Increasing Police Trust Through Normative Alignment

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Abstract

In this thesis, I examine the challenges that police encounter in building public trust. An action research design utilises community engagement in two U.S. communities to discern the values and behaviours that generate trust in the police and to explore how those values may be integrated into policing policies and processes. While there is general agreement that compliance emanates from the practice of the principles of procedural justice which are interrelated with trust, normative alignment, and legitimacy, it has proven to be to more difficult to test, translate, and embed these ideas in police organisations. With these factors in mind, I tested a process to increase trust and normative alignment between the community and police and to answer the primary question: *How can police trust and legitimacy be increased*? I conducted four phases of qualitative research and document analysis to determine which values community members desire in police officers, how police organisations can align their values with the community's values, how to select police officers who possess the community's values, and how police organisations can reinforce the community's values in their officers.

I used focus groups, interviews, and document retrieval to gather the data and used content analysis, word coding, crosstabulation, curriculum mapping, and gap analysis to analyse the data. The results show that trust from community members can be increased if police officers are first characterised by Cultural Competence, Servant Leadership, Emotional Intelligence, and High Character and then trained in the legal and technical skills necessary for the fulfilment of their policing duties. In other words, hire for character and train for competence. I also discuss definitions of a 'good police officer', compliance, procedural justice, trust, normative alignment, legitimacy, organisational considerations, and police officer selection.

Chapter One

Introduction

Using the principles of community policing and procedural fairness as a foundation, the purpose of this thesis was to test a process for increasing trust and normative alignment between the community and police. I drew upon criminological research and utilised action research and document analysis to explore answers to my primary research question: *How can police trust and legitimacy be increased?* This introductory chapter provides the context for the need to increase trust in the police and a description of the process I used to examine principles of procedural justice, trust, normative alignment, and legitimacy.

The Idea that Planted the Seed for this Thesis

The concept for this thesis can be traced to the early 2000s in Saint Paul, Minnesota where the police department was experiencing a decline in the community's trust. The Saint Paul Police Department (SPPD) used community engagement to identify the values and behaviours that generate trust in police officers. The community participants articulated that the character of the police officers is the most important factor in determining the level of trust they had in the police department. They also recommended that the selection of officers should be based on attributes associated with honesty, responsibility, tolerance, compassion, and respect and then officers should be trained in the knowledge and tactics necessary to perform their policing duties. The community summarised their recommendations for increasing public trust in police with the axiom 'hire for character and train for competence'. Unfortunately, the community's recommendations were not fully implemented in Saint Paul.

In 2010, I was elected as the Ramsey County Sheriff and attempted to incrementally integrate the community's recommendations into the Ramsey County Sheriff's Department's (RCSO) core values and processes associated with recruitment, selection, and training. While there had been unrest in many communities in the US due to concerns of racial profiling and

police officer misconduct, the RSCO seemed to gain community trust and legitimacy. In addition, throughout my public service career, I have sought to apply theory to practise. However, as I reflected on what was occurring at the RCSO, it appeared what was being practised may contribute to theory. In essence, the Saint Paul community members' had predicted that if their recommendations were implemented, police organisations may be able to increase trust and legitimacy by developing practises and policies that are more normatively aligned with the community (Hough et al. 2010, Stanko et al. 2012, MacQueen and Bradford 2015). I also found correspondence between the community's recommendations with Muir's (1977) description of a good police officer and Tyler's (2008) observations that if police training and practices intentionally reinforce the principles of procedural justice, it can improve an officer's behaviour and motivate fair treatment of all people in the communities.

I wondered if the positive trends that were being experienced in Ramsey County could be replicated in other communities and made various presentations on the process to increase police/community trust at national policing conferences. While I received positive responses from police leaders who affirmed their desire to include community input in the selection of police officers and formalise hiring officers for character and training for competence, these leaders said that they did not have the time or qualified staff to develop and implement a similar model. They hoped that someday there would be a framework that could be used to guide implementation of the process in their communities.

The Challenges to Balancing Public Safety and Freedom

The struggle to preserve a balance between safety and freedom is a fundamental aspect of the human condition (Maslow 1943). Not surprisingly, crime and policing continue to be prominent in the mind of the public, largely because these issues tend to reveal the conditions in the community and the overall state of society (Loader 2006, Jackson and Bradford 2009,

Wildeman et al. 2014). The police are also the most visible representatives of the state and often perceived as mirrors of the governmental legitimacy (Goldsmith 2005, Hough et al. 2010, Wildeman et al. 2014, Bradford et al. 2016). It is with these societal issues in mind that criminologists study policies, practices, and procedures that affect the fairness, effectiveness, and legitimacy of the police (Kochel et al. 2013, Sargeant 2017).

It is anticipated that if community members trust their police officers, they will support public safety and prevention initiatives; as these initiatives are shown to be successful, neighbourhood cooperation will likely increase (Sampson 2004, Bradford 2014). This is important because as neighbourhoods become safer, economic investment and employment opportunities often increase (Tyler and Jackson 2014). Unfortunately, while striving to gain trust and legitimacy in the eyes of public, police officers have not been able to enhance positive perceptions and safety by solely protecting the community and enforcing laws (Tyler 1990, Smith 2007, Mazerolle et al. 2013, Sargeant and Kochel 2018).

To overcome the limitations of strict enforce as the means to community safety cooperation, criminologists have explored methods increase the fairness in policing processes. This pursuit of fair practices has been described as procedural justice and is characterised by the four factors of officers being fair in their practices, transparent in words and actions, unbiased in decision making, and providing the community with a voice (Blader and Tyler 2003, Hollander-Blumoff and Tyler 2008). According to Hough et al. (2013), compliance is based on the three dimensions of trust in the police which include confidence in effectiveness, procedural justice, and outcome justice, and the three dimensions of perceived legitimacy which include perceived obligation to obey, perceived moral/normative alignment, and perceived legality. In short, trust and legitimacy are foundational to protecting the community; however, compliance is more associated with values shared with the police than the fear of being apprehended (Jackson et al. 2012, Beetham 2013, Tyler and Jackson

2014). My thesis agrees that compliance emanates from the practice of the principles of procedural justice and the interrelated factors of trust, normative alignment, and legitimacy and notes that it has proven to be difficult to test, translate, and embed these ideas in police organisations (Nagin and Telep 2017, Tyler 2017).

Research Design, Methodology, and Objectives

Researchers have investigated strategies that increase perceptions of procedural justice and police trust and legitimacy (Jackson et al. 2012, Tyler et al. 2014). However, there have been few studies that have investigated initiatives that identify a community's normative values in relationship to those of their local police department (Bradford et al. 2014). Recalling that the primary objective in Ramsey County was to increase police trust through normatively aligning its values and practices with the values of the community, this thesis sought to further test a pathway to increased normative alignment. To accomplish this, I utilised an action research design in two US communities and used community engagement (i.e., focus groups) to discern the values and behaviours that generate trust in the police and explore how those values may be integrated into policing policies and processes.

I reviewed existing research associated with the community's difficulties in trusting the police and the challenges police encounter in building public trust. I paid particular attention to testing the application of the principles of procedural justice to increase legitimacy, community/police cooperation, and compliance with the law. Specifically, I examined historical and current literature related to instrumental and normative models of compliance, public perceptions of procedural justice, and police legitimacy. I also analysed factors that influence trust and confidence, normative alignment, and definitions of a 'good police officer', as well as police organisational considerations, contextual aspects of policing in the United States, and the selection of police officers whose values are aligned with the community. My research design included avenues for the inclusion of community voice, fair

treatment, transparent communication, respectful attitude, and consistent behaviour (i.e. principles of procedural justice). The overarching goal was to test the intentional utilisation of the principles of procedural justice to increase police/community normative alignment, trust, and legitimacy, with the objective that what is learned will contribute to greater cooperation and compliance and safer communities.

To test a process for increasing trust and normative alignment between the community and police, I explored answers to the primary research question: *How can police trust and legitimacy be increased?* My research methods facilitated the identification of the values and characteristics that generate trust between the police and the community and how those values and characteristics may be integrated into the police officer selection, training, and assessment processes. I conducted the research in four phases which involved action research, document analysis, data gathering through focus groups, interviews, and document retrieval. I utilised the methods of content analysis, word coding, crosstabulation, curriculum mapping, and gap analysis to analyse the data. My analysis facilitated the exploration of relationships between the processes of selecting and training police officers and how this community engagement process contributes to the theoretical understanding of trust, normative alignment, legitimacy, procedural justice, definitions of a good police officer, and organisational change. In addition, my research design and research questions were purposely structured so that it may be used as a foundation for a replicable model that could guide, and facilitate further testing of, the selection of police officers whose values and behaviours align with those of the community. The primary research question (RQ) and sub-questions (SQ) that I used to guide my thesis include the following:

RQ *How can police trust and legitimacy be increased?*

- SQ_1 *Which values do community members desire in police officers?*
- SQ_2 *How can police organisations align their values with the community's values?*
- SQ_3 *How can police officers who possess the community's values be selected?*
- SQ_4 *How can police organisations reinforce the community's values in their officers?*

Organisation of Thesis Chapters

A process for increasing police trust and legitimacy is presented in the following chapters. Chapter One introduced the problem and provided an overview of the structure and objectives of my thesis. Chapter Two is a retrospective account of the Ramsey County Sheriff's Office (RCSO). I describe the process I used to identify the police officer values and characteristics that the community believes will generate trust. The RCSO attempted to align and integrate the community's values and characteristics into its organisational mission and core values, and police officer selection, training, and evaluation processes. Although the process was not systematically implemented or evaluated, the RCSO's efforts seemed to increase some aspects of trust and legitimacy in the organisation.

Chapter Three discusses the community's difficulties in trusting the police and the challenges the police encounter in building trust. Particular attention was given to the development of a process that applies the principles of procedural justice to increase legitimacy with the objective of greater cooperation and compliance with law. Specifically, I examined the historical and current research associated with cooperation, consent, and compliance; instrumental and normative models of compliance; perceptions of procedural justice, factors that influence trust, normative alignment, and police legitimacy; United States

policing context and organisational considerations; and the selection of police officers whose values are aligned with the community.

In Chapter Four, I describe the rationale for my qualitative-based research design and methodology necessary to answer the questions associated with who, what, when, where, how, and why the data was collected. I delineate the four phases of research that I utilised to test a process to increase trust and normative alignment between the community and police. This chapter also begins the exploration of answers to SQ_1 *Which values do community members desire in police officers?*

In Chapter Five, I look more deeply at the data. For example, I discern the participant's intended meaning and identify areas of emphasis and patterning. Themes and terminology provided insight into the interrelated values and behaviours each community believes will generate trust in individual police officers and the organisations they represent.

Chapter Six is a cumulative examination of the data. I analyse the data provided by the Los Angeles and Plano community members for additional patterns of terminological and thematic emphasis. I conclude the chapter with a discussion of how the cumulative data relates to the principles of procedural justice, trust, normative alignment, and attributes of a good police officer.

In Chapter Seven, I describe Phase 2 of my research design in which I explore answers to the research question SQ_2 *How can police organisations align their values with community values?* I also discuss the recommendations from LASD staff-based focus groups and the process of aligning of the community's values with the LASD's values.

Chapter Eight uses the results of research Phase 2 as the basis for Phase 3. I describe my document analysis and data gathering. This chapter explores answers to SQ_3 *How can police officers who possess the community's values be selected?* and analyses the direct and indirect prevalence of the aligned core values in the LASD deputy recruitment materials, pre-

employment application, written examination, structured interview, and personal history statement. This chapter also describes the fourth and final research phase and explores answers to SQ_4 *How can police organisations reinforce the community's values in their officers?* Through the utilisation of content analysis, curriculum mapping, and gap analysis, I assessed the prevalence and reinforcement of the core values in the training academy curriculum, post-academy training, and first year performance evaluation processes of new LASD deputies.

Chapter 9, provides the conclusion to my thesis and ties together what was learned in the communities of Saint Paul, Ramsey County, Los Angeles, and Plano and with the LASD staff members regarding the normative values and behaviours that increase police trust. For example, in these communities, it is believed that police organisations can increase trust by hiring officers who display the community's and organisation's values-based behaviours, while simultaneously demonstrating proficiency in their legal knowledge and tactical skills. In other words, the recommendations for increasing police/community trust are consistent with the axiom *hire for character and train for competence*. I also discuss the limitations of my research, opportunities to apply what was learned, and avenues for further research. I conclude that the process tested in this thesis, if used as a component of ongoing police and community relationship building and procedurally just practices, can discern areas of positive normative values and behaviours that contribute to increased police trust.

Chapter Two

Community-Based Police Officer Hiring

In early 2001, I was serving as the Director of Training for the Saint Paul Police Department (SPPD) when a police sergeant named Dennis Conroy (PhD, Psychology) came by my office and asked, 'Do you have a minute'? Even though he knew I was busy leading several projects associated with police training, human resources, and technology, as well as working on a doctoral degree in public administration, he sought me out. I stopped my work and listened as he explained that the community had requested the SPPD focus on hiring police officers with specific character traits. I told Dr Conroy that what he had found was interesting, thanked him for stopping by, and wished him well on his project. What I did not realise is this brief encounter had planted a seed that would take root, growing into a determination to explore, in theory and practice, the idea of increasing public trust in the police through values-based officer selection.

Historical Challenges Associated with Community and Police Trust

In the United States during the late 1990s and early 2000s, allegations of racial discrimination were increasing against the police. These allegations resulted in the emergence of phrases such as *driving while black* and *racial profiling* (Barovick 1998) and the view that police were operating in a racially biased fashion. Many communities were voicing their concerns (Fridell et al. 2001) and civil rights groups like the American Civil Liberties Union (ACLU) claimed that people of colour were not being stopped by the police based on suspected criminal activity; rather, the basis of the stop was an individual's race or ethnicity (Anderson 2000). In 2000, a call for research proposals under a programme entitled *Examining Minority Trust and Confidence in the Police*, sponsored by the National Institute of Justice, stated

> Despite considerable improvements in police-community relations over the last several decades, trust and confidence in the police continues to be a serious issue in

> many minority communities. This is, in part, because minority residents frequently believe interactions with police officers are motivated by bias and prejudice. Disrespectful treatment, racial profiling, use of force, and aggressive enforcement initiatives can lead to anger and resentment on the part of many minority community members (p.1).

Though 20 years old, the preceding narrative could have been written within the last year. Appeals to improve trust between the police and community have been ongoing for decades and spurred growth in police legitimacy and procedural justice research (Bain et al. 2014). Like so many other communities, the SPPD was experiencing allegations of racial bias and sought ways to increase police/community trust.

Back to the Drawing Board

By way of context, the Saint Paul Police Department (SPPD) employs approximately 800 people, including more than 600 sworn officers and annually responds to nearly 220,000 calls for service (Saint Paul 2018b) (see also Appendix A). All applicants for police officer positions are required to have completed a minimum of two years of post-secondary education, State of Minnesota accredited police skills training, and passed the Peace Officer Standards and Training (POST) examination (Minnesota Board Of Peace Officer Standards and Training 2017). The SPPD provides additional training to their new officers via a police academy. The academy is designed to develop and improve police officer skills, learn more about the variety of communities in Saint Paul, and understand departmental policies and practices.

Since the 1940s, the SPPD focused on the provision of professional policing services. The organisational expectations were expressed in an unwavering demand, by the chiefs of police, that all officers should *never* do anything that would embarrass the department. This mandate permeated the organisation and resulted in a culture that included peer to peer

reinforcement of that demand. For example, my first lessons as a new officer were, ‘to never behave or provide service that would embarrass the department or put your partners in position to explain why you did not take action or treated people unfairly’, ‘do your job right the first time’, and ‘never lie’. Looking back, perhaps there was a more positive way for the organisation to reinforce the principles of good policing. However, the SPPD’s behavioural tenets contributed to an organisation whose public perception was better than most police departments in the region.

In the early 2000s, based on the preceding history, the SPPD continued to operate with a belief that there were many reasons that the organisation is worthy of the community’s trust. In direct contrast, some members of the community were expressing their belief that the organisation was not trustworthy because its officers were biased in their policing tactics. The SPPD responded to these concerns by comparing data from the previous year with the current year. The chief’s staff examined reports of crime and internal affairs complaints against officers that were associated with poor public relations, improper conduct, and excessive force. The department was pleased to find that crime and citizen complaints against officers were down. In an effort to increase trust, the chief of police shared these positive reports with the community. Unfortunately, the information did not change the community’s perceptions that there was organisational bias toward some racial groups. The situation was perplexing to the SPPD; the perceptions of the community did not match the data (Stein and Griffith 2017). The SPPD believed that the community’s trust in the organisation should be increasing; instead, some citizens believed that the SPPD was becoming less trustworthy.

The leadership of the SPPD was becoming somewhat exasperated because they believed that the positive qualities of its officers and their ability to reduce crime should make them worthy of trust. Hence, the SPPD applied for, and acquired, a Community Oriented Policing Services (COPS) grant that provided funding to assess the reasons for the

disparity in perceptions (Conroy 2003). In short, the SPPD went back to the drawing board. Instead of providing the community with data that describes why the SPPD should be trusted, the department selected Dr Conroy to facilitate a process to learn from the community what the department could do to increase trust.

Dr Conroy (2003) hosted a series of focus group-type meetings with community members in several Saint Paul neighbourhoods. During these meetings, participants were asked: *What kind of people do you want to be police officers in your community?* He was able to organise participants' responses according to terms and descriptions. He also noted that the terms used by the participants focused on character traits, however their definitions and descriptions of the terms were not precisely the same as those found in a standard English dictionary. To show respect for their recommendations and definitions of character, the community's terminology was not modified. According to Conroy (2003), the participants expressed a belief that it was possible to train officers to have the skills necessary to be an effective police officer; but the police department was not able to build the desired character traits into each officer. In summary, the community recommended the SPPD should hire for character and train for competence. Below is the list of the community's recommended police officer character traits with excerpts of their corresponding definitions.

Courageous was described as handling people professionally and restoring order in difficult and chaotic situations, willingness to take personal risks to obtain important outcomes, and resisting the use of authority or position for personal gratification or gain.

Creative was described as open-mindedly taking a variety of factors into account and giving them proper weight when 'sizing up' a situation and determining the most appropriate response required, resourceful with a keen ability to recognize when to make and implement own decisions and when to seek guidance and/ or clearance from supervisors, and viewing situations from multiple perspectives.

Honest and Responsible was described as telling the truth even when not in own interest, willing to deliver difficult messages, and not willing to sacrifice honesty for expediency.

Enthusiastic and Self-Motivated was described as completing necessary work steps and assigned tasks independently with little prompting or intervention, demonstrating a thirst for knowledge through putting forth extra effort to acquire new knowledge or skills or to remedy performance deficiencies, and able to work without close supervision.

Judicious was described as able to identify and anticipate the likely consequences of implementing various courses of action in a particular situation, communicating information and instructions objectively without interjecting personal biases or emotional reactions, and able to gain willing compliance from others through reasoning.

Loyal was described as having an allegiance to a strong set of values, willing to make personal sacrifices, possesses a deep commitment to public service, and likely to remain with the agency for a considerable length of time.

Relational was described as truly enjoying being with people, friendly and outgoing, genuinely interested in people, and cooperating with others.

Self-Confident was described as able to recognize strengths and weaknesses in own performance**,** resisting using authority or position for personal gratification or gain**,** and demonstrating appropriate assertiveness.

Tenacious was described as adjusting quickly to changing situations, not easily dissuaded from goals, and not giving up in the face of setbacks or obstacles.

Tolerant and Compassionate was described as displaying empathy and genuine concern for others, sensitive to cultural and circumstantial differences, and accepting individuals with alternative points of view, traditions or lifestyles.

Understanding and Respectful was described as demonstrating the ability to listen

through good listening skills, adjusting verbal communication style, tone, and language to the situation at hand in order to enlist support and facilitate compliance, and able to effectively mediate and help resolve disputes and conflicts (Conroy 2003, p. 238).

Departing briefly from the chronological narrative, I now recognise that the process of using community engagement to understand the community's values and then applying those recommendations within the SPPD align with the principles and practices of procedural justice (i.e., being respectful of others, exercising neutrality in decision making, communicating trustworthy motives, and providing the community a voice) (Tyler and Blader 2003). As will be seen throughout this thesis, the preceding events and community's recommendations established the foundation and motivation for this research.

Returning to the SPPD, in September 2003, the organisation was awarded additional funding to continue the process to improve police/community relations by developing a hiring model, with selection criteria based on the community's character traits. The primary objective was to take steps to integrate the community's recommendations into departmental policy and practices and move from a knowledge and experience-based hiring process to a character-based process that extended from selection through the first year of employment (Conroy and Bostrom 2006). In 2004, a new chief of police was appointed, and I was selected to serve as his chief of staff. I was assigned to partner with Dr Conroy to coordinate the further development of the character-based police officer selection model, some three and a half years after he had told me about his initial findings.

Our initial step was to evaluate the current SPPD hiring practices. We examined the pre-employment process including the police officer employment application, background investigation, oral interview process, and psychological screening. Then we assessed the SPPD's practices associated with an officer's first year of employment which included the new officer training academy, field training programme (FTP), and concluded with the final

probationary report. One of our objectives was to trace the current ways the SPPD was reinforcing the community's values in the police officer selection, training, and performance evaluation processes and then to provide recommendations that could improve integration of the community's character traits.

Our recommendations included the development of oral interview questions that focused on the applicant's character and appointment of a psychologist qualified to conduct pre-employment psychological evaluations that assessed the prevalence of the desired character traits. The new officer training academy curriculum retained the learning objectives and skill acquisition necessary to be a competent police officer but was revised to include criteria for the reinforcement and assessment of the character traits. Additionally, the field training programme (FTP) was revised to include an evaluation format in which the new officer's knowledge, performance, and character were evaluated in real-life settings and under the supervision of a senior officer.

Summary of SPPD's Effort to Generate Trust

Although the chief of police seemed interested in formally instituting the character-based selection programme into the department, this did not occur. Some of the factors that inhibited implementation included: post 11 September 2001, calls from the community to address concerns of racial profiling had diminished as the US focused on terrorism prevention; in 2006 there was a lengthy staffing response to the Interstate 35W bridge collapse (Hao 2010); then there was nearly two year preparation for the 2008 Republican National Convention (Heaney 2016). A new chief of police was appointed in 2010 who had other priorities and the programme was not enacted. Unfortunately, since the programme was not formally launched at the SPPD, there was no data to determine the effectiveness of the process in selecting police officers or reducing perceptions of bias and racial profiling. Dr Conroy's work that had begun in 2001 continued to weigh heavily on my mind. I felt like the

SPPD had let the community down by not implementing character-based police officer hiring.

Ramsey County's Attempt to Increase Public Trust

I was elected as the Ramsey County Sheriff and officially sworn into office on 4 January 2011. Ramsey County is located in Minnesota in the centre of the seven-county Twin Cities metropolitan area. It is the state's second-most populous county with approximately 10 percent (550,000) of the state's residents. Ramsey County was established on 27 October 1849 and is one of the original counties of the Minnesota Territory; spanning 170 square miles, it is predominantly urban, and the most densely populated county in Minnesota. The City of Saint Paul is the county seat and largest city in the county (Ramsey County 2018a). The Ramsey County Sheriff's Office (RCSO) was Minnesota's first law enforcement agency and has approximately 450 employees including full-time, part-time, and temporary staff, with more than 200 volunteers (Serier, 2019). The annual operating budget is approximately $60 million and the RCSO provides a wide-range of law enforcement and court related services including patrol, court security, and jail management (Ramsey County 2018b). My campaign for the position focused on six core values:

1. Providing safety through community policing
2. Collaborating with public safety, community and justice partners
3. Preserving trust through fiscal responsibility
4. Encouraging diversity to reflect the community
5. Improving service through technology
6. Connecting with youth to build for the future

As sheriff, I had the opportunity to advance the community's desire to hire police officers based on character and train for competence. In fact, two of my organisational core values of *providing safety through community policing* and *collaborating with community partners*

were influenced by the idea planted in 2001. I believed that if the department was to be perceived as practicing the principles of community policing and collaboration, it would be hypocritical to proclaim those core values and not enact the character-based police officer selection programme.

Instead of beginning the process from scratch in Ramsey County, I decided that it would be better to move forward with the initial information developed during the SPPD process and monitor community feedback. If I received feedback that the current character traits were confusing or being misunderstood, I would conduct additional focus groups and then revise the traits so that they are more accurately aligned with the community's perspectives. I also hired two police leaders from the SPPD who were familiar with the character-based hiring initiative. One had supervised the curriculum and new officer evaluations and the other had been instrumental in designing a prototype evaluation for the field training programme (FTP). Without their experience and contributions, I would have been the only person in the sheriff's department who understood the purpose and objectives of the character-based hiring process.

A Look at the RCSO's Implementation Steps

The steps of implementation included the integration of the character traits into the written application, physical fitness assessment, oral interview, background investigation, psychological assessment, medical examination, training academy, field training programme (FTP), probationary performance evaluation, and probationary exit interview. In the following section, I have highlighted a few examples in which the character traits were integrated into the selection and training processes at the RCSO.

Pre-Employment Interviews

The previous sheriff used a group interview process to select new deputies that relied on several candidates being ushered into a conference room and asked questions such as *what is*

your law enforcement experience and *why do you want to be a deputy*? Then each applicant would take a turn answering the same question. The candidates who were the last to answer each question thus had two advantages; they had the most time to think about their response and by listening to the other candidates' answers, they could build on another applicant's responses. Additionally, the evaluation of the applicants was conducted by panellists who did not use clear criteria or have training to assess structured interviews.

One of the first changes I made was to stop using the group interview and implement a structured individual interview process. The new approach required each candidate to be interviewed in front of a trained three-member panel that was comprised of a representative from the RCSO, county human resources department, and community. Below are some examples of the character-based questions asked by the interview panel:

> Please discuss your education, experience, and training that has prepared you to assume and excel in this position. What are your strengths?
> Tell us about a time that you helped someone less fortunate than you.
> Describe your experience (whether paid, volunteer, or personal) working with people from cultures other than your own that demonstrate your ability to interact with people from various cultural or ethnic backgrounds. What did you learn?
> Our department believes in hiring people of great character; can you tell us why we should hire you? (Hodges 2018, Serier 2019)

Scoring guidelines allowed for consistent evaluation and statistically based ordering of the candidates. By revising the oral interview process, I was able to use the questions to help screen-in applicants who provided evidence of the desired character traits.

Background Investigations

The pre-employment background investigation became a helpful means of discerning an applicant's character. The overall evaluation of the applicants was expanded from *what the candidate had done* to *who the candidate is*? This meant that in addition to traditional questions regarding the applicant's family, employment, and education history, a wider range of questions were posed to glean more information regarding the applicant's character (i.e.,

volunteer activities, associations with social groups, and academic achievements) (Mueller 2019). The existing practices simply verified the applicant's family, work, and education history and only provided a limited portion of the behavioural evidence associated with discerning an applicant's character. I believed that an applicant's suitability for a law enforcement career should focus on the applicant's aggregate life experience.

Some investigators use the axiom 'the best predictor of future behaviour will be past behaviour' to guide their evaluations (Conroy 2018). While past behaviour is relevant to determining fitness for police duties, I sought to consider context, timing, and the motivation for the applicant's behaviours. For example, a candidate who received several parking tickets 10 years ago should be considered differently from a candidate who received several parking tickets while applying for a police officer position. Similarly, a candidate who admitted smoking marijuana as a teenager should be viewed differently than a candidate who reveals they smoked marijuana while in college studying to be a police officer. In short, the RCSO's focus on character required closer attention to the applicant's behaviour in terms of the totality of circumstances rather than just viewing behaviours as a series of isolated incidents.

During the review of the background investigation questionnaire, it also appeared that some rejection criteria were arbitrary. For example, there were two criteria that seemed to result in the rejection of non-white applicants. Specifically, if a candidate had a below average credit history or contact with the police, the applicant was automatically dropped from consideration. It is true that police officers are entrusted to frequently inventory large sums of money and valuable property. Therefore, it is understandable that law enforcement agencies should not hire employees who have a history of money mismanagement or show a susceptibility to misappropriating money or property. While a standard credit report does provide a glimpse of the applicant's character associated with responsibility and

trustworthiness, it does not detect that a below average credit report could be due to circumstances that were unrelated to poor character.

The RCSO background investigation process was calibrated to allow applicants the opportunity to provide an explanation for their credit history. For example, there was an applicant who had been raised in a low-income community and did not have support in pursuing his education or a career in law enforcement. While his younger siblings were struggling with school, unemployment, and delinquency, he was able to finish high school and attend college. He had also found employment and was paying his bills. At one point, he agreed to be a co-signatory on a car loan application for one of his younger siblings. Unbeknownst to him, his sister quit her job and stopped repaying the loan. As a result, the car was repossessed, and the applicant's credit report was negatively impacted because, as a co-signatory, he had defaulted on a loan.

This applicant's poor credit score resulted in him being dropped from consideration by numerous police departments in Minnesota. At the RCSO, the applicant was not rejected simply because of his low credit score. A deeper examination of the circumstances uncovered the reason for his credit score. The applicant took responsibility for his actions, described the lessons he had learned, and had not made any other similar decisions. The background investigation indicated that he had persevered in achieving his academic and career goals with little familial, emotional, or financial support. Within this context, it was determined that the applicant had the character that the community was seeking (i.e., Loyal, Relational, Enthusiastic, and Self-motivated). The background investigation did not reveal additional rejection criteria and he was given a job offer. He succeeded in the training academy, field training program, and is currently serving as highly effective deputy and community role model (Hodges 2018).

Booker Hodges (RCSO Undersheriff of Administration) provided another example of the importance of assessing the totality of a person's character. He explained that there was another applicant who had been rejected by numerous law enforcement agencies in Minnesota. However, the oral interview panellists and background investigators noted that the applicant seemed to possess the RCSO's desired character traits. Instead of rejecting the applicant, further investigation revealed that this applicant's family had struggled with poverty. While he was attending college and studying to become a police officer, his family was evicted from their home, which left him with no place to live. He was nearing completion of his college degree, so he sought short-term affordable housing.

This applicant was able to acquire a bed at the Union Gospel Mission (UGM); an organisation that offers services and housing for impoverished and homeless women and men in the Twin Cities area. At the UGM, the volume of individuals and the lack of non-communal space created challenges for studying. On more than one occasion the applicant was studying in communal space after the posted hours. Instead of learning why he was studying after hours, a UGM staff member called the police and reported that he was disorderly and should be arrested. So, in this applicant's case, not only did he have a below average credit, he had an arrest record. These circumstances resulted in numerous law enforcement agencies dropping him from consideration for police officer positions (Hodges 2018).

In contrast, at the RCSO the applicant was given the opportunity to provide an explanation of his personal and family history, including the obstacles he faced in paying for his education and housing. Since he had no other disqualifying factors in the background investigation, he was recommended to advance in the selection process. He successfully completed the second oral interview, psychological and medical assessments, recruit

academy, and was hired as a deputy. As of 2018, he continued to receive positive performance appraisals (Hodges 2018).

This closer attention paid to the context of an applicant's decisions meant that the background investigations could be more time consuming. However, I believed that the value of this type of investigation would outweigh the challenges of additional time and costs because the organisation would gain a more complete insight into the character of the applicant. Ultimately, the character-based information became useful not only in the background investigation, but also as additional reference information during the psychological assessment. Finally, I have observed that when there is a change to existing practices, no matter how necessary and/or noble, there is usually resistance to those changes (Kotter 2012). Therefore, changing some of the arbitrary background rejection criteria to a more holistic and character-based assessment required me to involve investigators who were not easily influenced by peer pressure and did not have preconceived notions of the background investigation process.

Psychological Assessment

Similar to the background investigation, the psychological assessment provided valuable insight into an applicant's character. I have found police officer psychological assessments to be useful in detecting and evaluating the applicant's psychopathology as well as prevalence of character traits. Therefore, the RCSO selected a psychologist who could help screen-out candidates who had indications of psychopathology or personality or emotional incompatibility with being a police officer. We also sought to answer the deeper question of 'Does the candidate have the character traits that would be the best fit for the organization and community?' RCSO provided the psychologist with the character traits being sought (i.e., Good judgment, Compassion, Self-control, Enthusiasm, Honesty, and Respect) and used

them as additional criteria to screen-in potential candidates (Campion 2019) (see Appendix B).

New Deputy Training Academy

Annually, 12 to 14 candidates enter the RCSO new deputy training academy (Hodges 2018). The academy was designed to help applicants develop police officer skills (i.e., defensive tactics, firearms, physical fitness, criminal law, and department policies), learn more about the community, and reinforce behaviours consistent with the desired character traits. One of the ways that I established the organisation's commitment to character was to personally address the new deputies during the first week of the training academy. I felt it was important for them to hear from me, as the leader of the organisation, that I believed they had excellent character. In my comments, I emphasised the intentionality behind the hiring process and explained that each aspect of the hiring process (i.e., physical fitness, oral interviews, background investigation, and psychological evaluation) was designed to help the organisation learn if there was enough evidence to indicate that there was probable cause to believe they possessed the community's desired character traits.

I clarified my remarks by stating, 'While there is probable cause to believe you possess the necessary character traits, you must continue to exhibit behaviours consistent with our character traits as you progress through the academy, field training programme, and probationary period'. I concluded by informing them that they would not be offered permanent positions if their performance was simply based on the minimisation of mistakes; instead, the organisation would only offer permanent positions to them if their actions provided evidence beyond a reasonable doubt that they had the desired character traits and law enforcement knowledge and skills.

Lessons Learned about Organisational Change and Communication

As I began to implement character-based hiring, it was necessary for me to achieve buy-in from the chief deputy (the leader of the RCSO's daily operations) and undersheriff of administration (the division director over human resources, professional standards, and training) because without their leadership, within their spheres of influence, organisational change would have stalled. Applying the Kotter's (2012) principles of leading organisational change, I held weekly and monthly, personal and formal, meetings to communicate the objectives of the character-based process and the need for all RCSO leaders to help support and reinforce its implementation.

As time went on, I noted some organisational tension in the department between those deputies who had been hired before 2011 and those who had been hired after. The deputies hired using the character-based process knew that they had been hired because of their character and though the organisational leadership did not single them out, in word or action, as better people than the veteran deputies, I sensed that some of the veteran deputies felt that the recently appointed deputies were being treated more prominently. I attempted to combat this perception, with the help of other department leaders, by paying additional attention to the veteran deputies. The objective was to overcome their concerns by embedding the importance of character into the daily operations (i.e., organisation-wide communication) and formally and informally recognising actions and behaviours that, regardless of when a deputy was hired, reflected the desired character traits.

I also received feedback from staff members who observed that hiring deputies based on defined character traits made it possible to convey a clear and consistent message to both new and veteran employees as well as the community (Serier 2019). The organisational focus on character and behaviour also provided clarity for each employee to know what was acceptable and an unacceptable and removed much of the ambiguity from short and long-

term decisions. In short, we found that if deputies made decisions based on the character traits of honesty, good judgment, compassion, responsibility, enthusiasm, and respect, their actions would be serviced-minded and not intentionally violate laws or department policies.

Clarification of Organisational Values

To prepare recruitment and communication materials, I noticed that there were difficulties in succinctly articulating the importance of the 15-character traits. In my search for complementary communication alternatives to the list of 15-character traits, I became aware of a group that works across sectors to inspire and celebrate positive character and ethical leadership called the Citizens for an Ethical Minnesota. One of their communication products was an information card that was designed to promote good citizenship through specific character traits (Bergseth 2018). These character traits included: '*Honour* (I am trustworthy)', '*Truth* (Truth matters to me)', '*Responsibility* (What I do matters and I can make a positive difference)', and '*Respect* (Others matter and they can make a positive difference)' (Synergy & Leadership Exchange 2012) (see Appendix C).

I observed that the community's 15-character traits seemed to correspond to the broader traits of *Honour*, *Truth*, *Responsibility*, and *Respect* (see Table 1). This meant that the definitions for each of the four terms identified by the Citizens for an Ethical Minnesota could be aligned with the community's 15 original terms and definitions. Therefore, I further aligned the RCSO mission, vision, and values with the community through the formal addition of *core beliefs* to the organisational mission, vision, and values. This change was also communicated publicly and printed as follows (Ramsey County 2018b): Our core beliefs inform each and every interaction with our communities: Honour, Truth, Responsibility, Respect.

Table 1

Corresponding Community Character Traits and Citizen for an Ethical Minnesota Traits

Character trait	Meaning
Honour	I am trustworthy Good judgment Loyal Self-confident
Truth	Truth matters to me Honest
Responsibility	What I do matters, and I can make a positive difference Acts independently Courageous Creative Enthusiastic Responsible Self-motivated Tenacious
Respect	Others matter, and they can make a positive difference Compassionate Interactive Respectful Understanding

Note: See Appendix D for the full list of the RCSO character traits and definitions.

