

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



Ethics Achievement Award

Deputy Chief Thomas Meloni of the Wheaton, IL, Police Department proudly accepted the Ethics Achievement Award on behalf of Chief Mark Field on March 25 at the annual Contemporary Issues and Ethics Conference. In December 2000, Chief Field and his leadership team took a courageous step of shaping the department into a values-based organization which eliminated 755 traditional rules and regulations and replaced them with a Statement of Quality and a set of 8 core principles that would guide the organization into the future. Throughout his career, Chief Field has always provided police leadership with an outstanding role model of ethics, integrity, service and innovation. It was a distinct honor for the Center for Law Enforcement Ethics to present the Ethics Achievement Award to Chief Field for his exemplary demonstration of ethical leadership.



Chief Mark Field

With the goal of strengthening all personal relationships in the law enforcement community, this gathering promises one and one-half days of enlightenment, education, and the opportunity for personal and professional growth. This conference is not intended to turn bad relationships into good ones. Instead, it is designed to provide insights, experiences and strategies that will assist law enforcement practitioners and their significant others - whether dating, married or partnered - in making good relationships even stronger.

Another added benefit of this event is that legal assistance will be available - *at no cost* - to help Texas residents in attendance in completing a Durable Power of Attorney for Health Care, a Durable Power of Attorney for Financial Matters, and a Directive to Physicians (Living Will).

The topics included in this conference are:

- Living Strong - Before and After October 17, 2007: A Conversation with Carlton and Susan Marshall
- Understanding Yourself and Others with the Colors Method
- Couple Team Building R.O.P.E. (Reality Oriented Participant Exercises)
- Successful Communication and Conflict Resolution in Police Relationships

Law enforcement personnel, their spouses, domestic partners and significant others should plan to attend this conference which takes place on July 10-11, 2010 at the ILEA headquarters (The Center for American and International Law),

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Upcoming Programs and Events

The ILEA will present some exciting and significant programs and events in the next few weeks:

**Police and Family Conference:
Backing Up a Cop: Building Better
Law Enforcement Relationships**

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UPCOMING PROGRAMS AND EVENTS
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5201 Democracy Drive, Plano (Dallas metroplex), Texas 75024. See the ILEA web site for more details.

Tuition is **FREE**

TCLEOSE Credit: Law enforcement personnel attending this course are eligible for Texas Commission on Law Enforcement Officer Standards and Education (TCLEOSE).

Authentic Leadership for Law Enforcement

During this unique full-day highly-interactive learning experience you will uncover your personal leadership objective and learn to strategically get the results you want. Employing a range of practical tools you will explore ways to expand effectiveness, build confidence, and set the stage for more powerful connections with the people you lead.

You will:

- Uncover your unique personal leadership objective to strategically, consistently and authentically drive action to get the results you want.
- Learn how to leverage your strengths and more effectively communicate your values.
- Experience how to develop and give powerful presentations.
- Discover techniques to better connect and communicate.
- Explore new ways to manage stress and anxiety, maintain focus, and prepare for consistently high performance.
- Learn to lead in a way that others will want to follow.

Chief executives, command level officers, instructors, and innovative and progressive professionals should plan to attend this course on August 6, 2010 from 8:00am to 5:30pm at the Institute for Law Enforcement Administration, 5201 Democracy Drive, Plano, TX 75024. The course is limited to twelve participants. See our web site for more details.

This new program will be presented by Ms. Kimberly Davis. She is committed to connecting leaders to their most authentic and powerful selves. Kimberly Davis' unique blend of leadership expertise, strong facilitation skills,



To purchase the official Ethics Center coffee mugs for \$8.00 each, please contact the ILEA office at 972.244.3430 or 800.409.1090.

and professional theatre training ignites real results. Kimberly's 20 year career bridges the performing arts with the art of leadership.

She has worked with leaders from every level, in a multitude of industries, across the US, Europe, and Asia; and has received outstanding reviews from a multitude of organizations including: Corbis, Hexcel, Tarrant County Workforce Board, Charles Schwab, Invensys, Centocor Ortho Biotech, Frito Lay, Quaker/Tropicana/Gatorade, Abbott Labs, Career Education Corporation, and many others.

