

ETHICS ROLL CALL

L I S T E N I N G T O T H E I N N E R V O I C E



The visiting Generals and Colonels of the Lebanese Internal Security Force and ILEA Staff

Fourth Successful Executive Leadership Seminar for Lebanese

With a generous grant from the United States Department of State, the fourth ILEA Executive Leadership Seminars for the Lebanon Internal Security Force came to a successful close at the Center for American and International Law on November 18, 2011.

The ILEA secured a federal grant to offer an eight-month project to increase the practical skills and knowledge among the leaders of The Lebanon Internal Security Force (LISF) in ethics and leadership. One of the seminars included in the grant was successfully completed April of 2011, leaving this second grant-funded seminar to be completed in November 2011.

The two, two-week ILEA Executive Leadership Seminars are designed for top level commanders

(Generals and Colonels) of the Lebanon Security Force to provide an overview of both classic and contemporary ideas concerning police management, organizational development, and ethical leadership. Particular emphasis is placed upon the best practices of American law enforcement leaders as they manage organizations, people and resources under their command. Some of the topics presented for discussion were: "Leadership: Military and Civilian Policing," by General Michael J. Marchand (Ret.), President of The Center for American and International Law; "Introduction to Community Policing," by Dr. T. Neil Moore, Vice President of the Center for American and International Law and Director of the Institute for Law Enforcement Administration; "Ethics and Integrity in Policing," by Dr. Daniel T. Primozic, Associate Director of Institute for Law Enforcement Administration; "Leading Change," by Professor Patrick Oliver, Director of Criminal Justice Program, Cedarville University, Ohio; "Leadership Styles in Policing, by Mr. Gregory Smith, Associate Director, Institute for Law Enforcement Administration; "Leadership in a Connected World," by Chief Douglas A. Kowalski, McKinney Police Department, TX; "International Issues: The Role of the FBI," by Mr. Oliver "Buck" Revell, Assistant Director (Ret.) Federal Bureau of Investigation and President of Revell Group International, Inc.; "Servant Leadership," by Chief David James (Ret.), Carrollton Police Department, TX; "Organizational Change," by Dr. Alejandro (Alex) Del Carmen, Professor and Chairperson of Criminology and Criminal Justice at the University of Texas at Arlington; and "Personal and Organizational Duty of Care," by Dr. John Jones, Ontario, Canada.

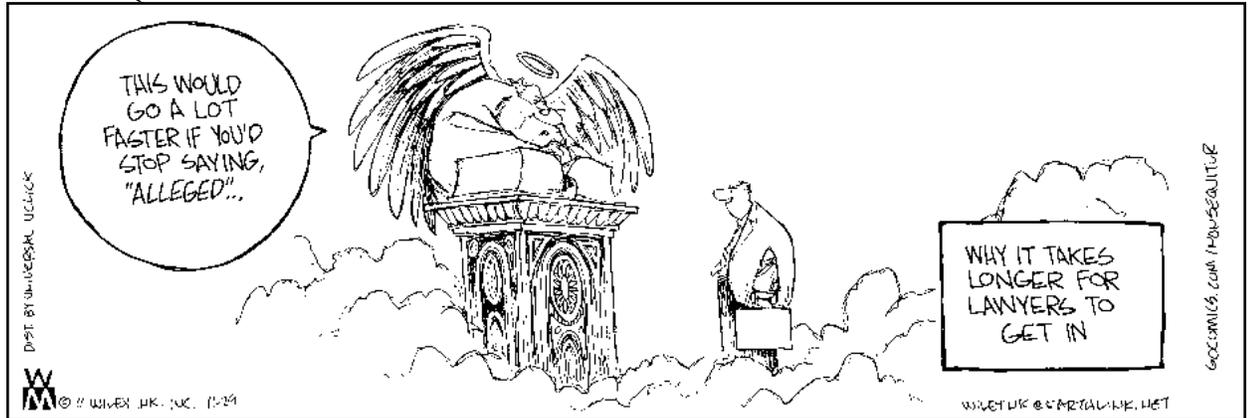
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LEBANESE EXECUTIVE LEADERSHIP SEMINAR continued from page 1

In the recent past, the ILEA provided the LISF these two week seminars in another collaboration with the United States Department of State: the first time in February, 2009 and the second time in July 2010. Those seminars were also quite successful in terms of learning, satisfaction of the participants and also in the response of our faculty to the high level of participants that attended those sessions. We are proud to have the opportunity to serve the United States department of State, the Lebanese Internal Security Force and, as always, the profession of law enforcement in any way we can.

