### SENIOR THESIS

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**Thesis Title**

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Abstract

Although there is extensive research in the area of police evaluation, few if any of these analyses employ the ideals of faith and reason as the primary evaluation criteria. Faith and reason can be best applied to the concept of policing through an evaluation focusing on values, given the direct relationship between the two.

Considering that police work relies on the use and incorporation of certain key values in order to function properly and effectively, a values-based evaluation of police is appropriate. This type of analysis is also warranted due to the existence of police deviance and misconduct, which is unacceptable given their role in society and the power associated with that role. A major finding of this paper is that problems associated with policing can be directly linked to the problems seen in how police incorporate these values into their profession, and this is indicative of a fundamental problem associated with faith and reason.
The ideals of faith and reason can be most directly applied to policing through an analysis that focuses on values. The concept of values is so closely related to faith and reason that the two can almost be used interchangeably. However, the concept of values applies more specifically to police work than the more theoretical ideals implied by faith and reason. It is a readily accepted fact that police work is related to the concept of values. Both the power and responsibility associated with the role of police in society call for the police officer to possess a strong foundation of values if this role is to be carried out justly and effectively. It is also an undisputed fact that police participate in various types of misconduct, as seen in the evidence of police corruption and excessive use of force, to name two examples. Numerous evaluations of police have been already performed, and no clear explanation for this misconduct has been defined. None of these evaluations have primarily focused on values, which are clearly a crucial element in police work. Such an evaluation is necessary, and that is the purpose of this paper.

The analysis that follows is divided into five sections. The first section begins with a brief statement on the goals and mission of policing, and then identifies the values associated with achieving these goals. The second discusses how these values make it possible for police to perform their job effectively. The next section begins the evaluation process by examining the various measures police departments use to enforce and instill these values in their police officers. The fourth section considers problems currently associated with policing, particularly
focusing on how these problems can be evaluated using police values as the primary evaluation criteria. The final section concludes the analysis by considering possible solutions to these problems, again focusing on the concept of values and their centrality to the concept of police work. This values-based evaluation will serve to relate policing to the concept faith and reason and the implications that arise from this.

The Values Associated with Policing

Role of Police

In order to perform a values-based evaluation of the police, it is first necessary to define the overall mission and goal of police. Perhaps the simplest exemplification of this can be seen in the common phrase, “to protect and serve,” which has acted and continues to act as the universal definition of the role of the police in society. This claim is further legitimized and developed by Luen and Al-Hawamdeh (2001) who state, “The primary mission of any police force in the world is to protect life and property, preserve law and order and prevent and detect crime” (p. 312). Although this does not directly state the values associated with policing, it can be used to begin to provide evidence that policing is related to the concept of values. The terms “protect” and “preserve” in particular imply that policing involves more abstract ideals that extend beyond the scope of mere physical action. Pagon (2002) believes that the nature of police work and function of the police in society calls for ethics to be applied to the police profession (p. 7). The “function of
police in society” can be equated to the previously defined mission of police, since this mission is ultimately tied to the service of the community.

This relationship leads to the idea that a basis of ethics is required to carry out the central mission of policing. It follows that this relationship is further defined and warranted due to the role police have in society as well as the power they are given with respect to the community. Finally, this connection can be used to provide evidence to the assertion that police work is linked to a strong foundation of values because ethics and values are undoubtedly interconnected.

**Values of Police**

A good starting point for identifying the specific values associated with policing is provided by Pagon’s analysis of existing police literature. He points out that, “Vicchio (1997) believes that... the following virtues must be required of police officers: prudence, trust, effacement of self-interest, courage, intellectual honesty, justice and being cognizant of other alternatives that might be taken” (Pagon, 2003, p. 8-9). Pagon (2003) also identifies several other values important to policing, such as fairness, wisdom and integrity (p. 8-9). Although not all of these values will be addressed directly within the context of this paper, it is necessary to identify them to form the basis for a values-based evaluation of the police. The aforementioned values that will be addressed will first be specifically defined and applied to the overall concept of policing. These values will then be applied to the
broader concepts of police work, to later be linked to the problems and solutions associated with policing at later stages of the evaluation.

**Justice**

The basic premise of policing takes its root in the foundation of justice. A fundamental purpose of the police force comes from the need to preserve justice. The absence of justice renders the concept of policing obsolete. The values of fairness and prudence are interrelated to this concept of justice, and are thus also protected in the preservation of justice. This alludes to the idea that justice is also related to the concept of ethics, which has already been proven to be an integral part of police work necessary for it to function properly. The value of justice is thus implicitly tied to the concept of policing.

**Honesty**

The value of honesty is defined as a core element in police work and therefore must be further examined. This can be seen in Delattre’s (2002) discussion of “The Excellent”, which refers to people who are trustworthy, honest and self disciplined. He goes on to state that only individuals who exhibit these qualities of character are fit to fill the role of the police officer (p. 10). These values can be easily linked to the overall mission of the police stated previously. In order to preserve law and order, the police officer is required to display the value of honesty. Since the police are given the power and responsibility to enforce the law, the failure to display honesty
in this regard would be considered a direct contradiction of their purpose. Also, because honesty is a virtue, it follows that the effective enforcement of the law is heavily contingent on the honesty displayed by the individual police officer.

_Loyalty_

The concept of loyalty is central for police to remain true to their many functions in society. In carrying out their basic premise of protection and service, police often have to cast away their personal desires in light of the overall good of a particular entity. This can be applied to the relationship the police have with respect to the community, fellow officers, and the concept of justice. This importance of loyalty also lies in the fact that the value of loyalty encapsulates the concepts of effacement of self-interest and trust, for both are needed in order to validate these relationships. In order to function effectively, however, police must be able to balance these different forms of loyalty within the context of ethical behavior. Inequality in the distribution of these loyalties can have serious ethical implications that betray the very notion of policing.