Kimberly received her BFA from the University of Arizona, where she attended on a full-arts scholarship; received her facilitator certification from Leadership Strategies; and her coach training and certification from the Coach Training Alliance, accredited by the International Coach Federation. Whether she's speaking to business or community leaders, Kimberly challenges her participants to consider what they need to do, on a personal level, to authentically "take the stage".

TCLEOSE Credit

Law Enforcement personnel attending this course are eligible for nine (9) hours of Texas Commission on Law Enforcement Officer Standards and Education (TCLEOSE) credit.

**I HAVE NEVER
KILLED A MAN,
BUT I HAVE READ
MANY OBITUARIES
WITH GREAT
PLEASURE.**

**CLARENCE
DARROW**

It Takes a Volcano to Become a Leader

by Dr. Dan Primozic

The recent volcanic eruption in Iceland has given many of us pause – an extremely long pause for those grounded by the earthly upheaval. It has given them, and us, some reason and some time to reflect upon just who we are and how important our best laid, all-too-urgent plans might be. If this natural occurrence has not inspired any of this kind of private mental activity on your part, then I must advise you that you, perchance, have missed a profound opportunity to learn something about yourself and the vast universe in which we dwell. Here is where I am going with that.

Our daily lives are filled with busy, furtive, sometimes wild and meaningless movement toward something and somewhere we know not what – we know only that we need to get there pronto. No time to think, nor time to reflect – so little time for it that we forget why it might have been important to do so to begin with. We just need to keep up – with everything at all times – checking in with email, tweets, Facebook, news in microscopic bits, soccer and football matches, deadlines (note that they have never been called “lifelines” – and for good reason), etc. Time is money, money is time, and somehow we can’t get no satisfaction: no, no, no. Keep it moving and get it going faster all the time.

Until, of course, some primeval magma forcing its way up to becoming lava stops us in mid-flight and because of its fright we are forced to climb into what I have always called “the high lonesome.” To some of us this is an unknown stretch of territory

which does not necessarily relate to geo-space or borders or anything material at all -nor economics, business, or trips to the grocery store. It is that privileged area in our lives where we encounter ourselves, our meanings and our purposes: silent and compelling reflection – the solo edition.

I used to strap on a forty pound backpack, park my car at a wilderness trailhead, and forge up a strenuous and torturously twisted, sublime mountain path to the top. I lost the faint of heart, fishermen, and RV camper sites after about a mile or two. The day packers evaporated after miles five to ten. By the time I hiked the next thirteen or fourteen miles and came upon a thirteen thousand foot high, pristine mountain lake at the foot of a fourteen thousand foot snow-covered peak, I was usually and hopefully alone. I would take the pack from my aching back, stretch, remove my hiking boots, pitch a tent, gather firewood, start a fire, cook a dinner, think and meditate upon the good and bad of my life, and swear to do better and be better when I got back down to the earth below. In short, it took quite a bit finally to “shake hands” with myself, with who I am and would like to be. It took solitude and solitude always plays hard to get.

To be sure, we too often avoid climbing up to the “high lonesome.” We are helped in our avoidance by all and everything and everybody around us. Indeed, I am afraid there are some of us who have never been there in this lonely realm of solitude and thinking for ourselves and by ourselves.

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NON SEQUITUR



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HE HAD
DELUSIONS OF
ADEQUACY.

WALTER KERR

Others of us who have walked in this way tend not to want to ever return – mainly because of the person they have met on that path: “we have met the enemy and it is us.” Others of us romanticize the brute and candid encounter with the self, and therefore trivialize it and emasculate it immediately with no lingering lessons learned worth having. Yet others stopped reading this article about three paragraphs ago.