Loyalty Above All Else Except Honor

By T. Neil Moore, Ed.D.

As a police chief, I always found it refreshing to attend the opening session of a new recruit class to deliver welcoming remarks. As I looked out over the group of aspiring police officers, it was with great confidence that I could say, "...this is a group of good young men and women." All of the officers in the room knew that these young people had been vetted through a very rigorous multiple hurdle process. Our agency had examined their general intelligence, their general level of health, their ability to perform various physical tasks, their current psychological state of well-being, and their backgrounds had been

examined looking for potential flaws that would signal an inability to serve the public in the most noble of ways. Yes, the young people sitting here, ready to start their 22 weeks of basic recruit training, were pretty good people. But then, another thought would routinely enter my mind: a darker, sadder thought. Which of the young people in this class would become part of the three to five percent who would find their way into the Office of Professional Standards for a significant suspension or termination? For a small percentage of officers, something happens on the way to a good or great career. Several would never see retirement. Several would dishonor themselves, their families, their peers and their agency. Were we, as an agency, doing all we could to diminish the chance that these good young men and women could serve their community with honor? Were the values we taught and reinforced in the agency a good cornerstone for ethical performance? Did we walk the talk?

If asked to list values important to the noble profession of policing, many of us would readily name three, four or more. Courage, loyalty, compassion, fairness, honor, integrity and more would make the ready list of virtues and values that should guide the work of police officers. As we reflect on these values and the times where officers have brought disgrace to themselves and their agencies, a common issue seemingly surfaces. Oftentimes the value of loyalty seems to be misplaced or over emphasized. When faced with competing values, which value should take precedence? To combat the misplaced emphasis on loyalty, what value would supersede the value so many of us recognize as intensely critical in the field of policing?

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THE BEST TIME TO
MAKE FRIENDS IS
BEFORE YOU NEED
THEM.

ETHEL
BARRYMORE

LOYALTY ABOVE ALL ELSE EXCEPT HONOR
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Think back for a moment to your days in basic police recruit training, those days spent in the police academy. Subtly and sometimes not so subtly we learned that potential danger lurked around some of the most innocent of actions we may observe and encounter when in the field. Think of the methods used to teach you about conducting a traffic stop, where to stand when at a door and the body position you learned when conducting a field stop. Yes, there are people in the world more than willing to harm a police officer. When that unknown moment occurs, who will stand with you, who will come to your aid? When no one else seemingly understands the work you are asked to do, who can support you? Who will support you? For many of us the answer comes easily...the men and women we have trained with and worked with. They will stand with us.

To be loyal as defined by the *Merriam-Webster Dictionary* means; "b: [being] faithful to a private person to whom fidelity is due." When police officers are in a difficult way, their peers will generally be faithful. Loyalty is an important value in the world of policing. Unfortunately, many of us have also seen the negative side of loyalty...that time when a peer did something illegal, immoral, or unethical and we were expected to support that behavior or at least remain silent about the event that occurred.

Is there a value that ranks higher in the pecking order than loyalty? When faced with the dilemma of supporting an unethical act by one of our peers, is there a value that trumps loyalty? The most succinct answer to that question can be found in, of all places, a 1993 movie. Don't get me wrong, I don't believe Hollywood gets the culture of policing right very often, but this lowly-rated Bruce Willis movie used a line that drove home a pecking order that could be easily taught in all of our agencies. In the movie "Striking Distance" Bruce Willis' character, Tom Hardy, is a cynical Pittsburgh Police Department officer assigned to a river rescue unit. Prior to that assignment he served in the detective bureau of that agency. In the quiet drive to the Policeman's Ball with his father, Captain Vince Hardy (John Mahoney), the father and son engage in a discussion. At one point in the discussion, Captain Hardy is reminding his son of the values the Hardy family maintains in their world of policing. "Remember son, loyalty above all else...." "Except honor," the younger Hardy chimes in.