As a result of the preceding alignment with the SPPD character traits, the RCSO focused on the terms *Honour, Truth, Responsibility,* and *Respect* in their communication materials. The staff understood that *Honour* was synonymous with personal conduct that inspires trustworthiness. However, in external settings the word *Honour* was not universally understood. Some listeners felt that *Honour* sounded like a military term. Therefore, I adapted the public usage of the terms to *Trustworthy* (in place of *Honour*), *Truthful*, *Responsible*, and *Respectful*. A drawback to using *Trustworthy* is that it could be considered a

product of *Truthful, Responsible,* and *Respectful*. However, my overt focus on the need to hire for character seemed to be effectively communicated in internal and public settings and the RCSO staff did not sense confusion or receive negative feedback from community or staff members regarding the use of *Trustworthy, Truthful, Responsible,* and *Respectful*.

Encouraging Results

While most of the 92 new deputies hired between 2012 and 2018 excelled in the academy, field training, and probation, there were five candidates who did not have the necessary combination of character and technical skills for a successful career at the RCSO; three were released from the academy, one from field training, and one during the probationary period (Hodges 2018). For example, there was one probationary deputy who consistently demonstrated the desired character traits in both words and actions but was inconsistent with his officer safety tactics. As a result, he was released from FTP. After termination, he was determined to improve his police tactics and skills. In a subsequent round of deputy hiring, he went through the entire application process again (interviews, background, psychological assessment, academy, and FTP). He has since successfully passed all aspects necessary to become a permanent deputy. Another deputy who did not pass the probationary period was found to have handled the security of a detainee in a manner inconsistent with department policy. When his written report of the incident was reviewed, an investigator found inconsistencies with his documentation. While he had not done anything criminally wrong, he had violated department policy. His actions demonstrated a lack of character which resulted in his termination as deputy.

In total, the number of candidates who begin the academy and do not complete probation (i.e., attrition rate) of the deputies hired through this process was approximately 6%. By way of comparison, the Los Angeles County Sheriff's Department's (LASD) and the SPPD have an average attrition rate for their new deputies and police officer that ranges from

20% to 25% (Dulla 2019). The difference between the RCSO attrition and the LASD and SPPD attrition is 67% to 74%. This means that RCSO, when compared with other police organisations (i.e., LASD and the SPPD), has cost savings due to fewer vacancies after each round of hiring police officers. Fewer vacancies mean fewer academies, new deputy tests, background investigations, and psychological and medical examinations. In addition, the salaries associated with each deputy or officer who did not complete their first year of probation are estimated to cost the organisations between $50,000 and $150,000 per employee. In Los Angeles, this equates to lost salaries of more than $1,000,000 per 90 person LASD academy and $250,000 for each 25 person SPPD academy. In contrast, salaries paid to RCSO deputies who did not complete probation equates to a cost of $25,000 per 10-member academy.

Unfortunately, the RCSO human resource record keeping system was intended to keep track of salaries and not intended to easily compare data associated with deputy work habits. Therefore, through personal interviews, I was able to gather information that indicated that the deputies hired between 2012 and 2018 seemed to have less sick time usage, fewer allegations of excessive force, and fewer workplace injuries when compared to deputies hired prior to 2012. Of the 92 deputies hired between 2012 and 2018, there were just two allegations of improper procedure and no allegations or lawsuits associated with excessive force or poor public relations. However, during the same period, the RCSO annually investigated 10 to 12 allegations of employee improper conduct, poor public relations, and/or excessive force which equates to approximately 80 allegations between 2012 to 2018.

On an annual basis, the RCSO has 6 to 10 staff members who are unable to work due to workplace injuries; interestingly, the deputies hired between 2012 and 2018 did not suffer any duty-related injuries that resulted in lost time at work (Serier 2019). It is believed that injuries were reduced because the deputies hired through this character-based process

programme received more intensive academy training and obtained and maintained a higher level of physical fitness and defensive tactics capabilities (Hodges 2018, Serier 2019). Also, when measuring the organisational mean, the deputies hired between 2012 and 2018 tended to use less sick time than the rest of the RCSO employees.

Although not scientific, I noted some anecdotal evidence that aligning the character traits of police officers with the community's values had improved the perceptions of RCSO. One of the indicators of this improvement may be associated with my re-election in 2014. The primary focus of my election campaign (as it was in the 2010 campaign) was on core values. Although not conclusive, it would seem that the community was satisfied with the direction of the RCSO and the focus on hiring deputies for character and training for competence. Had the community been dissatisfied with the core values and performance of the RCSO, it is unlikely I would have been elected the first time or unopposed in my bid for re-election.

Another example of the public perception of the RCSO was noted after the tragic death of an African-American motorist (Butler 2016). The City of Falcon Heights had been destabilised due to this incident and terminated its contract for a neighbouring city for policing services. One of the observations made by a Falcon Heights city council member was 'The values they (the RCSO) hold up, their process for hiring, with emphasis on looking at character' (Vezner and Gottfried 2017). The perceptions of the RCSO by the citizens of Falcon Heights resulted in the selection of the RCSO to provide policing services for their city.

Calls for Further Development

I believed that the positive trends that were being experienced in Ramsey County could be replicated in other communities and took advantage of invitations to present the RCSO process at national policing conferences. I received positive responses from leaders who said

this process is consistent with their desire to have the community more involved in the selection of police officers and the formalisation of hiring for character and training for competence. During my presentations, I explained that since the implementation of the community's recommendations had been done incrementally and I had been directly involved in the programme, it was difficult to objectively measure success. Therefore, I invited other police agencies to test the process in their communities in the hope that the results could be compared. Then, if another organisation experienced results similar to those of the RCSO, it would be possible to collaborate on a publication and more confidently provide guidance to other police organisations who wish to implement the process in their community. Unfortunately, these leaders said that due to the daily operational needs within their agencies, they were not equipped to develop and implement a similar model. Their specific request was for me to let them know when I had a manual or guidebook that they could utilise to implement the process to increase trust in their communities.

Practise to Theory

Since I was could not locate other departments who were able to test the process independently, I sought a university that would be willing to conduct an independent assessment of the process and results. I searched for existing research that could help explain the RCSO process and the anecdotal positive changes we were seeing inside the organisation as well as within the community and found a journal article that discussed police/community trust and described the concept of moral alignment as a factor in police legitimacy. Jackson et al. (2012) observed that 'trust in the police is correlated with legitimacy and there is a particularly strong relationship between trust in police fairness and moral alignment with the police and are significant predictors of willingness to cooperate with the police' (p. 8). The key point that I took away from this article was that the public will cooperate with the police

if they believe the police are fulfilling their duties based on a morally aligned ethical framework (Jackson et al. 2012).

This was the first time I had come across the term *moral alignment* in the context of public trust in the police. The community's recommendations and my experience seemed to correspond with Jackson et al.'s (2012) point that if the police provide good examples of ethical behaviour, this positive moral example encourages the community to act in ways that are consistent with laws and positive norms. It occurred to me that it was important to ask if moral alignment is a factor that increases legitimacy and compliance, how can police departments and communities become more morally aligned? It also seemed that what was occurring in Ramsey County may be a pathway for the police and community to become more morally aligned. In my professional career, I have tried to apply theory to practise; in this case, it appeared what I was practising (i.e., character-based selection) may contribute to theory.

As I delved further into the basis for mistrust of the police, I found that communities around the world share in their desire to trust their local police officers (Transparency International 2019) and likewise, police officers have a desire to be trusted by the communities they serve (Office of Community Oriented Policing Services 2001, Goldsmith 2005, Madon et al. 2017). Unfortunately, the police and the wider criminal justice system are often associated with the failure to build trust with the public (Tyler 1990, Jackson and Bradford 2009, Bradford and Myhill 2015, Trinkner and Tyler 2016). I further noted that positive relationships are based on the accrual of trust (Misztal 1996, Hardin 2002, Horsager 2012) and when trust is absent, relationships between the community and the police tend to be fractured (Hardin 2002, Merry et al. 2012, Bradford et al. 2016). In addition, I found that without community trust, police organisations often have difficulty protecting and serving their communities without the cooperation of its citizens because without community

cooperation, the public is less inclined to report crime and participate in crime prevention efforts (Sunshine and Tyler 2003, Bradford et al. 2016, Sargeant and Kochel 2018).

My experience and initial review of literature have indicated that while striving to gain trust and legitimacy in the eyes of community, police organisations have not been able to improve these perceptions by simply focusing the protection the community and enforcement of laws (Tyler 1990, Smith 2007, Mazerolle et al. 2013, Sargeant and Kochel 2018). Similarly, simply striving to be consistently fair does not always result in improving the community's perceptions of procedural justice and legitimacy (Tyler and Huo 2002, President's Task Force 2015). Even though I did not find a straightforward process to resolve these issues, community members and police organisations continue seeking ways to increase mutual trust and legitimacy (Goldsmith 2005, Jackson et al. 2013, Wildeman et al. 2014)

Interestingly, the community's recommendations also tended to correspond with Muir's (1977) description of a good police officer and Tyler's (2008) observations that if police training and practices intentionally reinforce the principles of procedural justice, it may improve an officer's positive behaviour and motivate fair treatment regardless of the community in which they serve. If the Saint Paul community members' recommendations are expressed in more theorical terms, it could be said they predicted that a police organisation may be able to increase trust and legitimacy by developing practices and policies that are more normatively (i.e., morally) aligned with the community (Hough et al. 2010, Stanko et al. 2012, MacQueen and Bradford 2015).

RCSO Limitations and Opportunities

I sought to increase trust in the organisation by using the community's recommendations to hire officers with specific character traits and then train them in the skills necessary to be an effective officer. Unfortunately, the hiring process was gradually implemented and lacked a clear start date which prevented the use of traditional scientific methods to compare pre-

intervention with post-intervention results. Also, I was intimately involved in the implementation and likely have unconscious bias in favour of the process. Further limitations of the implementation and outcomes associated with the character-based process at the RCSO included the following:

- Lack of a manual to provide character-based guidelines for the background investigators. (The pre-employment background questionnaire did not directly name the desired character traits. The investigators used their judgement to assess character instead of using specific rating forms designed to measure the prevalence of the desired character traits.)
- No printed manual or guidance that systematically identified procedures and practices associated with ongoing implementation of the programme in the academy, FTP, and probationary period.
- Only anecdotal stories of increased perceptions of trust and legitimacy.
- Inconsistent longitudinal data due to the gradual implementation of the process.
- Inability to conduct additional focus groups and determine if the current character traits should be amended.

My experience in Ramsey County also provides opportunities. It is possible that the positive trends that were observed in Ramsey County could be replicated in other communities. During my presentations to police leaders, I have explained that since the community's recommendations had been implemented incrementally, and I had been directly involved in the programme, it was difficult to objectively measure success. Therefore, I invited other police agencies to test the process in their communities so that the results could be compared. If another organisation experienced results similar to those of the RCSO, it would be possible to collaborate on a publication and more confidently provide guidance to other police

organisations who wish to implement a similar process in their community. Unfortunately, I have been unable to locate police leaders who felt equipped to develop and implement a similar model.

The following chapters of this thesis utilise an action research design in two American communities to examine the use of community engagement as a means to discern police officer values and behaviours that generate trust and how those values may be integrated into policing policies and practices. My purposes with this research are: to contribute to criminal justice theories associated with police/community trust, normative alignment, legitimacy, procedural justice, definitions of a good police officer, and organisational change; and to provide a tested pathway (i.e., a written framework) that could guide implementation in other communities.

Conclusion

In the early 2000s, the United States Department of Justice (USDOJ) Office of Community Policing Services funded research in the City of Saint Paul to assess police officer behaviours and their alignment with community values. The project consisted of selecting diverse focus groups from the community and asking them what the SPPD could do to improve trust. The focus group participants articulated that it is the character of the police officers that is the most important factor in determining the level of trust they have in the police department and recommended that the selection of police officers be based on character traits associated with honour (trustworthy), truth, responsible, and respect. After selection, the officers should receive training in the skills necessary to be competent in their duties. The community summarised their recommendations with the axiom *hire for character and train for competence*.

The community's recommendations were not fully implemented in Saint Paul. However, after being elected as the Ramsey County Sheriff, I was able to develop a process

to incrementally integrate the community's recommendations into the RCSO's recruitment, selection, training, and core values. While there has been unrest between many communities due to allegations of racial profiling, the RSCO did not experience increases in these allegations and actually seemed to gain community trust and legitimacy. Additionally, the police officers hired through the character-based process, when compared to previously hired officers, received fewer complaints from citizens, reduced injuries on duty, and used less sick time.

What had begun as a spontaneous meeting with Dr Conroy in 2001, had now turned into a sense of personal obligation to share what was occurring in Ramsey County. It had become increasingly difficult for me to read, watch, and listen to news and social media stories in which community members (nationally and internationally) expressed complaints against the police. Throughout my career, I had worked side-by-side with police officers who were desperate for, and worthy of, the community's trust. Simultaneously, I had regularly encountered community members who wanted to trust the police, but did not. I believed that the positive trends that were being experienced in Ramsey County could be replicated in other communities and I took advantage of invitations to present the RCSO process at national policing conferences. I received positive responses from leaders who said this process is consistent with their desire to have the community more involved in the selection of police officers and the formalisation of hiring for character and training for competence.

As a public servant and organisational leader, I have attempted to apply theory to practise. In this case, it appeared that what I was practising at the RCSO (i.e., character-based selection) may contribute to theory. The Saint Paul community members' predicted that if their recommendations were implemented, police organisations may be able to increase trust and legitimacy by developing practices and policies that are more normatively aligned with positive community values (Hough et al. 2010, Stanko et al. 2012, MacQueen and Bradford

2015). I also found some correspondence between the community's recommendations with Muir's (1977) description of a good police officer and Tyler's (2008) observations that if police training and practices intentionally reinforce the principles of procedural justice, it may improve an officer's positive behaviour and motivate fair treatment regardless of the communities in which they serve.

I contacted Dr Ben Bradford and explained to him that the RCSO may be implementing a process that could improve the moral alignment between the community and the police. He was not aware of other police organisations testing similar initiatives and asked me, 'How would you study this process'? The following chapters of this thesis is my answer to his question. In summary, my thesis utilises an action research design in two communities to examine the use of community engagement as a means to discern police officer values and behaviours that generate trust and how those values may be integrated into policing policies and practices. I also explore how this community engagement process contributes to the understanding of trust, normative alignment, legitimacy, procedural justice, definitions of a good police officer, and organisational change.

Chapter Three

Increasing Police Trust

Introduction to the Problem

The struggle to preserve a balance between safety and freedom is a fundamental aspect of the human condition (Maslow 1943). Misztal (1996) described this desire as the pursuit of a civil society. While there are still some places in the world where people resolve their issues through familial and tribal means, most use state authorised policing organisations to maintain order (Melton 1995, United Nations 2017, Transparency International 2019). Currently, crime and policing are prominent in the mind of the public, likely because they tend to reveal the conditions in the community and the overall state of society (Jackson and Bradford 2009, Wildeman et al. 2014). As representatives of the state and the most visible arm of government in the public's daily activities, police often mirror the government, especially the criminal justice system (Goldsmith 2005, Hough et al. 2010, Wildeman et al. 2014, Bradford et al. 2016). Therefore, if the police intentionally use their authority in positive ways, policing has the potential to contribute to community building wherein citizens are linked by common interests and collective activities that can result in a more civil society (Jackson et al. 2012).

To this end, criminologists are studying policies, practices, and procedures that affect the fairness and effectiveness of the criminal justice system (Kochel et al. 2013, Sargeant 2017). People have a desire to be able to trust the criminal justice system—a system that is authorized to use powers that can coerce, detain, and protect them (Wildeman et al. 2014, Bradford et al. 2016). Moreover, it has been argued that people have the right to live in a society where the justice institutions can be trusted (Tyler 1990, Bradford and Myhill 2015). The basis of positive human relationships rests upon accrued trust (Misztal 1996, Hardin 2002, Goldsmith 2005, Horsager 2012) and an absence of trust is an indicator of a

problematic relationship between the community and the police (Hardin 2002, Merry et al. 2012, Bradford et al. 2016). For example, policing and other facets of the criminal justice system cannot function without the trust and cooperation of its citizens because without their cooperation, they will not be inclined to report crime, participate in crime prevention efforts, or serve as witnesses and jurors (Sunshine and Tyler 2003, Bradford et al. 2016, Sargeant and Kochel 2018).

Communities around the world have a desire to trust their local police officers (Transparency International 2019) and likewise, police officers have a desire to be trusted by their community (Office of Community Oriented Policing Services 2001, Goldsmith 2005, Madon et al. 2017). This desire is counterbalanced by the reality that the police and wider criminal justice system, as well as policymakers, are often associated with, and blamed for, failures to build trust with the public (Tyler 1990, Jackson and Bradford 2009, Bradford and Myhill 2015, Trinkner and Tyler 2016, Peyton et al. 2019). While striving to gain trust and legitimacy in the eyes of public, police officers have not been able to enhance perceptions by solely protecting the community and enforcing laws (Tyler 1990, Smith 2007, Mazerolle et al. 2013, Sargeant and Kochel 2018, Hough 2020).

The challenges with increasing perceptions of fairness, trust, and legitimacy are not only affected by outcomes, but by the fairness and consistency of the processes or procedures used to reach those outcomes (Tyler and Huo 2002). Currently, there are no a straightforward processes or practices that consistently resolve the challenges of perceptions of fairness, trust, and legitimacy; yet, community members, political leaders, police officers, and criminologists continue to seek pathways to increase mutual trust and legitimacy (Goldsmith 2005, Jackson et al. 2013, Wildeman et al. 2014).

The next sections of this chapter discuss the research on the tension between the community's difficulties in trusting the police and the difficulties the police encounter in

building trust. Particular attention is given to the development of a potential bridge that connects collaborative processes as a means to increase police legitimacy and lead to greater cooperation and compliance with law. Specifically, this thesis examines historical and current research related to contextual considerations associated with policing in the United States; the concept of procedural justice, factors that influence police trust, legitimacy, normative alignment, and compliance; the selection of police officers whose values are aligned with the community; and police organisational considerations.

A Brief History of Western Policing

As societies have sought ways to maintain social order, laws have also been created for the mutual protection of life and property and the empowerment governmental authorities to enforce rules associated with public behaviour (Reith 1956, Goldsmith 2005). Therefore, the starting point of most discussions of social order and the law is related to a legal authority's ability to maintain order and motivate people to comply with the law (Tyler 1990, Skogan and Meares 2004, Jackson et al 2012, Jackson et al. 2014, Trinkner and Tyler 2016). The societal movement that has resulted in the current view of policing is generally traced back to Sir Robert Peel and the early 19th century in the UK and, to a lesser extent, the US. The police were purposefully structured differently from the military in their objectives and use of force. In the 18th and 19th centuries, England's cities were rapidly industrialising which resulted in dramatic increases in their populations (Uchida et al. 1997). As the population increased, social control became a governmental concern due to disorder, crime, riots and public health problems. These issues could not be solved through the existing constable-watch system, nor was it appropriate to use the military to solve conflicts between citizens (Reith 1956). During the same period in the United States, many of the larger cities that were contending with some of the same issues as London (Uchida et al. 1997, Williams 2003, Dunham and Alpert 2015).

An alternative solution to dealing with these societal problems needed to be developed in order to provide community protection and safety. In 1829, the Metropolitan Police Act authorized a new arm of government. This innovation was intended to establish social control through a dedicated, full-time uniformed person employed in each community to be responsible for the prevention of crime and disorder (Reith 1956). Previous to this legislation, order maintenance in England was provided through parish constables, local justices, and watchmen who enforced the law and were considered amateur, corrupt, and inefficient (Styles 1987, Barrie 2016). In addition, the legislators did not wish to emulate the class-based and politically motivated policing that was being used in continental Europe (Emsley and Weinberger 1991). What eventually arose was a government-funded, quasi-military and continuous structure of patrolling the neighbourhoods with the focus on preventing crime and disorder. Although somewhat slower to accept the policing model delineated in the Metropolitan Police Act, the first agencies were established in in US cities in the 1830s (Williams 2003, Dunham and Alpert 2015).

Politicians, including the current Home Secretary, now refer to policing by consent as a long-standing philosophy of British policing, founded on what is commonly referred to as Peel's Nine Principles of Policing (Jackson et al. 2012). Although these principles were authored by the first Commissioners of Police of the Metropolis Charles Rowan and Richard Mayne, they have been attributed to Peel who introduced the Metropolitan Police Act 1829 (Reith 1956). Regardless of who created them, they have become fundamental to policing in the United Kingdom and the United States (Williams 2003, Bayley 2016). The principles set forth in the *General Instructions* were issued to every new police officer from 1829:

1. To prevent crime and disorder, as an alternative to their repression by military force and severity of legal punishment.
2. To recognise always that the power of the police to fulfil their functions and duties is dependent on public approval of their existence, actions and behaviour and on their ability to secure and maintain public respect.
3. To recognise always that to secure and maintain the respect and approval of the public means also the securing of the willing co-operation of the public in the task of securing observance of laws.
4. To recognise always that the extent to which the co-operation of the public can be secured diminishes proportionately the necessity of the use of physical force and compulsion for achieving police objectives.
5. To seek and preserve public favour, not by pandering to public opinion, but by constantly demonstrating absolutely impartial service to law, in complete independence of policy, and without regard to the justice or injustice of the substance of individual laws, by ready offering of individual service and friendship to all members of the public without regard to their wealth or social standing, by ready exercise of courtesy and friendly good humour; and by ready offering of individual sacrifice in protecting and preserving life.
6. To use physical force only when the exercise of persuasion, advice and warning is found to be insufficient to obtain public co-operation to an extent necessary to secure observance of law or to restore order, and to use only the minimum degree of physical force which is necessary on any particular occasion for achieving a police objective.

7. To maintain at all times a relationship with the public that gives reality to the historic tradition that the police are the public and that the public are the police, the police being only members of the public who are paid to give full time attention to duties which are incumbent on every citizen in the interests of community welfare and existence.
8. To recognise always the need for strict adherence to police-executive functions, and to refrain from even seeming to usurp the powers of the judiciary of avenging individuals or the State, and of authoritatively judging guilt and punishing the guilty.
9. To recognise always that the test of police efficiency is the absence of crime and disorder, and not the visible evidence of police action in dealing with them (Home Office 2012, Williams 2003).

Today, Peelian principles provide the ideological underpinning of Anglo-American policing (Jackson et al. 2012, Bayley 2016). As Reith (1956) noted, the principles encompassed a philosophy of policing that created a shift in public safety from the passive watchman or military soldier. The power of law enforcement was not found in fear, but primarily through public cooperation and consent. The ideal of policing by consent then refers to the idea that the power of the police is premised on the common consent of the public, and not the power of the state (Home Office 2012). ‘To recognise always that the power of the police to fulfil their functions and duties is dependent on public approval of their existence, actions and behaviour and on their ability to secure and maintain public respect’ and ‘To recognise always that to secure and maintain the respect and approval of the public means also the securing of the willing co-operation of the public in the task of securing observance of laws’ point to the objective of a cooperative and consent-based relationship

between the police and community' (Bayley 2016, p. 167). Jackson et al. (2012), similarly observed that 'as mediators between citizens and the state the police were to work closely with the public, to regulate social order, to generate citizen consent. The police were members of the public; they enforced the law and abided by the law themselves; and they secured the consent of citizens to the law because of their close connection to citizens' (p. 4). Unfortunately, instead of focusing on the application of Peelian Principles and actions that generate voluntary cooperation with the police, police organizations still tend to gain compliance through deterrence methods that emanate from strict enforcement of laws and the use of punishment Tyler (2006b).

Recent United States Policing Strategies

In the first half of the 20th century, there was a movement to professionalise law enforcement in the US. The objective of the professional police department was to embody at least three characteristics; the officers need to be experts (e.g., they are the only ones who have the education, knowledge, skills to carry out policing tasks); the police department should be autonomous from external political influence and able to establish its own rules and procedures; and the department should be administratively efficient and uses modern technology and business-like practices to enforce the law (Vollmer 1936, Wilson 1963). The professional policing movement can still be seen today in the requirements for increased pre-employment formal education, continuing education, and departmental policy manuals (Uchida et al. 1997).

Community relations became a focus during the 1970s and 1980s and was eventually termed 'community policing' (Bayley 1998). Community policing is a philosophy of policing that is different from a strict professional model and includes a philosophical dimension. Three of the most important components are associated with community policing include community partnerships, problem-solving, and organisational commitment (Cordner 2014).

Community partnerships in this context entail collaborative partnerships between the public and police department that seek to develop long term solutions to problems and increase trust in police (Office of Community Oriented Policing Services 2014). Problem solving is a mutual objective, whereby the police department uses community input to guide proactive crime prevention initiatives and evidence-based responses to crime and disorder. In addition, organisational commitment refers to the idea that policing should be founded on community partnerships and problem-solving strategies that are aligned with, and supported by, the organisational structure, management, and technology (Skogan 2004).

Community policing represents another affirmation of Peelian principles and the idea that democratic policing is most effective when police departments use community input and evidence to guide its tactics to reduce crime and increase compliance (Community Policing Consortium 1994). US police organisations also tend apply community policing ideas by blending instrumental and normative approaches to compliance and using a variety of strategies some of which include 'Broken Windows' Theory, problem-oriented policing, and evidence-based policing (Cordner 2014). Generally, Broken Windows theory is focused on maintaining and monitoring communities by preventing lower order crimes such as panhandling, vandalism, and public drinking helps to create an atmosphere of order and lawfulness, resulting in the prevention of more serious crime (Wilson and Kelling 1982).

Problem-oriented policing has also emerged as a policing strategy that places more emphasis on research, analysis, crime prevention, and community engagement to address community problems (Goldstein et al. 1990). This more evidence-based policing style is based on continuously testing hypotheses with empirical research findings by systematic comparison of levels of harm associated with various places, times, people, and situations that policing can lawfully address without increasing crime or wasting money while tracking the level of success in achieving stated outcomes (Sherman 2013). Each of the preceding

strategies have limitations (Harcourt and Ludwig 2006), however it can be observed that the police organisations that have the best chance to achieve sustained reductions in crime and increased police legitimacy are those which are using community input to calibrate their policing tactics (Somerville 2009, Cordner 2014).

More recently, US police organisations have been attempting to improve the fairness of their policies and processes. These efforts are consistent with the principles of community policing and founded on four primary aspects of procedural justice theory (Hough 2020). First, people desire to have a voice during police encounters and the opportunity to explain their side of the story in a conflict (Bradford et al. 2014) . Second, people desire transparency regarding how police decisions are made and watch for evidence that the decision-making process is rule based and unbiased (Blader and Tyler 2003). Third, people respond positively when they are treated with dignity and their rights are respected (Tyler and Huo 2002). Fourth, people watch for indicators related to the character of police officers and are drawn to the attributes of trustworthiness, benevolence, and compassion (Blader and Tyler 2003, Tyler and Jackson 2014, Bradford et al. 2014). As will be seen in subsequent sections of this chapter, and throughout this thesis, procedural justice theory and application will be regularly examined.

Peelian principles and community policing tend to connect with principles of consent, procedural justice, and increased legitimacy (Williams 2003). In practicing Peelian principles and community policing strategies, officers should treat people with respect, listen to what people have to say, make fair decisions, and take time to explain their actions (Weisburd and Braga 2013). In so doing, the police have the opportunity achieve the objectives of most community policing strategies by acknowledging the importance of legitimacy and influencing the positive public behaviours of ‘compliance, cooperation, and actions that facilitate social and economic development’ (Tyler and Jackson 2014, p. 85).

Police Legitimacy

Psychologists and criminologists generally agree that legitimacy is the right to rule and the recognition by the ruled of that right and is linked to voluntary community compliance with the law (Sunshine and Tyler 2003, 2008, Jackson et al. 2012). Scholars have further described legitimacy this in way: the police will 'have legitimacy when people view their authority as being appropriate and proper, with the consequence that they feel obligated to defer to the decisions made by leaders with legitimacy and the policies and rules they create' (Tyler 2006a, p. 393). Therefore, legitimacy is based on the citizen's acknowledgment that the police have the right to exist, the right to determine authority, and the right to exercise power (Bottoms et al. 2001, Tyler 2006a, Bottoms and Tankebe 2012, Hough et al. 2013).

Legitimacy is also a fundamental concept for police organisations because it is linked to their ability to prevent crime and keep neighbourhoods safe (Tyler and Fagan 2008, Jackson et al 2012). Beetham (2013) noted that legitimacy is multi-dimensional, and authorities have legitimate power when three preconditions are met: '1) When the authority conforms to established rules and laws, 2) when the rules can be justified by reference to beliefs shared by both the authority and the subordinate, and 3) when there is evidence of consent by the subordinate to participate in the power relationship' (p.16).

Moreover, legitimacy is interwoven with a person's perception, as well as reception, of power and authority and understanding the principles of legitimacy then becomes vital to discussions of improved compliance and cooperation with the police (Sunshine and Tyler 2003, Tyler and Jackson 2014). According to Reiner (2010) and Bradford et al. (2015) legitimacy also depends on observable behaviours of the police and in their relationships with the community (e.g., fair, consistent, and honest). Therefore, for the police to be perceived as legitimate it requires that the police and community share a common set of intrinsic,

understandable, and consistent norms, values, and morals (Tyler 2006a, Smith 2007, Beetham 2013, Bradford et al. 2016).

Legitimacy also tends to accrue through the social exchanges with those in authority (Tyler 2001, Nagin and Telep 2017). This relational aspect suggests that legitimacy is increased proportional to positive interactions, and alternately it can be eroded through negative interactions (Tyler et al. 2014). Therefore, significant opportunities to increase perceptions of legitimacy are then generated or undermined each time police officers and community members citizens come into contact with each other (Skogan 2006, Bradford et al. 2009). More recently, with changes in technology, social exchanges are not confined face to face encounters, but through the opinions of experiences with the police being shared through social networks and media sources (Rosenbaum et al. 2005, Hohl 2011, Tyler and Fagan et al. 2014, Huq, et al. 2016, Nix and Wolfe 2016). It is during these moments of personal contact (i.e., face to face or via social media) with the community that police officers have the opportunity to increase trust and legitimacy by communicating vital messages regarding their attitudes regarding, and examples of, fairness and honesty (Mazerolle et al. 2013, Tyler and Fagan et al. 2014, MacQueen and Bradford 2015).

Normative Alignment and Empirical Legitimacy

More recently, descriptions of legitimacy has been slightly expanded because 'normative alignment—the belief that police officers seem to share the purposes, goals, and values of the community—has been found to be distinctly related to cooperation' (Tyler and Jackson 2014, p. 80). Moreover, the sense of moral (i.e., normative) alignment tends to promote a public belief that the power of the police is normatively acceptable; resulting in the community's identification with their local police officers and an increased willingness to cooperate (Tyler and Jackson 2014, Bradford et al. 2015). An additional important aspect of this alignment,

because it is normative in nature, is not based on an instrumental desire to lower the crime rate (Huq et al. 2016).

Whilst normative perspectives are helpful to understanding circumstances and conditions, they can be subjective and sometimes difficult to prove. Therefore, when possible, empirical legitimacy should be sought because it is based on verifiable data and information and as a result, is less subjective than normative legitimacy (Hough et al. 2013). As police organisations and the criminal justice system strive for more empirical legitimacy, it important to understand that it is correlated with the level of public trust in the police and the best predictors of legitimacy and the community's willingness to cooperate with the police is the strong relationship between trust in police fairness and moral alignment with the police (Jackson et al. 2012).

The focus of thesis is on the positive attributes of normative alignment. However, it is worth considering the limitations of pursuing police/community normative alignment as a means to legitimacy and cooperation (Tyler 2018). For example, some communities may support aggressive styles of policing that push the boundaries of legality and due process and excuse the collateral property damage, personal injury, or death caused by their actions (Hough 2020). So, even though the people in these communities seem to be normatively aligned with the police, the appearance of legitimacy and obedience is not based on the rule of law and a sense moral obligation to cooperate (Sun et al. 2018).

In summary, the type of empirical legitimacy I am pursuing is relational in its character and can be identified when community members recognise an obligation to obey the police and believe that the police are acting in a manner consistent with positive normative and ethical frameworks (Bottoms and Tankebe 2012). Specifically, empirical legitimacy comprises three aspects: obligation to obey, perceptions of legality, and a sense of moral alignment (Hough et al. 2013). Therefore, for the purposes of this thesis, my

definitions of legitimacy and positive normative alignment is focused on the three aspects of empirical legitimacy (i.e., people's sense of obligation to obey, legality, and moral alignment) and the understanding that people are concerned with their relationships and experience with the police and not solely on the actual criminal justice outcomes (Beetham 1991, Hough et al. 2013).

Trust and Confidence

Defining and discussing the attributes that constitute trust are also foundational to the concept of legitimacy (Tyler 2017). According to Hohl (2011), writings on, and the definition of, trust tend to focus on three aspects. These aspects of trust include: 'characteristics of a social relationship that mark the presence or necessity of trust, the function of trust in social systems, and trustworthiness– characteristics of a person or institution that make us trust them, and them deserving of our trust' (p. 14). Horsager (2012) explained that 'trust is a confident belief in someone or something to do what is right, deliver what was promised, and be consistent regardless of the circumstances' (p. 8). Thus, understanding the sources of community trust can provide insight into what increases or decreases trust in the police and the criminal justice system (Bradford et al. 2016, PytlikZillig and Kimbrough 2016).

In terms of a civil society, when trust is viewed from a perspective of social capital or public good, a governmental or economic system cannot sustain positive perceptions or growth if they are based on distrust and disinformation (Misztal 1996, Tyler and Jackson 2014). Specifically, in reference to public trust in criminal justice agencies, Freiberg (2001) observed that one source is cognitive or instrumental and is based on people's belief that the police and the criminal justice system are there to reduce crime and as a result, they place trust in these institutions to the extent that they believe the police and criminal justice system are achieving these objectives. There is another source of public trust that seems more affective; wherein people are not as concerned with specific instrumental factors, but are

more concerned with how they are treated by the police and the criminal justice system (Tyler 2006b, Hohl 2011, Jackson et al.2012).

Often trust is linked to confidence; however, in the social sciences, the definitions of trust and confidence can lead to debate (Siegrist 2010). Researchers frequently use *trust* and *confidence* somewhat interchangeably (Tyler 2001, Skogan 2006, Hohl et al. 2010, Merry et al. 2012, Bradford and Myhill 2015). In terms of this thesis, *Confidence* refers to an overall perception that people have toward the police and the belief that the police are able to consistently perform their constitutional duties (Goldsmith 2005, Horsager 2012). Confidence also tends to be a passive aspect or descriptor of the relationship between the police and community (Stanko et al. 2012). Conversely, trust is interwoven in the relationship between the police and the community and has its underpinnings in the relationships people perceive they have with the police (Hardin 2002, Stanko et al. 2012). Here, the focus is on the areas where there is overlap between the terms *trust* and *confidence* in fair processes and police legitimacy (Tyler 2017).

Stoutland's (2001) four dimensions of police trust provide an additional framework to understand the concept of trust in police:

1. Do the police share our priorities or motives? Can we trust the police to share our priorities? Can we trust them to care about our concerns as they plan and implement policies to control crime in our neighbourhood?
2. Are they competent? Do they have the knowledge and skills to play the roles required of them? Do they understand the issues? Can we trust the police to have the knowledge and skills to effectively and consistently enforce the law, control crime and maintain high levels of safety?

3. Are they dependable in fulfilling their responsibilities? Even if they have the best of motives, do they have the necessary resources to follow through on their promises? Can we trust the police to have sufficient resources to maintain low levels of crime and high levels of safety?
4. Are they respectful? Can we trust the police to be respectful, courteous and fair in their interactions with us (p. 233).

These dimensions focus on the four attributes of motives, competence, dependability, and respectfulness. Stoutland's dimensions indicate that while normative factors of motivation and respect play a large role in trust, instrumental factors like competence and dependability are also factors in community trust in the police. Stoutland further explained that the more strongly community members answered favourably to these questions, the stronger the level of trust in the police and their ability to maintain law and order. Trust and confidence are products of specific and repetitive trustworthy behaviours (Siegrist 2010, Horsager 2012, Merry et al. 2012).

Although word 'trustworthy' is commonly used, it is not often directly defined, in the research associated with legitimacy and procedural fairness (Tyler and Huo 2002, Sunshine and Tyler 2003, Goldsmith 2005, Hinds and Murphy 2007). Generally, the term of trustworthiness has been associated with a person's truthfulness, sense of responsibility, and respectfulness (Synergy & Leadership Exchange 2012, Oxford English Dictionary 2019). Not surprisingly then, Stoutland's first question is associated with trust. Since the idea that cooperation and compliance with the police and the criminal justice system begins with the perception that they are legitimate and worthy of trust, it is worthwhile to discuss the specific steps that can be taken by the police to increase trustworthiness and confidence (Hough et al. 2013, Trinkner and Tyler 2016, Hough 2020).

According to Goldsmith (2005), ‘Reasons to trust need to be identified, reiterated and built upon in the context of police/citizen contacts and relationships. Equally, indicators of institutional trustworthiness, both formal and informal, need to be consciously developed, maintained and preserved’ (p. 464). If police organisations do not demonstrate that people have reasons to trust them, then the community’s trust in the police will erode and the ability of the police to provide safety services and prevent crime will be further weakened, resulting in less voluntary compliance with the law and a desire to withdraw from police-community partnerships (Tyler 2004).