_Integrity_

The final value associated with policing that is of importance to this evaluation is the virtue of integrity. A return to Pagon’s (2002) analysis of existing police literature provides for both a definition of integrity and an avenue through which integrity can be related to the mission of policing. Integrity is collectively
defined by several police theorists as an adherence to a core set of moral values and a loyalty in action and speech to those values (p. 14). Pagon (2002) uses these definitions to make the following claim:

Integrity in policing, then, means that a police officer genuinely accepts values and moral standards of policing and possesses the virtues of his profession, and that he consistently acts, out of his own will, in accordance with those values, standards, and virtues, even in the face of external pressures. (p. 15)

Consequently, it can be inferred that integrity is crucial to the concept of policing with respect to the values already discussed. Also, integrity calls for police officers to strictly adhere to these ethical standards and values. The absence of integrity in policing is therefore indicative of fundamental problem that can be traced back to both ethics and values. The comprehensive nature of the value of integrity and its fundamental importance to policing allows for the concept of values to be discussed in generalities.

The Importance of Values on Police Effectiveness

Since the title of this section may give the impression that its intent is to merely belabor the assertions made previously, it is necessary to further clarify its purpose. The application of the identified values that has already been performed was done to provide initial evidence that these values are in fact crucial to the police profession. The purpose of this segment is to apply the concept of values mentioned earlier and their impact on police work to the broader conceptualizations of police
work that allow them to perform their jobs effectively, in order to enhance this connection between police and values.

This section will focus on two primary examples of this that are most directly linked to the values associated with policing; coercion and discretion. On the surface, these terms seem to only refer to the idea of powers delegated to police, namely coercive power and the power of discretion. However, further inspection of these “powers” provides for valuable supplemental insight regarding how the virtues associated with policing are related and applied to the concept of police work.

This exploration of the meaning and impact of coercion and discretion finds that they can be shown to take their imperative from the core values and ethics of policing. It also serves as a glancing introduction to the idea that problems with these values and ethics can be linked to problems with coercion and discretion, which ultimately can lead to the problems we associate with police as a whole. Given this extensive causal relationship, these so-called “powers” must be examined more like broader conceptualizations of police work in order to perform an effective and thorough values-based evaluation of the police.

**Coercion**

Before a thorough exploration of the concept of coercion can be performed, it is necessary to first simply define coercion relative to policing. For this we turn to Klockars’ (1985) text on the idea of policing, in which he states that coercion is a
fundamental, universal claim by police to the right of compelling citizens to do something by force, and that the absence of coercion consequently leads to the absence of policing (p. 9-10). First, it is necessary to note the particular emphasis on the fact that coercion is an essential element of policing. Also, this definition leads back to the possible assumption previously mentioned that coercion merely refers to a power delegated to police by the nature of their profession. There is some truth to this. Coercion literally means “to command by force”, and therefore in its base notion it is only an example of one of the many powers police are permitted to exercise.

To disprove the notion that coercion is merely a power and is more closely associated with a conceptualization of policing, we turn to Brown’s (1982) discussion of the uncertainties of police work with respect to the development of an occupational culture. He first points out that the roles undertaken by police (protection and preservation) require them to use coercive powers of arrest and force (p. 76). This can be used as the basis for refuting the claim that coercion is simply a power because it relates coercion to the central mission of policing, which has already been proven to have a foundation in ethics.

Brown (1982) goes on to discuss the problems associated with coercion, mainly focusing on the idea that coercion leads to an inevitable public distrust of police extending as far as loathing and resentment (p. 76). This issue of public distrust will be examined in detail at a later point, as it is indicative of a problem relating to values. The purpose of its incorporation at this point is to provide
further evidence that coercion has an impact on society that extends beyond its physical “power” definition to a more abstract relationship concerning values and ethics. This allows coercion to be evaluated as more of an applied concept dealing with values in policing rather than just a power given to police, which is undoubtedly more beneficial to this values-based evaluation.

Building off of this idea that coercion leads to public distrust of police, Brown (1982) continues his discussion of the problems of coercion in stating the following:

> The pressures endemic to their coercive role converge to create an enduring bond of solidarity among the men who work the street, a bond that is reinforced by the necessity of working under conditions of great uncertainty and ambiguity. (p. 76)

This claim has two major implications relative to the purpose of our evaluation. The first half of the excerpt can be interpreted to mean that the pressures (public distrust) police are subjected to resulting from the nature of coercive force lead them to form connections with their fellow officers. This provides one example of how the value of loyalty in can be shaped to become unequally distributed by police. Again, this will be revisited at a later point but its inclusion here is greatly warranted due to its strong correlation to values and policing with respect to a fundamental value problem.

Taking the loyalty issue off the table, the second half of the quote in combined with the previous discussion of the problems associated with coercion points to the notion that coercion is necessary in order to deal with the ambiguities that come with the nature of police work. This serves as good transition into a
discussion regarding discretion, for this ambiguity is one of the major factors that lead to the calling for police discretion, which will be discussed shortly. Discretion is the more important of the two conceptualizations of policing that is of particular focus to this evaluation and as such will receive more attention and elaboration.