Obviously father and son have had a discussion about values in policing sometime prior to this discussion. That line stuck with me. The film had gotten it right. There is a value that trumps loyalty and the fictitious officers in a movie had spelled it out, Loyalty above all else except honor.

"Honor," if one reflects on the word, should bring to mind the idea of respect, and an ongoing good reputation. Yes, I can be loyal to my peers. I also need to express loyalty to the organization that employs me, but never at the expense of honor. The actions a peer asks me to take should never have me dishonor my God, my family, myself or my agency. Part of the thought process, when faced with a dilemma regarding the most mild or egregious of ethical or serious actions should involve a moment to pause and think about the value of honor in the hierarchy of values. Yes, I can be faithful to my peers in particularly tough times, but never at the expense of honor. Yes, I can be faithful to my organization, but never at the expense of honor. Yes, I can be loyal to my community, but never at the expense of honor. At the end of the day, when I crawl out of my patrol car, when I close the file on that case I was working, I need to remember the good and great people I work with. I need to remember the organization that allows me the opportunity to help others. I need to remember my faith, my spouse and my children. Those special people and my organization do not deserve to be dishonored, especially by my actions. Loyalty above all else except honor...the movies got that one right.

**MOST OF US
HAVE FAR MORE
COURAGE THAN
WE EVER
DREAMED WE
POSSESSED.**

**DALE
CARNEGIE**

2012 PROGRAMS

School of Police Supervision (Arlington, TX)	Jan 4-31
Using MS Office, Access and Excel for Law Enforcement	Jan 17-18
48th Management College	Feb 6-Mar 30
Racial Profiling	Feb 6
Corrections Ethics Train-the-Trainer	Feb 7-10
LEADER DEVELOPMENT SERIES:	
<i>Perception and the Media</i>	Mar 1
<i>Guide to the FLSA</i>	Mar 8-9
<i>Managing Police Conduct</i>	Mar 16
<i>Employee Relations in Law Enforcement</i>	Mar 20-21
<i>Case Law Update</i>	Mar 26
Internal Affairs, Professional Standards and Ethics	Apr 9-13
Basic Police Supervision	Apr 16-20
Best Practices in Law Enforcement Investigations:	
The Role of Law Enforcement Ethics and Leadership in Avoiding Wrongful Convictions	May 3-4
Ethics Train-the-Trainer	May 15-18
Leadership Symposium	May 21-23
School of Police Supervision	June 4-29
Using MS Office, Access and Excel for Law Enforcement	June 12-13

ALL PROGRAMS WILL BE HELD AT ILEA HEADQUARTERS UNLESS SHOWN OTHERWISE

Saving the Future with the Past

By Dan Primožic

It certainly is not because of some quaint and eccentric passion for the ancient conceptual ruins of the past that I submit the following ideas for the ongoing and continuous improvement of ethical police leadership and practice. To be sure, however, I harbor those eccentric passions. Yet, I think what I will offer in the next few lines may have practical and timely value in the arena of common sense and good practice.

We are told, rightly and properly, (not to mention often) that in these days and times to achieve greatness and excellence as people and as organizations, we must “think outside the box.”ⁱ Even though that has become a rather well worn phrase, it is not threadbare but rather has merit, wisdom, clarity and should be followed where possible.

Yet, I offer here a trajectory that would seem, at first glance, at odds with that directive. I will suggest that, in addition to venturing “outside the box” that we also stay inside it and, moreover, try to drill down far into the forgotten reaches of that “box” to recover some of the lost tools and methods that may just resolve a few of our contemporary issues and challenges. As the German philosopher Heidegger once asked: “What could we hope to accomplish, wandering astray amidst the almost vanishing traces of a long since past thought?”ⁱⁱ Heidegger himself answers that question:

... what is thought in this [ancient thinking of Parmenides – 2500 years ago] is precisely the historical, the genuinely historical, preceding and thereby anticipating all successive history. We call what thus precedes and determines all history the beginning. Because it does not reside back in a past but lies in advance of what is to come, the beginning again and again turns out to be a gift to an epoch.ⁱⁱⁱ

The upshot of all that for my purpose here is merely to say that it is sometimes very informative and curative to hearken to the past for solutions to contemporary problems. Sometimes that is where we will find the most elegant and simple solutions (and also perhaps the most effective and cost effective solutions).