Concerning individual and organisational trustworthiness, Horsager (2012) described eight pillars to understanding what generates trust. These pillars (Compassion, Character, Consistency, Clarity, Contribution, Competency, Connection, and Commitment) have proven effective for increasing individual and organisational trust. These pillars and definitions include the following:

1. Compassion: Think beyond yourself. Never underestimate the power of sincerely caring. It is the reason we trust our mothers over some salespeople. ‘Do unto others as you would have them do unto you’ is not just an old saying; it is a bottom-line truth. If followed, it builds trust.
2. Character: Do what is right over what is easy. Character is a mix of two things. One is integrity, which means being the same from beliefs to words to actions. The other is moral character. Take the high road in every interaction.
3. Consistency: The small details done consistently make for leaders being followed, and is the way enduring organisations are built and character is revealed.

4. Clarity: People trust the clear and mistrust or distrust the ambiguous. When organizations and individuals are clear about the mission, they do things differently. A clear mission unifies and inspires. When priorities are made clear on a daily basis, people become more productive and effective.
5. Contribution: Few things build trust quicker than actual results. Be a contributor who delivers real results.
6. Competency: Staying fresh, relevant and capable builds trust. The humble teachable person keeps learning new and better ways of doing things. They stay current on ideas and trends.
7. Connection: People want to follow, buy from, and be around friends. People become friends when they build connections. Listen to others. Life, work, and trust are about relationships. All relationships are best built by establishing genuine connection.
8. Commitment: Persevere through adversity. Followers trusted General Patton; Martin Luther King, Jr.; Gandhi; Jesus; and George Washington because they saw commitment. They saw sacrifice for the greater good. Commitment reveals and builds trust (Horsager 2012).

Stoutland's and Hosager's observations are helpful because they provide pathways to increasing police trustworthiness. To clarify, trust is an output or outcome that is founded on the reliability, truth, or ability of someone or something and behaviours the build trust and confidence and contribute to increased legitimacy (Hardin 2002, Horsager 2012, Nix et al. 2015). If police officers act in accordance with Hosager's eight pillars, they should be able to positively influence the community's answers to Stoutland's questions (see Figure 1).

It is reasonable to conclude that if the relationship between police officers and departments and community were characterised by the preceding description of trust, and

exhibited the attributes associated with trustworthiness, there would be increased perceptions of procedural fairness and legitimacy (Tyler 2004, Tyler 2011, Bianchi et al. 2015, MacQueen and Bradford 2015). Even though building trust takes time, it is worth pursuing because it increases personal self-esteem, organisational esteem, as well as community pride (Sampson 2004).

Figure 1

Comparison of Trust Factors Posited by Stoutland and Horsager

		Stoutland 2001			
		Motivation	Competency	Dependability	Respectful
Horsager 2012	Compassion				●
	Character	●			
	Consistency	●			
	Clarity			●	
	Contribution		●		
	Competency		●		
	Connection				●
	Commitment			●	

Once trust is obtained, people and organisations are motivated to maintain trust (Horsager 2012). Bradford et al. (2016) summed up the importance of trust for individuals, communities, and public authorities this way, ‘Both truster and trustee have interests in maintaining trust-based relationships. For individual citizens, this trust reduces complexity and opens up possibilities for action; it may be closely related to their sense of self and ontological security. For justice authorities trust serves to garner cooperation from citizens, and is intimately linked to the legitimacy required to maintain their continued existence’

(p.14). Hohl (2011) and Hough (2020) also noted that building trust on the individual level can help to strengthen trust on the organisational-level.

Additionally, people tend to put a human face (e.g., anthropomorphise) on an organisation (Tyler 2008, PytlikZillig and Kimbrough 2016). This idea is particularly important in the context of policing, 'where the image of the police officer, as well as of particular police organisations, is steeped in social and cultural meaning, where the individual actor represents and embodies the institution to a significant degree, and where the police comprise a visible, apprehendable presence in the lives of most citizens that is not "faceless", but is instead associated with a variety of more or less imagined, but nevertheless "real", social personas' (Bradford et al. 2016, p. 3). The steps then to organisational trust and legitimacy begin with consistent trustworthy behaviours exhibited in individual police encounters (Tyler 2008, Hough et al. 2010, Bianchi et al. 2015, Haas et al. 2015).

Instrumental Compliance Strategies

Laws and the decisions of the police and the criminal justice system are of no use if people are simply going to ignore them. Seeking to understand compliance with law, research tends to focus on two groups or types of theories; one being instrumental and other normative (Thibaut and Walker 1975, Tyler 1990, Hinds and Murphy 2007, Jackson et al. 2012). Normative theories of compliance focus on the values that lead people to comply voluntarily with legal rules and the decisions of legal authorities (Tyler 1990). Alternatively, when instrumental theory is applied in a policing organisation, the focus is on ways to effectively deter crime, apprehend offenders, and fairly distribute their services throughout the community (Hinds and Murphy 2007). These deterrence policing strategies find their foundation in instrumental theory and are based upon the assumption that the primary factors motivating human behaviour are incentives and sanctions (Tyler 2006b, Nagin et al. 2015).

Deterrence-based instrumental approaches to social control are also founded on a belief that people will use rational calculations to decide whether to comply with the law, the threat of consistent apprehension is the best tool for deterrence, offenders will respond to the risk of certain and severe punishment, and the rights of the offender can be a constraint on effective crime prevention initiatives (Hinds and Murphy 2007, Jackson et al. 2012). These ideas suggest that the criminal justice system should transmit signals of strength, force, detection, and swift punishment. It is through the likeliness of capture and punishment that adherents to the deterrence-based approach hope to convince people to make rational-choice decisions that result in determination that crime will not pay and is not worth the risk (Nagin 1998, Jackson et al. 2014, Sargeant and Kochel 2018). For the purposes of illustration, some deterrence-based instrumental tactics of crime control include hot-spot policing, zero tolerance enforcement zones, stop and frisk tactics, and broken windows theory (i.e., targeting minor crimes such as vandalism and public drinking in hopes that more serious crimes will be prevented) (Wilson and Kelling 1982, Weisburd and Braga 2013).

Instrumental crime deterrence tactics still tend to dominate criminal justice initiatives and public policy (Goldstein et al. 1990, Tyler and Fagan 2008, Jackson, et al. 2012, Nagin et al. 2015). Some make a case in favour of using deterrence as an effective strategy to secure compliance (Braga and Weisburd 2010); however, as research has accumulated, some studies suggest that deterrence sometimes influences law-related behaviour and sometimes it does not (Tyler 2006b, Nagin et al. 2015, Sargeant and Kochel 2018). According to Tyler (2008), there are limitations of instrumental approaches to compliance because when instrumental tactics influence behaviour, the effects tend to be short-lived or small. These tactics can be effective against crimes such as theft and burglary and in situations where it is possible to track or surveil; however, ‘even when they are effective, instrumental tactics are costly to

implement, making them difficult to use during times of crisis, or in communities with limited resources' (Tyler 2008, p. 263).

In addition to mixed evidence regarding effectiveness, the widespread use of deterrence approaches has led to negative side effects in police/community relations (Tyler 1997, Tyler 2006b, Sargeant and Kochel 2018). Instrumental strategies that are based on deterrence policies (i.e., hot spot policing and use of stop and frisk tactics) are often directed toward high crime areas within cities (Tyler et al. 2015, Epp et al. 2017). The side effect of these policies include increased allegations of racially-biased policing and disparate enforcement of laws on people who are socio-economically disadvantaged and usually non-white (Fridell et al. 2001, Skogan 2006, Burt et al. 2017). As a result, one of the frequent findings of public opinion polls in the US, there are lower levels of trust and confidence in legal authorities among minority group members than among whites (Skogan 2006, Barrett et al. 2014, Wildeman et al. 2014, Madon et al. 2017).

The objective then is to understand how to effectively bring societal conduct into compliance with the law without reducing community trust and producing lasting reductions in crime (Tyler 2006b, Jackson et al. 2012). Due to the drawbacks to the deterrence model, an alternative model has been pursued. This alternative model is founded on the principles of consistently respectful and fair treatment of the community by the police and often referred to as the normative model (Tyler 1990, Sunshine and Tyler 2003, Hinds and Murphy 2007, Beetham 2013). Tyler (2006b) described this alternative model as a 'vision of social order maintenance linked to gaining the consent and cooperation of the public with the law and legal authorities and that the people's motivation to cooperate with legal authorities is rooted in social relationships and ethical judgements, and does not primarily flow from the desire to avoid punishments or gain rewards' (p. 270).

Normative Compliance

Limits to the instrumental model of compliance have generated an interest in pursuing self-regulatory or normative models of social order maintenance (Tyler and Fagan 2008). According to Tyler (1990), normative commitment flows from legitimacy and involves obeying laws because a person feels that police have a right to enforce the law and to direct certain behaviours. The normative perspective is also founded on the view that people are more concerned with particular aspects of their experience with the service provided by the police and the idea that police behaviour is able to shape normative judgements about the law (Huq et al. 2016). These normative aspects of the public's experience with the police include the officer's neutrality, lack of bias, honesty, efforts to be fair, politeness, and respect for citizens' rights (Tyler 1990, Bradford et al. 2015).

Recalling that in the instrumental view, people make decisions regarding compliance with various laws based on some form analysis of the costs, benefits, and risks (Thibaut and Walker 1975, Nagin 1998); in contrast, fear of apprehension and punishment are not decision-making drivers in the normative perspective (Tyler 1990, Sargeant and Kochel 2018). Moreover, in this normative view, people tend to refrain from property crimes like shoplifting or criminal damage to property because they feel those behaviours are wrong, and avoid crimes like public drinking and speeding because they have internalised the value that the right thing to do is obey the law (Jackson et al. 2012) . It is believed that when the public regards the police officers as legitimate; they are less likely to break laws (Jackson et al. 2012). This view is based on the public's sense that they should comply with all of the laws, not just the ones with which they agree (Tyler 2008, Antrobus et al. 2015). Jackson et al. (2012) described the normative model in this way:

> Criminal justice is only one system of social control, but like most social systems each have a normative dimension. People usually comply with the law for reasons other than an instrumental calculation of benefits and risks of offending. Most people obey most laws most of the time because it is the 'right thing to do.' Socialisation, psychological development, moral reasoning, community context, social norms and networks all sustain the routine compliance that is ingrained in everyday life (p. 10).

Tyler (2008) also observed that normative motivations that lead to cooperative behaviour are important and can produce positive changes that are 'more powerful and less costly than are incentives and sanctions' associated with instrumental motivations (p. 875). Based on people's internal values that motivate behaviour, the normative model seems to be the preferred approach to crime prevention and voluntary compliance because it presents opportunities for sustained success (Tyler and Fagan 2008, Antrobus et al. 2015, Sargeant 2017, Hough 2020).

Convergence of Trust, Legitimacy, and Compliance

According to Hough et al (2013), compliance emerges from three dimensions of trust in the police (i.e., trust in effectiveness, procedural justice and outcome justice) and three dimensions of empirical legitimacy (i.e., perceived obligation to obey, perceived moral alignment and perceived legality). The authors further observed that the most important pathway to compliance is moral alignment with the police. Specifically, when they controlled for

> a person's sense of obligation to obey the law, their perception of the risk of getting caught, and their feelings regarding the morality of the act, moral alignment with the police plausibly generated a sense of social identification with the police; identification with the police as a source of moral values may then generate role and expectation involvement, with a corresponding need to meet the expectations of that role. Trust in the police is correlated with legitimacy, and there is a particularly strong relationship between trust in police fairness and moral alignment with the police (p. 161).

Successful police initiatives tend to include the elements of empirical legitimacy and positively affect the three target behaviours of compliance, cooperation, and community

engagement (Tyler and Jackson 2014). The belief is that normative cooperation will be the result of healthy relationships and close social connections between the police and the community (Tyler 2008, Jackson et al. 2012). This approach contrasts with the lack of investment in interpersonal relationships and a focus on the strict law enforcement found in the majority of instrumental approaches (Sargeant and Kochel 2018). As police organisations strive for cooperation instead of strict enforcement, they seem to be increasingly open to crime reduction strategies that conform with the concept of empirical legitimacy and by choosing tactics that seek community approval and participation, they are seeing gains in voluntary cooperation (Tyler and Fagan 2008, Bradford, 2014, Sargeant 2017, Hough 2020).

Procedural Justice

As Tyler (2005) noted, community trust, confidence, and sustained public cooperation depends on their assessment of the fairness of decisions and respectful treatment that the police use when exercising their authority. Moreover, the community's perception of police legitimacy is founded on the fairness and neutrality of the procedures when they exercise their power (Tyler 1990, Sunshine and Tyler 2003, Van Bradford et al. 2016, Craen and Skogan 2017). Thibaut and Walker (1975) also observed that procedural fairness is not limited to the favourability of the outcomes the public received from third parties (i.e., the criminal justice system). People instead tend to focus on the degree to which they are able to have some control or influence over third party decisions. Moreover, people tend to believe that the more control they have concerning the decisions that affect them, the more favourable the outcomes. Tyler (1990) summarised that the perceptions of procedural fairness, in the criminal justice system, are based on the favourability of the outcomes received: 'where people feel that they have control over decisions they believe that the procedure is fair; where they feel they lack control they believe it is unfair' (p, 7).

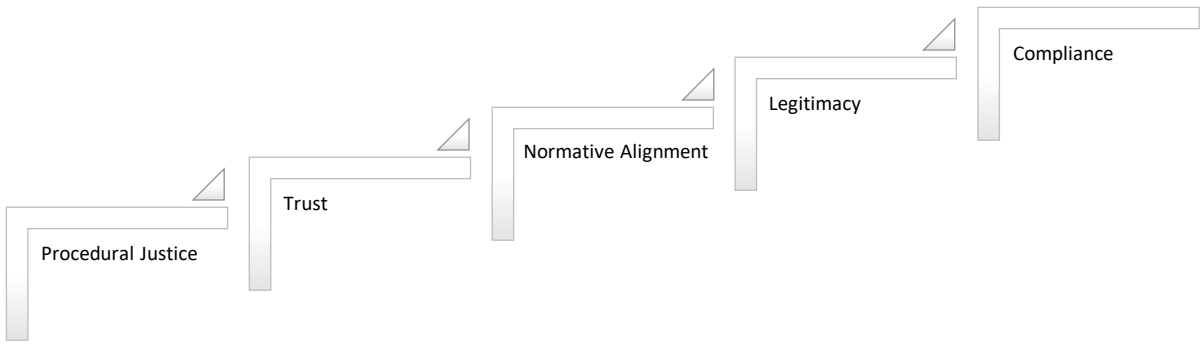
The key normative aspects of procedural justice are based on the widely shared human desire for fair treatment and have relationships with police that include respecting of the rights of all people by behaving in ways that are unbiased, honest, and polite (Blader and Tyler 2003). Jackson et al. (2013) observed that procedural justice theory usually contains a two-part process which is initiated when community members encounter police officers. First, if police officers demonstrate dignity, respect, and trustworthiness during their contacts with the public, they can enhance the community's sense that the encounter was procedurally fair and likely result in increased levels of satisfaction with the police officers. Second, the perception of trust and procedural justice generated during these encounters with individual police officers will create the lens through which the community's opinions of police trust, confidence, and legitimacy will be viewed, thus increasing compliance. This two-part process suggests that the police can consistently take actions that will enhance community trust and their own legitimacy, which should result in greater community cooperation and compliance with the law (Tyler and Jackson 2014, MacQueen and Bradford 2015, Hough 2020).

However, when it comes to perceptions of legitimacy, the element of fair interpersonal treatment is the one with which it most closely correlates (Tyler and Jackson 2014). The relationship between community members and the police should not be based on risk-taking or use of force, rather it should be based on fairness and intrinsic values that reflect the kind of relationship with police officers that people desire and expect (Trinkner and Tyler 2016). According to Tankebe (2010), 'the empirical importance of procedural justice finds its foundation on the community's shared values regarding the importance of justice, especially their confidence in the procedural justice, in the behaviours of the police' (p. 145). Additionally, legitimacy is not just based on direct encounters with the police and criminal justice system, but is also embedded in the perceptions of those who have not had direct experience of the police and still have opinions regarding whether the police and

criminal justice system will treat them fairly (Rosenbaum et al. 2005, Skogan 2006, MacQueen and Bradford 2015, Madon et al. 2017, Nagin and Telep 2017). In summary, the extent to which the police and the criminal justice system meet expectations, community members will voluntarily recognise their authority and consent to the exercising of their power (Beetham 2013). Figure 2 provides a linear example of steps for compliance and a model showing, as procedural justice, trust, normative alignment, and legitimacy increase, compliance increases.

Figure 2

Steps That Contribute to Compliance With the Law

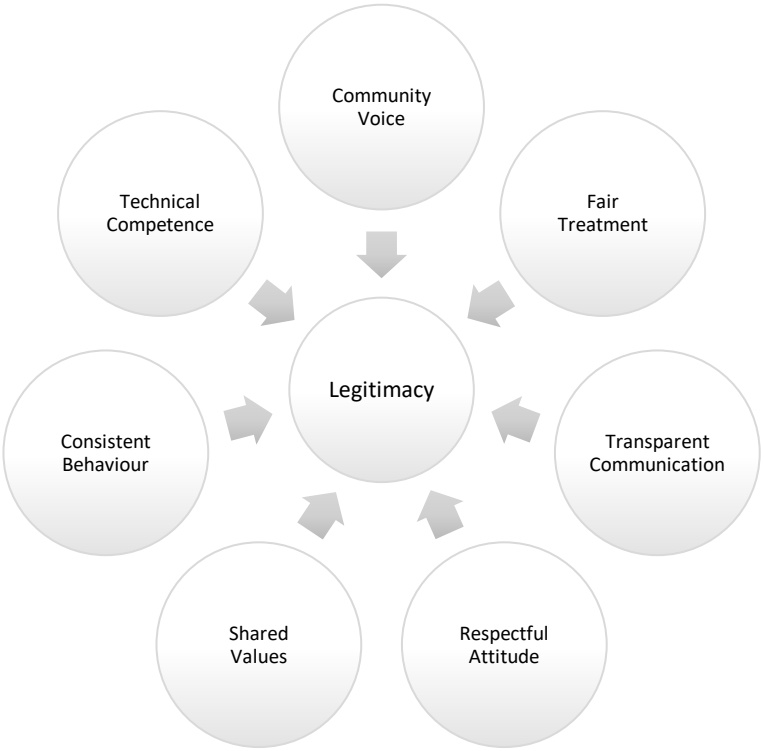


Since legitimacy and procedural justice have been linked to compliance with the police and the criminal justice system, it is worth pursuing opportunities that could result in improved police/community relations (Tyler 2006a, Tyler and Fagan 2008, Jackson et al. 2012, Hough 2020); yet, police and political leaders still frequently use instrumental tactics to reduce crime and increase compliance because the interventions have limited duration (i.e., a distinct beginning and end of an initiative) and believe that it is easier to describe cause and effect-related policies to the public (Tyler 2006b, Gau 2014, Nagin et al. 2015). However, if community cooperation and compliance are truly the objective of the criminal justice system,

and actions that are based on procedural justice and trustworthy are able to achieve enduring results in less costly ways than instrumental and deterrence methods of policing, then initiatives that are consistent with procedural fairness should be intentionally pursued by police organisations even though the concept of procedural justice can be challenging to explain to the public (Tyler 1990, Tyler 2008, Jackson et al.2012, Bradford 2014, Hough 2020) (see Figure 3).

Figure 3

Police Actions That Can Promote Positive Perceptions of Procedural Justice and Legitimacy



Police Organisational Considerations

Democratic government and social institutions need legitimacy to function effectively (Easton 1965). This is particularly true for police organisations because they are different from other governmental and social organisations due to their high visibility and legal

authority to use physical force to resolve conflict and enforce laws (Reiner 2010). Moreover, organisational legitimacy is founded on the community's belief that governmental organisations have the right to exist, complete the tasks assigned to them, and direct behaviour (Beetham 2013). Hough et al. (2010) and Nagin et al. (2017) also observed that there had been a growing interest in finding ways (i.e., application of the principles of procedural justice) to ensure that the public would find the police to be trustworthy and as a result, police authority and institutional legitimacy would be strengthened. This interest has continued to increase with several researchers also articulating the need to improve community perceptions of trustworthiness in the police and law enforcement organisations (Jackson et al. 2014, Bradford et al. 2015, Huq et al. 2016, Trinkner and Tyler 2016).

If a police organisation desires to increase its effectiveness, it would be advantageous to focus internal and external energies on initiatives that have the best chance of long term success (Haas et al. 2015, Huq et al. 2016, Sargeant 2017, Hough 2020). This approach seems rather straightforward. Unfortunately, criminal justice policies often encounter tension between the instrumental model of crime control and the normative model that is more human relations-based (Hough et al. 2010, Weisburd and Braga 2013). Despite the continuing use of the instrumental (coercive) approach throughout the criminal justice system, research consistently demonstrates that employing more socializing values and encouraging favourable attitudes will motivate voluntary compliance with the law and improve deference and cooperation with the police (Nagin et al. 2015, Bradford et al. 2016, Trinkner and Tyler 2016). Through each individual encounter with the police and the associated interpersonal treatment of the public, perceptions of justice are developed based on direct experience (Nagin and Telep 2017). If police organisations institute measures that demonstrate lawfulness and exhibit community values, legitimacy will likely be increased

and the institution and its individual officers will reflect positively on each other (Bradford et al. 2014, Tyler and Jackson 2014, Haas et al. 2015).

Legitimacy is also not just based on direct encounters with the police and criminal justice system, but is also embedded in the perceptions of those who have non-direct or vicarious experience of the police and that guide their opinions regarding whether the police and criminal justice system will treat them fairly (Rosenbaum et al. 2005, Skogan 2006, MacQueen and Bradford 2015, Madon et al. 2017, Nagin and Telep 2017, Peyton et al. 2019). Consistently exercising authority through the use of fair processes and decision-making is a pathway to strengthening the long term social bonds between individuals and organisation and improving the direct and vicarious perceptions of the police (Tyler and Jackson 2014, Madon et al. 2017). Since nearly all actions taken by a police organisation reflect on its legitimacy, it seems prudent then for police organisations to intentionally and consistently take actions that are likely to increase legitimacy (Skogan 2006, Tyler 2006a, Bradford et al. 2014, Nagin and Telep 2017).

The internal actions of a police organisation can also affect the external perceptions of the agency (Tyler 2008, Hough et al. 2010, Hough 2020). Just as there are challenges to increasing procedural justice and legitimacy in the community, so too are there challenges to the implementation of the principles of procedural justice within an organisation (Blader and Tyler 2003, Greenberg and Colquitt 2013, Nagin and Telep 2017). The areas of most concern for police organisations often include distributive justice, procedural justice, and interactional justice (Hough 2020). Specifically, distributive justice is focused on the fairness of

- resource allocation like salary, rewards, promotions, and resolution of disputes (Tyler 2008);

- work-based outcomes, the decision-making procedures and process, and the ability to understand the how and why they came to be determined (Thibaut and Walker 1975); and
- the leaders of organisation and the nature of the interpersonal treatment the employees receive from their supervisors and managers (Greenberg and Colquitt 2013).

These organisational fairness issues are important to employees for several reasons. For example, fair treatment creates a foundation of support for the legitimacy of the organisation's leaders, which can result in discouraging forms of negative behaviour while encouraging acceptance of organisational changes (Tyler and Lind 1992, Blader and Tyler 2003, Haas et al. 2015, Hough 2020).

Increased organisational trustworthiness helps to reduce fears of exploitation, as well as improve cooperation between employees and support for the organisational mission (Greenberg and Colquitt 2013). Applying principles of procedural fairness within an organisation also meets several individual intrinsic needs of employees such as the need for

- control (Thibaut and Walker 1975);
- esteem and belonging (Thibaut and Walker 1975, Lind and Tyler 1988); and
- fulfilling their moral and ethical obligations (Turillo et al. 2002, Tyler 2008).

Within police organisations, there have been challenges in adopting new attitudes and behaviours associated with procedural justice (Nagin and Telep 2017, Hough 2020). Willis et al. (2014) expressed some of the police organisational issues and opportunities to contribute to theory this way:

> We suggest police science needs to do a better job of making itself relevant to the operational concerns of rank-and-file officers in their encounters with the public and of attending to the best that police craft has to offer. By carefully studying and showing a willingness to listen and learn from those who do the work, police science will demonstrate the kind of respect necessary for increasing the likelihood of a productive alliance between these two partners for the purpose of police reform. What is clear is that many researchers have concluded that recent reform efforts have fallen far short of transforming patrol officers' commitment to the work they do (p. 322).

Interestingly, in a law enforcement agency that is practicing the principles of community policing, and although not overtly stated, they are utilising factors of procedural justice such as fair practices, transparent in words and actions, unbiased in decision making, and providing the community with a voice in decision-making (Blader and Tyler 2003, Hollander-Blumoff and Tyler 2008). This means that if they sought to incorporate the principles of procedural justice throughout the organisation, some community policing-based police organisations would not have to make massive changes to their daily operations.

Regardless of an organisation's commitment to community policing, the implementation of strategies to build trust, normative alignment, and legitimacy should be overt, ongoing, and focused externally (community) and internally (organisation) (Bradford et al. 2014, Haas et al. 2015). In addition, police leaders should treat their subordinates in the same manner that officers are expected to treat the public (Tyler 2017, Hough 2020). Specifically, police supervisors, management, and executives should address the organisational dimensions of distributive justice, procedural justice, and interactional justice; they should intentionally model procedural fairness, respect, active listening, and transparency before they can expect their officers to do likewise in the community (Miller 2013, Haas et al. 2015, Nagin and Telep 2017, Hough 2020).

Police Officer Selection Based on Community Values

For police initiatives to be successful and sustainable in terms of crime prevention and order maintenance, they should attend to the questions of empirical legitimacy (i.e., people's sense of obligation to obey, legality, and moral alignment) and normative alignment (i.e., shared values and goals) and positively affect the three behaviours of compliance, cooperation, and community engagement (Hough et al. 2013, Tyler and Jackson 2014). It is useful to train police officers in ethics and the importance of procedural justice in hopes that they behave accordingly (Hough 2020). Simultaneous to this training, police organisations could demonstrate trustworthy practices if they reached out to the community, asked for their input, and acted upon their recommendations (Tyler 2017) . These concerted steps is a way for a police department can utilise the community's input to identify and recruit individuals who already embrace the tenets of procedural justice. In this scenario, police training changes from selling officers on the value of practicing the elements to procedural justice to reinforcing the principles of procedural justice with officers who already normatively accept and practice them. These actions has potential to not only build trust with the community, but reverse some of the direct and vicarious negative perceptions held by the public (Wildeman et al. 2014, Antrobus et al. 2015, Madon et al. 2017).

As discussed in Chapter Two, I led a project funded by the United States Department of Justice (USDOJ) Office of Community Policing Services in Ramsey County, Minnesota to assess police officer behaviours and their alignment with community values. The project consisted of selecting ethnically diverse focus groups from the community and asking them what the police department could do to improve organisational trust. Focus group members articulated that maintaining the highest of character in police officers is paramount to anything else the department does. The community members articulated that the most effective way to increase police trust and legitimacy would be to select officers based on

character and train them for competence. They went on to delineate character attributes, based on their values, that they desired in police officers which were then categorised into four areas: Trustworthy, Truthful, Responsible, and Respectful. The focus group participants believed that if police officers possessed these attributes they would be trusted by the community because the officers' character would make them less likely to act with bias, and if they were to witness bias or unlawful behaviour they would spontaneously intercede to stop it (Conroy and Bostrom 2006). The community's responses also seem to correspond with the observations of Hough et al. (2013) and Tyler (2017) that when the public believes that when the values and goals of the police are similar to those of the community, the authority of the police is legitimate and worthy of compliance.

In the United States, the process of hiring and recruiting police officers has focused historically on education and skill-based competence and not included a voice from the public. The Ramsey County process of community engagement resulted in recommendations to the police department that hiring police officers should be based on the observable character traits and then followed by training the officers for the necessary skills to be a competent police officer. The community members emphasised that they believed if the police organisation hired officers who possessed their recommended character traits, there would be a corresponding increase in trust (Conroy and Bostrom 2006). The results are consistent with other researchers' findings that police departments can increase trust and legitimacy by developing practices and policies that are founded on positive aspects of normative alignment with the community (Stanko et al. 2012, Jackson et al. 2013, MacQueen and Bradford 2015, Hough 2020). In addition, if individuals are hired who already exhibit attitudes and behaviours consistent with the principles of procedural justice, it could overcome some of the challenges police organisations have in training and sustaining practices that engender trust (Willis and Mastrofski 2014, Nagin and Telep 2017).

Early analysis is promising. While there is friction between many communities and their police departments across the United States due to allegations of racial profiling and bias-based law enforcement, the Ramsey County Sheriff's Office has not experienced increases in these allegations and seems to be gaining community trust and legitimacy. Interestingly, the police officers hired through this process seem to have improved work habits when compared to officers hired previous to the process. Specifically, these recently hired officers have received no complaints of excessive force, and have reduced internal affairs complaints, injuries on duty, and sick time usage (Hodges 2018, Serier 2019). These results seem to demonstrate that police organisations may be able to increase legitimacy by focusing on and applying the following aspects of procedural justice: facilitating community citizen participation prior to authorities reaching a decision, creating a perception of fairness and neutrality in the decision making process, demonstrating respect and dignity throughout the contact, and conveying that the police are trustworthy and not self-motivated (Tyler and Huo 2002, Tyler 2008, Mazerolle et al. 2013, Antrobus et al. 2015).

The community's recommendations also tend to align with the views of Goldsmith (2005) and Josephson (2009) that trustworthy police departments need to be built largely on the recruitment and retention of police officers who are benevolent, committed, ethical, and technically proficient. Objectives of this research includes testing community engagement as a strategy to establish positive elements of normative alignment with the public and assessing whether it is possible to use community input to guide the selection of police officers whose character attributes are consistent with the community's values.

Conclusion

A community's quality of life and sense of safety are often affected by acts and allegations of illegitimate police activity are frequently displayed in the international, national, and social media (Hohl 2011, Nix and Pickett 2017). Not surprisingly, when the community and police

are at odds, neighbourhoods are less safe (Tyler 2006b). As community safety declines, so does economic investment, commerce, and property values (Crowe and Fennelly 2013).

To counteract the effects of decreased legitimacy, the criminal justice system in the US is seeking to improve outcomes by applying the principles of procedural justice and move from using reactive, deterrence, and instrumental-based practices to more proactive, relational, and normative-based practices (Geller and Belsky 2009). As procedurally just practices increase within police organisations and neighbourhoods feel safer, the conditions for community investment increase and with economic investment comes improvements the quality of life, education, and employment opportunities (Tyler and Jackson 2014, Nagin and Telep 2017).

In a desire to increase trust and legitimacy, the citizens of Ramsey County, Minnesota appealed to the police department to select officers based on community values and then provide competence training for these officers. The community's request is analogous to a valuable coin. One side of the coin represents the actions that contribute to perceptions of procedural justice and legitimacy (i.e., trustworthy, truthful, responsible, and respectful) and the other side of the coin represents the level of competence in which police officers serve the community. This two-sided coin is the currency through which the police fulfil their duties. The coin only has value if both sides are minted correctly. If one side is emphasised, or if both sides are flawed, the coin loses its value. Therefore, if the objective of law enforcement is to enjoy sustained normative compliance from the community they are sworn to protect, police organisations and individual officers should take a balanced approach to behaving in ways that increase perceptions of procedural justice while simultaneously increasing their level of competence (Tyler 2017).

The research design utilised for this thesis is based on historical and current research on concepts such as policing by consent, models of compliance, procedural justice, police

trust and legitimacy; other topics include the context of policing in the United States, normative alignment, organisational culture, as well as the selection of police officers whose values are aligned with those of the community. The primary objective is to test a pathway to increase police trust and legitimacy through the intentional inclusion of community voice, fair treatment, transparent communication, respectful attitude, and shared values.

Chapter Four

Research Design, Methodology, and Initial Data Collection

Need for Research

As Tyler et al. (2016) argued, applying the principles of procedural justice can increase trust between the police and the community and lead to greater normative alignment, legitimacy, and community compliance that leads to safer and more vibrant communities. Yet, it remains difficult to answer to the question *How can trust between the police and community be increased*? Currently, police organisations attempt to answer that question by taking actions they believe will increase police trust (President's Task Force 2015). For example, police departments provide opportunities for community members to share perspectives regarding the organisation via surveys, public meetings, and social media (Hohl 2011, Bain 2014). In the same vein, some police organisations have attempted to increase trust through 'a variety of intervention types that include community policing, Weed and Seed, and restorative justice' (Nagin and Telep 2017, p. 20) and organising neighbourhood watch groups and hosting community events such as National Night Out (National Association of Town Watch 2019). In addition, other police organisations have sought to increase trust through their accountability practices and legal remedies for community members to file formal and informal complaints regarding officer conduct (Hunter et al. 2018).

There are no simple answers to overcoming the breakdown in relations between the police and some communities (President's Task Force 2015). While the intentions of the above initiatives are to increase police-community trust, there is little empirical evidence that these efforts are consistently effective (Nagin and Telep 2017, Peyton et al. 2019). Still, police organisations seem to continue to do the same things over and over in the hope that their actions will increase community trust (Bain 2014, Willis and Mastrofski 2014). My personal experience indicates that police leaders continue to repeat the same actions to build

relationships and trust because it seems irresponsible for their organisations to only answer calls for emergency services. This situation reminds me of an axiom I heard in my early years of college: *When you do not know what to do, you do what you know*.

Police organisations seem to do what they do because of their ongoing responsibilities to provide emergency services 24 hours a day, seven days a week. Also, police organisations are publicly funded to be first responders to community problems, rather than to test and study community relations initiatives that may increase trust. Simply stated, police organisations are so busy trying to answer calls for service and investigate crime, they are unable to assign staff to consistently build trusting relationships throughout the community. To overcome these challenges, Willis et al. (2014) recommended that researchers need to do a better job of understanding the operational concerns of rank-and-file officers in their encounters with the public and demonstrate a willingness to listen and learn from those who do the work.

Researchers have investigated strategies that increase perceptions of procedural justice and trust, but found it difficult to consistently identify, integrate, and research these ideas within police organisations (Bradford et al. 2014, Jackson et al. 2014, Nagin and Telep 2017, Tyler 2017). My purpose with this thesis is to follow up on Willis et al.'s (2014) and Nagin et al.'s (2017) recommendations for further research and do what police organisations cannot do on their own; that is, to explore a process that gathers community input as the basis to guide the recruitment and selection of police officers and assess whether such a selection process increases trust and normative alignment between the community and police. If this process does show an increase in trust, then police leaders will have a tested alternative that will allow them to reform or improve their current community engagement and recruitment and selection practice.

This chapter is purposely detailed to increase confidence in the findings presented elsewhere in the thesis; so, if other individuals or organisations follow the methodology, they may see similar results in their communities. My methods facilitated the identification of the values and characteristics that generate trust between the police and the community, and how those values and characteristics may be integrated into the selection, training, and assessment processes associated with new police officers. This research design and methodology includes elements of action research and document analysis with an emphasis on participatory action research (PAR). My research procedures also enabled the gathering of data through focus group methodology and examination of that data through word coding, content analysis, and crosstabulation. Finally, I was further able to use the principles of action research to gather data and explore relationships between this process of selecting and training police officers and aspects of trust, procedural justice, and normative alignment. The primary research question (RQ) and sub-questions (SQ) which guide my thesis include the following:

RQ *How can police trust and legitimacy be increased?*

SQ_1 *Which values do community members desire in police officers?*

SQ_2 *How can police organisations align their values with the community's values?*

SQ_3 *How can police officers who possess the community's values be selected?*

SQ_4 *How can police organisations reinforce the community's values in their officers?*

Using Community Engagement to Increase Trust in the Police

In the early 2000s, I was a co-leader of a project funded by the United States Department of Justice (USDOJ), Office of Community Policing Services (COPS), to assess police officer

behaviours and their alignment with community values in the City of Saint Paul, in the State of Minnesota. The project consisted of selecting ethnically diverse focus groups from the community and asking them what the police department could do to improve trust in the agency. The focus group participants explained that it was the character of the police officers that was the most important factor in determining the level of trust in individual officers and in the police department as a whole. This process of seeking community input into the building of trust between the public and police facilitated the identification of characteristics that the community members desired in police officers.

This community engagement process resulted in a recommendation that the police department should focus first on the recruitment of police officers who exhibit observable characteristics/behaviours that generate trustworthiness and then provide the training in the technical skills necessary to be competent police officers (e.g. weapons proficiency, officer safety, and investigative techniques). *Hire for character and train for competence* was the axiomatic statement offered by the community members. Moreover, the community believed that if the police department operationalised the axiom there would be a corresponding increase in trust of the police (Conroy and Bostrom 2006). The community's predicted results tend to correspond with other research findings that indicate a police department may be able to increase trust and legitimacy by developing practices and policies that generate normative alignment with the community. This process of police officer selection was further applied in Ramsey County, Minnesota and seems to indicate that elements of positive normative alignment between the community and police may be increased through the selection of officers whose characteristics are consistent with the community's values. Since the preceding results were not scientifically implemented or measured, there is a need for further research.

