improvement of police integrity will be accomplished through a leadership paradigm shift. If the post-industrial model of leadership replaces the traditional leadership model, the organizational culture of police organizations can be inculcated with a shared definition and functionality of integrity. The us-versus-them mindset of management and line personnel can be replaced with a collaborative environment that embraces a shared value system. Sub-groups will not exist in the same context where protectionism is a greater priority and of higher value than personal and organizational integrity.

In order to implement a post-industrial model of leadership in a police agency, specific process steps need to be taken. First, the organizational mission and values need to be defined and management structure needs to be altered, where necessary. The management structure needs to be defined anew, in light of the post-industrial leadership model, to include clearly specified roles, titles, job descriptions and organizational functions. Training sessions need to be held so that all stakeholders understand their role in a post-industrial leadership environment. These stakeholders include police personnel with various ranks and assignments as well as non-police personnel. The emphasis in these training sessions is on moving from hierarchical towards collaborative relationships.

From here, the various stakeholders can identify the opportunities for collaborative partnerships that exist among the various groups, and prioritize those partnerships. Ongoing training needs must be addressed, as well as discipline standards to be reinforced by training. The goal is self-discipline for both individuals and the agency as a whole. The promotional process will also need to be re-evaluated in a post-industrial leadership environment, and

special assignment positions will also be redefined and evaluated. Above all, it is critical that clearly defined tools for assessing the organization are identified and implemented, with ongoing evaluations and ways to implement change where needed.

Post-industrial leadership is a significant paradigm shift for most police agencies, but represents the best opportunity to improve police integrity in the twenty-first century.

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