Although I have no intention to drag readers back to the beginning of Western culture to prove the point I just tried to make or to mine any nuggets of ancient wisdom, I will at least take them back to a point in the not-so-distant past: i.e., the seminal thinking of Sir Robert Peel and the days of the cop who walked the beat.

It is well known that a very useful and popular form of effective crime prevention and solution is “community policing.” A relatively recent development in the history of modern law enforcement, community policing, has a vast body of research and literature behind it which provides the best practices for reaching one’s community to build and garner the public trust necessary to enlist community help in solving and preventing the crimes occurring within it. I will not here recite the methods and tips for so doing as they are readily and widely known.

What is sometimes dismissed as mere history or a mere slogan to be stenciled on the door of a patrol car is the concept minted (circa 1850) by the famous Sir Robert Peel: “To protect and serve.” It is well to recapture and understand the meaning of that phrase in detail, for to do so is to capture and understand in a single phrase the totality of what one needs to know about law enforcement ethics. It also sets the stage for a more complete understanding and practice of “community policing.”

But instead of giving a full and detailed explanation of what that phrase really means, word by word, let me instead suggest a series of questions for police leaders, practitioners and especially ethics trainers that will yield those meanings and in the meantime create great and robust discussions of the kind that we enjoy here at the ILEA. When you wish to have good dialogue and discussion about that phrase that yields firm understanding, you might wish to ask:

1. “Protect”
 - a. Protect whom?
 1. Why?
 2. How?
 - b. Protect what?
 1. Why?
 2. How?

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FRIENDSHIP IS THE HARDEST THING IN THE WORLD TO EXPLAIN. IT'S NOT SOMETHING YOU LEARN IN SCHOOL. BUT IF YOU HAVEN'T LEARNED THE MEANING OF FRIENDSHIP, YOU REALLY HAVEN'T LEARNED ANYTHING.

**MUHAMMAD
ALI**

SAVING THE FUTURE WITH THE PAST
continued from page 4

2. "Serve"

- a. Serve whom?
 1. Why?
 2. How?
- b. Serve what?
 1. Why?
 2. How?

If you think that those questions are softballs waiting to be hit out of the park, just try asking them and waiting patiently for answers in a room full of police officers. You will first get about 6 to 8 seconds of silence. Then you will get one word answers. Push back for more specific and detailed answers. Toss in a bit of devil's advocacy for the opposite side of any response. I will wager that you will see the roomful of cops engage the dialogue and some very solid, authentic, grassroots answers and understanding emerge. I suggest that doing this will be qualitatively equal to if not better than listing and reciting a whole slew of contemporary research about law enforcement ethics. Please notice that this goes back to the very beginnings of policing: back to the past for simplicity, elegance and deep understanding of meaning. And one does not need a PowerPoint presentation for this kind of dialogue to occur.

Sir Robert Peel also came upon the idea of having "bobbies" (London police officers nicknamed so because of his first name) patrol zones of city geography by foot in a regular and consistent fashion so that the community people could count on seeing and relying on the same officer who they became very familiar with.

The history of modern law enforcement began 166 years ago with the formation of the London Metropolitan Police District in 1829... The principles adopted by Sir Robert Peel, the first chief of the London Metropolitan Police, for his new "bobbies" have served as the traditional model for all British and American police forces ever since... perhaps the most enduring and influential innovation introduced was the establishment of regular patrol areas, known as "beats." Before 1829, the

police--whether military or civilian--only responded after a crime had been reported. Patrols occurred on a sporadic basis, and any crime deterrence or apprehension of criminals in the act of committing crimes happened almost by accident.