*Discretion*

The concept of discretion, perhaps more so than coercion, is inarguably a vital element of police work. Again, before further analysis of this concept can be performed, it must be defined and applied to policing. For this definition we return to the Delattre (2002) text, this time with focus on the chapter dealing with discretion. The opening to this chapter provides a quote that acts as a sound basis for a discussion of discretion:

Discretion is the authority to make decisions of policy and practice. In policing, discretion often includes command or patrol authority to decide which laws shall be enforced, and when, where, and how. It also includes authority to decide which means of helping the helpless, maintaining order, and keeping the peace are best suited to particular circumstances. Discretion is a special kind of liberty – the freedom to make decisions that affect the lives of others, which other citizens are not empowered to make. Special liberties entail special duties. (p. 44)

There are several claims made here regarding discretion that are particularly applicable to both the importance of discretion in policing and the realm of a values-based evaluation of the police. First, as noted, we must identify what discretion is and how it applies to policing, which is covered in the beginning of the excerpt. Here we see that discretion is simply defined as the power to make decisions. This
translates to policing in so far as the idea that police are entrusted with the authority to make decisions regarding both the enforcement of the law and the means by which to tailor their coercive power to best manage a given circumstance. For sake of continuity, it is necessary to note here that like coercion, the mere definition and application of discretion to policing gives impression that it is just a power delegated to police rather than an overarching concept in police work.

This claim is immediately disproven by the rest of the quotation. This comes from the assertion that discretion is a particular type of liberty delegated only to police that permits for the freedom to make judgments that have a direct effect on the lives of the citizens they police. This has serious moral implications that will be discussed in detail later in the evaluation. At this point, it is just necessary to recognize that this implies that discretion involves more than a simple power relationship exercised by police. Conversely, it can be concluded that discretion is integrally linked to a more extensive conceptualization associated with the idea of police work with regards to ethics and values.

**Basis of discretion**

Delattre (2002) further develops his argument pertaining to police discretion by providing two examples of the problems that arise when discretion is absent from policing. The specifics of these examples are of little importance, but he does point out that “the perspective [of the absence of discretion] is too narrow to accommodate the range of ideals that morality must take into account” (p. 47). This statement
makes the claim that the basis of discretion is derived in least in part with respect to issues regarding ethics and morality. So, not only does the use of police discretion have moral repercussions in society, but also its mere existence is drawn in part from the need for ethics to be applied to the particular situations that arise in police work.

This idea regarding the basis of police discretion has been outlined extensively in police literature. Atkins and Pogrebin (1982) assert that discretion takes its root in both the ambiguity of the law with respect to enforcement mechanisms and the lacking of police departments to develop formal guidelines regarding discretion (p. 4-5). This combined with the notion of ambiguity alluded to prior to this section provides further evidence in support of the idea that police discretion takes its basis in an ideal that transcends the deterministic aspects of police work. This also falls in line with the Delattre’s assertion that discretion has at least some foundation in applied ethics, but fails to identify the specific aspects of this that influence police decision making. To further investigate this lack of defined factors that affect police discretion, the authors make reference to a study performed by James O. Finckenhauer, which will be discussed in detail momentarily.

A return to the Brown text is first required to further legitimize the claim that police discretion has some foundation in ethics. Brown (1982) states, “police discretion is above all a behavioral process in which the interpretation of events and the choice of alternatives is strongly influenced by the values and beliefs of the
actor” (p. 221). This seems to imply that police discretion is directly related to the virtues possessed by the individual police officer. Therefore, the assertion that police discretion is derived from an ethical basis on the level of the individual can be considered to be supported by multiple sources of police literature.

**Individual factors**

The specifics of this claim can be seen in the aforementioned study by Finckenauer. Finckenauer (1982) attempted to discover the individual factors that affect police discretion though a study which involved presenting a sample population of police recruits with a number of discretionary incidents and recording their responses regarding both the decisions made by the officers in the presented situations as well as their own individual decisions (p. 45). He initially set out to see if education played a major role in discretion, but came to the conclusion that experience was the major source of influence for the recruits.

Finckenauer (1982) used this conclusion to formulate various theories regarding the training of police officers and other matters related to discretion that will be referenced in the following sections when applicable. However, one of these theories is worth mentioning at this point due to its support found in related police literature and its applicability to the current argument. Finckenauer (1982) postulated that this influence of experience on the recruits’ decision making directly led to the development of a secondary factor that affecting discretion; the idea of
maintaining a certain public image of the police role particular to given circumstances (p. 50).

The main reason this particular finding is brought up at this point is because it leads into a final reference to the Brown text on police discretion and serves as a good endpoint for this section of the evaluation. He points out that social scientist Michael Banton argues that since the police officer also belongs to the society in which he polices, he shares values common to that society (Brown, 1982, p. 36). This leads to two major implications that can be directly related to the conclusion made by Finckenhauer regarding the public image of police. For one, it can be inferred from Banton’s argument that police discretion will be influenced by the virtues of the society. It also follows that police must tailor their use of discretion to the ethical standards that are dictated by the society, for failure to do so would erode the relationship of the police to the society and thus the authority of the police would cease (Brown, 1982, p.37). This argument formulated by Banton and its implications to police discretion provide for a direct link to the empirical evidence found in Finckenhauer’s experiment supporting the idea that police discretion is directly impacted by the perceived role of police in society. More importantly, these assertions, now legitimized with both theoretical and empirical evidence, can be used to further develop the concept of public trust (distrust) in terms of a value problem with respect to policing.

Furthermore, the relationships of the conceptualizations of coercion and discretion to values and ethics in policing that have just been thoroughly defined
and formulated can serve as the framework for the purposes of this values-based evaluation of police.

**Efforts of Police Departments to Enforce Values**

Now that the link between values and policing has been solidified, it is possible begin this critical values-based evaluation of police. A logical starting point for this evaluation can be seen in the various efforts taken by police departments to impose values upon their police officers. This will provide some insight as to the nature of how values are actually incorporated into police work from its institutional standpoint. Conversely, an evaluation of this aspect of policing can also be used to identify inadequacies in values of police with respect to its institution. The measures taken by police departments to instill values in their officers provides for solid evidence that values are essential to policing.