Professor Laurie Fendrich wrote about the volcanoes in her blog the other day: there she said:

Civilization effectively propels itself forward by guiding people to join in and contribute to a human-constructed world. It blinds us to the majestic indifference of nature, protecting us, making us forget that we are, in the scheme of things, as insignificant as ants. Whenever we truly face the meaning of the moiling and toiling rumblings and explosions deep within the earth – or, heaven forbid, far out in the universe itself – we gasp in terror.ⁱ

And then we are tossed into the “high lonesome” albeit against our will and madly trying to claw our way out. We gladly purchase the idea (and a mere idea it is) that we are essentially “social creatures.” Some of us don’t buy that and don’t believe in selling it either. An old favorite author of mine, Edward Abbey is exceptionally eloquent on this issue:

Man is a gregarious creature, we are told, a social being. Does that mean that he is a herd animal? I don’t believe it, despite the character of modern life. The herd is for ungulates, not for men and women and their children. Are men no better than sheep or cattle, that they must live always in view of one another in order to feel a sense of safety? I can’t believe it . . . At what distance should good neighbors build their houses? Let it be determined by the community’s mode of travel: if by foot, four miles; if by horseback, eight miles; if by motorcar, twenty-four miles; if by airplane, ninety six miles. . . Recall the proverb: ‘Set not thy foot too often in thy neighbor’s house, lest he grow weary and hate thee.’ⁱⁱ

Aside from the humor attached to what Abbey says, I think he has a point that a well entrenched academic (Abbey was not one of those) tried to make recently as he spoke to the

plebe class at the United States Military Academy at West Point in October of last year. There, Professor William Deresiewicz argued that solitude is the very essence of leadership:

How will you find the strength and wisdom to challenge an unwise order or question a wrongheaded policy? What will you do the first time you have to write a letter to the mother of a slain soldier? How will you find words of comfort that are more than just empty formulas . . . Once the situation is upon you it is too late. You need to know, already, who you are and what you believe; not what the Army believes, not what your peers believe (that may be exactly the problem), but what *you* believe. How can you know that unless you have taken counsel with yourself in solitude . . . But it seems to me that solitude is the very essence of leadership. The position of the leader is ultimately an intensely solitary, even intensely lonely one. However many people you may consult, you are the one who has to make the hard decisions. And at such moments, all you really have is yourself.ⁱⁱⁱ

And to conclude this, I simply ask the question “how can you ask such nasty, inscrutable questions of someone you might never have met?” Maybe you have diligently avoided that person (yourself) because you did not know how to meet them, or you did not fondly remember that meeting because of the person you found there, or because you always feared being alone, or because you just don’t get any time in your busy life to reflect, to think, to focus, to concentrate, to dwell with yourself only. All are great reasons to remain on “solid” ground and away from the “high lonesome,” until a volcano erupts and one is “all-too-grounded” and alone with plenty of time to think. Then, it seems natural to reflect upon what this whole thing is all about and how we can be led to safer, perhaps even higher ground. Sometimes it takes a volcano to produce a leader.

ⁱ Laurie Fendrich, “The Terror of Volcanoes,” *The Chronicle of Higher Education*, April 18, 2010.

ⁱⁱ Edward Abbey, *Desert Solitaire: A Season in the Wilderness*, New York: Avon Books, 1982, p. 66.

ⁱⁱⁱ William Deresiewicz, “Solitude and Leadership,” *The American Scholar*, (<http://www.theamericanscholar.org>) March 1, 2010.

HE HAS ALL THE
VIRTUES I DISLIKE
AND NONE OF THE
VICES I ADMIRE.

WINSTON
CHURCHILL

Some Ideas Concerning How to Achieve a “Just Culture”

by Dr. Dan Primozić

In preparing for a presentation at our recent conference called “Best Practices in Law Enforcement Investigations: The Role of Leadership In Avoiding Wrongful Convictions,” I came across an interesting idea concerning how best to handle the inevitable mistakes that human beings make in their day-to-day pursuit of doing their jobs. It is a model developed by engineer David Marx that he calls “just culture.”

The “just” in that phrase does not connote “mere,” but instead refers to a culture of *justice* for professionals in the health care professions that assures continuous improvement and fairness for those who have been wronged by medical errors, for those who have committed those errors and for the health care agencies that must become involved in those issues. I put this idea forward here as I did at the conference with the hope that Marx’s idea can spur law enforcement and corrections professionals into thinking of a similar model, contoured to the needs of the public service arena, for dealing with the mistakes that people make in those professions.