Peel assigned his bobbies to specific geographic zones and held them responsible for preventing what the constables would: become known to the public, and citizens with information about criminal activity would be thus better able to recognize suspicious persons or criminal activity, and be highly visible on their posts, tending to deter criminals from committing crimes in the immediate vicinity.^{iv}

So, am I so bold as to recommend that in order to authentically and optimally enact community policing, agencies jettison their squad cars, computers, etc., and again take to the streets with batons and handguns? I am, admittedly, not an expert on this topic, but it seems to me that there was some good common sense to this older, slower, simpler and perhaps even less expensive approach to serving and protecting a piece of the community that an officer could claim as somehow theirs and providing an officer to the community that they could somehow call theirs.

But how about the financial cost of putting more officers on foot patrol in a smaller zone than they can cover in their squad car? I wonder if anyone has bothered to really run the numbers on all that: fewer squad cars, fewer gallons of gas, lower motor pool costs, lower insurance costs, fewer in-car computers and cameras and therefore lower costs for that kind of technology – just to name a few line items to calculate against hiring and training more "beat officers?"

And has anyone ever tried this in our recent past? Yes, it is widely known that it has been tried in the not-so-distant past:

The return to the beat has been made in cities nationwide because people prefer to have cops walking streets rather than cruising by in cars, according to Robert Trojanowicz, director of the Michigan State University School of

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**WISE PEOPLE,
EVEN THOUGH
ALL LAWS WERE
ABOLISHED,
WOULD STILL
LEAD THE SAME
PEOPLE.**

ARISTOPHANES

SAVING THE FUTURE WITH THE PAST
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MIXING ONE'S
WINES MAY BE A
MISTAKE, BUT OLD
AND NEW WISDOM
MIX ADMIRABLY.

BERTOLT
BRECHT

Criminal Justice. "Citizens feel safer, they like the closer contact with the police," said Trojanowicz, who heads the National Neighborhood Foot Patrol Research Center and conducts seminars for police officials. Foot patrol officers have been around as long as most police departments, but became less fashionable with the increase in radio-equipped patrol cars in the 1940s and 1950s, he said.... Most of the interest was spurred by a landmark, three-year study in Flint, he said, adding that about 200 communities have adopted some sort of foot beat program.

"What started in Flint has really expanded throughout the country," he said. "Our feeling is that (foot patrols) probably increased tenfold." Flint, armed with a \$1 million grant from the Mott Foundation, ran an experimental program from 1979 through 1981. A Michigan State study showed an 8.2 percent drop in crime and a 42 percent drop in police calls, Tojanowicz said. A similar study in Newark, N.J., detected no crime drop... Flint residents voted to raise their property taxes to make the program city-wide in 1982 and overwhelmingly renewed that tax in June. "What we found is that citizens were solving many of their own problems because they had gotten to know each other through block clubs and other organizations that foot officers helped organize," Trojanowicz said.^v

What I have offered above is no attempt at a panacea for crime prevention or ethical leadership, but instead has been a kind of demonstration that to move forward, perhaps it would be wise to move back a few steps and reappropriate something simpler, albeit older and perhaps less costly: something from deep in that unused and forgotten treasure chest called "the box."

Notes

ⁱ It must be mentioned here, albeit in a happy endnote, that to say "think outside the box," is to utter something impossible to achieve, speaking in a strict logical manner. As a brilliant professor of mine would remind his graduate students, "thinking" that can claim the rights to be so called already takes place in the confines of the formal, grammatical structures and restrictions of reason itself: yielding the understanding that the very act of thinking takes place in a very tightly woven "box." Therefore, again to speak strictly and precisely, one cannot "think" outside of the "box." What we are doing when we leave reason is not thinking but instead can be called "daydreaming," "dreaming" or "imagining." But it cannot be called "thinking." So one can "imagine" or "dream" outside the "box." But one cannot "think outside the box." This also should point out clearly why I chose to bury this information in an obscure endnote. If you have read this, you are likely now, as one of our students once said, "confused at a much higher level."

ⁱⁱ Martin Heidegger, *Parmenides*, Bloomington and Indianapolis: Indiana University Press, 1998, p. 2.

ⁱⁱⁱ *Ibid.* p.1. Brackets mine.

^{iv} Jeffrey Patterson, "Community Policing: Learning the Lessons of History," *The Lectric Law Library*, LECTLAW.com.

^v Mark Fritz, "Foot police are part of shifting philosophy of crime prevention," *Houston Chronicle*, 8/21/1985.

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