This portion of the evaluation will focus on two general areas where police departments attempt to instill values in their employees; police officer selection and officer training. The evaluation will start by outlining the requirements imposed by police departments on prospective officers. This will be used as an introduction to the overall concept of departmental emphasis on values as well as to lead into the broader topic of police training. This discussion of training will serve to identify its key elements as well as to show how they are a reflection of efforts undertaken by police departments to infuse values into their officers.
Requirements

A basis for the evaluation of the attempts of police departments to enforce values upon police officers can be formed in looking at the requirements established by departments for incoming recruits. These requirements are outlined by Alpert, Dunham and Stroshine in their text devoted to the concept of policing.

The selection process

They begin their discussion of the selection process for police recruits with the application document, stating that it merely serves to verify a candidate's interest in the profession and the fulfillment of the department’s minimum qualifications (Alpert, Dunham & Stroshine, 2006, p. 47). The next step in the selection process involves the completion of written examinations, which the authors break up into two main categories; cognitive ability tests and attitude/personality assessments. The latter examination is designed to analyze the candidate’s interpersonal skills and ethics (Alpert et al., 2006, p. 49) and is therefore of particular interest to this discussion due to its consideration of a candidate’s sense of ethics. The authors also note here the concept of assessment centers, which serve as a possible solution to the problems that arise with written examinations (Alpert et al., 2006 p. 49-50) and thus will be revisited later.

The written examinations are followed by a physical agility test, which is of little importance to our analysis of values but is central to the nature police work and warrants identification. This is followed by a polygraph test, to which the
authors add, “Polygraphing police applicants sends a message to the community that the department is serious about hiring honest and ethical officers who are best fit for the job” (Alpert et al., 2006, p. 52). This provides another specific example of how values and ethics are incorporated into the selection process of police officers. It also points to the notion that this process has an effect on the public perception of police. However, the authors point to empirical evidence found by Hickman & Reeves stating that only about 21% of local police departments actually use polygraph tests in the selection process (Alpert et al., 2006, p.51). Combining these two pieces of evidence leads to the indication of a fundamental problem regarding the emphasis on placed on values in officer selection, and will be elaborated upon in the following section. The remainder of this selection process mainly deals with investigation of the candidate’s background and has no application for our discussion; its inclusion is merely for the sake of completeness.

**Education**

This discussion of the qualifications required to enter the police force begs the question of the role played by education of candidates prior to entrance into the academy, more specifically college education. This topic has been the subject of debate for many police scholars and theorists. The work of Alpert et al. (2006) points to research by Carter et al. that offers a general overview of this dilemma:

> These educated officers are more likely to see the big picture, adapt more easily to change, have superior written and verbal skills, and maintain more relationships with those outside police work than officers
with less formal education. On the other hand, this same research showed that college-educated officers are more likely than their less-educated counterparts to question orders, to request reassignments, to have lower morale, and to exhibit more absenteeism. Further, this study noted that college-educated officers are more likely than others to become easily frustrated with bureaucratic procedures. (p. 44)

An in-depth analysis of these findings will not be performed because it gives little to no indication of how college education affects policing with respect to values. It is mentioned here to merely introduce the controversy over the impact of college education on police work.

Two recent studies that have been performed in this area provide for some important empirical results that do pertain to the concept of values and are thus worth mentioning. The first of these studies was performed in 2007 by Paoline and Terrill, who attempted to determine the connection between education and experience and the use of coercive force. This is invariably applicable to this values-based evaluation due to the fact that coercion has already been proven to be a conceptualization of police work that incorporates both ethics and values. A related study in 2010 carried out by Rydberg and Terrill investigated the effect higher education has on the exercise of different types of coercive force.

With respect to education, the first study found that the completion of a four-year college degree is necessary for police officers to have less reliance on coercive force, both verbal and physical (Paoline & Terrill, 2007, p. 193). The second study came to a similar conclusion that college education leads to a lessened use of force by police (Rydberg & Terrill, 2010, p. 110).
Verbal and physical coercive force can be linked back to the idea of public distrust of police, thus leading to their classification as problems associated with coercion and ultimately as problems associated with policing. Therefore, for our purposes, the results of these studies can be interpreted to mean that college education is required of police officers in order to properly exercise the use of coercion, an already proven essential element in police work with respect to values.

Training

Police officer training is undoubtedly the major avenue through which police departments shape the attitudes and skills of their officers to conform to the needs of the police profession. It logically follows that training is also the primary means by which police departments attempt to enforce values upon their police officers. Following its outline on the selection process of police officers to enter training, The Alpert et al. text continues with a discussion of police training, dividing it into three components; academy training, field training, and in-service training.

Academy training

According to Alpert et al. (2006), “The police academy is an experience that plays a significant role in shaping the officer’s attitudes about policing in general, the specific tasks that will have to be performed, and the role of the police in society” (p. 57). It has already been proven that these attitudes demand a basis in ethics and values to be effective. Therefore, it can be inferred that the police
academy must function to form this value base in police recruits. This argument is confirmed by Alpert et al. (2006) in the claim that “the police academy serves as the first and most influential point to introduce these values” (p. 58). It follows that inadequacies in values and ethics observed in police officers can be directly linked to the training they receive in the police academy.

Field training and in-service training

The next two phases of police training, field training and in-service training, serve to reinforce this value base formed in the academy. Field training refers to the concept of pairing the recruit with an experienced field training officer (FTO) to apply the lessons learned in the academy to real life situations (Alpert et al., 2006, p. 59). This form of training is rooted in the development of experience on the part of the recruit that is influenced by the recruit’s relationship with the FTO. To this effect, the authors introduce the dilemma that can arise when an FTO encourages a recruit to disregard the lessons learned in the academy and to rely solely on the concept of field training (Alpert et al., 2006, p. 60). This contributes to the problems that arise from the police subculture, which will be covered in the following section.