Rationale for My Research Design and Methodology

When I have presented details of the above initiative to law enforcement leaders at national conferences in the United States, there has been broad agreement with the concept of hiring for character and training for competence. However, these leaders reported that due to the daily operational needs within their agencies, they were not equipped to develop and implement a similar model within their communities. Their specific request has been for a validated and more reliable framework to help them to use this process to increase trust within their communities.

Therefore, my overall focus was to measure if this process to use community input to identify the values/characteristic/behaviours they desire in police officers actually increases mutual trust and normative alignment. If the process does show some positive effects, then this methodology could contribute to the academic literature and be used as a replicable model to test and influence the type of personnel who are recruited into policing, as well as to improve the perceptions of procedural justice, trust, normative alignment, and legitimacy between the community and police.

Choosing the Proper Research Design

To be more reliable and worthy of replication, I based my research on scientific principles that include the acquisition of verifiable knowledge based on a set of proven or unproven assumptions (Pawson and Tilley 1997). My thesis is a systematic inquiry that assumes nothing is obvious or self-evident and is able to help explain phenomena through experiments and experience (Grinnell 2009, Chow 2012). Embedded in my scientific approach was the need for intellectual reasoning that permitted me to make logical and unbiased inferences from fact-based observations and experiences (Pernecky 1963, Gauch 2002).

I also think it is important to note that sometimes the term *research design* is used synonymously with *research methods*. However, they are different. Whereas a research

design is the statement of the problem and overall plan of action to address the problem, research methods are the instruments that are used for the gathering and assessing of the data (Bradbury et al. 2011). My social science-based design describes what research was done, how the research was done, and concludes with the significance of the research. The methodology I applied was based on the collection of primary data (i.e., information directly acquired through focus groups and original documents) and analysis. An additional goal of my design was to consistently use methodological practices that produce a framework for replication. My overarching objective was that the knowledge gained through this research may be further expanded through repetition by other researchers and further increase the reliability and usefulness of this study.

Principles of Action Research and Qualitative Methods

Since my study is based on social science and examines problems associated with human behaviours, ideas, and beliefs that cannot be strictly measured by analysing the relationship between clearly defined variables, I choose to use a qualitative methods approach. My next decision was to determine which research design will best facilitate the scientific study of the problem (Denscombe 2010). I agree with Creswell and Creswell's (2018) observations that there are four general research designs that can be organised based on their scientific purpose. For example, classic research designs are descriptive in nature and are typically implemented to understand and explain a problem or phenomenon. This type of research is often conducted with the objective of increasing and advancing a very specific knowledge base.

Another type of research design is based on evaluation, to analyse the processes and outcomes associated with the implementation of solution to a current problem. Therefore, evaluative research may be used in two primary ways, first it can be constructive because it attempts to improve an intervention or solution and second, it may attempt to evaluate the effectiveness of solution or program and thereby be summative in nature (Pawson and Tilley

1997). The third design is applied research and is focused on gathering information that can be used and applied in ways that contribute to a person's understanding and take better control of their circumstances or environment. This type of research tends to be more prescriptive in its approach and attempts to provide potential solutions to problems (Frankfort-Nachmias et al. 2015). The fourth design is action research. In this, the researcher is actually involved in the study and data gathering for the purposes of improving a program, organisation, or community (Adams 2012).

In a classic research design the researcher is supposed to be disinterested in the outcomes of the experiment or intervention so as to not influence the outcomes (Pawson and Tilley 1997, Frankfort-Nachmias et al. 2015). Since I was going to be involved in the study, the classic design was not the best fit. In contrast, I recognised that the purpose of an action research design is to solve a specific problem and develop guidelines for improved processes or practices. I also noted that action research is based on an interactive process of examination that strives to understand the underlying causes of a problem and seeks solutions through collaborative and data-driven analysis with the objective of improving a process or program (Stringer 2013). Action research further appealed to me because it produces empirical findings when it is designed to focus on the data and measure the positive or negative consequences to individuals, groups, or communities (Pernecky 1963, Avison et al. 1999). In short, I chose an action research design because of its disciplined process of inquiry that purposely seeks to solve actual problems and develops guidelines for effective practices to address those problems.

Participatory Action Research

Action research designs generally include the participation of the researcher and the people who will be affected by the process or programme being tested (Creswell and Creswell 2018). While these elements are consistent with my research design, I refined my design

because I noted that participatory action research (PAR) has emerged as a significant research design for intervention, innovation, and change within communities and organisations and more accurately describes my research approach (Argyris and Schon 1989). One of the reasons that PAR has grown in use is because it focuses on understanding the current circumstances that are affecting people and attempts to change and improve the circumstances through collaboration and reflection (Chevalier and Buckles 2013). PAR is also comprised of aspects that fit well with my study. These aspects include the participation of the researcher and other people in their normal environment at work or in the community, and uses evidence and logic to increase knowledge, and is done *with* people, as opposed to doing something *to* or *for* them (Lawson et al. 2015).

I integrated the five features of PAR throughout my research design. These features included: 1) individuals who are stakeholders in the research process; 2) a cyclical research method that includes planning, action, evaluating, and implementation; 3) as new insights are learned they should be integrated into the problem-solving initiative; 4) during the process, new policies and practice methods may emerge that are useful to policymakers and practitioners; and 5) PAR should be locally grounded to guard against over-generalisation of empirical findings (Lawson et al. 2015). In brief, my research design included participatory inquiry, interactions grounded in human experience, emphasis on community participation and action, and the five features of PAR**.**

Challenges to Action Research and Ethical Considerations

Action research is not without its challenges and, since PAR seeks to measure the relationships between human self-awareness and unconscious action in actual circumstances, what is considered participatory action research has been contested (Swantz 2011, Lawson et al. 2015). I was able to address the challenges by implementing a systematic research design that included the elements of accepted scientific enquiry that considered the context of the

people and environment where my intervention (i.e., process) was implemented (Frankfort-Nachmias et al. 2015). To further strengthen my research design and reduce the challenges, I not only focused on a systematic and replicable design, I took steps to assess and address the possible ethical and privacy issues that may arise due to the intervention. I was able to protect the privacy and personal information of the participants and gain their voluntary consent (Denscombe 2010).

My actions in this area are often referred to as informed consent and intended to provide the participants with 'a thorough explanation beforehand of the benefits, rights, risks, and dangers involved with their participation in the research for the opportunity for informed consent of the participants' and the knowledge that their 'involvement is voluntary at all times' (Frankfort-Nachmias et al. 2015, p. 82). Since privacy is often important to participants, my methodology also included safeguards regarding the data associated with the location and setting of meetings, and extent to which the information may be disseminated. I was also able to protect the anonymity and confidentiality of the participants by not using identifiers such as names, social security numbers, data of birth, and home addresses.

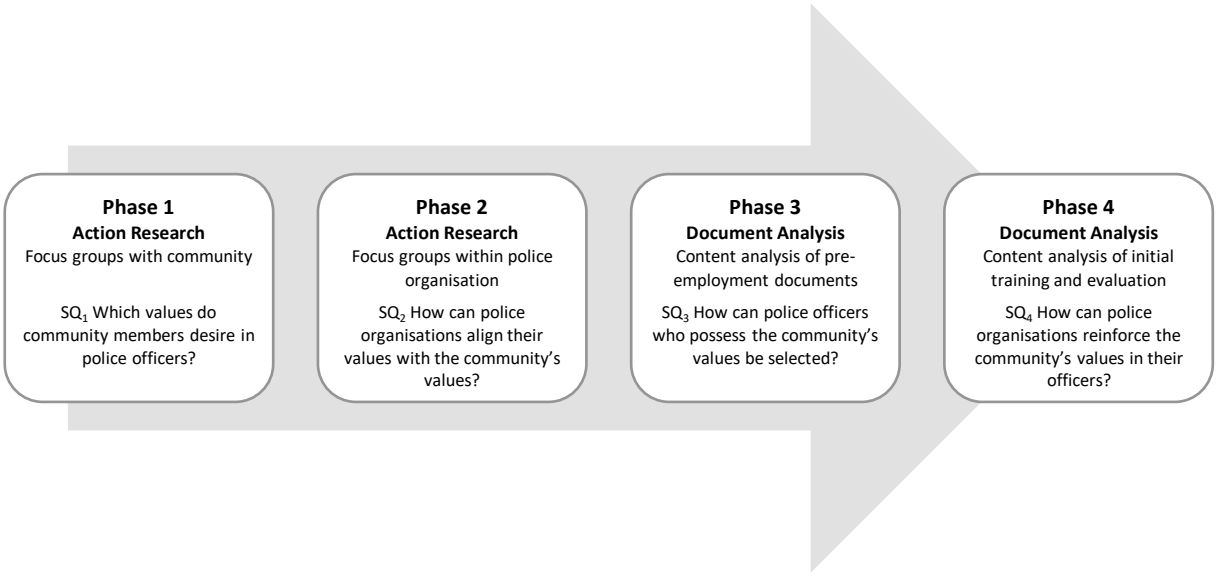
Four Phases of Research

To explore answers to the main research question: *How can police trust and legitimacy be increased?* my study was conducted in four phases (see Figure 4). It explored a process and data related to normative and empirical police legitimacy primarily through focus group methodology and content analysis. In Chapter Two, I provided a retrospective account of a process to increase police trust at the RCSO. I described the incremental implementation of the process and historical data (i.e., document analysis) associated with some deputy work habits; for example, sick time usage, citizen dissatisfaction/complaints, and workplace injuries. It appeared that the deputies hired before the implementation of the selection process had higher sick time usage, citizen dissatisfaction/complaints, and workplace injuries than

those deputies hired as a result of the process. I also noted some anecdotal evidence that aligning the character traits of police officers with the community's values had improved the perceptions of RCSO. However, since I had been directly involved in the programme, it was difficult to objectively measure success.

Figure 4

Four Phases of the Research Design



The following sections of this thesis describes the action research and document analysis utilised to examine the use of community engagement as a means to discern police officer values and behaviours that generate trust and how those values may be integrated into policing policies and practices. My purposes are twofold; to contribute to criminal justice theories associated with police/community trust, normative alignment, legitimacy, procedural justice, definitions of a good police officer, and organisational change, and test pathway (i.e., a written framework) that could guide implementation in other communities.

Research Phase 1 – Action Research and Community-Based Focus Groups

In determining my research sites, I did not have particular objectives for the location and organisational size; rather, I sought law enforcement leaders and/or communities that believed that increasing trust through normative alignment fit with their vision of good policing. For example, while attending the 2017 Police Executive Research Forum Annual Meeting in Las Vegas, Nevada, I was encouraged to share the opportunity to participate in my research. Among those who were in attendance was the Los Angeles County Sheriff James McDonnell. He responded to my invitation because he thought that it may help him to continue to build trust between his department and community. He also thought that the phases of the research design would be a good fit with his current priorities to improve the department's deputy recruitment and selection processes. I also contacted other US law enforcement professional organisations and leaders. I explained my research model and invited them to participate. One of the police leaders who responded was Gregory Rushin, the Chief of Police in the City of Plano, Texas. Like Sheriff McDonnell, he believed that my research aligned with his objectives to continue to build trust between the department and community.

As a result of the preceding responses to my invitation, the setting for Phase 1 of my research became Los Angeles County, California, USA and the City of Plano, Texas, USA (see Appendix E). In this phase, I gathered data through focus group meetings and with the objective of exploring answers to SQ_1 *Which values do community members desire in police officers?* The use of open-ended questions to create an environment where the interviewees were able to share observations, reactions, and experiences was not recognised a scientific approach to enquiry until the 1940s (Krueger and Casey 2000, Barbour 2007). Robert Merton (1946) is generally credited with developing and documenting the procedures necessary for

focused interviews and his work has since become accepted as common practice in focus group methodology (Krueger and Casey 2000, Barbour 2007, Stewart et al. 2007).

A focus group then may be defined as a researcher organised and guided group discussion comprised of a representative collection of people who are gathered to share their attitudes and opinions on a specific topic for the purpose of developing new strategies or policies (Rabiee 2004, Barbour 2007). The resulting focus group data should be analysed systematically, sequentially, and verifiably so that it can be used reliably to improve a product, service, or policy (Krueger and Casey 2000). In a nutshell, the main purpose of focus group-based research is to gather information by listening carefully to people's opinions and perceptions regarding a specific issue, new product, or service (Kitzinger 1995, Bloor 2001).

For my focus group research to be effective, it was necessary for me to create an environment in which the participants were willing to actively share their perceptions and observations, without the pressure of reaching consensus (Krueger and Casey 2000). Therefore, I carefully planned a series of discussions designed to obtain perceptions on a defined area (i.e., increasing trust in the police) in a non-judgmental and nonthreatening environment (Barbour 2007). To avoid deviating from the objective to explore answers to SQ_1 *Which values do community members desire in police officers?*, I focused each meeting on the question: *To increase the level of trust between you and the police department, what type of women and men should be hired?*

To gather enough information and data for systematic analysis, it was necessary for me to arrange several focus group meetings (Rabiee 2004). A challenge in focus group research is in determining the optimal number of participants per group and the number of meetings. I followed Krueger and Casey's (2000) recommendations that each focus group meeting should be comprised of six to twelve participants with three to five focus group

meetings per community. If feasible, I would have liked to continue facilitating focus group meetings until the groups produced only repetitious data (Rabiee 2004). However, like most researchers, limited resources militated against repeated focus groups until data saturation occurred. For this reason, I conducted the recommended three focus group meetings in Plano and five in Los Angeles (Krueger and Casey 2000, Barbour 2007).

Application of focus group methodology. The focus group meetings provided the primary method of data collection in Phases 1 and 2 of this research and created the data that was analysed throughout the thesis. While this chapter is primarily descriptive, it is vital to understanding why, where, how, who, and what data was gathered. The data was gathered through the use of systematic methodology and established the basis for analysing, visualising, and potential publishing. In subsequent chapters, this data will be the foundation for comparison with the attributes of a 'good police officer' (Muir 1977), correspondence with the existing research associated with procedural justice, trust, and normative alignment, and examination of alignment with the LASD's core values.

Although the departmental leadership at the LASD and PPD were open to my input, they ultimately determined who should be invited to participate in these focus groups. The LASD and PPD were supportive of my facilitation and data collection needs. For example, I explained that instead of hosting an open meeting (i.e., town hall style) to gather information, I needed to create a comfortable environment for the focus group members to actively participate in the discussion. I further explained that a comfortable environment includes a convenient time and non-threatening location (Kitzinger 1995, Krueger and Casey 2000).

A second objective was to include participants who were diverse in gender, age, economic status, ethnicity, culture, and religion. The third objective was to establish a level of homogeneity for the meetings. The homogeneity of the groups was facilitated through involving participants who shared a common neighbourhood, community involvement,

and/or community activities. Just as with meeting in a physically comfortable environment, establishing a sense of homogeneity further contributed to the creation of a non-threatening environment where the participants could feel comfortable sharing their views (Barbour 2007).

The next step was to determine the optimal number of participants for the focus group meetings. While a smaller group would be is easier for me to manage, it likely would have limited the range of responses; whereas, if I attempted to convene a larger group it could have become somewhat disorderly leading to the most boisterous participants dominating the responses (Rabiee 2004). Therefore, I followed the generally accepted goal of including six to twelve participants (Krueger and Casey 2000). To achieve the recommended number of focus group participants, I followed Rabiee's (2004) recommendation to over recruit by 10–25% and asked the LASD and PPD to invite up to 16 participants to each focus group meeting. The purpose of inviting slightly more than the recommended size was based on the understanding that everyone who was invited would not be able to attend (Krueger and Casey 2000, Rabiee 2004). Finally, to improve attendance at the meetings, the LASD and PPD provided an initial invitation vie email, followed it up with a written and posted letter, and then within a week of the meeting, followed up with a phone call (Krueger and Casey 2000).

Although my research was independent of the LASD and PPD, I knew that my project would reflect on the community's perceptions and legitimacy of the LASD and PPD (Sunshine and Tyler 2003). Therefore, I took care to practice the principles of procedural justice throughout my interactions with the focus group participants. I also found that focus group data gathering lends itself to the fundamental procedural justice principles of community voice, fair treatment, transparent communication, respectful, and shared values. so I did not have to use contrived words or behaviours to incorporate procedural justice principles into the meetings (Tyler and Blader 2013). For example, I facilitated the focus

group as a means to provide the community with a voice in the futures of the LASD and PPD and made clear that by sharing their values with me, they were effectively sharing them with the Sheriff and the Chief of Police. In summary, I believed that it was my responsibility to create a meeting environment, as well as communication before, during, and after the focus group meeting, that demonstrated that I was transparent, respectful, fair, and technically competent (Krueger and Casey 2000, Tyler and Blader 2013).

During my facilitation, I also accommodated adult learning styles and the participation tendencies of extroverts and introverts. I strove to establish an environment that accounted for the primary three learning styles (i.e., visual, auditory, and kinaesthetic) (Russell 2006) and to balance the opportunities to share insights between the extroverts and introverts (Nussbaum 2000). Some of the intentional steps I took to accommodate the visual learners included the provision of written material and prominently writing the responses to the focus group question on a whiteboard so that all participants could be able to see them. In contrast, I accommodated those participants with auditory learning styles by orally repeating the responses and encouraging the building upon each other's responses. While accommodating those who have kinaesthetic preferences was more challenging, I was able to establish an environment where they could physically move around the room and make connections with the research question by allowing time for reflection and encouraging the use of stories and descriptions of mental pictures.

I also noticed that extraverted auditory learners have a tendency to be the first to speak. While it was important to acknowledge their enthusiasm and responses, I took steps to involve all the participants. For example, even though introverts typically will not speak as often as those who are extroverted, it does not mean that they are not engaged; it only means that they tend to interact internally with information before they verbally respond (Nussbaum 2000). I exercised additional judgement during the meeting because some people do not like

being singled out and called upon by the facilitator. I understood that sometimes people are quiet because they do not have anything to add at that specific time and if I were to call on them when they are not mentally or emotionally ready, I could embarrass them or they may simply provide a superficial response rather than an answer that is thoughtful and sincere.

These techniques resulted in focus group meetings that had a high level of intimacy that is not often experienced in large group meetings. This allowed me to personally invite those who had not spoken, or had spoken less frequently, to willingly provide their opinions and recommendations, resulting in 100 percent participation in all focus group meetings. (To be clear, by 100 percent participation I mean all attendees provided responses to the focus group meeting question, not that all attendees provided an equal number of responses.)

My adherence to ethical principles. I took ethical measures to protect the community participants and staff members, Specifically, I did not ask the participants to divulge personally sensitive information and established procedures for them to anonymously share their perceptions, opinions, and recommendations. In addition, to confirm voluntary participation, prior to each focus group discussion, I read the University of Oxford Central University Research Ethics Committee (CUREC) information sheet orally and allowed time for questions and concerns. Each participant signed the consent form, retained a copy of the information sheet for their reference, and returned the signed form to me for my records.

Procedures used to ensure focus group consistency. I facilitated each focus group meeting with a script and printed agenda that included a welcome, introductions, background and purpose, discussion of informed consent, discussion of the focus group question, and wrap up. I audio-recorded and transcribed (in verbatim) each focus group meeting. Not surprisingly, my transcriptions resulted in large datasets of terms, phrases, and stories (Barbour 2007). To make sense of the data, I began the process of examination by drawing upon the principles of content analysis. For the purposes of my methodology, I define content

analysis as a research method that provides a systematic and replicable procedure for organising many words of text into fewer categories by assigning labels or codes to the words which contributed my identification of the meaning of the content within the text, as well as patterns and themes (Holsti 1969, Weber 1990, Krippendorff 2013).

Going a bit deeper with content analysis, and to determine the most suitable approach, I evaluated three approaches to content analysis (i.e., interpreting meaning from the text data): conventional, directed, or summative. Conventional content analysis is based on coding categories that are developed directly from the data. In the directed approach, the analysis is based on a theory which then provides guidance for selection of the initial codes. Finally, the summative approach to content analysis includes counting and comparisons of keywords or content which informs the subsequent interpretation of the underlying context (Hsieh, Shannon 2005). Therefore, based on the background, purpose, and type of data, I used both the conventional and summative approaches to content analysis.

In practical terms, during the focus group meetings, I recorded each participant's initial (i.e., primary) response to the research question on a white board or computer monitor so that it was visible to the entire room. Following the conventional approach, at the conclusion of each focus group meeting, I took photographs of the cumulative responses on the white board and computer monitor. Then I transcribed the audio recording of each focus group meeting and coded the transcription and mapped the word or short phrase recorded on the white board/computer monitor to the full verbal description. While coding and mapping the descriptions and ideas to the primary word or phrase identified a general level of meaning, it was through the coding of the words used in the descriptions that provided a more complete understanding of the participant's meaning. Finally, I was able to apply the principles of summative code analysis by counting and comparing the keywords and phrases

which contributed to the subsequent understanding of the underlying meanings, emphasis, patterns, and themes across the focus group meetings.

Moreover, my approach to content analysis was not simply counting words, but a method to examine the participants' language at a deeper level. My purpose was to understand and classify substantial amounts of text into a manageable number of categories that were organised according to shared meaning and emphasis (Weber 1990, Krippendorff 2013). I was able to categorise broad themes and corresponding subcategories (i.e., sub-themes) in a linear fashion as well as in diagrammatic models. By completing my analysis in these ways, I was able to identify both simple and more complex relationships between categories and themes contained in the data (Barbour 2007).

I was not only able to qualitatively analyse the intended meanings of content, but quantitatively analyse the data through statistical methods (Stemler 2001, Hsieh 2005). To improve the accuracy of my analysis, I used the MAXQDA software application. MAXQDA is designed to support a variety of methodological frameworks including quantitative and qualitative content analysis and 'facilitating the researcher's ability to gather, organise, analyse, visualise and publish data' (VERBI GmbH 2018, p.1). Using MAXQDA, I was able to accurately count and compare keywords, phrases and word frequencies, detect patterns and themes, develop visual depictions of patterns and themes through code theory modelling, and crosstabulation calculations.

In addition to examining frequencies and word emphasis, I found code theory modelling to be helpful in the visualisation of the relationships between words, patterns, and themes. Specifically, this type of modelling took the form of a map that graphically represented the different elements of a data and interrelationships (i.e., themes and coded segments) (VERBI GmbH 2018). I also used crosstabulation analysis to examine relationships within data that was not obvious (Frankfort-Nachmias et al. 2015). In doing so,

the crosstabulation calculations and comparisons enabled me to identify patterns within the data and detect correlations. These patterns further enabled me to organise and compare the data associated with individual focus group meetings as well as cumulatively across the communities (Nardi 2014).

Context and Data Gathering

This section of this provides the context and data gathering in Los Angeles County and the LASD and concludes with the context and data gathering in the City of Plano and the PPD. Los Angeles County, one of California's original 27 counties, was established on 18 February 1850. It is one of the largest counties in the United States with 4,084 square miles and has the largest population of any county in the nation - nearly 10 million residents, accounting for approximately 27 percent of California's population (United States Census Bureau 2018). The County is charged with providing numerous services that affect the lives of all residents, including law enforcement, tax collection, public health protection, public social services, elections and flood control (County of Los Angeles 2018a).

Los Angeles County is also quite diverse geographically and demographically. It has mountains, deserts, beaches and islands and is urban and suburban as well as extremely wealthy in some places and very poor in others. One city has a population of 4 million people and another city only 95 residents. Community members come from throughout the world and speak more than 100 languages (County of Los Angeles 2018b). Currently, the population consists of Hispanics/Latinos (46 percent), Asians (15 percent) Blacks/African Americans (9 percent), American Indians/Alaska Natives and Native Hawaiians/Pacific Islanders (2 percent), Whites/Caucasians (25 percent, and all others (3 percent) (United States Census Bureau 2018).

The Los Angeles County Sheriff's Department (LASD) is the law enforcement agency which serves Los Angeles County. It was founded in 1850 and is now the largest

Sheriff's Department in the world, with approximately 18,000 employees. The department is divided into the four main operations of Custody Operations, Patrol Operations, Countywide Services and Administrative & Professional Standards. The LASD provides law enforcement services (i.e., police department services) to 42 cities and 141 unincorporated communities and has responsibilities in 216 facilities including hospitals and clinics, nine community colleges, as well as the Metropolitan Transit Authority and 37 Superior Courts. On a daily basis, the LASD is responsible for securing, feeding, and providing medical care for approximately 18,000 inmates in seven detention facilities. The LASD also provides services such as forensic laboratories and new officer training academies for smaller law enforcement agencies within the County (LASD 2014, Los Angeles County Sheriff's Department 2017). The stated mission of the LASD is to

> enforce the law fairly and within constitutional authority; to be proactive in our approach to crime prevention; to enhance public trust through accountability; to maintain a constitutionally sound and rehabilitative approach to incarceration; to provide a safe and secure court system; to maintain peace and order; and to work in partnership with the communities we serve to ensure the highest possible quality of life (LASD 2014).

The LASD Sheriff James McDonnell learned of my project and thought that it may help him to continue to build trust between the department and community. He also thought that the phases of the research design would be a good fit with his current priorities to improve the department's deputy recruitment and selection processes. In response, he assigned staff members to assist me with the data collection necessary to complete each phase of the research. For example, the director of community outreach, Ms. Gymeka Williams, assisted with coordination of the focus groups meetings; specifically, the identification of the homogeneous groups, non-threatening locations, dates, times, and participants who were diverse in gender, age, ethnicity, and community involvement. The LASD focus groups were ultimately comprised of citizens who had been actively working to improve the conditions of

their community and their relationship with the police. These community members included individuals from the Muslim community, as well as the neighbourhoods associated with the Compton Patrol Station, Industry Patrol Station, Lakewood Patrol Station, and the Antelope Valley region.

I opened each meeting with a welcome that included a short personal and professional introduction and provided my contact information. To establish the context for the meeting, I informed the participants that this study had been accepted by Oxford University, described the background associated with the study, and acknowledged the global challenges associated with trust between the community and police. I further explained that there was a process to increase trust in Ramsey County, Minnesota that seemed promising but had not been examined in other communities. Therefore, the primary purpose of this research was to further test a process to increase trust in the police in Los Angeles County and the City of Plano.

Next, I invited the participants to take turns introducing themselves. After the introductions, I distributed the approved CUREC Information Sheet and Consent Forms. I also emphasised how their privacy would be protected and that participation was purely voluntary; they were free to leave at any time and no questions would be asked. All participants initialled and signed the Consent Form. Once I had collected signed consent forms; I activated the audio recorder.

I was able to establish a non-threatening environment by providing some mental imagery. I asked the participants to picture themselves sitting around a campfire at the end of the day and while they are sitting around the fire, some other people arrive and sit down; soon a conversation begins and each person takes turns sharing their thoughts. I found that this imagery worked well as I observed the participants' faces and posture change from somewhat rigid and reserved, to smiles, chuckles, and nodding heads.

I directed everyone's attention to the discussion question on the whiteboard/flip chart. I said, 'I need your help answering the question '*To increase the level of trust between you and the police department, what type of women and men should be hired'*'? Immediately, the participants began sharing their thoughts and I began recording responses on the best available surface that was visible to all participants (i.e., whiteboard/flip chart). Interestingly, the participants' responses took the form of group brainstorming. I observed that the groups' responses were not narrative based. The responses were comprised of terms and phrases; wherein the group members influenced each other by responding to each other's ideas and comments (Stewart et al. 2007).

As I facilitated the discussion, I made certain that I captured each response in the participant's own words. If I was in any doubt about a participant's words, I would ask for clarification prior to recording their response. I found that by writing each response on the whiteboard or flip chart, the participant could verify that I had accurately recorded their thoughts. Not only did the participants feel validated when their response was posted, each posting stimulated additional thought and contributions because they had time to consider their own responses, see possible connections with previous responses, and identify concepts or ideas that may have been overlooked. I noted a strength to this style of focus group meetings was the ability to use the group's synergy to generate data that was founded on the participants' life experience (Rabiee 2004).

One of the challenges was the participants' occasional deviation from the core question to ancillary topics that were outside the scope of this research (Barbour 2007). When a participant provided a response that was not pertinent to the research question, I would show respect for their willingness to contribute to the conversation and verbally affirm that they were making an important point. Then I would acknowledge their response by recording it on the white board or flip chart in a space referred to as a figurative parking lot (i.e., car

park). I assured the participants that everything listed in the parking lot was important and would be discussed during the wrap up (i.e., debriefing) portion of the meeting. For instance, during some focus group meetings, there were questions and recommendations related to increasing trust and the importance of reinforcing the values and behaviours throughout the police officer's career. When there was ten minutes remaining in the allotted meeting time, I would make a final appeal for input. This prompted participants to offer additional recommendations to, or affirmations of, the previous responses that had been shared by the group. I concluded the meeting by reminding the participants of my contact information and inviting them to share additional ideas with me via email or telephone. After the meeting, I remained available in the meeting room to anyone who wished to contribute additional responses.

Values and Behaviours Los Angeles Community Members Believe Generate Police Trust

This section presents the context and initial data collection associated with each of the five focus group meetings in Los Angeles County.

Los Angeles Focus Group One

The site of the first focus group meeting was the LASD Lakewood Station and included members of the LASD Clergy Program. The Lakewood Station is located in south-eastern Los Angeles County and serves a geographic area of approximately 23 square miles with a population of more than 245,000. In addition to serving the City of Lakewood, the station serves the cities of Artesia, Bellflower, Hawaiian Gardens, and Paramount as well as the unincorporated portions of Cerritos and Long Beach. The station is staffed by 236 sworn (police officers) and 62 support staff. The Lakewood community is an ethnically diverse and growing community. Currently, the population consists of approximately Whites/Caucasians (37 %), Hispanics/Latinos (33 %), Asians (17 %), Blacks/African Americans (9 %),

American Indians/Alaska Natives and Native Hawaiians/Pacific Islanders (< 1 %), and all others (4 %).

The Clergy Program was created to augment the services of the LASD in dealing with human crises. Additionally, the program strives to improve service and increase the level of understanding between the department and the community. The LASD Clergy Program mission is stated as follows:

> As a body of volunteer clergy and lay leaders, we are unified and dedicated to our faith. It is our mission to assist and support our community, in collaboration with the Los Angeles Sheriff's Department and to intercede with spiritual guidance in crisis situations. We aspire to improve the quality of life by identifying and addressing important community issues and concerns, by raising the level of communication between the Sheriff's Department and the citizens of our community and its surrounding areas (Williams 2018a).

All nine participants at the Lakewood Station focus group meeting were members of the LASD clergy program. They represented a cross section of Christian denominations and actively worked with the Patrol Stations in Lakewood, Carson, and Cerritos. Specifically, these clergy members had been able to establish relationships with numerous deputies and community leaders through riding-along with patrol deputies, participation in the community events, and the provision of resources during times of stress and emergency situations (LASD 2017, Williams 2018a). The participants also had diverse backgrounds including gender, ethnicity, age, and geography. Demographically, the group included eight males and one female and was racially comprised of one Asian, three Hispanic, one African American, and four White participants.

When the Lakewood participants were asked, *To increase the level of trust between you and the sheriff's department, what type of women and men should be hired?* The first response was an 'Elevated sense of respect' to which another person offered, 'Treat people like their own family members', and then in quick brainstorming succession another person

said ‘Empathy’. The responses then turned to ‘Relatability’, which spurred the responses ‘Understands the community’ which ‘includes being multi-cultural, multi-racial, multi-religious’. One of the next areas of discussion included the responses of ‘Personal integrity’, ‘Honesty’, and ‘Morality’, and ‘Takes responsibility’; then moved into responses such as a ‘Humility’ ‘Trainable, teachable, and correctable’ and ‘Nobility’ to which others responded, that being a police role is ‘a calling’ and ‘a privilege’.

The discussion then moved in the direction of the terms ‘Situational discernment’, ‘Self-control’, and ‘Maintain character during adversity’. One of the participants then pointed out that previous responses seemed to be associated with ‘High emotional intelligence’. Another participant added, ‘Good communicator’ which prompted the observation that good communication ‘stems from an inner desire’ to help people. Some of the final recommendations included hiring officers who were ‘Well-trained’, a ‘Peacemaker’, ‘Not an ‘us vs. them’ mentality’ and had a positive ‘Prevailing motivation’ to serve others.

In general, the Lakewood Station focus group emphasised that officers are easy to trust when they exhibit behaviours consistent with ‘Respect’ and ‘Empathy’, ‘Integrity’ and ‘Honesty’, ‘Discernment’ and ‘Emotional intelligence’, and humble ‘Peacemaker(s)’. Figure 5 shows the responses from the Lakewood Station community members. The terms and phrases are depicted in order of response. When participants made caveats to the initial response, a parenthesis was used to note the additional thought(s).

Figure 5

Lakewood Station Responses to the Focus Group Question

1. Elevated sense of respect (treat people like their own family members) (Empathy)
2. Personal integrity (avoid short cuts)
3. People that look like them
4. Relatability (understands the community, which includes: multi-cultural, multi-racial, multi-religious) (it is important who they are)

5. Honesty
6. Humility (recognize their own limits and that they need our people)
7. Friendly (outreach focused)
8. Educated (HS plus 2-year college degree)
9. Positive optimism toward others
10. All people have value
11. Mature
12. Trainable/teachable/correctable
13. Not quarrelsome
14. Nobility (“a calling” “a privilege”)
15. Situational discernment
16. Self-control
17. Maintain character during adversity
18. Healthy self-image
19. High emotional intelligence
20. Morality
21. Well-trained
22. Good communicator (stems from an inner desire)
23. Peacemaker
24. Bill of rights mentality
25. Not an “us vs them” mentality
26. Prevailing motivation
27. Takes responsibility (balanced)
28. Teamwork
29. Sincere belief in equality

Los Angeles Focus Group Two

The site of the second focus group meeting was the LASD Compton Station and included members of the Commission for a Better Compton (CBC). The LASD Compton Station provides police services to the City of Compton and the communities of East Rancho Dominguez, Rosewood, and unincorporated areas of Gardena. The City of Compton is one of the largest cities in the South-central Los Angeles County and encompasses approximately 13 square miles and has an estimated population of 122,000. The station is staffed by 179 sworn (police officers) and 42 support staff (Brown and Haley 2016, Joyce 2017).

Compton is an ethnically diverse and growing community and known as the ‘Hub City’ due to its central location within the Los Angeles County as well as serving as one of

the nation's major sites of migration from international communities in Central and South America, Asia, and the Pacific Rim (Brown and Haley 2016). While Compton is a vibrant city, it faces some challenges from its rapid demographic changes. For example, an estimated 26 percent of Compton's population lives in poverty. Currently, the city's population consists of Hispanics/Latinos (68 percent), Blacks/African Americans (29 percent), Whites/Caucasians (8 percent), American Indians/Alaska Natives and Native Hawaiians/Pacific Islanders (< 1 percent), Asians (1 percent) and all others (1 percent) (Caballero 2018). Although I was not able to obtain the precise LASD demographics of the personnel associated with this station, I was able to observe that the demographics of the personnel serving at the Compton Sheriff's Station generally align with the diversity of Compton, with approximately 70 percent Hispanic, 20 percent African American, and 10 percent White (Joyce 2017).

The CBC is a community group which provides advice to the leadership of the police station regarding solutions to crime and safety issues in their community. Specifically, the CBC was founded in 2016 and committed to enhancing *the quality of life and public safety for all invested in the Compton* community (Commission for a Better Compton 2018). The CBC values compassion, understanding, and mutual respect in all interactions with their fellow commission members as well as members of the greater Compton community. They strive to be proactive, honest, and sincere when identifying and addressing challenges in their community. The CBC also sees diversity as a source of strength in their community and integrity as the foundation for achieving their mission (Commission for a Better Compton 2018). Seven participants had agreed to attend and four African American individuals (i.e., three females and one male) actually participated in the focus group meeting.

The participants indicated that trust can be increased if officers have 'Family values' and these values should assess in the pre-employment background investigation. They

explained that the pre-employment background investigation should examine ‘How were they raised’, their ‘Family structure’, and their ‘educational encounters’ related to ‘Their behaviour during their schooling’. They also expressed that it is easier to trust officers who ‘Like people’, have ‘People skills’, are able to be an ‘Extrovert’, and have associations with positive ‘Social groups’. Also, they recommended that any associations with negative groups or behaviour should be investigated during the background investigation.

Approximately 20 minutes into the discussion, one of the participants who had been rather quiet, observed that the discussion thus far seemed to be associated with his understanding of ‘Servant leadership’. This observation generated several minutes of conversation and then concurrence with the participant’s observation. The discussion then moved to attributes and behaviours such as ‘Care about others’ to which a participant added ‘Able to establish human connections’, followed by ‘Respect’, ‘Does not abuse their authority’, ‘Self-control’, ‘Leader won’t overlook injustice’, ‘Compassion’, ‘Patience’, ‘Dedication – Commitment’ to which another person added to ‘Make a difference’. (Interestingly, and as will be seen in this thesis, the participants’ reflections regarding *servant leadership* became a recurring theme.)