In his model for the health care professions, Marx stresses finding a middle ground between a “blame free” culture which would assign responsibility for all mistakes and errors to failures of “the system” and which holds no specific individuals accountable for those mistakes and errors and an overly punitive one where individuals only are held accountable and blamed for the mistakes.

The “mistakes” in the case of health care can be anything up to and including fatal ones which cost human beings their lives. Those mistakes are roughly analogous to those that law enforcement and corrections professionals can make which can unjustly cause death or various kinds deprivations of liberty for the human beings with whom they interact in the course of their work. Those mistakes must also be unintentional and not malicious in nature.

Laura Landro writes about the use of Just Culture that she has seen in medicine:

The National Quality Forum, a government advisory body that sets voluntary safety standards for hospitals, has developed a Care for Caregiver standard, calling on hospitals to treat traumatized staffers involved in errors as patients requiring care, then involving them in the investigation of what went wrong if their behavior was not found to be reckless or intentional.

Marx writes about his idea in the following way:

On one side of the coin, it is about creating a reporting environment where staff can raise their hand when they have seen a risk or made a mistake. It is a culture that rewards reporting and puts a high value on open communication – where risks are openly discussed between managers and staff. It is a culture hungry for knowledge.ⁱⁱ

This seems an ideal organizational culture and one that the ILEA has taught about for many years: one that is open, one that is based on the trust necessary to discuss severe mistakes and risks openly and honestly, one where communication is free flowing and meaningful, and one that values at its very foundations the concepts of knowledge and learning. Marx continues:

On the other side of the coin, it is about having a well established system of accountability. A Just Culture must recognize that while we as humans are fallible, we do generally have control of our behavioral choices, whether we are an executive, a manager, or a staff member. Just Culture flourishes in an organization that understands the concept of shared accountability – that good system design and good behavioral choices of staff together produce good results. It has to be both.ⁱⁱⁱ

Hence, the idea of Just Culture, as was already mentioned, does not let people off the hook for the mistakes that they are responsible for. But it also does not make scapegoats or victims of them. It really does put things in the

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GROUCHO MARX

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JOHN BRIGHT

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most proper and realistic perspective when it comes to accountability.

And better yet, the idea encourages what I like to call a "learning culture." That is an organizational culture that seeks to and really does learn from its mistakes – mistakes that are human and therefore inevitable – and uses that learning to continuously make improvements to its system, its integrity, its people and the quality of its service.

And just as I wondered aloud during my presentation of this idea at the conference, I here wonder what the law enforcement and corrections community can do to develop its own brand of "safety standards" similar to those just mentioned above that are developed for hospitals and health care?

But first, of course, we must be sure to develop organizational cultures of integrity that are open, honest, transparent, caring, dedicated to service and continuous quality improvement. Only those kinds of organizational cultures can provide an appropriate platform for using an idea like Just Culture. We here at the ILEA have long believed that we can, indeed, develop such organizational cultures of integrity and have sought to help our participating agencies to do that.

Whether we can or even find it desirable to develop something like a Just Culture for public service professions is another, related matter. Yet, I believe that something like it should be and can be developed for our good and noble people and the good and noble people that they work hard to serve. We are open to your ideas about this and would be happy to be of service in this effort.

ⁱ Laura Landro, "New Focus on Averting Errors: Hospital Culture," *The Wall Street Journal*, March 16, 2010.

ⁱⁱ David Marx, "Our Long Journey Towards a Safety-Minded Just Culture," *Medication Safety Alert*, September 7, 2006.

ⁱⁱⁱ *Ibid.*

The Ethics of Public Service: The Leading Edge of Leadership

by Dr. Dan Primozic

"Servant Leadership," "Public Service," "Service Learning," are well known and time tested phrases, especially for those in specific fields of professional endeavor. People who make a study of "leadership" are especially cognizant of the phrase "Servant Leadership." In brief, it refers to the kind of leader that will see herself as someone whose job it is to move forward the goals, objectives, plans, projects, vision, and people of an organization first and foremost and will redefine her own interests for the sake of others and their interests. Put differently, she is there to serve not to be served. Academic professionals are well aware of a "co-curricular" movement called "Service Learning," wherein each discipline will find a relevant way to bring their students to a "hands-on" service experience that, again, will make those students aware that their studies are not all about them. In short, their studies should bring forth benefit to people who are in need of their voluntary service – a service that is informed and educated by their academic pursuits.