The final stage of police training is referred to as in-service training, and it is simply defined as the on-going education of police officers throughout the length of their careers due to the constantly changing nature of police work (Alpert et al., 2006, p. 61). This concept of training can be equated to the requirement of professionals such as doctors and lawyers to renew their licenses through attending
classes and taking examinations. An important application of in-service training is defined by Alpert et al. (2006):

Another use of in-service training is to remedy deficiencies noted in officer evaluations. Whether an officer is overweight or out of shape, a poor shot, uses poor judgment, or is too socialized into the police subculture to provide good community policing, in-service training can restore skills or improve attitudes. (p. 62)

This use of in-service training is imperative to ensure the continuing excellence of police officers in the same way that the aforementioned licensing renewals do for doctors and lawyers. The idea of “improving attitudes” used in this context can be interpreted to mean a reinforcement of the values learned and developed in police training, which is essential to the concept of police work.

**Problems Associated with Policing with Regards to Values**

The discussion up until this point has served primarily to establish the idea that the concept of police work can be evaluated by an examination of the values associated with policing. This has been done in extensive detail for a number of reasons. The general notion, as previously alluded to numerous times thus far, is to evaluate the concept of police deviance and misconduct in a similar manner. Since this is relatively experimental with respect to the current means of police evaluation, it required thorough development to ensure its legitimacy. This legitimacy is even more necessary due to the controversial nature this evaluation technique entails. This source of controversy can be attributed to its heavy emphasis on failures and shortcomings of the moral fiber of police officers
themselves. However, the fact that values have been used define the overall nature of police work, applied to two fundamental conceptualizations of police work, and shown to be of particular importance to police departments in the selection and training of future police officers provides for the evidence of the authenticity of this values-based evaluation. Finally, the comprehensive nature of this analysis will provide for a solid framework for this values-based evaluation, given the clear relations policing owes to values as well as copious amounts of insinuations to these problems already made up to this point.

This evaluation of police deviance and misconduct will cover a variety of issues that can all be linked to fundamental dilemmas regarding the values of police officers. The analysis will begin with an exploration into the conceptions of lying and deception. Although these seem like minor issues, they have serious implications in terms of the concept of policing and lead to some fundamental conclusions that cannot be ignored. The concepts of coercion and discretion will then be revisited with respect the problems associated with them and how this is indicative of problems relating to values. It is important to preface this with the notion that these concepts will now be referred to as powers delegated to police due to this new context regarding problems. The discussion will then shift to the idea of the police subculture, which has been alluded to previously as a major source of various types of police deviance and misconduct. This leads into a final argument pertaining to police corruption, perhaps the most popularized form of police misconduct in our society, which attempts to assign it a clear cause using all of the
data presented up to this point. This evaluation will serve as a profound basis for a discussion of solutions to the problem of police deviance and misconduct in the following section.

**Lying and Deception**

Overall, the concepts of lying and deception typically carry a mildly offensive connotation and are unworthy of a detailed discussion. In our society, instances of lying and deception are seen every day and nearly everyone has at some point in their life been involved in them. Lying and deception have been incorporated into our society as minor societal ills that are generally accepted in so far as there have been no indications of its eradication. This evaluation is in no way an attempt to challenge this fact.

However, lying and deception do have a major impact when applied to the concept of policing. This is invariably due to the fact that lying and deception are acts performed with complete disregard for the value of honesty, which was previously defined as a core virtue in policing. It follows that this can have serious negative implications upon the citizens that they police, and therefore is of utmost concern to this evaluation.

The basis for this argument with respect to lying and deception takes its root in an article by Alpert and Noble entitled “Lies, True Lies, and Conscious Deception: Police Officers and the Truth”. The first argument presented in this article that is of pertinence to this discussion deals with the concept of “justifiable
lies”, which can be extended include lies that are told by police to suspected perpetrators during interrogations in an attempt to extract the truth. Inbau, Reid, Buckley, & Jane add that courts have permitted these types of lies in so far as they don’t appear to constitute the type of action that would cause an innocent person to confess (as cited in Alpert & Noble, 2009, p. 242). However, the Innocence Project has found that since the mid-1990s, over 50 documented cases of wrongful conviction were found to be the direct result of a false confession (as cited in Alpert & Noble, 2009, p. 242). This can all be directly linked to the idea that pure disregard for the value of honesty by police can lead to serious negative consequences regarding citizens they police.

This serves as a transition in the article into a more serious discussion of instances where police lie and it is not considered justifiable by the utilitarian argument that the ends justify the means. Alpert and Noble (2009) claim that “this willingness to betray the basic principles of honesty attacks the very public safety that the person believes himself to be pursuing” (p. 244). Now it can be seen that not only does this violation of honesty by police lead to harming individuals, it also undermines the mission of policing all together.

**Problems of Coercion and Discretion**

The concepts of discretion and coercion have already been defined to the effect that they give police a great deal of power regarding the use of force and the application of decision making. Furthermore, it has also been proven that these
powers are delegated to police mainly due to the ambiguities that encompass the nature of police work, namely the failure of the law to define clear guidelines regarding discretion and coercion. The purpose of this section is to revisit these concepts, this time looking at how the problems associated with them can be linked back to fundamental problems with values. This section will also serve as a transition to the idea of the police subculture, which has been previously linked to the concepts of discretion and coercion.