The preceding responses were generally similar to those offered by the Lakewood Station. However, there were some differences; for example, a Compton Station participant was remarked that officers are easy to trust if they ‘Have been an ambassador’ and had history of ‘Volunteerism’. They further explained that ‘volunteerism’ is important because it shows a person’s willingness to serve others, but when a person has been an ‘ambassador’ for a non-paid initiative (i.e., recruiting youth to participate in community events or fundraising for a worthy cause) demonstrates the person’s commitment to others as well as their ability to gain and inspire others to join worthy causes. The group felt that being an ambassador is an attribute of the best police officers in their community (i.e., police officers are at their best

when they are ambassadors for the police department and community). Figure 6 shows the complete sequence of responses from the Industry Station participants.

Figure 6

Compton Station Responses to the Focus Group Question

1. Family Values (How were they are raised-Family Structure -Educational Encounters)
2. Like People
3. People skills
4. Extrovert
5. Social groups (with whom do they associate)
6. Servant Leader
7. Care about others (human connection)
8. Respect
9. Does not abuse their authority
10. Accountability
11. Have been an ambassador
12. Self-control
13. Volunteerism
14. Not prone to street justice
15. Leader- won't overlook injustice
16. Transparent on all subjects
17. Compassion
18. Patience
19. Relationships (Family/Friends – Long-term patterns)
20. Dedication – Commitment "make a difference"

Los Angeles Focus Group Three

The site of the third focus group meeting was the LASD Industry Station and included a variety of community members. The LASD Industry Station service area is situated in the eastern portion of Los Angeles County. The station is responsible for providing police services to the cities of Industry, La Puente and La Habra Heights, and the unincorporated communities of East and West Valinda, Valinda, Bassett/North Whittier and Hacienda Heights. The area encompasses approximately 46 square miles and serves a population of

more than 185,000 (Los Angeles County Sheriff's Department 2014a). The Industry station is staffed by 213 sworn (police officers) and 51 support staff (McBride 2018). The demographics associated with the communities served by the LASD Industry Station include Hispanics/Latinos (70 percent), Asians (19 percent), Whites/Caucasians (9 percent), Blacks/African Americans (1 percent), American Indians/Alaska Natives and Native Hawaiians/Pacific Islanders (< 1 percent), and all others (1 percent) (McBride 2018).

The participants of the Industry Station focus group were residents of the cities of Hacienda Heights, La Puente, and City of Industry and had diverse backgrounds including gender, ethnicity, age, and geography. All thirteen participants who had agreed to attend were able to attend the meeting: five females and eight males; eight Hispanic, two African American, two White, and one Asian. Additionally, one participant was a mayor, one was a school board member, some were partners in crime prevention initiatives, and others worked in areas such as community assistance centres for domestic violence outreach and food shelves.

The first participant responded to the focus group question by explaining that deputies are easy to trust if they are ‘Multi-lingual’ and ‘Multi-cultural’ and have ‘Cultural competence’, including the ability to ‘Understand where others are coming from and current pressures/issues’. In the previous focus group meetings, there were times when a participant’s response generated affirmation and spurred additional recommendations. However, this was not one of those times; there was neither affirmation nor disagreement with the first participant’s responses.

The participants continued to reflect on the above response and re-read the question. Then another participant stated that officers build trust if they are ‘Great listeners’ and added that officers should ‘Listen first’. This recommendation was followed by a series of responses such as ‘Great communication’ including the officer’s ‘tone, language, grammar’, ‘Emotional

intelligence', 'Empathy', and 'Social intelligence' another person added the ability to 'understand people regardless of socio-economic, gender, and ethnicity'. They also emphasised 'Integrity', 'College education', 'Critical thinker', and 'Respectful'.

Although expressed slightly differently from the Compton participants, this focus group generated several responses associated with the term 'Servant heart' to which others added the descriptors 'Compassion' to help and 'Serve others'. They also noted that trust is sensed when officers are 'Modest and humble' and 'Resourceful in helping others' in the community 'Meet their needs'.

In summary, while the meeting opened with a recommendation related to cultural competence, most of the discussion focused on a broader spectrum of attributes and behaviours that officers could exhibit to increase trust such as service, integrity, respect, and emotional intelligence. As with the Compton Station observations associated with *servant leadership,* this group also noted that officers are easy to trust when have a 'Servants' heart' and are 'compassionate', 'humble', and 'service-minded'. Figure 7 shows the complete sequence of responses from the Industry Station participants.

Figure 7

Industry Station Responses to the Focus Group Question

1. Multi-lingual
2. Multi-cultural
3. Cultural competence (understand where others are coming from and current pressures/issues)
4. Great Listening (Listen first)
5. Great Communication (tone, language, grammar)
6. Emotional intelligence (empathy)
7. Social Intelligence
8. Integrity
9. College education
10. Critical thinker
11. Life skills/experience

12. Respectful
13. Empathy
14. Passion toward kids
15. Physical presence (secure in themselves)
16. Servant heart (compassion help others)
17. Commitment to “serve others’
18. Unselfish
19. Community connection
20. Human connection
21. Awareness of who they are and how they fit into the larger world (impressions last a lifetime)
22. Modest/humble
23. Won’t (does not) abuse power
24. Resourcefulness in helping others meet their needs
25. Involved in the community
26. Psychological resilience
27. Secure
28. Competent
29. Withstands bad culture

Los Angeles Focus Group Four

The site of the fourth focus group meeting was the Hall of Justice (LASD Headquarters) and included Muslim community leaders. This meeting was organised through the LASD’s Muslim Community Affairs Unit’s (MCA). The MCA unit was established in August 2007 with the purpose of building stronger relationships with the Muslim community resulting in mutual understanding and cooperation with law enforcement in Los Angeles County. The LASD collaborates with the MCA to strengthen relationships through the six components of building relationships with Mosques and Islamic Centres, youth programs, educational programmes, coordination of community activities, custody and detention services outreach, and international diplomacy to facilitate best practices in law enforcement services (Williams 2018b). Currently, Los Angeles County is home to approximately 70 mosques and 70,000 Muslim adherents (.7% of the population) (USC-Center for Religion and Civic Culture 2009, Association of Statisticians of American Religious Bodies 2019).

The participants of the Muslim leaders focus group were all members of the MCA. The twelve participants who had agreed to attend (i.e., 1 female and 11 males) were able to attend the meeting. The first three responses to the focus group question were ‘Reflect the community’, ‘Well-educated’, and ‘Ethical’ which generated some discussion and concurrence that these attributes increase trust in the police.

One of the next responses was ‘Well-travelled’. The participant explained that a person who is experienced in other cultures and has visited other countries will be able to better relate to the many cultures living in Los Angeles County. There was some agreement in the group that being ‘Well-travelled’ could contribute to increased trust. However, the group wondered how many people in their early to mid-20s are ‘Well-travelled’ and of those who were, how many would be interested in a career in law enforcement? The person who made the recommendation qualified their response by adding that ‘when possible’ the LASD would increase trust if they selected individuals who were ‘Well-travelled’.

The discussion resumed and the participants provided several responses that were affirmed by one or more of the group members. Examples of these responses included ‘Compassionate’, ‘Integrity’, ‘Good people skills’, ‘Disciplined’ to which another added ‘able to set aside personal bias’, ‘Can de-escalate situations’, ‘Empathy’, ‘Service-oriented’, ‘Open to understanding the communities they serve’, ‘Good communication skills’, and ‘Respectful to all’. More so than the previous focus groups, these participants seemed to emphasise their desire for the LASD deputies to know about culture and community. They also provided some examples positive interactions with deputies (i.e., attending community events and being patient with community members) that contributed to their trust in the LASD. Figure 8 shows the complete sequential responses from the Muslim Community Leaders participants.

Figure 8

Muslim Community Leaders Responses to the Focus Group Question

1. Reflect the community
2. Well-educated
3. Ethical
4. Male and female
5. Well-traveled (International experience…If possible)
6. Compassionate
7. Integrity to uphold the law
8. Good people skills (slow to anger, understands basic psychology)
9. Disciplined (personal disposition comes 2nd, set aside personal bias)
10. Believe in community partnerships (community plays an important role in safety)
11. Can handle difficult situations and de-escalate situations
12. Shared experience
13. Empathy (leniency)
14. Diverse experience (Multiple communities)
15. Knowledge of all communities and cultures
16. Prior experience with diverse communities
17. Service-oriented
18. Open to understanding the communities they serve
19. "peace" officer
20. Hire for mission
21. Curious and open (desire context and knowing more)
22. Communication skills (language, lack of anger)
23. Bravery (self-controlled, appropriate)
24. Respectful to all

Los Angeles Focus Group Five

The site of the fifth focus group meeting was in the Antelope Valley region of Los Angeles County. Antelope Valley is the northernmost region in Los Angeles County and includes the cities of Lancaster and Palmdale. The previous focus group meetings were hosted by the Sheriff's Station with which the participants were affiliated. The Antelope Valley focus meeting was slightly different for two reasons; first, the meeting included participants from the two Sheriff's Stations in the Antelope Valley region and second, the communities in the Antelope Valley region and the LASD were attempting to improve relationships under the

authority of a United States Department of Justice consent decree (United States Department of Justice 2015). Therefore, the background and context for this focus group meeting is more extensive than the previous focus group descriptions.

The City of Lancaster is the largest city served by the LASD Lancaster Station. It is located approximately 55 miles northeast of the City of Los Angeles and has a growing population. The Lancaster Station has law enforcement responsibilities that extend more than 600 square miles, 190,000 total residents, and includes the City of Lancaster and communities of Lake Los Angeles, Quartz Hill, and Antelope Acres. The Lancaster Station is staffed by 228 sworn personnel (police officers) and 79 civilian staff (Los Angeles County Sheriff's Department 2014b, McBride 2018). The demographics associated with the communities served by the LASD Lancaster Station include approximately Hispanics/Latinos (43 percent), Blacks/African Americans (21 percent), Whites/Caucasians (28 percent), American Indians/Alaska Natives and Native Hawaiians/Pacific Islanders (< 1 percent), Asians (4 percent) and all others (3 percent) (McBride 2018, City of Lancaster 2019).

The City of Palmdale is the largest city served by the LASD Palmdale Station. Like the adjacent City of Lancaster, it is also located approximately 55 miles northeast of the City of Los Angeles and has a growing population. The Palmdale Station has law enforcement responsibilities that extend to an area of more than 774 square miles and includes the City of Palmdale and communities of Acton, Agua Dulce, Big Pines / Wrightwood, Green Valley, Lake Elizabeth, Lake Hughes, Leona Valley, Littlerock, Llano, Palmdale, Pearblossom, Vallyermo, and Vasquez Rocks and a total population of more than 200,000 residents (Los Angeles County Sheriff's Department 2014c). The Palmdale Station is staff by 207 sworn personnel and 58 civilian staff (McBride 2018). The demographics associated with the communities served by the Palmdale Station include approximately Hispanics/Latinos (59 percent), Blacks/African Americans (14 percent), Whites/Caucasians (20 percent), American

Indians/Alaska Natives and Native Hawaiians/Pacific Islanders (< 1 percent), Asians (4 percent), and all others (3 percent) (City of Palmdale 2019).

The Antelope Valley region has some unique characteristics due to the LASD and Department of Justice - *Antelope Valley Settlement Agreement*. In response to a history of complaints regarding some of the LASD's policing practices, on 28 April 2015, the United States, the County of Los Angeles, and the LASD entered into a Settlement Agreement. The goal of the agreement was to ensure that police services are delivered to the people of Lancaster and Palmdale, and the surrounding unincorporated areas, in a manner that fully complies with the Constitution and laws of the United States, effectively ensures public and deputy safety, and promotes public confidence in LASD and its deputies (United States Department of Justice 2015).

The nature of the public complaints against the LASD fell into two categories: service complaints and personnel complaints. The service complaints were associated with dissatisfaction with the procedures and practices, response times, and issuance of traffic citations. The personnel complaints were based on community-based allegations of misconduct against LASD employees and included either violations of law or departmental policies (i.e., discourtesy, dishonesty, unreasonable force, improper tactics, improper detention, search or arrest, neglect of duty, operation of vehicle, off-duty conduct, harassment, or discrimination) (Gupta 2015). The agreement stipulates that all parties (County, LASD, and DOJ) have agreed to ensure that all allegations of personnel misconduct were received, and thoroughly and fairly investigated. The LASD also agreed that all personnel who commit misconduct would be held accountable pursuant to a disciplinary system that is fair and consistent (United States Department of Justice 2015). The LASD and DOJ are continuing to systematically work to improve the processes and procedures that affect the services and actions of the personnel serving in Antelope Valley.

Several of the community members who had been working with the LASD and DOJ to build relationships that demonstrate compliance with the agreement resulting from the Antelope Valley consent decree participated in this focus group meeting. Seventeen participants were invited and eleven individuals were able to attend the meeting. Five of the participants were associated with the Lancaster Station and six were associated with the Palmdale Station. Demographically, the group included five females and six males and was racially comprised of five African American, and six White participants. Instead of meeting at one of the Sheriff's Stations, this final Los Angeles County focus group meeting was held at the neutral location of the International Brotherhood of Electrical Workers (IBEW) Local 11 union hall in the City of Palmdale.

This focus group was also different from all other focus groups because on 1 December 2017, I received the following email from the Home Box Office (HBO) network:

> Dear Sheriff Bostrom,
>
> I hope this email finds you well. I am a documentary television producer on a brand-new series for HBO about policing and policing reform. Over the course of the 10-part series, we are highlighting precincts, departments and programs that have demonstrated success in effective police work and building trust with the community. The series will use both humor as well as original reporting to highlight solutions that could potentially serve as models for other parts of the country. Here's a little more information about the show. We came across the 'character-based hiring' program that you initiated in Ramsey County and is being carried forward by current Sheriff Jack Serier. I was hoping to set up a call with you to learn more about the history of this program, the problems it tackled head on, as well as your current research at Oxford.
>
> I very much appreciate you reviewing this request and I look forward to being in touch.
>
> All best,
>
> Shuchi Talati
> Director/Producer (HBO)

In response to this request, I arranged a telephone meeting and learned that HBO was producing a new program titled Wyatt Cenac's Problem Areas. HBO described the series as follows:

> Wyatt Cenac's Problem Areas will feature documentary-style field reports that serve as the focal point of each episode. These segments will take him around the country, from suburban Minneapolis to downtown Cincinnati to rural Texas, as he investigates systemic issues from his unique perspective. Cenac will also tackle more benign problems and everyday inconveniences facing Americans, offering comedic solutions each episode (Home Box Office 2018).

Initially, I had significant reservations. How would HBO use humour to cover an important topic like increasing trust between the community and the police and simultaneously demonstrate respect for both? After numerous telephone interviews and email conversations, I agreed to participate. I discussed in depth, with the producer, that the objective of my research is to test a pathway to increased police legitimacy which includes avenues for intentional inclusion of community voice, fair treatment, transparent communication, respectful attitude, shared values, and consistent behaviour (Tyler and Jackson 2014). A key element of this pathway begins with community input to shape police recruitment and hiring, and the early indications in Ramsey County show an increase in perceived trust and legitimacy.

HBO arranged to have a four-member production crew fly from New York to Los Angeles, California. The presence of HBO meant that I needed to take measures, in addition to those addressed in the CUREC forms, to protect the participants' privacy. Not only did I emphasise to the focus group members how their privacy would be protected and that participation was purely voluntary, I explained that there were members of HBO who were interested in filming the meeting. I specifically mentioned that even though HBO had agreed to not film the faces of the participants, I could not guarantee their privacy. The participants then discussed their level of comfort with HBO's filming the meeting. After a few minutes,

the group voted unanimously to allow HBO to film the meeting and all participants signed the CUREC Consent Forms.

Initial responses to the focus group question included the terms and phrases of ‘Reflect the community’, ‘Understand multiple communities’, and ‘Culturally sensitive’. Interestingly, as had occurred in the third focus group (i.e., Industry Station), the discussion moved from initial responses associated with diversity and culture to other attributes and behaviours. Some additional examples of the attributes that increase trust that were discussed and affirmed included ‘Wanting to make a difference’, ‘Commitment’, ‘Good communication skills’ to which others added ‘verbal, body language, culturally competence’, ‘Educated’ and ‘Well rounded’, ‘Moral values’ and ‘Integrity’. They also stated that ‘Kindness’, ‘Honesty’, ‘Respect’, ‘Patience’, ‘Leadership skills’, and ‘Civility’. Figure 9 shows the complete responses from the Antelope Valley participants.

Figure 9

Antelope Valley Responses to the Focus Group Question

1. Work ethic
2. Transcripts
3. Volunteerism
4. Reflect the community
5. Understand multiple communities
6. Culturally sensitive (*added from transcript*)
7. Non-assumptive (open minded)
8. Even tempered
9. Coachable
10. Wanting to make a difference
11. Passion for doing right
12. Commitment
13. Communication skills (verbal, body language, culturally competent)
14. Education
15. Well rounded
16. Moral values
17. Integrity

18. Self-aware
19. Kindness
20. Real world experience
21. Honesty
22. Respect
23. Different personality types
24. Patience
25. Willing to self-sacrifice
26. Leadership skills
27. Able to learn
28. Judgment
29. Follower
30. Teamwork
31. Courage
32. Accountability
33. Participation
34. Civility
35. Humility

While all the Los Angeles focus groups were participative, this focus group was more expressive than the others. Participants provided more answers than the other Los Angeles focus groups and regularly affirmed each other's responses. In fact, when I announced the conclusion of the meeting, the participants erupted into applause. This seemed to be a spontaneous response to being able to participate in discussion on a topic that was important to them and being listened to at deep level. Nevertheless, just as in all Los Angeles focus group locations, community members were pleased the LASD was seeking ways to apply the community's input to their organisational processes.

Lastly, HBO filmed a 90-minute on-camera interview with me and the 90-minute focus group meeting. HBO premiered Cenac's program on 13 April 2018. While the entire episode was approximately 30 minutes in length, only a 5-minute segment of the focus group process was broadcast. Although Mr. Cenac's staff had gathered numerous details, spent hours interviewing and filming various aspects of the initiative, the episode's engagement

with the research project was quite limited. For instance, they did not include the association with the University of Oxford and the comprehensive fieldwork that is being undertaken in Los Angeles and Plano. As we sometimes say in the United States, 'That's Hollywood!'

Summary of Los Angeles Focus Groups

The Lakewood Station focus group provided 29 posted responses to the focus group question; Compton Station, 20 responses; Industry Station, 29 responses; Muslim Leaders, 24 responses; and the Antelope Valley region, 35 responses. During the meetings, once a response was posted, the participants sometimes contributed additional comments associated with the response. Therefore, the initial lists of responses do not provide thorough analysis of the data; rather, they reflect the initial data collected in Los Angeles County.

The City of Plano and Its Police Department

Several months after completion of the data gathering in Los Angeles, I began the focus group process in the City of Plano, Texas. The sections that follow are organised similarly to the framework I used to collect data in Los Angeles. The City of Plano was incorporated in 1873 and is located 20 miles north of Dallas and, with a population of 284,070, is the ninth largest city in the State of Texas and the fourth largest in the Dallas – Fort Worth region. Plano is approximately 71 square miles in size and home to several Fortune 1000 companies (City of Plano 2019c, United States Census Bureau 2019). The City is nationally recognized for its schools, award-winning parks, sustainability initiatives, and variety of multi-cultural neighbourhoods (Plano Chamber of Commerce 2015, Offerdahl 2019). The city is also proud to be designated as one of America's safest cities (Forbes 2019). Demographically, the city is comprised of Asian (19 percent), Black/African Americans (8 percent), Hispanic (15 percent), White (55 percent), and other (3 percent) residents (City of Plano 2019b).

The Plano Police Department (PPD) was founded in 1957 and comprised of an authorized staff of 410 sworn Officers, 178 full-time civilian employees, and 79 civilian part-

time employees. The mission of PPD is to provide outstanding police services, in partnership with the community to maintain a safe environment that contributes to the quality of life. The department prides itself on meeting and exceeding expectations with four performance measures: Crime Rate, Traffic Safety, Timely Service, and Quality of Service. The PPD emphasizes 'professionalism, integrity, and progress' in the provision of traditional and innovative law enforcement services to Plano's growing community (Offerdahl 2019). The city consistently has the lowest crime rate in the State of Texas for cities with populations over 200,000 and in 2018, the major crime rate (i.e., felonies) reached a historic low (City of Plano 2019d, Offerdahl 2019). The PPD is also nationally accredited and, in 2018, had a 97 percent citizen satisfaction rate (CALEA 2019, City of Plano 2019d).

Values and Behaviours the City of Plano Community Members Believe Generate Police Trust

The Plano Chief of Police, Gregory Rushin, learned of this research project and thought that it would align with his objectives to continue to build trust between the department and community. He then assigned the Director of Planning – Danny Alexander to assist me with coordination the focus groups meetings. Mr. Alexander was helpful in the identification of the homogeneous groups, a non-threatening location, dates, times, and participants who were diverse in gender, age, ethnicity, and had experience working to improve the conditions of their community and their relationship with the police.

Plano Focus Group One

The Plano focus groups were comprised of community members from the Multicultural Outreach Roundtable (MCOR), faith-based leaders, and private sector (i.e., business) security leaders. The invited participants had existing relationships with the police department and were familiar with the PPD's conference room and parking accommodations. Therefore, the PPD was selected as the site for each of the focus group meetings.

The first focus group was City of Plano Multicultural Outreach Roundtable (MCOR). The mission of the MCOR is *to partner with the City Council and cultural communities in Plano in order to encourage understanding and participation in the government process while fulfilling the needs and desires of its diverse citizens* (City of Plano 2019a). The goals of the MCOR are to

- encourage and facilitate communication between the City Council and diverse citizens of Plano;
- encourage amity, understanding, unity and collaboration among the citizens of Plano
- assist groups of different backgrounds to gain knowledge of the City of Plano government;
- provide recommendations to the city government on matters relating to the cultural diversity and heritage of Plano citizens; and
- seek and enlist representatives of diverse cultural groups into the MCOR (City of Plano 2019a).

There were 10 participants who had agreed to attend and 13 individuals who actually attended the focus group meeting. This was the only meeting where more participants attended than had RSVP'd. The participants (i.e., seven females and six males) had diverse backgrounds which included seven females and six males and was racially comprised of one Asian, four Hispanic, seven African American, and one undisclosed participant.

Following the meeting framework used in Los Angeles, I facilitated the participants' answers to one question: *To increase the level of trust between you and the police department, what type of women and men should be hired?* Some initial responses included 'Empathic' to which other person added 'see people as a person', 'Respect', and 'Sensitive

servant leader'. The discussion then moved to responses such as 'History of service/volunteerism', 'Formal education', 'Proven competency', and 'Trainable'. The participants then discussed the need for officers to be 'Accepting of differences' and have the 'Ability to relate to any income level/orientation/culture'. They also stated emphasised 'Ethical behaviour', 'Integrity', 'Perform well under pressure', 'Unbiased', to which another person added that officers need to be 'conscious of (their own) biases'; being a 'Good listener', able to apply 'Conflict resolution' and 'de-escalation' skills, and being characterised by 'Patience', 'Moral courage', and 'Humbleness'. The MCOR group had a particularly high atmosphere of mutual support which resulted in an increased degree of synergy (i.e., participants built on each other's responses) and the most initial responses of the Plano focus groups. Figure 10 shows the complete sequential responses from the Multicultural Outreach Roundtable participants.

Figure 10

Multicultural Outreach Roundtable (MCOR) Responses to the Focus Group Question

1. People who reflect the community (Diversity that reflects the demographics)
2. Empathic (see people as a person)
3. People who have lived in other places
4. Respect
5. Sensitive servant leader
6. Understand other languages
7. History of service/volunteerism
8. Formal education
9. Proven competency
10. Trainable
11. Accepting of differences
12. Ability to relate to any income level/orientation/culture
13. Natural curiosity
14. Extraordinarily self-confident
15. Ethical behaviour
16. Integrity

17. Perform well under pressure
18. Smile/relaxed demeanour
19. Unbiased (conscious of bias)
20. Non-aggressive/impulsive personality
21. Assertive
22. Non-condescending
23. A “part of the community”
24. Good listener
25. Conflict resolution (de-escalation)
26. Patience
27. Moral courage
28. Willing to ask for help
29. Good financial history
30. Openness
31. Polite and professional (explain and humane)
32. Consistency
33. Avoid profiling
34. Self-critical
35. Humbleness
36. Secure in themselves
37. Resident of Plano

Plano Focus Group Two

The second focus group meeting was comprised of private sector security leaders. City of Plano is home to numerous large and medium businesses (Plano Chamber of Commerce 2015) and, in an effort to work toward the mutual goals of a safe community, the PPD has established longstanding relationships with the private sector directors of security (Alexander 2018). Sixteen participants agreed to attend and 10 individuals actually attended the focus group meeting. The attendees (i.e., three females and seven males) had diverse backgrounds and comprised of one Black/African American, seven White, and two Hispanic participants.

One of the first responses to the focus group question included the hiring of officers who were characterised by being a ‘Servant’ to which another person added that a sense of ‘Service’ was important. Some other examples of the responses that were discussed and

affirmed by the participants included ‘Common courtesy’, ‘Understanding’, ‘Compassion’, ‘Able to help people in every situation’, ‘Not there to collect a pay check’, ‘Customer service’, and ‘Servant leadership’.

The discussion also included terms such as ‘Ethical’, ‘Perform well under dynamic circumstances’, ‘Able to go the extra mile’, ‘Honesty’, ‘Integrity’, ‘Treat people the way you wish your family would be treated’, and ‘Mutual respect’. The meeting concluded with recommendations that the PPD could increase trust if they hired people with ‘Diversity of life experience’, the temperament to be ‘Able to de-escalate’, people who were ‘Not arrogant’, and ‘A person who is willing to ‘give back’’. While this group mentioned terms that were similar to previous focus groups, there seemed to be a slightly stronger emphasis on aspects on ‘Integrity’ and ‘Service’. Figure 11 shows the complete sequence of responses from the Security Directors participants.

Figure 11

Security Directors Responses to the Focus Group Question

1. Tone
2. Servant (service)
3. Common courtesy
4. Understanding
5. Compassion
6. Able to help people in every situation
7. Not there to collect a paycheck
8. Demonstrate self-initiative
9. Customer service
10. Servant leadership
11. Ethical
12. Intelligent
13. Perform well under dynamic circumstances
14. Able to go the extra mile
15. Able to deal with the most difficult situations
16. Level expectations (adapt their service to the situation)
17. Transparency
18. Honesty
19. Take ownership for their role and taking responsibility
20. Accountability
21. Integrity
22. Doesn’t always choose the easiest path
23. Treat people the way you wish your family would be treated
24. Mutual respect

25. Able to address the issue at each call
26. Physical appearance (best foot forward)
27. Fit mentally
28. Competent
29. Diverse appearance
30. Diversity of life experience
31. Appropriate grace
32. Help and provide assistance
33. Do more than the minimum
34. Able to de-escalate
35. Not arrogant
36. A person who is willing to "give back"

Plano Focus Group Three

City of Plano is home to several large faith-based institutions and, like the private security leaders, the PPD works with the faith-based leaders on initiatives that contribute to a safer community (Alexander 2018). This group was chosen as the third and final focus group meeting and comprised of 17 participants. Demographically, the participants included six females and 11 males, three were Hispanic, two African American, 11 White, and one was undisclosed.

The participants initially responded to the focus group question with answers associated with communication such as 'The ability to communicate', 'Active listener', and 'Good communication skills'. The next responses were associated with respect and cultural sensitivity and included the terms and phrases of 'Being respectful', 'Understanding culture', 'Demonstrate the ability to establish rapport w/ each person', and 'Understand the variety of communities within the City of Plano'.

These participants also emphasised community service and used phrases such as 'Active participant in the community' and 'Desire to help the community', to which another participant added 'To serve the community'. Other areas discussed included the desire for officers to be 'Honest', have 'Integrity', be 'Fair in all circumstances', able to 'Differentiate

between the person and the circumstances', 'Maintain cool while under pressure', and exhibit 'Patience'. Even though this was the largest focus group meeting, the participants were respectful of each other and conscious of the need for everyone to have an opportunity to express their thoughts. This group also mentioned terms that were similar to previous focus groups and seemed to place a slight emphasis on terms associated with respect and caring relationships. Figure 12 shows the complete sequential responses from the Security Directors participants.

Figure 12

Faith-Based Leaders Focus Group Responses to the Focus Group Question

1. The ability to communicate
2. Active listener
3. Good communication skills
4. Good attitude
5. Being respectful
6. Understanding culture
7. Demonstrate the ability to establish rapport w/ each person
8. Understand the variety of communities within the City of Plano
9. Basic level of education (specific skills)
10. Capable of and desire to learn
11. Active participant in the community (outside of work hours)
12. Ability to build relationships
13. Look like the community it serves
14. Public speaking skills
15. More than bi-lingual
16. Fair in all circumstances
17. Honest
18. Desire to help the community (To serve the community)
19. How they react to authority
20. Positive perception of the community
21. Integrity
22. Differentiate between the person and the circumstances
23. Maintain cool while under pressure
24. Persistence
25. Patience
26. Consistent behaviour

27. Lives in the community
28. Communication with youth will affect long-time relationships

Summary of Plano Focus Groups

The MCOR focus group provided 37 initial responses to the focus group question, the security directors 36 responses, and the faith-based leaders 28 responses. While the preceding responses captured the initial quote, once the response was made, the participants frequently contributed additional relevant comments. Therefore, the initial lists of responses do not provide thorough analysis of the data; rather, they reflect the initial data collected in the City of Plano.

Conclusion

My qualitative-based research design and methodology includes four phases of action research and document analysis and data gathering through focus groups, interviews, and document retrieval. To examine the data, I utilised the principles of content analysis, word coding, crosstabulation, curriculum mapping, and gap analysis. Finally, my research design was purposely structured so that it may be used as a foundation for a replicable model that could guide, and facilitate further testing of, the selection of police officers whose values and behaviours align with those of the community.

In Phase 1, I utilised an action research design to gather data that would facilitate exploration of answers to SQ_1 *Which values do community members desire in police officers?* To learn the community's perceptions associated with increasing trust in their local police and sheriff's department, I organised five focus group meetings in the County of Los Angeles and three in the City of Plano. The meetings included 4 to 17 participants and were comprised of citizens who had a mutual interest in improving the conditions of their community, increasing trust in the police, commonality of characteristics (ethnicity, geography, or activities), and a willingness to share their opinions and recommendations

(Krueger and Casey 2000, Rabiee 2004, Barbour 2007). Overall, the focus group participants responded to ideas and comments made by others which resulted in a synergy that generated of sizeable amount of useful information (Stewart et al. 2007).

The participants responded to the question '*To increase the level of trust between you and the police department, what type of women and men should be hired'?* I was able to capture each response in the participant's own words. Not only did the participants feel validated when their response was posted, each posting stimulated additional thought and contributions because they had time to consider their own responses, see possible connections with previous responses, and identify concepts or ideas that may have been overlooked. Regardless of the participants' level of outspokenness or thoughtfulness, each meeting resulted in contributions from all participants.

This chapter described why, where, how, who, and what data was gathered and established a sound foundation for additional analysis. The following chapters examine the data qualitatively and quantitatively through transcription of the meeting audio recordings, word-coding, content analysis, crosstabulation, and the identification of patterns and themes. I also utilise the data to compare the focus group recommendations with the attributes of a 'good police officer' (Muir 1977) and discuss potential contributions to the existing research associated with, trust, normative alignment, legitimacy, and procedural justice.

Chapter Five

Analysis of the Communities' Recommendations

This chapter continues to explore the RQ *How can public trust and police legitimacy be increased?* and SQ_1 *Which values do community members desire in police officers?* My primary data was gathered through five community-based focus group meetings in the County of Los Angeles and three in the City of Plano; where the participants responded to the question: '*To increase the level of trust between you and the police department, what type of women and men should be hired'?*

I found that the application of the principles of procedural justice and focus group methodology resulted in a balance of outspokenness and thoughtfulness and participation from all community members. During the meetings in Los Angeles and Plano, in brainstorming fashion, the community members provided scores of responses. I then transcribed the descriptions and clarified the values and behaviours that generate trust in the police. Overall, the focus group participants transparently responded to the initial question and the ideas and comments of others, resulting in a synergistic meeting environment that generated of sizeable amount of useful information (Stewart et al. 2007).

This chapter uses qualitative and quantitative methodology to analyse the focus group recommendations. Specifically, I apply the principles of word-coding, content analysis, and crosstabulation to identify of patterns, themes, and primary terms. This analysis provides the foundation for comparison with the literature associated with the attributes of a 'good police officer' (Muir 1977) and contribute to the research associated with procedural justice, normative alignment, and trust.

Steps to Understanding the Community's Recommendations

My experience was consistent with Rabiee's (2004) observation that focus groups can generate a great deal of data in a brief period of time and be useful for qualitative and

quantitative analysis. My approach to content analysis was to establish a replicable technique (i.e., systematic classification process of word coding and identification of themes or patterns) for compressing many words of text into content categories (Holsti 1969, Krippendorff 1980, Hsieh and Shannon 2005). Additionally, to minimise my subjectivity and potential bias, I adhered to the same analytical principles of content analysis for all the data (Krueger and Casey 2000).

I further based my content analysis on the conventional and summative approaches to the interpretation and categorisation (i.e., mapping) of the data (Hsieh and Shannon 2005). These approaches contributed to my understanding of the intended meaning of the individual quotes, noting the relationships between the quotes, and making connections within the cumulative data. I also applied Krueger et al.'s (2004) and Rabiee's (2004) data analysis framework of determining intended meaning and context; frequency and extensiveness of comments; internal consistency; specificness of comments; intensity of comments; and big ideas.

Within a week of each meeting, while the focus group meetings were fresh in my mind, I transcribed the audio recordings. This process allowed me to better understand the entire content of the discussions in the meeting before breaking the transcript into smaller parts. My next step was to map the full description the initial response and in doing so, I was able obtain a more complete understanding of the participant's word usage and meaning of their terminology. In short, my intention was not to infer meaning, but to discover the underlying meanings of the terms and phrases (Holsti 1969).

I utilised the MAXQDA software application to manage and analyse the data. My analysis included the highlighting, sorting, and indexing of terms and quotes from each focus group meeting. I found MAXQDA to be a comprehensive software application that supports a variety of methodological frameworks including the type of qualitative content analysis that

allowed me to more accurately develop, organise, analyse, and visualise my data (VERBI GmbH 2018).

It is important to note that the words and terms written on the meeting room whiteboards or flip charts were not equally affirmed by the focus group participants. During the focus group meetings, it was not possible for me to record the level of affirmation of responses in real-time. I utilised the audio recordings, transcripts, and MAXQDA to better understand the participants' intended meaning and measure the emphasis of terms and themes. For example, in one focus group meeting, a person answered the question: *To increase the level of trust between you and the police department, what type of women and men should be hired?* with the term 'Work ethic'. However, there were no other responses or affirmations of that term. Whereas, later in the meeting, a participant answered, 'Integrity' and there were four additional voices who said, 'yes, integrity'. Therefore, in the focus group, one person thought 'Work ethic' was important while five thought 'Integrity' was important. The objective with my analysis was to reflect the intended meaning of the term and count the number of times each term was emphasised within each meeting. This process resulted in 285 responses (i.e. frequencies) that could be independently coded in Los Angeles and 231 in Plano.

Los Angeles County Perspectives on Increasing Police Trust

In Los Angeles the highest frequencies noted were 16 for the word 'Integrity', 8 for 'Honesty', and 7 for 'Education'. Comparatively, there were 67 terms that had a frequency of one. The frequency of coded terms identified in the Los Angeles focus groups is provided in Appendix G. The coded words and terms are organised from highest to lowest frequency and, when there is more than one coded term per frequency, organised alphabetically.

Emergent Themes in Los Angeles

During the process of examining the contextual use of the terms, I was able to group and categorise the words (i.e., data) according to meaning (Weber 1990). This grouping and categorisation allowed me to connect (i.e., map) synonymous and related words and terms according to thematic content. I was able to further organise the words into sub-terms (i.e., words or terms with meanings that relate to the primary theme) (Barbour 2007). For instance, I observed that the term 'cultural competence' was used in more than one focus group meeting, however there were several words and terms that were descriptors of 'cultural competence'. Additionally, I noticed that the terms of 'servant leadership' and 'emotional intelligence' were used during the focus group meetings and there were several synonymous and related words and terms were used in all of the Los Angeles focus groups.

To improve my accuracy in mapping the data according to themes, I sought generally accepted definitions of the terms of *cultural competence*, *servant leadership,* and *emotional intelligence*. First, I examined the term *cultural competence*. According to Alizadeh et al. (2016), the concept of cultural competence has the components of cultural awareness, cultural knowledge and cultural skills. Cultural awareness includes an individual's awareness of their personal views, biases, and prejudiced beliefs towards other cultures, cultural knowledge includes the continued acquisition of information about other cultures and cultural skills are associated with the communication and behavioural ability to interact effectively with culturally different people (Suh 2004).