"Public Service" is a rather battle weary and much abused phrase that has been used among the general population for a very long time. Politicians at all levels of the spectrum – local, state and national – have ubiquitously claimed that the phrase applied to them and their work. Government workers from city managers to Police and Fire Chiefs, to social workers, to those who labor in the hallways of the federal agencies in Washington D. C. claim the title for their own. Therefore, I do not think that the phrase needs redefinition from me. The phrase means what it merely says: that these folks should serve the "public interest" and also should hope to be worthy of the "public trust" invested in them.

The concept and phrase has gotten some very bad (and much-deserved) press as a result of the actions of those who have called themselves "public servants" but who, all the while, have been serving themselves and themselves alone. This has occurred sometimes in very stunningly self-centered, immoral, illegal and pernicious ways, and an all-too-famous and itemized list of them does not need to resurface here.

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THE ETHICS OF PUBLIC SERVICE
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What those infamous folks have in common is a profound lack of ethical practice and integrity. They say that they are servants when they are not. Then they would like us all to believe them and invest our trust in them. Some organizations and practitioners across the professional horizon are trying their best to do something about it. I turn first to the world of professional business:

The accusations against business schools are many, but a chief criticism is that educators overwhelmingly focus on short-term profits instead of long-term consequences of business decisions. 'There's an assumption at a lot of business schools: just do your job, pursue your self-interest, and everything will work out,' says Tim Fort, the Linder-Gamble professor of business ethics at George Washington University School of Business. . . 'At some schools, you could be laughed at for raising ethical issues in a finance class. I don't think that's the case anymore,' says Fort.ⁱ

Also, the idea of "Service Learning" seems to be taking hold in the realm of business education to the extent that places like the Tuck School of Business at Dartmouth College are offering opportunities for business students to bring their skills to bear upon trying to help the communities in which they attend college:

During orientation week, all 250 first-year students work with nonprofits in the community for a day. Today some schools report greater student interest in nonprofit work. 'You're seeing students with an investment banking background or tech background who want to hone their business skills but in a way that has social impacts,' says Matthew Nash, managing director of the Center for the Advancement of Social Entrepreneurship at Fuqua School of Business at Duke University.ⁱⁱ

The police community is making some headway as well in certain agencies by trying to enhance the ethics and leadership of its practitioners and service relationships with its community. A fine example of this is the Lexington, Kentucky, Police Department which the ILEA had the pleasure of interacting with recently through our "Leaders of Character" program. The Chief, Ron

Bastin and his Assistant Chief, David Boggs, have put together a truly remarkable package of training, personnel and leadership development, and community relations. Their approach, which will be profiled in a forthcoming article, will likely become a nationwide "best practice," and we look to its certain reception by the law enforcement community.

We, here at the ILEA, have been doing what we can to foster the idea of service learning in our School of Supervision and our Management College by encouraging our participants to take the option of completing their executive writing assignment by spending an evening with those less fortunate in the Arlington Life Shelter and then to write about what new insights they gained about that volunteer service. To a person the participants who choose to take that option to complete their writing assignment share that it is one of the more significant and poignant experiences of their careers, one that opens their eyes to the true nature of our homeless population, and one that they are very glad that they engaged in. They also claim that it inspires them to even more volunteer service to the community in the future.

So though the landscape of "public service" is certainly faded and tinged with bad reputé, we can take solace in the fact that there are those who are trying to do something to sharpen what we see as the leading edge of leadership.

ⁱ Matthew Bandyk, "Business Schools' Great Ethics Debate," *US News and World Report*, April 16, 2010.

ⁱⁱ *Ibid.*

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Staff Assistant.....Tracy B. Harris

HE HAS NO ENEMIES, BUT IS INTENSELY DISLIKED BY HIS FRIENDS.
OSCAR WILDE