It follows that the main source of problems arising from coercion and discretion arise from its necessity to address the ambiguities of law enforcement. This can be seen in the work of Rosett (1973) who indicates that a fundamental problem arises in discretion because it is by nature norm-less, in the sense that there is no standard to compare it to (p. 17). He goes on further to state that “a system norm-less in its operation is unjust, applying pain randomly or arbitrarily and failing to give notice of the bases for its action to individuals who wish to plan their behavior” (Rosett, 1973, p. 17). This concept of unjustness can directly be related back to the value of justice, initially defined as a core value in police work. The value of justice is inherent in police work and therefore must be present to some extent in police officers. Justice can be used to remedy the ambiguities of discretion, and the identification that these uncertainties remain a problem indicates a fundamental problem in the value of justice.
The Police Subculture

The problems associated with coercion and discretion have also been connected to the concept of public distrust of police in several instances prior to this discussion. Further investigation into this matter provides the basis for a discussion of this concept of the police subculture.

Public distrust of police

To provide insight to this public distrust of police, we first return to the connection made between the arguments made by Banton and Finckenhauer that found a direct relationship between the uses of police discretion and the perceived role of police in society. We then can refer to Brown’s argument that the nature of coercive power evokes public distrust of police. These three findings taken together lead to the conclusion that police must understand that coercive power gives them a negative perception in the community, and thus they act to maintain this perception by reciprocating this distrust to the public. A final reference to Brown’s argument regarding the bond of solidarity resulting from this public distrust can then serve to make a connection to the value of loyalty.

Police misplacement of loyalty

The argument that the negative pressures from society towards police associated with the power of coercion forges conceptions of loyalty between police officers is further developed by Alpert et al. (2009), tying it to the concept of group
solidarity, “Solidarity is a means of dealing with the recurring anxiety and emotional stress endemic in policing” (p. 74). The text then makes brief mention to an “us versus them” outlook of police that provides more insight as to how this all relates to the value of loyalty.

It can be logically inferred from this term that it implies the police have some notion that they must stick together, consequently leading to a shift in loyalty from the citizens they police to their fellow police officers. This misplacement of loyalty is a direct violation of the value of loyalty as applied to policing originally defined and is therefore the source of a fundamental value problem. This lack of loyalty in the citizens they police is inexcusable, given that their primary role is tied to service to the community. It follows that this lack of loyalty to citizens can actually lead to negative affects to the community.

This “us versus them” outlook is discussed in a variety of recent studies performed dealing with police attitudes. These studies can be used to provide further insight as to the specifics of this outlook and its implications on the value of loyalty. A recent study in 2010 by Chappell and Lanza-Kaduce examines this “us versus them” with respect to police training. This study provided the connection of this mentality to the lessons learned in a paramilitary-bureaucratic organization, a term that can be equated to a traditional police academy that functions similar to an army boot camp. This style of training fostered very rigid ties of loyalty to fellow recruits, to the point where some recruits became more loyal to each other than their own family (Chappell & Lanza-Kaduce, 2010, p. 203-203). A related study
also performed in 2010 by Glaser and Denhardt investigated officer perceptions of the community. The findings provide empirical evidence that police officers have significant doubts of the abilities of citizens to rise above their own self interest relative to their fellow officers (Glaser & Denhardt, 2010, p. 314). This is interesting because it shows that the value of effacement of self-interest follows the same trend as loyalty, providing further evidence that this is indicative of a problem regarding the core values of policing.

**Corruption**

Police corruption is undoubtedly the most common form of police deviance and misconduct as well as the most recognized. As such, it cannot be ignored for its connection to a fundamental values problem will serve as suitable finishing point for this evaluation.

To accurately assess this concept of police corruption in the context of values, a clear definition must first be formulated. Given the somewhat ambiguous nature associated with the concept of police corruption, multiple definitions will be used. The first definition to be employed is seen in More’s (1992) text entitled *Special Topics in Policing*, in the chapter dealing with acts of corruption, “Corruption is defined as any act involving the misuse of authority, resulting in a law enforcement officer receiving a material reward or violating criminal laws” (p. 251). The phrase “misuse of authority” is of particular importance here due to the ability to apply this to the value of justice. The use of authority with regards to police work can most
closely be associated with the concepts of coercion and discretion, which have already been linked to this value of justice.

Further definitions of police corruption pertaining to our analysis can be seen in a return to the work of Alpert et al. (2009), the first of which being, “The police subculture, with its emphasis on secrecy, loyalty, and solidarity, further contributes to the opportunity for police deviance” (p. 119). In equating the term deviance used here to the concept of corruption, it can readily be seen that this definition applies the idea of the police subculture and the value of loyalty as primary factors that contribute to corruption. The inclusion of the concept of secrecy also allows for the value of honesty at also be identified as a determinant of corruption.

A final definition of police corruption can also be obtained from Alpert et al., “Carl Klockars and his colleagues (2000) recommend that we redefine police corruption as a problem of police integrity and that officers must resist the temptation to misuse the rights and privileges of their office” (p. 113). This incorporation of the value of integrity implies that corruption is a multi-faceted concept that involves interrelated aspects of police deviance and misconduct. It is particularly fitting to define corruption in this manner for two reasons. For one, the existence of the need for multiple definitions warrants this claim. Secondly, and most importantly, the concept of corruption has just been proven to have a stake in all of the core values of policing and therefore can be associated with the value of integrity.
Proposed Solutions

This values-based evaluation of the problems associated with policing warrants further discussion with regards to the possible remedies to these issues. This will be performed using a mixture of the proposed solutions presented in existing police literature with supplemental commentary to the effect of applying these solutions to the problems found in values when applicable. This commentary can only applied partially in this section, however, due to the identification of several key problems in policing prior to the previous problems that must be addressed. For these reasons, the topics discussed chronology of these solutions may seem rather sporadic with respect to the rest of the analysis.