Applying Suh (2004) and Alizadeh et al.'s (2016) definition of cultural competence to the terms in Appendix G allowed me to take the first step in thematic categorisation. Within the theme of *cultural competence* there are four terms that contained related descriptions. For instance, the terms of 'diverse experience', 'reflect community', 'relatability', and 'social intelligence' align with Alizadeh and Chavan's definition of *cultural competence* (i.e.,

cultural awareness, knowledge, and skills). A further examination of the term ‘diverse experience’ indicated that is consistent with the related terms (i.e., sub-term) of ‘community connection’, ‘knowledge of all communities and cultures’, ‘life skills/experience’, ‘prior experience with diverse communities’, ‘shared experiences’, ‘understand multiple communities’, and ‘well-travelled’. The term ‘reflect community’ incorporates the terms of ‘different personality types’, ‘multi-cultural’, ‘multi-lingual’, and ‘people who look like them’. The term ‘relatability’ includes the terms of ‘real-world experience’ and ‘open to understanding the communities they serve’. The fourth term associated with the theme of *cultural competence* includes ‘social intelligence’ and the term ‘believe in community partnerships’. The words and terms used to map the themes may appear to be ungrammatical. However, to maintain the integrity of the focus group’s words and terms, I have used the actual words and terms as they were communicated during the focus group meeting. Of the 285 identified terms, 39 could be categorised as elements of *cultural competence* (see Appendix I).

Further analysis of the thematic content can be achieved by applying code theory modelling to the data. I found code theory modelling to be helpful because it provided a visual depiction of a theme and its associated terms. The strength of this model is its ability to display data in the form of a map. For example, the primary theme (i.e., overarching term) is placed in the centre of the map and then the sub-terms are arranged in a circle around it. The code theory model in Figure 13 provides a visual and hierarchical representation of the relationships between the theme, terms, and sub-terms (VERBI GmbH 2018). With the primary theme in the centre and following the terms in a clockwise fashion, the code theory model may be applied to answer the focus group question in this way: *To increase the level of trust between you and the police department, the type of women and men who should be hired*

should possess a *cultural competence* (i.e., theme) that includes *reflect the community, diverse experience, social intelligence, and relatability* (i.e., sub-terms).

Figure 13

Code Theory Model of the Los Angeles Focus Groups' Terms Associated With the Theme of Cultural Competence

The next theme examined was 'servant leadership', as with *cultural competence*, I sought a generally accepted definition of the term. Greenleaf (1970) has been credited for identifying and defining the concept of *servant leadership* which begins with a person's natural desire to serve, followed by the ability and willingness to lead. This person is characterised as a servant first versus a person who seeks to be a leader first (i.e., the desire to use power to control others and acquire material possessions). The servant leader also seeks to meet the needs of others before serving themselves and drawn to improving of the communities to which they belong (Cortrite 2007). It is in the preceding ways that a 'servant

leader' shares power, puts the needs of individuals in their community first, and then helps them to develop and perform as highly as possible (Greenleaf and Spears 2002).

Applying Greenleaf's (1970) and Cortrite's (2007) definition of *servant leadership* (i.e., desire to serve and empower others and, based on the circumstances, a willingness to follow or lead) to the Los Angeles terms, allowed me to take the next step in thematic categorisation. I noted that within the Los Angeles theme of *servant leadership* there are six terms that are in alignment with the definition and include: 'great listening', 'humility', 'leadership skills', 'servant's heart', 'social involvement', and 'teamwork'. A more detailed Los Angeles definition of the servant leadership theme includes the term 'leadership skills' and the terms 'have been an ambassador' and 'leader who won't overlook injustice'. Similarly, the term 'servant's heart' incorporates the terms of 'commitment to serve others', 'resourcefulness in helping others meet needs', 'self-sacrifice', 'service-oriented', and 'unselfish'. Additionally, the term social involvement includes the terms of 'friendly approach (outreach focused)', 'involved in the community', 'participation', 'social groups (with whom do they associate)', and 'volunteerism'. Of the 285 identified terms, 41 could be categorised as elements of *servant leadership* (see Appendix I).

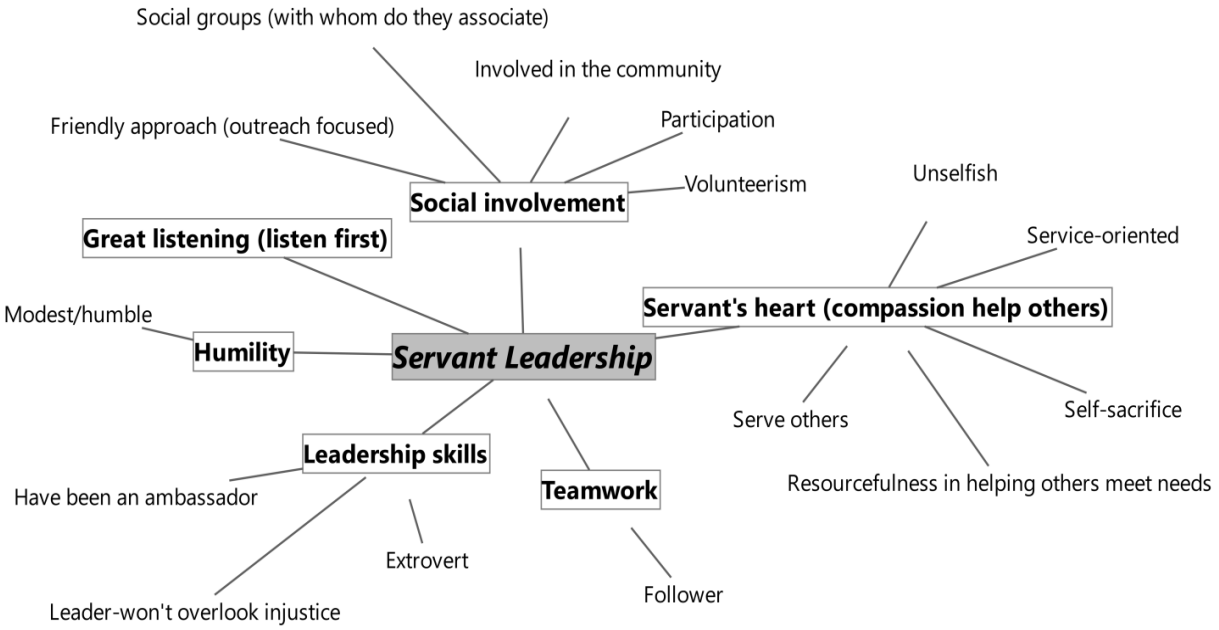
The code theory model in Figure 14 provides a visual representation of *servant leadership* and the relationships between the theme, terms, and sub-terms. Beginning with the theme in the centre and following the terms in a clockwise fashion, the code theory model may be applied to answer the focus group question in the following way: *To increase the level of trust between you and the police department, the type of women and men who should be hired* should be *servant leaders* (i.e., theme) and characterized by *social involvement, servant's heart, teamwork, leadership skills, humility,* and *great listening* (i.e., terms).

The third theme examined was 'emotional intelligence'. Goleman (1995) identified a model of *emotional intelligence* that consists of five primary areas that focus on

competencies and skills that drive human performance; these primary areas include self-awareness, self-regulation, social skill, empathy, and motivation. In the context of emotional intelligence, self-awareness refers to a person's ability to make decisions based on their intuition, emotions, strengths, weaknesses, and values while recognising that their decisions will have an effect on other people; self-regulation refers to a person's ability to manage their emotions and impulses and adapt to changing situations; social skill refers to a person's ability to influence other people's emotions so that they move in a desired direction; empathy refers to a person's ability to make decisions while recognising, understanding, and considering other people's feelings; and motivation refers to a person's ability to motivate themselves to achieve goals (Goleman 1995, Miao et al. 2018).

Figure 14

Code Theory Model of the Los Angeles Focus Groups' Terms Associated With the Theme of Servant Leadership



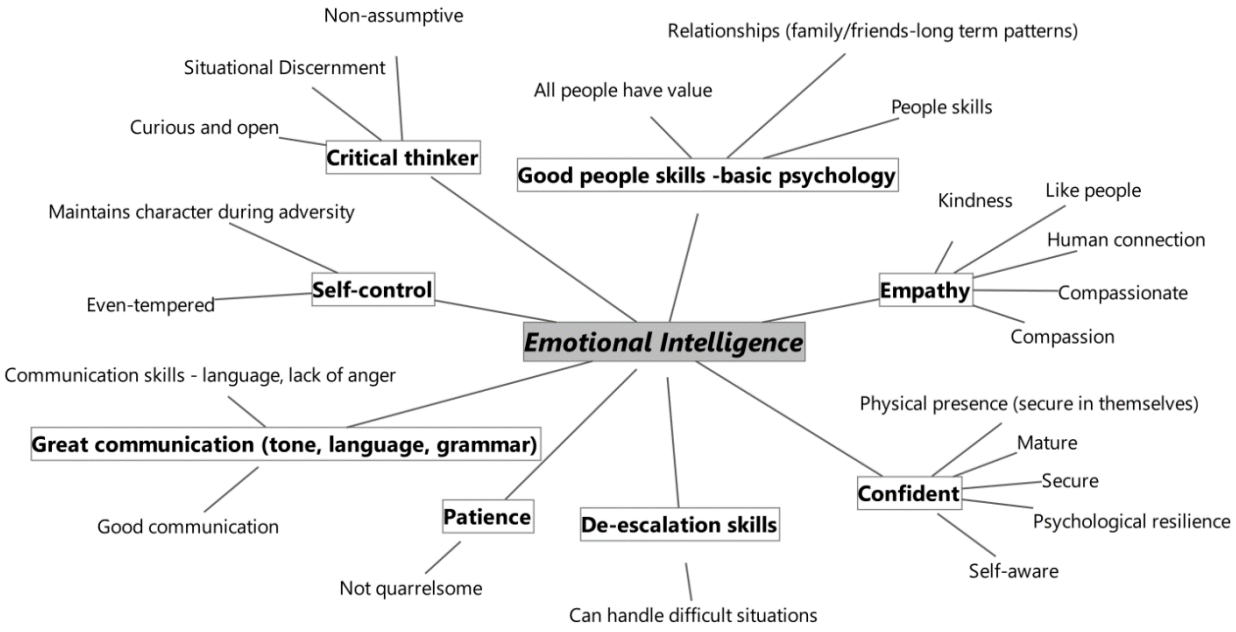
Applying Goleman's (1995) definition of *emotional intelligence* (i.e., using self-awareness, self-regulation, social skill, empathy, and motivation to drive human performance) to the Los Angeles data, allowed me to take continue my thematic categorisation. I noted that within the Los Angeles theme of *emotional intelligence* there are eight terms that are in alignment with the definition; the terms include 'confident', 'critical thinker', 'de-escalation skills', 'empathy', 'self-control', 'good people skills', 'great communication', and 'patience'. The more detailed Los Angeles definition of the emotional intelligence theme includes the term 'confident' and the terms 'healthy self-image', 'mature', 'physical presence (secure in themselves)', 'psychological resilience', 'self-aware', 'secure', and 'well-rounded'. The term 'critical thinker' incorporates the terms of 'curious and open', 'non-assumptive', and 'situational discernment'. The term 'empathy' includes the terms of 'care about others', 'compassion', 'human connection', 'like people', 'kindness', and 'positive optimism'. The term 'self-control' includes the terms 'even-tempered' and 'maintains character during adversity'. The term 'good people skills' includes the terms of 'all people have value' and 'relationships'. The term 'de-escalation skills' completes the terms associated with 'emotional intelligence' and includes the term of 'can handle difficult situations'. Of the 285 identified terms, 78 could be categorised as elements of *emotional intelligence* (see Appendix I).

The code theory model in Figure 15 provides the visual representation Los Angeles focus groups' understanding of *emotional intelligence* and the relationships between the theme, terms, and sub-terms. Beginning with the theme in the centre and following the terms in a clockwise fashion, the code theory model may be applied to answer the focus group question in the following way: *To increase the level of trust between you and the police department, the type of women and men who should be hired* should possess *emotional intelligence* (i.e., theme) and be characterised as *a critical thinker* who has *good people skills,*

empathy, confidence, de-escalation skills, patience, great communication, and *self-control* (i.e., terms).

Figure 15

Code Theory Model of the Los Angeles Focus Groups' Terms Associated With the Theme of Emotional Intelligence



After sorting and organizing the terms based on the preceding three themes, there were several remaining terms that were not associated with the themes of *cultural competence*, *servant leadership*, and *emotional intelligence*. As I examined the remaining terms, I noticed that they were generally synonymous with the definitions of honesty, integrity, moral beliefs, and fairness; which are word/terms that are often associated with good character (Brown 1991, Wilson 1999, Delattre 2011). Kiel (2015) defined character as a person's 'unique combination of internalized beliefs and moral habits that motivate and shape how that individual relates to others' (p. 17). Wilson (1999) noted that, 'True character arises

from a deeper well than religion. It is the internalization of the moral principles of a society, augmented by those tenets personally chosen by the individual, strong enough to endure through trials of solitude and adversity. The principles are fitted together into what we call integrity, literally the integrated self, wherein personal decisions feel good and true. Character is in turn the enduring source of virtue. It stands by itself' (p. 269).

Horsager (2012) summarised character as doing what is right over what is easy and has the ingredients of integrity and morality; integrity includes the consistency of a person's beliefs, words, and actions and moral includes the character and commitment to take the high road in every interaction. Young (2005) also noted that the major religions (Buddhism, Christianity, Confucianism, Hinduism, Islam, and Judaism) describe good character in their teachings and, while there may be some variance, there is concurrence that honourable behaviour (i.e., trustworthiness), truthfulness, personal responsibility, and mutual respect between human beings have been considered traits associated with good character.

My intention with the preceding discussion is not to identify a universally accepted definition of character, but to establish the basis for a definition of good/high character that is not contrived and accurately reflects the community's values in Los Angeles. Applying a definition of character that includes integrity (i.e., distinguishing right from wrong and honesty), responsibility (i.e., commitment, competence, self-control, and redress of wrongs), forgiveness (i.e., cooperation and mediation of conflict), and compassion (i.e., empathy, attachment, and affection both expressed and felt), resulted in the development of the theme *High Character* (Wilson 1999, Delattre 2011, Horsager 2012, Synergy & Leadership Exchange 2012, Kiel 2015).

Following the process that I applied to *cultural competence*, *servant leadership*, and *emotional intelligence* and using the preceding definition of *character* (i.e., integrity, responsibility, forgiveness and compassion), I was able to complete the thematic

categorisation of the data. I noted that if I focused on the theme of *High Character* there are 13 terms that are in alignment with the definition including ‘able to learn’, ‘accountability’, ‘awareness of how they fit into the larger picture’, ‘civility’, ‘committed’, ‘competent’, ‘courage’, ‘ethical’, ‘honesty’, ‘integrity’, ‘moral values’, ‘peacemaker’, and ‘respect’.

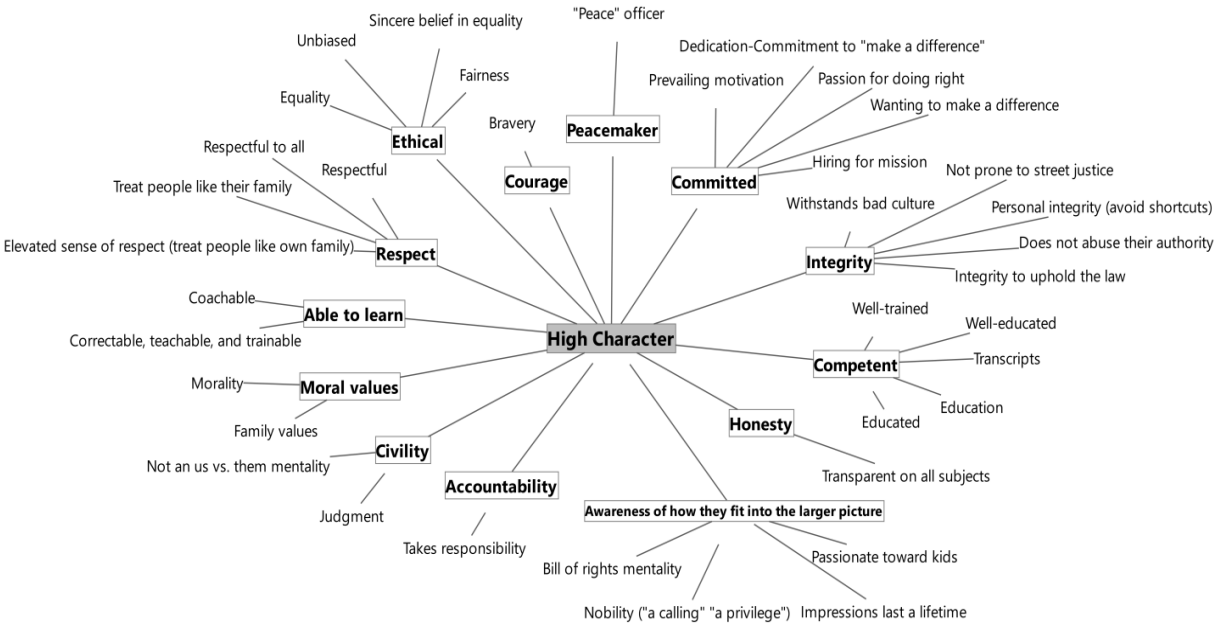
A more detailed Los Angeles definition of the *High Character* theme includes the term ‘able to learn’ and the terms ‘coachable’ and ‘correctable, teachable, and trainable’. The term ‘accountability’ includes the term of ‘takes responsibility’. The term ‘civility’ includes the terms of ‘judgment’ and ‘not an us vs. them mentality’. The term ‘committed’ includes the terms ‘dedication’, ‘hiring for mission’, ‘wanting to make a difference’, ‘passion for doing right’, and ‘prevailing motivation’. The term ‘competent’ includes the terms of ‘well-educated’ and ‘work ethic’. The term ‘ethical’ includes the terms ‘sincere belief in equality’, ‘fairness’ and ‘unbiased’. The term ‘honesty’ includes the term of ‘transparent on all subjects’. The term ‘integrity’ includes the terms of ‘disciplined’, ‘does not abuse their authority’, ‘integrity to uphold the law’, ‘avoids shortcuts’, ‘not prone to street justice’, ‘withstands bad culture’, and ‘won’t abuse power’. The term ‘moral values’ includes the terms of ‘family values’ and ‘morality’. The peacemaker includes the term of ‘‘peace’ officer’. The term ‘respect’ completes the terms associated with the theme *high character* and includes ‘respectful to all’ and ‘treat people like their family’. Of the 285 terms, 127 could be categorised as elements of *High Character* (see Appendix I).

The code theory model in Figure 16 provides the visual representation Los Angeles focus groups’ understanding of *high character* and the relationships between the theme, terms, and sub-terms. Beginning with the theme in the centre and following the terms in a clockwise fashion, the code theory model may be applied to answer the focus group question in the following way: *To increase the level of trust between you and the police department, the type of women and men who should be hired* should possess *high character* (i.e., theme)

and having the attributes of *peacemaker, committed, integrity, competent, honesty, awareness of how they fit into the larger picture, accountability, civility, courage, moral values, able to learn, respect,* and *ethics* (i.e., terms).

Figure 16

Code Theory Model of the Los Angeles Focus Groups' Terms Associated With the Theme of High Character



The preceding thematic analysis of the cumulative Los Angeles County focus group data is intended to provide an initial view of the recommendations made by the focus group participants concerning the type (i.e., values and behaviours) of women and men they desire to be hired by the LASD. However, Los Angeles is a vast county in terms of geography and population and there is more that may be learned by examining the data and themes community by community. The next area of analysis includes crosstabulation and comparisons between the focus group meetings.

Comparison of Los Angeles Themes

Crosstabulation of the Los Angeles data was useful for examining and comparing the themes across the focus groups and the identification of additional relationships within data that may not be obvious (Frankfort-Nachmias et al. 2015). Therefore, I organised the data into independent focus groups, themes, and frequencies and used the principles of crosstabulation to analyse the data (Barbour 2007). The results of these crosstabulations also provided statistical control and the identification of additional patterns (Nardi 2014) (see Appendix M).

Table 2 shows the crosstabulated thematic percentages of frequencies arranged by individual focus group and facilitates the comparison of the total emphasis on the themes. When the responses of the five focus groups are viewed cumulatively, 14% of the emphasis was on the theme of *Cultural Competence*, 15% on *Servant Leadership*, 27% *Emotional Intelligence*, and 44% on the theme of *High Character*. Table 2 also indicates that the Antelope Valley focus group provided 33% of terms associated with answering the focus group question: *To increase the level of trust between you and the police department, what type of women and men who should be hired?* Comparatively, the Muslim Community Affairs (MCA) focus group provided 12% terms associated with the focus group question. The difference in the number terms is not indicative of the level of interest, rather it simply displays the frequency of responses expressed during the focus group meeting. For instance, the Antelope Valley participants would tend to take turns individually recommending answers to the focus group question and the MCA participants would sometimes discuss ideas among themselves and provide examples of their recommendations prior to asking me to record their response on the flip chart. In sum, some of the focus groups tended to be extroverted and individualistic and others tended to be more verbally reserved and collective.

Table 2

Crosstabulated County-Wide Los Angeles Thematically Coded Frequencies in Total Percentages

Theme	Lakewood Station	Compton Station	Industry Station	MCA	Antelope Valley	Total
Cultural Competence	3	0	3	4	4	14%
Servant Leadership	3	3	3	1	5	15%
Emotional Intelligence	5	4	6	4	8	27%
High Character	10	8	6	4	16	44%
∑ SUM	21%	15%	18%	13%	33%	100%

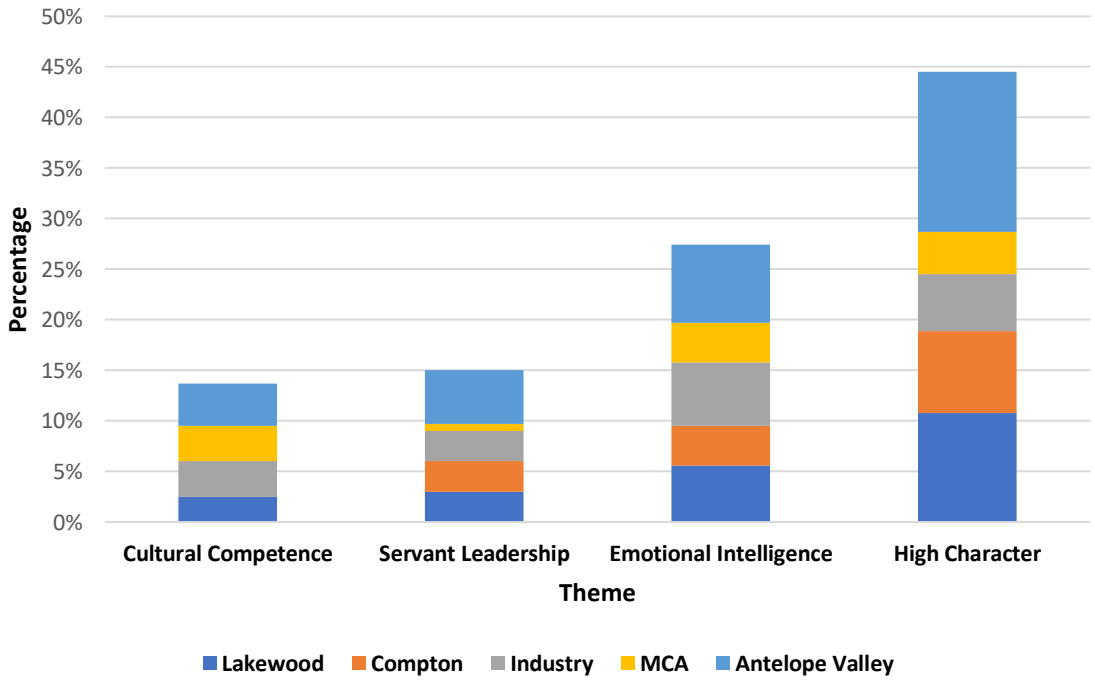
One additional note, I was somewhat surprised that the participants of the Compton Station meeting did not provide responses that aligned with the theme of *Cultural Competence*. If all of the other focus groups discussed *Cultural Competence,* why were there no clear mentions of the theme at Compton? As I reflected on that meeting, I noted that all of the participants were of one ethnicity (i.e., African American) and had a discussion that focused on responses associated with the themes of *Servant Leadership*, *Emotional Intelligence,* and *High Character*. I also recall that during my visit at the Compton Station, from the time I arrived through the end of the meeting, I did not have contact with other Caucasians. It seemed that the deputies and LASD staff serving the Compton community have a similar physical appearance to that of the community. It is possible that terms associated with *Cultural Competence* were not mentioned because the diversity of the LASD staff at the Compton Station was perceived as consistent with the diversity of the community.

It is also possible that if the diversity of the staff at the Compton Station had not been in alignment with the community or the focus group members been from other ethnic backgrounds, there may have been responses associated with *Cultural Competence*.

Figure 17 shows the crosstabulated thematically coded frequencies in total percentages in a bar chart format. The colours (i.e., blue = Lakewood, orange = Compton, grey = Industry, yellow = MCA, and light blue = Antelope Valley) indicate the percentage a specific focus group comprises the total thematic content. The height of the bar represents the total percentage of each theme (i.e., *Cultural Competence* = 14%, *Servant Leadership* = 15%, Emotional Intelligence = 27%, and *High Character* = 44%). In this case, the bar chart is helpful in showing the contributions of each focus group to a theme as well as progression in emphasis on each theme from least to most.

Figure 17

Crosstabulated Thematically Coded Frequency Percentages of Individual Los Angeles Focus Groups



Understanding the Los Angeles Themes

The thematic content is helpful in understanding, from a county-wide perspective, what the LASD can do to use hiring to increase trust in their organisation. The data seems to indicate that the community believes, if the LASD were to hire deputies who were *servant leaders* who were *culturally competent*, emotionally *intelligent* and possessed *high character*, trust in the department would increase.

A misinterpretation of the data would be to view the thematic content is a precise formula for hiring trustworthy deputies. Instead, the themes provide insight into the interrelated elements (i.e., values and behaviours) the community believes will generate trust, not only in an individual deputy, but the organisation. In short, the focus group participants did not recommend that the LASD base their hiring on one theme in greater proportion than another. To illustrate this point, if the Los Angeles hired individuals who were *emotionally intelligent servant leaders* with *high character* but did not have *cultural competence*, trust in the Los Angeles is not likely to increase. Similarly, if the Los Angeles hired an individual who appeared to be a *servant leader* who was *emotionally intelligent* and *culturally competent*, but did not have *high character*, they may be hiring a person with sociopathic tendencies.

The community's themes seem to indicate that the Los Angeles can increase trust of hiring individuals who are characterised by being *culturally competent* and *emotionally intelligent servant leaders* who have *high character*. As an analogy, it could represent the DNA of a police officer who generates trust. However, if the themes are separated from each other, it is like tampering with genetic structure in a DNA molecule. If he DNA structure is altered, the entire molecule is distorted. Likewise, over-emphasising or eliminating one theme in favour of another will break down or distort the community's recommendations associated with the values and behaviours that increase trust in the LASD.

Additional Recommendations from Los Angeles Community Members

I reassessed the terms to determine if there were additional patterns in the data. I set aside the results of the thematic analysis and began the content analysis process again by re-examining the original list of Los Angeles frequencies (see Appendix G). This process was based on mapping (i.e., categorising) the terms according to synonymous and related meanings. Similar to the patterns that emerged during the thematic analysis, the terms began to coalesce into groups of shared meaning. I further examined the terms in the groups of shared meaning to determine if there was a primary term that the other terms seemed to describe. Interestingly, I found that all 285 terms coalesced (i.e., clusters of terms with shared meaning) into the primary terms of *Servant Leadership, Integrity, Respect, Empathy, Self-control, Competence,* and *Committed*.

Of the 285 Los Angeles terms, 26% of the emphasis can be associated with *Servant Leader*. Some examples of the of the terms include 'Servant leader', 'Confident', 'Humility', 'Leadership skills', 'Servant's heart (compassion help others)', 'Social involvement', 'Teamwork', 'Awareness of how they fit into the larger picture', and 'Critical thinker'. The term *Integrity* was the next grouping of terms with shared meaning and 20% of the emphasis can be associated with the word *Integrity*. Some examples of the of the responses include 'Integrity', 'Accountability', 'Ethical', 'Honest', and 'Moral values'.

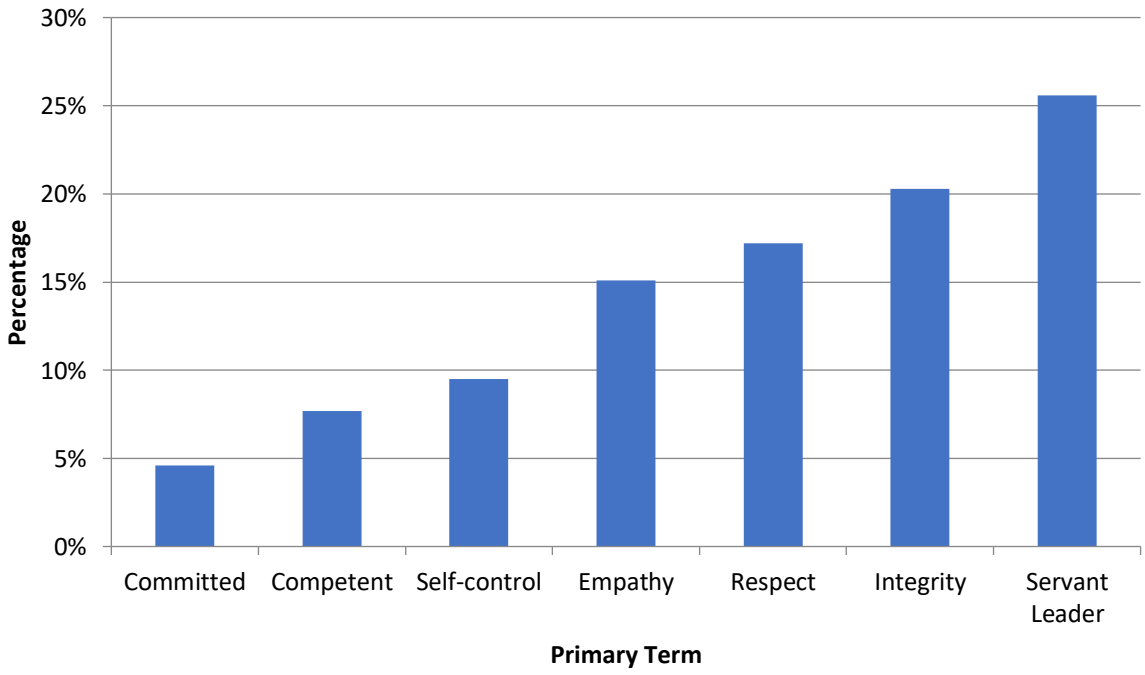
In the next grouping of terms, 17% of the responses can be associated with the word *Respect*. Some examples of the of the responses include 'Respect', 'Civility', 'Cultural competence', 'Diverse experience', and 'Reflect community'. The fourth set of terms with shared meaning includes 15% of the responses that can be associated with the word *Empathy*. Some examples of the of the responses include 'Empathy', 'Care about others', 'Compassionate', 'Good people skills', 'Great communication', 'Great listening', and 'High emotional intelligence'.

Self-control was the next grouping of terms with shared meaning and 9% are associated with the term *Self-control*. Some examples of the of the responses include 'Self-control', 'Maintains character during adversity', 'De-escalation skills', 'Patience', and 'Peacemaker'. Also, 8% of the emphasis can be associated with the word *Competent* including examples such as 'Competent', 'Educated', 'Well-trained', and 'Work ethic'. The final grouping of terms, 5% were associated with the word *Committed*. Some examples of the of the responses include 'Committed', 'Dedication' 'Wanting to make a difference', and 'Passion for doing right' (see Appendix J).

Figure 18 shows the frequencies of the terms and cumulative percentages after being grouped according to shared meaning and primary term. The height of each bar represents the total percentage of each term (i.e., *Servant Leader = 26%, Integrity = 20%, Respect = 17%, Empathy 15%, Self-control 9%, Competence 8%,* and *Committed 5%*).

Figure 18

Los Angeles Responses Grouped According to Primary Term



Understanding the Los Angeles Community's Primary Terms

Organising the data based on the prevalence of primary terms provided some additional insight into the Los Angeles community's beliefs regarding the attributes that increase trust in the LASD. I discovered that all 285 terms align with *Servant Leader, Integrity, Respect, Empathy, Self-control, Competence,* and *Committed*. Similar to the thematic analysis, it would be a misinterpretation of the data to view the primary terms as a precise formula for hiring a trustworthy deputy. For instance, it is not realistic for the LASD to increase trust by hiring individuals whose behaviours and character traits were somehow comprised of 26% *Servant Leader, 20% Integrity, 17% Respect, 15% Empathy, 9% Self-control, 8% Competence,* and *5% Committed*.

In addition, the primary terms differ from, but are not inferior or superior to, the themes of *Cultural Competence*, Servant *Leadership, Emotional Intelligent,* and *High Character*. During the focus groups meetings, the participants did not articulate or infer that the LASD should favour any one term in greater proportion than another. Instead, the Los Angeles themes (i.e., larger concepts) and primary terms (i.e., individual-based attributes) are useful in describing the interrelated behaviours and character traits the community believes will generate trust in the individual deputy and organisation.

Summary of Los Angeles Focus Group Process and Community Recommendations

The four themes of *Cultural Competence, Servant Leadership, Emotional Intelligence, and High Character* and the primary terms of *Servant Leadership*, *Integrity*, *Respect, Empathy, Self-control, Competent,* and *Committed* are two ways of organising the recommendations from the community members in Los Angeles. The themes are not superior to the primary terms nor are the primary terms superior to the themes. In some cases, it may be more effective to discuss the macro-based themes and in other environments it may be more useful to reference the individual primary terms. In sum, to accurately understand and apply the

recommendations, the content and emphasis of the terms communicated by the Los Angeles County focus groups should not be edited or paraphrased; they should always be viewed in their entirety.

The Los Angeles focus group participants also recommended that the LASD to examine its selection processes to determine the extent to which they are currently hiring women and men who exhibit the community's recommended values and behaviours. Moreover, the participants expressed a desire to have the LASD integrate their recommendations into the recruitment and selection processes so that department could intentionally hire individuals whose background and behaviours are consistent with the community's values. Future sections and chapters of this thesis will compare the Los Angeles results with those from the City of Plano; explore processes for integrating the themes into the recruitment, selection, and training at the Los Angeles; and assess relationships with the aspects of procedural justice, normative alignment, and trust.

The Plano Community's Perspectives on Increasing Police Trust

This section presents the context and initial data collection associated with the focus group meetings in the City of Plano. Similar to my experience in Los Angeles, when facilitating the Plano focus group meetings and recording the individual participants' answers on the whiteboard, it was not possible for me to record the level of affirmation in real-time. The words and terms written on the meeting room whiteboards and computer monitors were not equally affirmed by the focus group participants. For example, in one focus group meeting, a person answered the question, *To increase the level of trust between you and the police department, what type of women and men should be hired?* with the term 'natural curiosity'. However, there were no other responses or affirmations to that term. In contrast, another participant answered 'servant leadership', then another answered 'sensitive servant leader' to which another five voices said, 'yes, sensitive servant leader'. While both answers were

recorded on the white board, they were not equally affirmed. One person thought ‘natural curiosity’ was important and seven thought ‘sensitive servant leader’ was important.

The objective with my analysis is to reflect the intended meaning of the term and accurately note the frequency that each term was emphasised (i.e., level of intensity) within each focus group meeting. This analysis of this data resulted in a list of terms measured according to frequency. The preceding process resulted in a total of 231frequencies (i.e., mentions of terms). The highest frequencies were 14 for *respect*, 9 for *integrity*, and 7 for *moral courage*, *sensitive servant leader*, and *servant*. The lowest frequency of one included 45 terms. Appendix H delineates the frequency of terms identified in the Plano focus groups. Terms are organised from highest to lowest frequency and, where there is more than one term per frequency, organised alphabetically.

Emergent Themes in Plano

Several months had passed between the Los Angeles focus group meetings and those in Plano. This break between focus group meetings allowed me to examine the Plano community’s responses with reduced, conscious or unconscious, bias toward the themes and primary terms identified in Los Angeles. For consistency, and to avoid contrived outcomes, I applied the analytical framework utilised in Los Angeles. Also, to show respect for the participants’, I did not paraphrase the terms provided by the focus group participants. I examined the contextual usage of the terms and mapped them according to meaning (Rogers and Farson 1984, Weber 1990). The following thematic discussion includes the exact responses of the participants; some of the terms may not be grammatically correct.