To that effect, this discussion of solutions will begin with addressing problems associated with the recruitment and selection of police officers. This will be followed by possible remedies to the training of police officers to better incorporate values and ethics into the curriculum. The remainder of the proposed solutions found in existing police literature are tailored to the previous section regarding problems and are therefore must be included. Finally, the specific problems that have been identified throughout this overall paper will be attempted to be remedied if possible.

Selection and Recruitment

As alluded to previously, the areas of police recruitment and selection are of importance to police departments in attempts to instill values in its future
employees, police recruits. A strong basis for possible improvements to this with respect to officer selection is established in an article published in 2001 by Joan E. Pynes entitled “The Triumph of Techniques Over Purpose Revisited: Evaluating Police Officer Selection.” Given that the title of the article is self explanatory, we turn to its conclusion, where Pynes (2001) first calls for a greater appreciation of interpersonal skills and empathy relative to the heavy emphasis currently placed on cognitive ability skills in the selection of a prospective police officer (p. 230). This is a very valid solution, for interpersonal skills and empathy both involve some degree of values and this is of particular lacking with respect to officer selection.

Pynes (2001) continues her conclusion in making the claim:

Many of the problems we have with ineffective and sometimes corrupt law enforcement officers are more complex than the low standards set for selection on cognitive-ability exams. Test validation does not inculcate the necessary values to be effective police officers. (p. 231)

This statement is of much greater use to our analysis. Pynes first makes the generalized claim that inadequate policing is a problem beyond the scope of mere reading and writing skills, an assertion confirmed by her previous notion of a reduced emphasis on cognition. Of greater importance to this evaluation, however, is the latter claim that the essential values to policing cannot be confirmed by a written exam. This leads to the suggestion that police departments should either change their written tests to somehow better assess a candidate’s value base or eliminate them all together to the same effect.
To more specifically attempt to remedy the problems found in the recruiting of police officers, we return to Delattre (2002), who states that “too many recruits drop out of academy training as soon as they encounter the intellectual and physical demands of training or the character expectations of the department” (p. 323). However appalling this may seem, it cannot be taken to imply that police departments should lower their standards for incoming recruits. This also is unable to be improved by the attempt of police departments to attract more college graduates. Delattre makes reference to this fact as well, but it can be most explicably seen in the argument formed earlier in this evaluation regarding college education and police work. To reiterate this, it is the subject of much debate because the attributes that come from obtaining a college education cannot directly be linked to the overall effectiveness of policing. Delattre (2002) calls for the development of certain essential capabilities in policing as the solution to this dilemma, but the only one of importance to this discussion is self-examination, for it makes reference to the private contemplation of the nature of integrity (p. 334-335).

**Training**

The Delattre text can also be used to make numerous suggestions as to how to better incorporate ethics into the curriculum of the police academy. He begins this discussion with the call for the development of good habits through education to form the basis of good moral character. Delattre (2002) makes a compelling argument about the relationship this has to reason:
The more students grasp the connections between good habits and reason, the more they can do for themselves. They may be trusted with discretion, according to their ability to apply reason to novel situations, and in that way become good police officers. (p. 139)

This concept of discretion is particularly intriguing because it offers a solution as to how to create and improve it while every other source of literature on the topic of discretion assert that it is merely a personal issue.

Delattre (2002) goes on to name a comprehensive list of techniques that can be used to shape this concept of good habits in police recruits, all of which are of great relevance and importance to this discussion:

Lectures, readings, writings, stories, testimonies of senior officers, explanations of departmental policies and the reasons for them, discussions of examples from the history of the department, careful criticism by teachers, and conscientious field training are all necessary to enable an officer to grasp the reasons for behaving in particular ways that make the judicious and wise use of force fully second nature... (p. 140)

The final concept with respect to incorporation of ethics into police training brought up by Delattre involves the individual and departmental character of the recruit. Delattre makes particular reference to the value of justice, describing how it is interrelated to many other values associated with policing (p. 147). A final quote from Delattre (2002) serves to end for the solutions to improve the ethical base recruits receive in the police academy, to which are should be implemented within the practicality of the academy, “A police officer is authorized to make decisions about the lives of others, an enormous power the rest do not have. Such
power should be exercised only by those whose public and private behavior befits authority” (p. 149)

Value-based Problems

The article by Alpert and Noble regarding lying ends with some recommendations as to steps that can be taken to form solutions regarding the abuse of the value of honesty with respect to the concept of police work. These recommendations include three main categories; interrogations, training, and discipline. Additionally, the work of Alpert et al. provides some suggestions for controlling police deviance and corruption, which serves as a good ending point for this discussion.

Interrogations

Alpert and Noble (2009) first propose the use of videotaping in interrogation rooms as a solution to eradicate the problems they associate with their pre-conceived notions of malicious lying (p. 250). This is applied to the specific concept of interrogation rooms because they provide for the isolation conducive to the propensity for false confessions to occur. The basic premise here is that by recording the process of the interrogation, the issue over whether or not the police officer preformed a legal and ethical questioning is much clearer to the eyes of the court.
On its surface, this seems like a very logical and reasonable solution to the problem of malicious lying by police officers to suspects in an attempt to illicit truth. However, more thorough evaluation leads to some problems that can be associated with this. Alpert and Noble (2009) identify several factors that police officials have with this procedure, namely an unwillingness of to reveal investigative tactics (lying, for example), a belief that this will lead to the suspect being uncooperative, and questions of legality and cost (p. 251). This concern over revealing investigative tactics is particularly appalling. The reason for the videotaping is to eliminate approaches to interrogation, such as lying and unethical interrogation techniques like torture, that have been identified as blatant disregard for both the value of honesty and the rights of a suspect. Any reason for a police officer to be unwilling to reveal his or her interrogation practices leads to the idea that they are doing something unethical or unfair.