I first examined the term ‘understanding culture’ and noted that it aligned with Suh’s (2004) and Alizadeh et al. (2016) definition of *cultural competence* (i.e., cultural awareness, knowledge, and skills). In my analysis of the Plano frequency of terms (see Appendix H), I observed that the terms of ‘diversity of life experience’, ‘reflect the community’, ‘understand

other languages', and 'understanding culture' align with the definition of *cultural competence*. The term 'diversity of life experience' is consistent with the terms 'ability to relate to any income level/orientation/culture' and 'people who have lived in other places'. The term 'reflect the community' incorporates the terms of 'look like the community it serves' and 'diverse appearance'. The term 'understand other languages' includes the term 'more than bi-lingual'. The fourth term associated with of the theme of *cultural competence* includes 'understanding culture' and the terms 'accepting of differences', 'positive perception of the community', and 'understand the variety of communities within Plano'. Of the 231 terms, 26 may be categorised as aspects of *cultural competence* (see Appendix K).

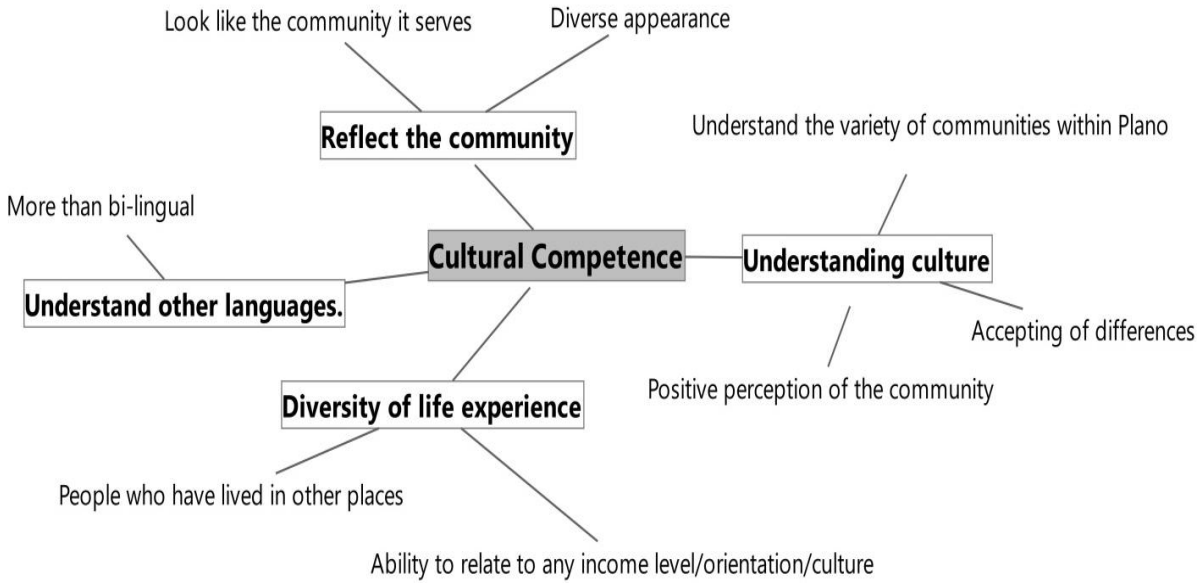
Following the pattern of analysis established with the Los Angeles data, I applied code theory modelling to further examine the thematic content of the data. Figure 19 provides a hierarchical map of the relationships between the theme, terms, and sub-terms. Beginning with the primary theme in the centre and following the terms in a clockwise fashion, the code theory model may be applied to answer the focus group question in this way: *To increase the level of trust between you and the police department, the type of women and men who should be hired* should possess a *cultural competence* (i.e., theme) that includes *reflect the community, understanding culture, diversity of life experience,* and *understand other languages*.

The next theme I examined was 'servant leadership'. I applied Greenleaf's (1970) and Cortite's (2007) descriptions of *servant leadership* (i.e., desire to serve and empower others and a willingness to follow or lead) to the Plano frequency of terms. I noted that within the Plano theme of *servant leadership* there were six terms that were in alignment with the definition. The terms include 'active listener', 'assertive', 'common courtesy', 'history of service/volunteerism', 'humbleness', and 'sensitive servant leader'. The more detailed Plano definition of the servant leadership theme includes the terms 'active listener' and 'good

listener'. The term 'assertive' incorporates the terms of 'demonstrate self-initiative' and 'public speaking skills.'

Figure 19

Code Theory Model Associated With Plano Focus Groups Terms Associated With the Theme of Cultural Competence



The term 'common courtesy' includes the terms of 'able to help people in every situation', 'able to address the issue at each call', 'customer service', 'level expectations (adapt their service to the situation)', and 'treat people the way you wish your family would be treated'. The mapping of the terms associated with *servant leadership* concluded with 'humbleness' and the terms 'how do they react to authority' and 'willing to ask for help' and the overt term of 'sensitive servant leader' and the term 'servant (serve)'. Of the 231 terms, 53 may be categorised as descriptors of *servant leadership* (see Appendix K).

The code theory model in Figure 20 provides a visual representation of Plano focus groups' understanding *of servant leadership* and the relationships between the theme, terms,

and sub-terms. Beginning with the theme in the centre and following the terms in a clockwise fashion, the code theory model may be applied to answer the focus group question in the following way: *To increase the level of trust between you and the police department, the type of women and men who should be hired* should be *servant leaders* (i.e., theme) and characterised by *common courtesy, active listener, history of service/volunteerism, humbleness, assertive,* and *sensitive servant leader* (i.e., terms).

Figure 20

Code Theory Model Applied to the Plano Theme of Servant Leadership

The third thematic categorisation of the data focused on the terms associated with good communication, empathy, and self-control and noticed, that while the term *emotional intelligence* was not precisely mentioned, there were terms that aligned with Goleman (1995) and Miao et al.'s (2018) definition of *emotional intelligence* (i.e., using self-awareness, self-regulation, social skill, empathy, and motivation to drive human performance). By applying

the definition to the remaining terms, I noted that within the Plano data there are six terms that were in alignment with a theme of *emotional intelligence*. The terms included the 'ability to build relationships,' 'good communication skills', 'confident', 'empathetic', 'perform well under pressure', and 'self-control'. The more detailed Plano definition of the emotional intelligence theme includes the term 'ability to build relationships', and the terms 'demonstrate the ability', 'establish rapport with each person', 'non-condescending', and 'openness'.

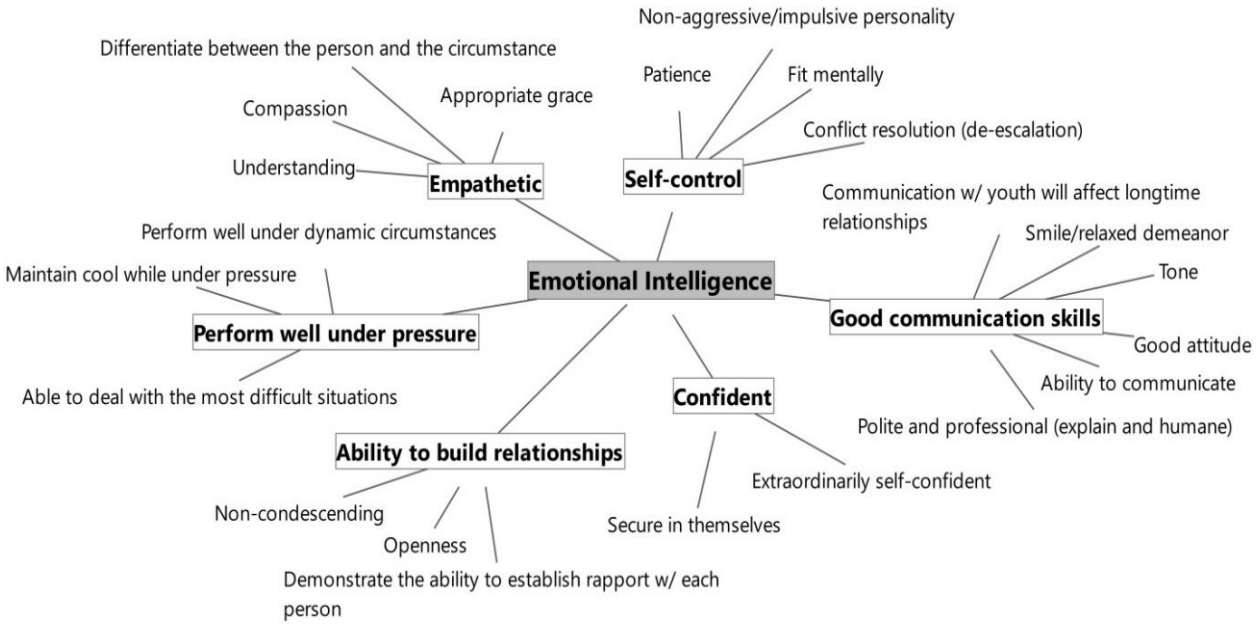
The term '*good communication skills'* includes the terms 'ability to communicate', 'communication with youth will affect long-time relationships', 'good attitude', 'polite and professional (explain and humane)', and 'smile/relaxed demeanour' and 'tone'. The term confident incorporates the terms of 'extraordinarily self-confident' and 'secure in themselves'. The term 'empathic' includes the terms of 'appropriate grace', 'compassion', 'differentiate between the person and the circumstance', and 'understanding'. The term 'perform well under pressure' includes the terms of 'able to deal with the most difficult situations', 'maintain cool while under pressure', and 'perform well under dynamic circumstances'. The term 'self-control' completes the terms associated with *emotional intelligence* and includes the terms of 'able to de-escalate', 'conflict resolution (de-escalation)', 'fit mentally, non-aggressive/ impulsive personality', and 'patience.*'* Of the 231 terms, 61 may be categorised as elements of *emotional intelligence* (see Appendix K).

The code theory model in Figure 21 provides the visual representation Plano focus groups' understanding of *emotional intelligence* and the relationships between the theme, terms, and sub-terms. Beginning with the theme in the centre and following the terms in a clockwise fashion, the code theory model may be applied to answer the focus group question in the following way: *To increase the level of trust between you and the police department, the type of women and men who should be hired* should possess *emotional intelligence* (i.e.,

theme) and be characterised as having *self-control, good communication skills, confident, ability to build relationships, perform well under pressure, and empathetic* (i.e., terms).

Figure 21

Code Theory Model Applied to the Plano Theme of Emotional Intelligence



After sorting and organising the terms based on the preceding three themes, there were several remaining terms and I could not identify a specific term that would be an appropriate a theme. Similar to the terms that had remained initial thematic process in Los Angeles, I noted that the remaining terms included the words ‘commitment’, ‘honesty’, ‘integrity’, and ‘respect’; which are words that are often associated with human character (Brown 1991, Wilson 1999, Delattre 2011). Therefore, for the purposes of developing a theme in that incorporated the remaining terms, I focused on some of the attributes of good/high character, such as integrity (i.e., distinguishing right from wrong and honesty), responsibility (i.e., commitment, competence, self-control, and redress of wrongs),

forgiveness (i.e., cooperation and mediation of conflict), and compassion (i.e., empathy, attachment, and affection both expressed and felt) (Horsager 2012, Synergy & Leadership Exchange 2012, Kiel 2015). By applying the preceding descriptors of *high character* (i.e., integrity, responsibility, forgiveness, and compassion) to the Plano frequency of terms, I was able to complete the final step in thematic categorisation of the data. I noted that seven terms aligned with the theme of *high character,* including 'commitment', 'competent', 'consistency', 'honesty', 'integrity', 'respect', and 'trainable'.

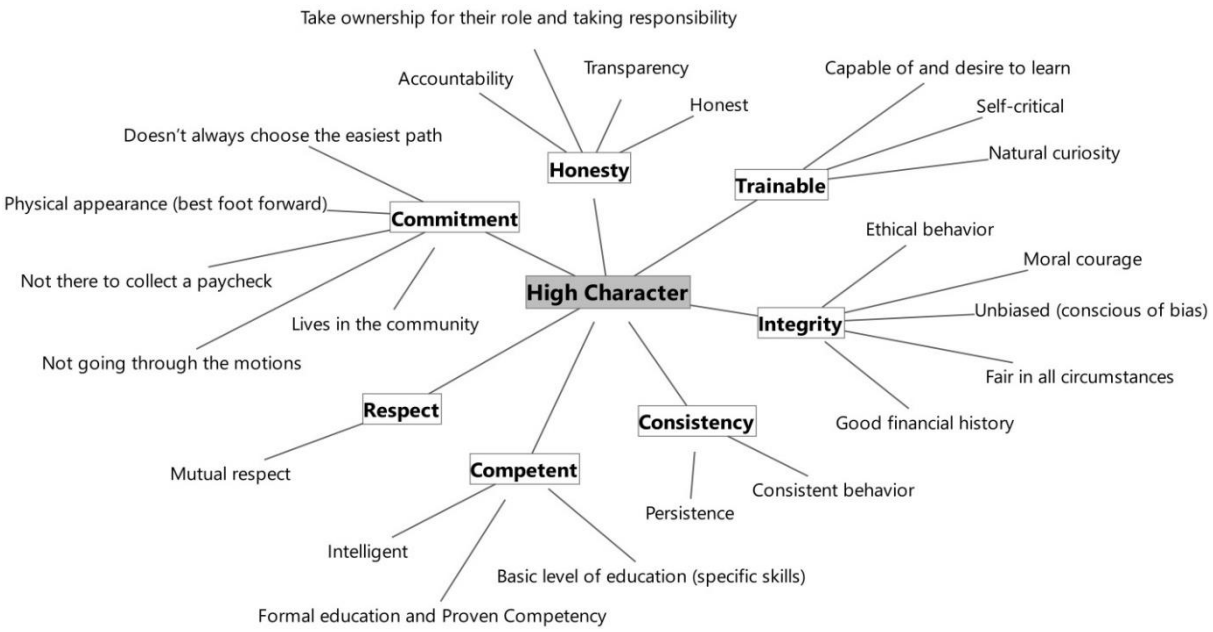
A more detailed description definition of the *high character* theme includes the term 'commitment' and the terms 'able to go the extra mile', 'doesn't always choose the easiest path', 'lives in the community', 'not going through the motions', 'not there to collect a pay check', and 'physical appearance (best foot forward)'. The term 'competent' includes the terms of 'basic level of education (specific skills)', and 'formal education and proven competence'. The term 'consistency' includes the terms 'consistent behaviour' and 'persistence'. The term 'honesty' includes the terms of 'accountability', 'take ownership for their role and taking responsibility', and 'transparency'. The term 'integrity' includes the terms of 'avoid profiling', 'ethical behaviour', 'fair in all circumstances', 'good financial history', 'moral courage', and 'unbiased (conscious of bias)'. The term 'trainable' completes the terms associated with *high character* and includes 'capable of and desire to learn', 'natural curiosity', and 'self-critical'. Of the 231 terms, 127 may be categorised as aspects of *high character* (see Appendix K).

The code theory model in Figure 22 provides the visual representation Plano focus groups' understanding of *high character* and the relationships between the theme, terms, and sub-terms. Beginning with the theme in the centre and following the terms in a clockwise fashion, the code theory model may be applied to answer the focus group question in the following way: *To increase the level of trust between you and the police department, the type*

of women and men who should be hired should possess *high character* (i.e., theme) and characterised as having *honesty, trainable, integrity, consistency, competent, respect, and commitment* (i.e., primary codes).

Figure 22

Code Theory Model Applied to the Plano Theme of High Character



Comparison of Plano Themes

In my examination of the themes, crosstabulation of the Plano data was again useful for statistical control and the identification of additional relationships within data (Nardi 2014). Table 3 shows the crosstabulated thematic frequencies arranged by individual focus group. The left column contains the four themes of *cultural competence, servant leadership, emotional intelligence*, and *high character* (see also Appendix M). The rows are arranged according to the focus group (i.e., MCOR, Faith-based leaders, and Security leaders) and contain the frequency of themes detected during the focus group meeting. The right-most

column indicates the total frequency for each theme and the bottom row indicates the total frequency of terms for each focus group.

The percentages of the frequencies can be useful in when comparing the total emphasis on the themes. For example, Table 3 shows that the MCOR focus group provided 47% terms associated with the focus group question. Comparatively, the Security leaders' focus group provided 22% terms associated with the focus group question. The difference in the percentages is not indicative of the level of interest, rather it simply displays the frequency of responses during the focus group meeting. For instance, the MCOR participants tended to be quite verbal and would take turns individually answering and echoing affirmation of each other's responses to the question. In contrast, the participants in the Security leader focus group were somewhat reserved and often provided verbal illustrations of their recommendations. Overall, Table 3 indicates that some of the focus groups tended to be verbal and others tended to be more reserved and the most frequently emphasised theme was *High Character*.

Table 3

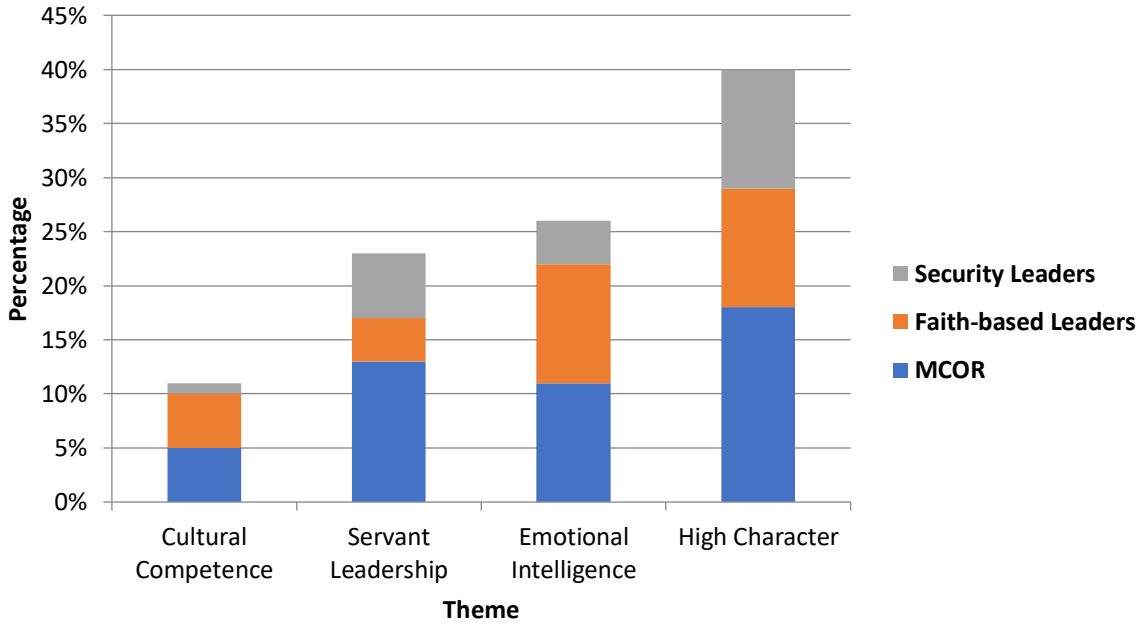
Crosstabulated Plano City-Wide Thematic Frequencies in Total Percentages

Theme	MCOR	Faith-based Leaders	Security Leaders	Total
Cultural Competence	5	5	1	11%
Servant Leadership	13	4	6	23%
Emotional Intelligence	11	11	4	26%
High Character	18	11	11	40%
∑ SUM	47%	31%	22%	100%

Figure 23 shows the Plano crosstabulated thematic frequencies in total percentages in a bar chart format. The colours (i.e., blue = MCOR, orange = Faith-based Leaders, and grey = Security Leaders) indicate the percentage a specific focus group comprises the total thematic content. The height of the bar represents the total percentage of each theme When the City of Plano is viewed as a community, the theme of *Cultural Competence* was emphasised 11% of the time, 23% of the emphasis was associated with *Servant Leadership*, 26% *Emotional Intelligence,* and *High Character* was emphasised in 40% of the responses.

Figure 23

Plano Crosstabulated Thematically Coded Frequencies in Total Percentages



The responses provided during the three Plano focus groups exhibited a similar pattern to those of Los Angeles. The thematic content seemed to indicate that if the PPD were to hire police officers according to the four major themes, trust in the organisation would increase. The participants did not mention that the PPD should focus their hiring one theme in

greater proportion than another. Instead, the Plano themes provide insight into the interrelated values and behaviours the community believes will generate trust in the individual police officer and PPD.

Additional Recommendations From Plano Community Members

The next step in my analysis was to examine Plano's terms to determine if there were additional patterns in the data. My analysis began by re-examining the list of Plano's frequencies of terms. I arranged the terms from most to least frequent (see Appendix H). and noted that there were groupings of terms that seemed to coalesce according to shared meaning. I then mapped the terms based on synonymous and shared meaning which resulted in the arrangement of all 231 terms into the seven primary terms of *Sensitive Servant Leadership, Empathetic, Integrity, Respect, Self-control, Committed,* and *Competence*.

Of the 231 community responses, 50 or 22% of the terms can be associated with *sensitive servant leader*. Some examples of these responses include 'Servant leader', 'Desire to help the community', 'To serve the community', 'Humbleness', 'Assertive', and 'Confident'. The term *Empathetic* was the next grouping of terms with shared meaning. Of the 231 total terms, 47 or 20% of the terms can be associated with the word *empathetic*. Some examples of these responses include 'Empathetic', 'Compassion', 'Demonstrate the ability to establish rapport with each person', 'Treat people the way you wish your family would be treated', and 'Good listener'.

The next grouping of terms with shared meaning indicated that of the 231 community responses, 46 or 20% of the terms can be associated with the word *integrity*. Some examples of the of the responses include 'Integrity', 'Ethical behaviour', 'Fair in all circumstances', 'Good financial history', 'Moral courage', and 'Unbiased'. The fourth group of terms with shared meaning indicated that of the 231 community responses, 41 or 18% of the terms can be associated with the word *respect*. Some examples of the of these responses include

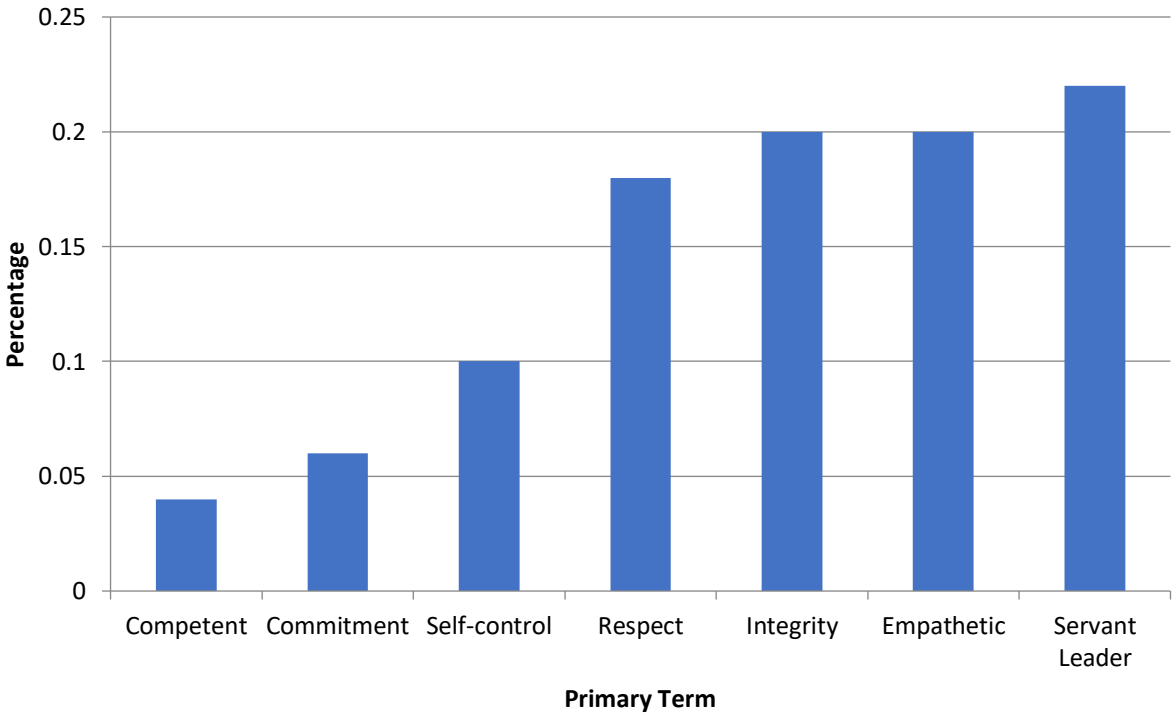
‘Respect’, ‘Mutual respect’, ‘Understanding culture’, ‘Positive perception of the community’, and ‘Ability to relate to any income level/orientation/culture’.

The fifth group of terms with shared meaning indicated that of the 231 community responses, 23 or 10% of the terms can be associated with the term *self-control*. Some examples of the of these responses include ‘Self-control’, ‘Able to de-escalate’, ‘Non-aggressive/impulsive personality’, ‘Patience’, and ‘Perform well under pressure. The word *Commitment* was associated with 15 or 6% of the 231 terms. Some examples of the of the responses include ‘Commitment’, ‘Able to go the extra mile’, ‘Lives in the community’, ‘Not going through the motions’, and ‘Not there to collect a pay check’. The final grouping of terms with shared meaning indicated that 231 community responses, 9 or 4% were associated with the word *Competent*. Some examples of the of the responses include ‘Competent’, ‘Formal education’, ‘Proven Competency’, and ‘Intelligent’.

As noted in the discussion of the thematic content of the data, a bar chart is useful in visualising the emphasis the focus groups placed on specific and related terms. Figure 24 shows the term-based frequencies grouped according to primary term associated with shared meaning and total percentages. The height of each bar represents the total percentage of each term: *Servant Leader* = 22%, *Empathy* 20%, *Integrity* = 20%, *Respect* = 18%, *Self-control* 10%, *Committed* 6%, and *Competence* 4%. The height of each bar represents the total percentage of each term.

Figure 24

Plano Responses Grouped According to Primary Term



Understanding the Plano Community's Primary Terms

Arranging the terms according to shared meaning was helpful in discerning the emphasis the focus group participants placed on the behaviours and character traits they believe generate trust in police officers. My analysis indicates the Plano community's recommendations are aligned with the terms of *Servant Leader*, *Empathetic*, *Integrity*, *Respect*, *Self-control*, *Committed*, and *Competence*. It would be a misinterpretation of the data to believe that the primary terms provide a precise formula for hiring the trustworthy police officer. These terms differ from, but are not inferior or superior to, the Plano themes of *Cultural Competence*, Servant *Leadership, Emotional Intelligent,* and *High Character*. Additionally, the focus groups participants did not communicate that the PPD should hire police officers using any single term in greater proportion than another. Instead, like the community members in Los

Angeles, the themes tend to be larger or macro concepts and primary terms tend to be based on an individual's specific values and behaviours. Overall, the Plano primary terms provide insight into the interrelated behaviours and character traits the community believes will generate trust in the individual police officers and organisation.

Summary of Plano Group Process

The four themes of *Cultural Competence, Servant Leadership, Emotional Intelligence, and High Character* and the primary terms of *Servant Leadership*, *Integrity*, *Respect*, *Empathy*, *Self-control*, *Commitment,* and *Competent* are two ways of organising the recommendations from the community members in Plano. In some cases, it may be more effective to discuss the macro-based themes and in other environments it may be more useful to reference the individual primary terms. A key to accurately understand and apply Plano's recommendations, the content and emphasis of the terms should not be edited or paraphrased; they should always be viewed in their entirety.

My analysis resulted in the identification of the four themes of *Cultural Competence, Servant Leadership, Emotional Intelligence, and High Character* and an emphasis on the primary terms of *Servant Leadership*, *Empathetic*, *Integrity*, *Respect*, *Self-control*, *Competent,* and *Commitment*. The focus group responses emphasised the themes as follows: *Cultural Competence* 11%, *Servant Leadership 23%, Emotional Intelligence 26%, and High Character 40%*. In comparison, when examining the focus group responses for primary terms, I discovered that 80% of the community members' emphasis was on the terms *Servant Leadership*, *Empathetic*, *Integrity,* and *Respect* and the remaining 20% of emphasis was on the terms *Self-control*, *Commitment,* and *Competent*.

The Plano focus group participants also made recommendations similar to those made in Los Angeles. These recommendations included the desire for the PPD to examine its selection processes to determine the extent to which they are currently hiring women and men

who exhibit the community's recommended values and behaviours. The Plano participants also hoped that PPD would integrate their recommendations into the recruitment and selection processes so that department could improve its ability to hire individuals whose background and behaviours are consistent with the community's values.

Conclusion

This chapter utilised my action research design and methodology to gather, organise, analyse, and visualise the data collected in Los Angeles County and the City of Plano. I was able to further explore the primary research question (RQ) *How can public trust and police legitimacy be increased?* and sub-question (SQ) SQ_1 *Which values do community members desire in police officers?* I categorised the data based on thematic content and observed that their 285 recommendations to increase trust in the police in Los Angeles, and 231 in Plano, could be associated with the themes of *Cultural Competence, Servant Leadership, Emotional Intelligence, and High Character*. Next, I re-examined the data for patterns associated with specific terms. This analysis identified the seven primary terms of *Servant Leadership, Integrity, Respect, Empathy, Self-control, Competence,* and *Commitment*.

Reflecting on the thematic patterns and emphasis on seven primary terms, while I thought there could be some areas of commonality, I did not anticipate the responses in both communities to parallel one another. I did not attempt to predict which terms the community would emphasise, but the terms of *Servant Leadership, Integrity, Empathy, Respect, Self-control, Competence,* and *Commitment* should not be tremendously surprising because they tend to correspond with the attributes that generate trust in nearly every human relationship (Horsager 2012, PytlikZillig and Kimbrough 2016). So, if the police attempt to increase public trust through *competence*, without simultaneously focusing on the other six values, they are not likely to be successful. In addition, since my childhood, challenges associated with ethnic and cultural diversity have been an area of focus in the news media, criminal

justice system, and social research. Therefore, I did not anticipate that *cultural competence* would have been least emphasised theme.

None of the focus group participants mentioned that the LASD or PPD should focus their hiring on one theme in greater proportion than another. Instead, the themes and primary terms provide insight into the interrelated values and behaviours the community believes will generate trust in the individual police officer and organisation. A possible application could be that in some environments it may be more effective to discuss the themes, whereas in other environments it may be more useful to reference the primary terms. In any case, the intended meaning of the focus groups would be diminished if the themes and primary terms were individually or disproportionately favoured.

In addition to intentionally hiring women and men who exhibit the preferred values and behaviours, the focus group participants also recommended the LASD and PPD examine and update their recruitment and selection processes. The following chapters assess relationships with the definitions of a ‘good police officer’, aspects of procedural justice, normative alignment, and trust; and explores processes for integrating the themes and primary terms into police officer recruitment, selection, and training.

Chapter Six

Community Recommendations Correspond With Procedural Justice and Trust

This chapter provides further analysis of the focus group data obtained in Los Angeles County and City of Plano and explores the primary research question (RQ): *How can public trust and police legitimacy be increased?* and the sub-question (SQ_1): *Which values do community members desire in police officers?* The analysis in Chapter Five was based on the examination of each community and resulted in the identification of prevailing themes of *Cultural Competence, Servant Leadership, Emotional Intelligence, and High Character*, and the primary terms of *Servant Leadership*, *Empathy, Integrity, Respect, Self-control, Competence*, and *Commitment*.

The thematic patterns and terminological emphasis are helpful in providing insight into the interrelated values and behaviours these communities believe will generate trust in individual police officers and organisation. This chapter takes a cumulative view of the Los Angeles and Plano data and continues the analyses of the themes, primary terms, and areas of emphasis. Drawing upon my earlier conceptual review of the research associated with police legitimacy, I examine the extent to which the focus group participants discussed the values and behaviours that align with the principles of procedural justice, trust, normative alignment, and attributes of a good police officer.

The results in this chapter also provide the foundation for subsequent chapters and the exploration of the following sub-questions:

SQ_2 *How can police organisations align their values with the community's values?*

SQ_3 *How can police officers who possess the community's values be selected?*

SQ_4 *How can police organisations reinforce the community's values in their officers?*

Comparison of Los Angeles and Plano Community Responses

Participants in the Los Angeles focus groups were asked: *To increase trust in the police, what type of women and men should be hired?* Some recommended hiring people who are 'culturally competent' and 'culturally sensitive'. One person expressed their thoughts this way, 'Relatability increases trust; they (police) need to understand the community, which includes: multi-cultural, multi-racial, multi-religious'. Similarly, some participants in the Plano focus group stated that trust could be increased if the police department hired individuals who had the 'Ability to relate to any income level/orientation/culture' and 'Understands the variety of communities within the City of Plano'. The preceding responses are exemplars of terms and phrases that provided the basis for the theme of *Cultural Competence*.

The Los Angeles participants also stated that trust can be increased by hiring deputies who are 'Servant leaders' and 'Leaders - won't overlook injustice' and have a 'Servant heart – compassion to help others'. In Plano, the focus group participants also stated that trust could be increased if the police department hired individuals who were 'Sensitive servant leaders' and had a 'Desire to help and serve the community'. These terms and phrases are just a few of the responses that provided the basis for the theme of *Servant Leadership*. In addition, during the Los Angeles focus group meetings, the theme of *Emotional Intelligence* emerged from the recommendations to hire deputies who have 'High emotional intelligence' and 'Can de-escalate situations' and are characterised by 'Great communication – including tone, language, grammar'. Likewise, in Plano the participants responded that officers are easy to trust if they are 'Able to de-escalate', have 'Conflict resolution (de-escalation)' capabilities, and will 'Maintain cool while under pressure'.

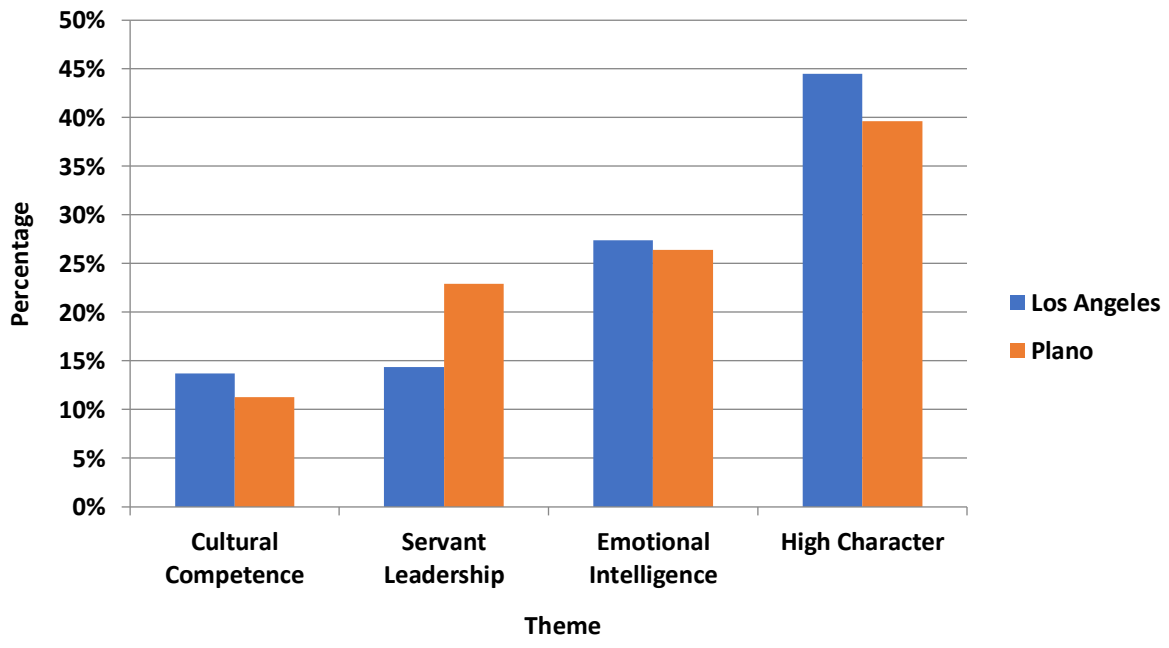
A fourth group of responses associated with increasing trust resulted in the theme of *High Character*. For example, the Los Angeles participants recommended hiring deputies

who were ‘Ethical’ and ‘Honest’ and had ‘Integrity’, ‘Moral values’, and a ‘Passion for doing right’. In Plano, the focus group participants provided comparable recommendations. For example, they responded that trust would be increased if the police department were to hire individuals who had ‘Moral courage’, ‘Take ownership for their role and taking responsibility’, were ‘Fair in all circumstances’, and ‘Unbiased – conscious of bias’.

The preceding thematic overview is intended to introduce the similarities in recommendations, terms, phrases, and the emphasis the focus group participants in Los Angeles and Plano placed on the values and behaviours they believe generate trust in deputies and police officers. The more I examined the themes, the more the themes paralleled one another. Figure 25 shows the corresponding pattern associated with Los Angeles and Plano community’s emphasis on the themes.

Figure 25

Comparison of Themes Emphasised in Los Angeles And Plano



Thematic Emphasis in Los Angeles and Plano

While I thought it was possible there may be some similarities between Los Angeles County and Plano, I was surprised that both communities share the same four themes and emphasise those themes in a similar ascending emphasis from *cultural competence, servant leadership, emotional intelligence,* to *high character*. In effect, the communities' recommendations could be summarised by answering the focus group question in this way: *To increase the level of trust between you (e.g., the community) and the police department, the type of women and men who are hired* should be *culturally competent, emotionally intelligent, servant leaders* with *high character*.