Alpert and Noble (2009) also point to the fact that "there is no evidence that a recording will have a chilling effect on the willingness of a suspect to submit to interrogation by refusing to talk, becoming silent during the interrogation, or to not make admissions" (p. 251). To this affect, Alpert and Noble (2009) indicate that several jurisdictions already engage in this practice of videotaping interrogations as well as the fact that there was a similar concern over the initiation of the *Miranda* decision (p. 251). In light of all this, it can be said that the videotaping of interrogations is a novel concept and should be implemented. The problems that have been identified with this practice do not outweigh the argument that these
immoral interrogation practices directly violate the value of justice and must be stopped.

**Training**

Although suggestions to the concept of police training have already been discussed in detail, Alpert and Noble make some interesting comments with respect to lying. They directly state, “Police officers should be taught not to lie, or at least if they do, to do so in a manner that is legal, ethical, and not harmful” (Alpert & Noble, 2009, p. 251). This is a profound idea because it allows for education of police officers in the area of justifiable lies, which have already been defined as acceptable despite the violation of honesty. They go on to discuss the incorporation of ethics into the police academy training program, but this has already been covered in greater detail by Delattre and thus serves only as a reinforcement. In summation, the notion of police academies providing ample training in regard to acceptable and unacceptable lying is imperative to attempt to remedy the problem of lying by police officers.

**Discipline**

A final recommendation that is worth mentioning calls for a greater emphasis on discipline in dealing with police lying. Alpert and Noble (2009) state that:

> If an employee [officer] perjures herself or himself in court, during an internal affairs investigation, or if they
fail to bring forward information involving criminal activity of other officers (code of silence) or if they create false evidence that tends to implicate another in a criminal act, including an affidavit for a warrant, that officer’s employment must immediately cease. (p. 252)

The call for the termination of employment is of particular interest because it has several implications. First, it shows that a police department has no tolerance to the deliberate betrayal of the value of honesty. Also, this will encourage other officers not to lie in such a manner for fear of losing their job. Therefore, this call for a higher degree of discipline, namely termination, on police officers lying is a novel proposal and should be considered by all police departments.

Controlling corruption

Alpert et al provides for a number of controls to corruption that have been implemented in some police departments. These controls are divided into two categories; internal and external controls. With respect to internal controls, the only one of interest that is defined is the concept of proactive integrity tests, which they go on to explain, “Police investigators (usually from the internal affairs unit) set up artificial situations (unbeknownst to the officers being tested) that provide officers the opportunity to commit corrupt acts” (Alpert et al., 2006, p. 128). This is of great importance to our discussion for a number of reasons. First and most obviously, it provides for a true test of an officer’s integrity by presenting them with the potential to commit a corrupt action. The area of particular focus here is that the investigation is performed by an outside entity. This also eliminates elements
of the police subculture that may obscure the idea of these integrity tests. In other words, the fact that the investigator is not a direct co-worker of the officer being examined eliminates the possibility that the officer can seemingly fail this integrity test and receive no discipline.

With respect to external controls, there are a few that are of some merit to this discussion. The two that are worth mentioning are community members and civilian oversight/review of police. These both imply a notion of community evaluation of the police. This is of particular importance because the community is directly affected by the police and therefore offers great insight to how they should operate. To the effect of this previously discussed notion that the police do not trust the community, or the “us versus them” argument, Alpert et al. (2006) comments, “The police have traditionally been very resistant to the idea of civilian oversight” (p. 130). This reflects both the “us versus them” attitude as well as a fundamental problem of police to be at least open to the idea of being reviewed by the citizens they police. Again, the fact that citizens are directly impacted by actions of police as well as the overall notion of the police as public servants greatly warrants the idea of civilian oversight.

**Conclusion**

This values-based evaluation of the police leads to a number of conclusions that can be made. The very nature of this, being that it has not been done in the past, also warrants conclusions due to its innovative idea. It is overly evident, given
the extensity of this evaluation, that the concept of policing has a core basis in values. It has been proven in numerous ways that policing cannot exist without a profound foundation in values and ethics, and that their absence leads to fundamental problems. In tying this to faith and reason, it can be said that faith and reason have a necessary role in policing to promote and instill these values.

This being said, there are some novel conclusions that must be stated. For one, the overall mission of police, simplified to the phrase “to protect and serve”, implies that values and ethics must be applied to policing. In particular, the values of justice, honesty, loyalty and integrity are essential in fulfilling this role. It can also be seen that in order to carry out this mission effectively, police must apply these values to their profession, in particular with respect to the concepts of coercion and discretion. The centrality of values to policing is further exhibited in the ways police attempt to enforce these values to their officers. The fact that such measures are taken and to the extent that they are shows how important values are to the institution of police work. In looking at the problems associated with policing, we see that they all have a novel foundation in values. This is seen in the fact that these problems have all been traced to a fundamental dilemma with one or more of the aforementioned values that are essential to policing. This leads to the notion that in order to remedy these problems, we must take steps to improve these value problems, which can also be seen in the measures already taken by police to fix these problems.
In summation, it is clear that values are invariably tied to policing in numerous ways. It follows that policing is tied to faith and reason as well, given the fundamental connection between values to faith and reason. Thus, this evaluation has served its purpose to prove that faith and reason are fundamental aspects to the profession of police work. Furthermore, the institution of policing must realize this in order to remedy its problems and ultimately perform its mission of service to society.

References