Comparison of the Primary Terms That Generate Trust

Similar to the patterns that emerged during the thematic analysis, I noted that there were groupings of generally synonymous terms. Then I arranged the terms according to shared meaning and observed that there was coalescence with seven primary terms. For example, in Los Angeles the most frequently used term, with 16 specific mentions, was 'Integrity'. The second most frequently used term associated with increased trust was 'Honesty', with eight specific mentions. Other phrases used in Los Angeles and associated with the term Integrity included 'Ethical', 'Unbiased', 'Transparent on all subjects', and 'Moral values'. Likewise, in Plano, there were 9 specific recommendations of the importance of 'Integrity' and seven mentions of 'Moral courage'. Other terms and phrases used by the Plano participants included 'Ethical behaviour', 'Honesty', 'Transparency', and 'Unbiased'. I grouped these and similar terms and phrases as descriptors of 'Integrity'. In both Los Angeles and Plano, 20% of the recommendations were associated with *Integrity*.

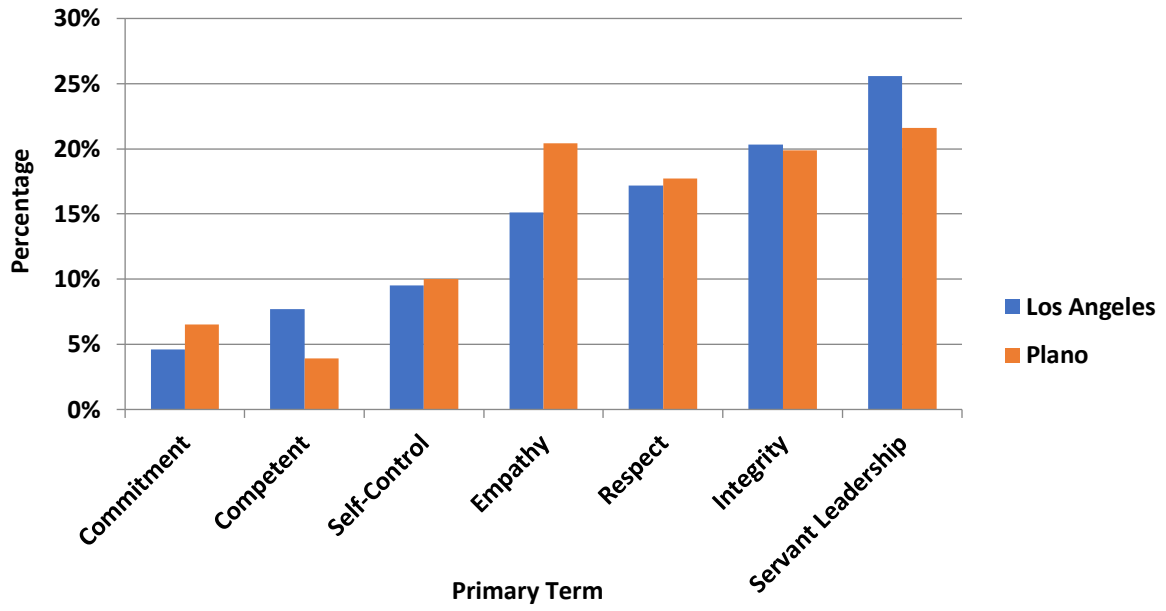
In Plano, the most frequently used term, with 14 specific mentions, was 'Respect'. Other phrases used in Plano and associated with the term *Respect* included 'Mutual respect', and 'Accepting of differences'. Similarly, in Los Angeles there were several terms and

phrases associated with the recommendations of the need for ‘Respect’; these phrases included ‘Respectful to all’ and ‘Elevated sense of respect – treat people like own family’. In Los Angeles and Plano, more than 17% of the recommendations were associated with *Respect*. Another term that was highly recommended was ‘Empathy’ (i.e., 15% of the responses in Los Angeles and more than 20% in Plano). For example, the Los Angeles participants used terms associated with *Empathy* such as ‘Compassionate’, ‘Kindness’, ‘Like people’ and ‘Human connection’. In Plano, the participants used similar terms and phrases that emphasised *Empathy* such as ‘Compassion’, ‘Demonstrate the ability to establish rapport w/ each person’, and ‘Understanding’.

Interestingly, the term that was emphasised the most in both communities was ‘Servant leadership’ (i.e., nearly 26% in Los Angeles and 22% in Plano). Some Los Angeles examples of responses associated with *Servant leadership* include ‘Leadership skills’, ‘Servant’s heart – compassion help others’ and ‘Commitment to serve others’. In Plano, the participants used terms and phrases associated with *Servant Leadership* such as ‘Sensitive servant leader’, ‘Desire to help the community – to serve the community’, and ‘History of service/volunteerism’. The remaining primary terms organised according to shared meaning, also indicated a general correspondence in both communities. In Los Angeles, the term *Self-control* was emphasised in 10% of their responses, *Competence* in 8% of their responses, and *Commitment* in 5% of their responses. In comparison, the community members in Plano, emphasised the term *Self-control* in 10% of their responses, *Commitment* in 7% of their responses, and *Competence* in 4% of their responses (see Figure 26).

Figure 26

Comparison of The Primary Terms in Los Angeles and Plano



Both communities share the same primary terms and tend to emphasise those terms in an ascending manner from *commitment*, *competence*, *self-control*, *empathy*, *respect*, *integrity*, to *servant leadership*. There slight differences in the levels of emphasis in each community. For example, the least emphasised primary term was in Los Angeles was *commitment* and the least emphasised term is Plano was *competence*; another difference was the primary term *empathy* was the second most emphasised term in Plano and the fourth most emphasised in Los Angeles. Although the data did not provide enough evidence to draw conclusions regarding differences in emphasis between Los Angeles and Plano, there was consistency in the four terms with the most emphasis (i.e., *servant leadership*, *integrity*, *empathy*, and *respect*). These terms represented nearly 80% of all codes the communities identified that would increase trust in the police (i.e., Los Angeles is 78% and Plano 80%).

One way to summarise the relevance of the primary terms is the focus group data seems to indicate that the community believes if the LASD and PPD were to hire deputies and police officers who had the attributes of *Servant Leadership, Integrity, Respect, Empathy, Self-control, Competence,* and *Commitment*, there would be an increase in the level of trust in the individual officers and the organisation. Some caution should be used when analysing the results of the focus groups. The 285 coded responses in Los Angeles and the 231 in Plano are somewhat analogous to the use of a deck of playing cards. A deck of 52 cards, may be arranged in several ways (i.e., suit, numeric sequences, and like values). Depending on the rules of the card game, arranging and grouping the cards in certain ways enhances utility. While the cards may be sorted in more than one way, all 52 should be used. Therefore, while my data may be able to be arranged in additional ways to the themes and primary terms, the content should always be examined in totality. In short, if I were to examine some terms and ignore others, the meaning of the message conveyed by the focus groups would be diminished or skewed.

Perhaps the most straightforward way to understand and apply the data is for police organisations to recruit and select women and men who exhibit all seven primary terms, not that the distribution of those attributes associated with the primary terms needs to be measured in precise proportion. Also, the primary terms of *Servant Leadership, Integrity, Respect, Empathy, Self-control, Competence,* and *Commitment* differ from, but are not inferior or superior to, the themes of *Cultural Competence, Servant Leadership, Emotional Intelligent,* and *High Character*. During the focus groups meetings, the participants did not communicate that the LASD or PPD should favour any one term in greater proportion than another. Instead, the primary terms provide insight into the interrelated values and behaviours the community believes will generate trust in the individual police officer as well as the organisation.

Additionally, the focus groups did not recommend that the LASD or PPD attempt to train deputies or police officers to have the behaviours or traits that are consistent with their recommendations. There was a prevailing belief among the focus group participants, consistent with Wang and Ferris' (2015) observations, that while character training has shown results in children, evidence is limited that adults can be trained or coerced to possess the traits that contribute to trustworthiness, truthfulness, responsibility, and respect. Therefore, the recruitment and selection of deputies and police officers should be based, to the extent possible, on verifiable behaviours and traits and then officers should be trained and evaluated on their competence to perform their duties. The recommendations from Los Angeles and Plano also correspond with the axiom that was expressed in the City of Saint Paul; hire for character and train for competence.

Correspondence With the Principles of Procedural Justice

The principles of procedural justice include respectfulness of others and treating people with dignity, neutrality in decision-making and being benevolent and sincerely trying to do what is best for people, communicating with transparent and trustworthy motives, and actively listening before a decision is made (Murphy and Tyler 2017). These principles are useful because, as Tyler (2005) noted, community trust, confidence, and sustained public cooperation depends on the community's perceptions of procedural justice and assessment of the fairness of decisions and respectful treatment by the police.

Even in preparation for focus group meetings, the process provided the opportunity to communicate the principles of procedural justice. For instance, the sheriff's letter of invitation to the focus group participants intentionally stated, 'I believe in the principles of community policing and that long-term trust in our department begins with the people we hire as deputies. This means that we need that we need to listen to your recommendation and then strive to hire women and men are in alignment with your values' (Williams 2017). In

addition, the *CUREC Participant Information Sheet* and *Consent Form* further delineated the purpose of the focus group process and the value of their input regarding the selection of police officers. After the attendees were fully informed of the purpose of the meeting, they all agreed to voluntarily participate. It is doubtful they would have attended and contributed if they had felt the process was unfair and they did not have a voice or control over how their responses would be used. In these ways, the focus group process seemed to establish the conditions for the participants to feel that they had some influence on decisions concerning the selection of police officers. This level of community participation also seems to affirm the perceptions of procedural justice because cooperation increases 'where people feel that they have control over decisions [as] they believe that the procedure is fair' (Tyler 1990, p, 7).

Comparison of the Principles of Procedural Justice and Themes

Reflecting on the communities' terms, I observed that the procedural justice principle of 'respectfulness of others' aligns with the focus group themes of *Emotional Intelligence* and *High Character*. The procedural justice principle of 'neutrality in decisions' aligns with all four themes. The procedural justice principle of 'communicating trustworthy motives' aligns with the themes of *High Character* and *Emotional Intelligence*. The fourth principle of procedural justice, 'providing a voice', aligns with the themes of *Emotional Intelligence* and *Servant Leadership*. The alignment between the themes identified in Los Angeles and Plano and the four principles of procedural justice, including exemplar terms, is shown in Table 4.

Table 4

Principles of Procedural Justice and Corresponding Focus Group Themes and Exemplar Quotes

Principles of procedural justice	Focus group themes (exemplar terms and quotes in parentheses)
Respectfulness of others (treating people with dignity)	*Emotional Intelligence* (all people have value, good people skills, basic psychology) *High Character* (ethical, honest, integrity, elevated sense of respect, treat people like own family)
Neutrality in decisions (being benevolent and sincerely trying to do what is best for people)	*Cultural Competence* (ability to relate to any income level/orientation/culture) *Emotional Intelligence* (care about others and compassionate) *High Character* (fair in all circumstances, unbiased, passion for doing right) *Servant Leadership* (servant's heart, compassion help others, resourceful in helping others meet needs, able to help people in every situation)
Communicating trustworthy motives (transparently communicating)	*High Character* (ethical, honest, integrity, transparency, dedication, commitment to make a difference) *Emotional Intelligence* (great communication, tone, language, grammar, empathy)
Providing a voice (actively listening before a decision is made)	*Emotional Intelligence* (empathy, great communication skills, understanding) *Servant Leadership* (great listening, listen first, active listener)

Comparison of the Principles of Procedural Justice and Primary Terms

Alignment with the principles of procedural justice does not seem to be limited to the four themes. I also examined the data for aspects of alignment between the primary terms of *Servant Leadership, Empathy*, *Integrity*, *Respect*, *Self-control*, *Competence,* and *Commitment,* and the principles of procedural justice (see Table 5). I noted that the procedural justice principle of 'respectfulness of others' aligns with the focus group

responses ‘Respectful’ and includes other exemplar responses such as ‘Mutual respect’, ‘Ability to relate to any income level/orientation/culture’, ‘Civility’, and ‘Not an us vs. them mentality’. The second principle of ‘neutrality in decisions’ aligns with the most primary terms, including *Servant Leadership, Empathy, Integrity, Self-control, Competent,* and *Commitment,* and corresponds with community responses such as ‘Polite’, ‘Resourcefulness in helping others meet needs’, ‘Desire to help and serve the community’, ‘Compassionate’, ‘Unbiased’, ‘Peacemaker’, and ‘Not going through the motions’.

Table 5

Principles of Procedural Justice and Corresponding Focus Group Primary Terms

Principles of procedural justice	Seven primary terms
Respectful of others (treating people with dignity)	*Respectful*
Neutrality in decisions (being benevolent and sincerely trying to do what is best for people)	*Empathy, Integrity, Servant Leadership, Self-Control, Commitment, Competent*
Communicating trustworthy motives (transparently communicating)	*Integrity, Empathy*
Providing a voice (actively listening before a decision is made)	*Empathy, Servant Leadership*

The third principle of ‘communicating trustworthy motives’ also aligns with the focus group primary responses ‘Integrity’ and ‘Empathy’ and includes the responses of ‘Ethical’, ‘Honest’, ‘Transparent’, and ‘Great communication – tone, language, grammar’. The alignment continues in the fourth principle of ‘providing a voice’, which corresponds with the primary terms of *Empath*y and *Servant leader* and includes the community responses of ‘Great listening – listen first’ and ‘Active listener.’

Interestingly, nearly 80% of the terms generated by the Los Angeles County and City of Plano focus groups are associated with the four primary terms of *Servant Leadership*, *Integrity, Respect*, and *Empathy*. While referring to all seven primary terms would be optimal for communicating the community's values and behaviours, from a practical standpoint, it may be challenging to consistently communicate a list of seven terms. Since the principles of procedural justice align with the communities' emphasis on *Servant leadership, Integrity, Empathy*, and *Respect*, there may be opportunities for organisational application. For example, the LASD and PPD could simultaneously practice the principles of procedural justice by applying the communities' recommendations through the overt integration of the values and behaviours associated with *Servant leadership*, *Integrity*, *Empathy*, and *Respect* into the police officer selection processes and organisational communication practices. (These thoughts related to selection and communication will be expanded upon in future chapters.)

Overview of the Correspondence Between Procedural Justice and the Primary Terms

The data gathered in Los Angeles and Plano further reinforced the view that the normative aspects of procedural justice are based on the human desire for fair treatment and to have relationships with police that include respecting the rights of all people demonstrated by behaviours that are unbiased, honest, and polite (Tyler 2017). Interestingly, the community members used the exact words of 'unbiased', 'honest', and 'polite' and a majority of the responses emphasised words that are generally synonymous with them (i.e., *Empathy, Integrity,* and *Respect*). Overall, the community reiterated, in verbatim and synonym, Jackson's (2013) observations that if police officers demonstrate 'dignity', 'respect', and trustworthy behaviours during their contacts with the public, they can enhance the community's sense that the encounter was procedurally fair and this would likely result in increased levels of satisfaction with the police.

Comparison of the Focus Group Recommendations With Aspects of Trust and Legitimacy

There is broad agreement that trust is rooted in nearly every social relationship (Fukuyama 1996, Misztal 1996, Hardin 2002, Hohl 2011, PytlikZillig and Kimbrough 2016) and procedural justice theory is founded on the idea that cooperation and compliance with the police and the criminal justice system begins with the perception that they are legitimate and worthy of trust (Sunshine and Tyler 2003, Goldsmith 2005, Hinds and Murphy 2007, Trinkner and Tyler 2016). Therefore, the concept of trust plays an important role in procedural justice theory and provides a bridge to legitimacy (Bradford et al. 2016). Furthermore, the importance of trust extends beyond the individual police officers because police organisations do not usually lose legitimacy because of crime rates; rather, police legitimacy is easily lost through negative interactions with the public (Rosenbaum et al. 2015).

Siegrist (2010) observed that trust and confidence are products of specific and repetitive trustworthy behaviours and foundational to legitimacy and procedural justice. Regarding the trustworthiness of the police, Goldsmith (2005) noted that 'reasons to trust need to be identified, reiterated and built upon in the context of police/citizen contacts and relationships. Equally, indicators of institutional trustworthiness, both formal and informal, need to be consciously developed, maintained and preserved' (p. 464). The focus group data reiterates the point that if the individual police officers and organisations do not demonstrate to the public that there are reasons to trust them, then trust and cooperation will decline; similarly the ability to provide safety services and prevent crime will be further weakened (Tyler 2004).

As I reflected on the responses in Los Angeles and Plano, I observed that the willingness to cooperate with the police was interrelated with the degree to which the

participants trusted the officers. The community members told stories about traffic stops in which the officers were characterised as being ‘respectful’, ‘treat(ing) people like their own family’, ‘polite and professional – (willing to) explain and (be) humane’, and ‘not (having) an us versus them mentality’. These characteristics and behaviours made a positive impression on them. In each of their stories, and even though the participant may have made a traffic infraction, it was the officer’s trustworthy behaviours that contributed to their willingness to cooperate with the officer. The community members also provided several responses to the focus group question that were related to the officer’s ‘empathy’, ability to ‘de-escalate situations’, and ‘differentiate between the person and the circumstance’. While providing the preceding responses, some of the community members imparted experiences in which they witnessed officers who exhibited positive behaviours who were able to use their ‘good people skills’ to ‘gain cooperation without using physical force’ in ‘volatile family disputes’, ‘neighbourhood conflict’, and with persons who were ‘emotionally disturbed’. In summary, trust in, and cooperation with, the police was interwoven throughout the participants’ responses. They regularly described that their willingness to support and cooperate with the police was proportional to their level of trust.

The four themes and seven primary terms also indicate general alignment with Hosager’s (2012) and Stoutland’s (2001) observations regarding pathways to trustworthiness. To continue the discussion initiated in Chapter Three, trust is generally founded on the belief of a person’s reliability and truthfulness (Hardin 2002, PytlikZillig and Kimbrough 2016). It is also through an individual’s trustworthy behaviours that, as trust and confidence are built, legitimacy increases (Tyler 2001, Bradford et al. 2009). In terms of policing, if officers act in accordance with Hosager’s eight pillars, they should be able to positively influence the community’s answers to Stoutland’s questions (see Figure 1, p. 66). It was with these views in mind that I explored the data from Los Angeles and Plano.

In the sections that follow, I examine the data for correspondence with Hosager's eight pillars of individual and organisational trustworthiness and Stoutland's' four questions upon which trust in the police is based. Horsager's pillars include Compassion, Character, Consistency, Clarity, Contribution, Competency, Connection, and Commitment and although the precise terminology may be slightly different, the underlying content associated with the themes developed in Los Angeles and Plano tend to align with these pillars.

An overview of the definitions of Horsager's eight pillars and the corresponding (i.e. aligned) LASD and Plano themes is shown in Table 6. The focus groups affirmed the trust pillar of *Compassion* in the corresponding themes of *Emotional Intelligence* and *Servant Leadership*. The second pillar of *Character* closely aligns with the theme *High Character*. The third pillar of corresponds with the themes of *High Character* and *Servant Leadership*. The fourth pillar of Clarity corresponds with the theme of *Emotional Intelligence*. The fifth pillar of *Contribution* corresponds to with the theme of *Servant Leadership*. Of all Horsager's pillars, *Competency* has the most alignment and corresponds with all four themes. The seventh pillar of Connection corresponds with the themes of *Cultural Competence* and *Emotional Intelligence*. The eighth, and final pillar, of Commitment corresponds with the three themes of *Emotional Intelligence, High Character*, and *Servant Leadership*.

Another way to summarise the alignment is to connect the theme to the pillar (versus the above connections from pillar to theme). For example, the theme of *Cultural Competence* aligns with the two pillars of *Competency* and *Connection*. *High Character* aligns with the four pillars of *Character*, *Consistency*, *Competency*, and *Commitment*. Finally, *Emotional Intelligence* and *Servant Leadership* both align with five pillars; *Emotional Intelligence* aligns with the pillars of *Compassion*, *Clarity*, *Competency*, *Connection*, and *Commitment* and *Servant Leadership* aligns *Compassion*, *Consistency*, *Contribution*, *Competency*, and *Commitment*.

Table 6

Corresponding Horsager's Eight Pillars of Trust and LASD and Plano Themes

Hosager's eight pillars of trust	Related themes (exemplar terms are in parentheses)
Compassion – Think beyond yourself. Never underestimate the power of sincerely caring. 'Do unto others as you would have them do unto you' is not just an old saying, it is a bottom-line truth. If followed, builds trust.	*Emotional Intelligence* (empathy, care about others, compassionate) *Servant Leadership* (servant's heart)
Character – Do what is right over what is easy. Character is a mix of two things. One is integrity, which means being the same from beliefs to words to actions. The other is moral character. Take the high road in every interaction.	*High Character* (integrity, ethical, moral values, passion for doing right)
Consistency – The small details done consistently make for leaders being followed and is the way enduring organisations are built and character is revealed.	*High Character* (consistency and personal integrity) *Servant Leadership* (Leadership skills and Leader who won't overlook injustice)
Clarity – People trust the clear and distrust the ambiguous. When organisations and individuals are clear about the mission, they do things differently. When priorities are made clear on a daily basis, people become more productive and effective.	*Emotional Intelligence* (good people skills, great communication skills)
Contribution – Few things build trust quicker than actual results. Be a contributor who delivers real results.	*Servant Leadership* (resourceful in helping others meet needs, team player)
Competency – Staying fresh, relevant and capable builds trust. The humble teachable person keeps learning new and better ways of doing things. They stay current on ideas and trends.	*Cultural Competence* (open to understanding the communities they serve) *Emotional Intelligence* (critical thinker, open minded) *High Character* (competent, teachable, able to learn) *Servant Leadership* (humble, modest)
Connection – People want to follow and be around friends. People become friends when they build connections. Listen to others. Life, work, and trust are about relationships. All relationships are best built by establishing genuine connection.	*Cultural Competence* (relatable, community connection) *Emotional Intelligence* (empathetic, demonstrate the ability to establish rapport with each person)

Hosager's eight pillars of trust	Related themes (exemplar terms are in parentheses)
Commitment – Persevere through adversity. Followers trust leaders because they see commitment. They follow those who sacrifice for the greater good. Commitment reveals and builds trust.	*Emotional Intelligence* (Maintains character during adversity); *High Character* (Committed, Dedication-Commitment to make a difference, and Able to go the extra mile); *Servant Leadership* (Self-sacrifice, Serve others, and Able to help people in every situation)

Table 7 shows another view of the correspondence between Horsager's eight pillars and the communities' seven primary terms. For example, the first pillar of Compassion aligns with the primary terms *Empathy* in verbatim, the associated terms of *'*Compassion' and 'Compassionate'. Character aligns with the primary term *Integrity* including the terms '*Ethical*', '*Honesty'*, and '*Moral values'*. Consistency aligns with the primary terms *Integrity* including the verbatim term of 'Consistency'. Clarity aligns with the primary terms *Empathy* and *Commitment*. Contribution aligns with the primary terms *Integrity* and *Servant Leadership*. Competency aligns verbatim with the primary term of *Competent.* Connection aligns with the primary terms of *Empathy* and *Respect*. The eighth pillar of Commitment aligns verbatim with the primary term of *Commitment*.

Table 7

Corresponding Horsager's Eight Pillars of Trust and LASD and Plano Primary Terms

Hosager's eight pillars of trust	Related primary terms (exemplar terms are in parentheses)
Compassion – Think beyond yourself. Never underestimate the power of sincerely caring. 'Do unto others as you would have them do unto you' is not just an old saying, it is a bottom-line truth. If followed, builds trust.	*Empathy* (compassion and compassionate)
Character – Do what is right over what is easy. Character is a mix of two things. One is integrity, which means being the same from beliefs to words to actions. The other is moral character. Take the high road in every interaction.	*Integrity* (ethical, honesty, moral values)
Consistency – The small details done consistently make for leaders being followed and is the way enduring organisations are built and character is revealed.	*Integrity* (accountability, consistency, discipline) *Servant Leadership* (leadership skills)
Clarity – People trust the clear and distrust the ambiguous. When organisations and individuals are clear about the mission, they do things differently. When priorities are made clear on a daily basis, people become more productive and effective.	*Empathy* (great communication skills) *Commitment* (hiring for mission)
Contribution – Few things build trust quicker than actual results. Be a contributor who delivers real results.	*Integrity* (personal integrity, avoid shortcuts) *Servant Leadership* (resourceful in helping others meet needs, team player)
Competency – Staying fresh, relevant and capable builds trust. The humble teachable person keeps learning new and better ways of doing things. The stay current on ideas and trends.	*Competent* (formal education, proven competency) *Servant Leadership* (humble, teachable, able to learn)
Connection – People want to follow and be around friends. People become friends when they build connections. Listen to others. Life, work, and trust are about relationships. All relationships are best built by establishing genuine connection.	*Empathy* (care about others) *Respect* (relatability) *Servant Leadership* (active listener)
Commitment – Persevere through adversity. Followers trust leaders because they see commitment. They follow those who sacrifice for the greater good. Commitment reveals and builds trust.	*Commitment* (dedication/commitment to make a difference) *Self-control* (perform well under pressure, maintain character during adversity)

It is also possible to express this alignment by connecting the primary term to the pillar (versus the above connections from pillar to theme). The primary term *Competent* aligns verbatim with the pillar Competency. The primary terms of *Commitment* and *Self-control* align with the pillar Commitment. The primary term *Respect* aligns with the pillar Connection. The primary term *Integrity* aligns with the two pillars of Competency and Connection. The primary term of *Empathy* aligns with the three pillars of Compassion, Clarity, and Connection. Finally, the primary term *Servant Leadership* aligns with the most pillars and includes Consistency, Contribution, Competency, and Connection. Overall, the primary terms developed in Los Angeles and Plano are in alignment with Horsager's eight pillars of trust.

Interestingly, the terms *Servant Leadership*, *Empathy*, *Integrity*, and *Respect* represent nearly 80% of the emphasis in Los Angeles and Plano and align with seven of eight (i.e., nearly 88%) of Horsager's pillars that create trust. Whereas Horsager has described the general aspects of trust associated with individuals and organisations, Stoutland (2001) developed four questions that contribute to determining levels of trust in the police. These questions focus on police motivation, competency, dependability, and respectfulness. Overall, Stoutland's observations, regarding the fundamental questions that police organisations need to answer if they wish to increase trust, tend to align with the four themes (i.e., *Cultural Competence*, *Servant Leadership*, *Emotional Intelligence*, and *High Character*) developed in Los Angeles and Plano. While all of the themes correspond with at least one of Stoutland's questions, the terms that form the basis for the theme *High Character* align with all four questions; the theme of *Cultural Competence* aligns with Stoutland's question regarding competency; the theme of *Servant Leadership* aligns with Stoutland's third question associated with dependability; Stoutland's fourth question is associated with respectful and aligns with *Emotional Intelligence* and *Servant Leadership* (see Table 8).

Table 8

Stoutland's Questions Associated with Trust in the Police and Corresponding Los Angeles and Plano Themes

Stoutland's questions upon which trust in the police is based	LASD and Plano themes (exemplar terms in parenthesis)
Motivation – Do the police share our priorities or motives? Can we trust the police to share our priorities? Can we trust them to care about our concerns as they plan and implement policies to control crime in our neighbourhood?	*High Character* (Committed, Prevailing Motivation, and Not going through the motions)
Competency – Are they competent? Do they have the knowledge and skills to play the roles required of them? Do they understand the issues? Can we trust the police to have the knowledge and skills to effectively and consistently enforce the law, control crime and maintain high levels of safety?	*Cultural Competence* (Understanding the communities they serve) *High Character* (Competent and well-trained)
Dependability – Are they dependable in fulfilling their responsibilities? Even if they have the best of motives, do they have the necessary resources to follow through on their promises?	*Servant Leadership* (Service) *High Character* (Accountable, Consistent, Ethical behaviour, and Honest)
Respectful – Are they respectful? Can we trust the police to be respectful, courteous and fair in their interactions with?	*Emotional Intelligence* (Empathy and Care about others) *High Character* (Respectful, Fair in all circumstances, and Integrity) *Servant Leadership* (Civility and Common courtesy)

Another way to describe the alignment is to suggest that if the LASD and PPD hired women and men whose words and behaviours were characterised by *Cultural Competence, Servant Leadership, Emotional Intelligence,* and *High Character*, Stoutland's questions would be positively answered and likely result in increased trust in the individual officers as well as the organisation.

In summary, the results of this focus group-based community engagement process seems to affirm that if the relationship between the police and community are characterised by the preceding definitions of trust, there would be increased perceptions of procedural justice and legitimacy (Tyler 2004, Tyler 2011, Bianchi et al. 2015, MacQueen and Bradford 2015). The community members' responses and level of cooperation seem to indicate that even though the implementation of the focus group process may take time, it is worth pursuing because the values and behaviours that build trust not only generate confidence and legitimacy in the individual officers and organisation, they can also contribute to community pride, and cooperation (Sampson 2004, Harris 2005).

Relationship Between Communities' Recommendations and Normative Alignment

The primary objective of most police organisations is to have the public voluntarily comply with the law (Jackson et al. 2014). According to Hough et al (2013), compliance is based on the three dimensions of trust in the police (i.e., trust in effectiveness, procedural justice and outcome justice) and the three dimensions of perceived legitimacy (i.e., perceived obligation to obey, perceived moral/normative alignment and perceived legality). In addition, trust and legitimacy have been correlated with strong relationships between confidence in police fairness and moral alignment with the police (Jackson et al. 2012). Perceived alignment with the police is important because, oftentimes, a person's compliance with the law is more associated with their moral alignment with the police than the fear of being apprehended (Jackson et al. 2012). In addition, the public's willingness to exhibit proactive positive behaviour and comply with the law is based on the concepts of trust, legitimacy, and the shared values and goals that are reflected in normative (i.e. moral) alignment with the police (Tyler and Jackson 2014).

The process of meeting with the community, asking for their input, and acting upon their recommendations seems to provide a pathway for police organisations to demonstrate

trustworthiness. Moreover, these intentional steps may increase trust between the organisation and the community and perhaps reverse some of the direct and vicarious negative perceptions held by some members of the public (Wildeman et al. 2014, Antrobus et al. 2015, Madon et al. 2017). Also, using the focus group question *to increase trust in the police what type of women and men should be hired?* resulted in community input that elicited specific terms and phrases of the values and behaviours that, if shared by the police and exhibited in their duties, would increase trust in the police as well as their willingness to cooperate with the police (Jackson et al. 2012).

Studies have investigated strategies that increase perceptions of procedural justice and police trust and legitimacy (Tyler et al. 2014, MacQueen and Bradford 2015). However, there have been few studies that have investigated strategies to identify a community's normative values in the context of their local police department (Bradford et al. 2014). For a police agency to seek normative alignment with their community, a reasonable first step is to seek to understand the community's values and specific language they use to describe their values. Without first identifying the community's values, it is difficult to ascertain if the police organisation's values are normatively aligned with those of the community they serve.

Using the principles of procedural justice (i.e., respectfulness, neutrality, trustworthiness, and providing a voice) to facilitate the focus group meetings seemed to stimulate normative cooperation. The attendees at each meeting felt comfortable sharing their ideas and building on the ideas of others, which resulted in a 100 percent rate of participation. In addition, the participants stayed for the entire meeting and, in one case, even burst into spontaneous applause at the conclusion of the discussion. The community members stated that 'the results of the conversation were important' and they were 'glad that the sheriff/chief was interested in hearing their views'. The focus group participants emphasised that using the community's 'values as a basis for hiring police officers is a good beginning to increase

trust'. Also, the synergy experienced at each meeting provides some evidence that this type of community engagement process stimulates the perception of improved relationships and social connections between the police and the community (Jackson et al. 2012, Stanko et al. 2012). In addition, the recommendations of the focus group participants tended to reinforce Bianchi and Brockner's (2015) view that the steps to organisational trust and legitimacy begin with consistent trustworthy behaviours exhibited in individual police encounters.

In each of the communities in Saint Paul, Los Angeles, and Plano, the themes and terms tended to be positive and normative. I wondered if I was only seeing what I wanted to see in the data, instead of following where the evidence leads. In Saint Paul, the data was collected and analysed entirely outside my influence and in Los Angeles and Plano, the LASD and PPD chose the participants. While all the participants had some connection with the police, they were not friends of or advocates for the police. In short, the participants had some understanding of the challenges of law enforcement, but also had both good and bad experiences with police officers.

The combination of focus group question (i.e., '*to increase trust in the police'*) and the application of principles of procedural justice throughout the process seemed to contribute to the synergy and positive recommendations. If the focus group question had been phrased *to keep the community safe, what type of women and men should be hired*? it is possible that communities' normative responses would have included or emphasised different values and behaviours. Similarly, if the police organisations had sought input from community members who already implicitly trusted the police, the normative responses may have included terms associated with physical fitness and aggressive policing tactics.

It is worth noting that the SPPD, RCSO, LASD, and PPD did not seek to increase trust with those with whom they already have a high degree of trust; rather, they sought to increase trust with community members with whom they had an inconsistent level of trust.

The focus group process described in this thesis has concentrated on discerning the community's shared values in relationship to 'increasing trust' through police 'officer hiring' processes. Alternatively, if a different focus group question had been asked, the community's shared values on the topic may be different than those described in this thesis. Also, using this process to discern the community's normative values may not automatically result in positive values and behaviours. My purpose has been to discern the community's shared values as they relate to increasing trust in the police; not to assume that the detection of areas of normative alignment will always be positive community responses For example, if the community's shared values include an acceptance of excessive force, graft, bribery, or other illegal behaviours, then following this focus group process could result in hiring officers who are aligned with the community, but would be out of alignment with the principles of procedural justice and the tenets of trustworthiness.

Finally, there was nothing in the community's recommendations that indicated that semantic changes in the LASD and the PPD would improve public trust. The community members counter-balanced the positive aspects of the process by noting that if the organisations desired to experience increased trust, the community's values need to be consistently 'reinforced', exhibited, communicated 'throughout the organisation', and modelled by the officers who serve their communities. This process affirms the importance of procedural justice, trust, normative alignment, and legitimacy in police/community relationships and provides a basis to analyse areas of normative alignment within the police organisation's current hiring processes and communication tactics. (The next chapter uses this information to take a deeper look at normative alignment and current processes within the LASD.)

The Community's Recommendations Contribute to Defining a Good Police Officer

In addition to the connections with procedural justice, trust, police/community normative alignment, and legitimacy, the results of this process are able to add to the literature associated with the concept of a good police officer. Even though police officers and community members have said to me that police departments should hire for character and train for competence, outside of the focus groups, they have difficulty articulating which values and behaviours that align with the term of character. If I ask the preceding people, 'Okay, what character traits, values and/or behaviours should all police organisations utilise to recruit, select, train, and evaluate performance?', they pause and then provide somewhat generic responses such as, we want officers who are 'trustworthy' and 'unbiased'.

When I provide them with the thematic recommendations (i.e., *cultural competence*, *servant leadership*, *emotional intelligence*, and *high character*) by the communities of Saint Paul, Los Angeles and Plano, they say, 'Of course!' or 'Yes, that's what I meant'. One of my takeaways from these encounters is that people seem to think they know which values and/or attributes define a 'good cop'. Yet, when they are put on the spot and asked exactly what they mean, they have difficulty providing coherent responses. It is as if, they know a 'good cop' when they are in the presence of one, but cannot immediately describe what makes the person a good officer.

Some researchers and authors have attempted to describe good cops/officers. For example, Muir (1977) observed that a good police officer is one who develops the capability of intellectually grasping the nature of human suffering and morally resolving the seeming contradiction of achieving just ends through coercive means. Muir further added, that a good police officer tends to develop a moral levelheadedness that grows with experience and is exhibited through increased confidence, skill, sensitivity, and awareness. For Reiner (2010), 'good policing has often been seen as the craft of handling trouble without resorting to

coercion, usually by skilful verbal tactics' (p. 8). Although not scientific but quoted in American law enforcement literature, August Vollmer observed

> The citizen expects police officers to have the wisdom of Solomon, the courage of David, the strength of Samson, the patience of Job, the leadership of Moses, the kindness of the Good Samaritan, the strategical training of Alexander, the faith of Daniel, the diplomacy of Lincoln, the tolerance of the Carpenter of Nazareth, and, finally, an intimate knowledge of every branch of the natural, biological, and social sciences. If this person had all these, they might be a good police officer (Johnson, Vollmer 1967, p. 1).

Vollmer's statement generally corresponds with Hough's (2013) more research-based terminology which includes 'a vision of good policing incorporates principles of procedural justice which includes policing according to due process, treating suspects with proper respect, using coercive force only as a last resort' (p.194).

I also located a few police training organisations that have attempted to articulate definitions of a good police officer. For instance, the International Academy of Public Safety (IAPS) introduced ten values that 'we believe should figure prominently in the moral compass of all law enforcement personnel'. These values include integrity, knowledge, loyalty (i.e., devoted to a cause), humility, honesty, sincerity, courage, intelligence, impartiality, kindness, (Normone et al. 2014, p.41). Similarly, the Josephson Institute of Ethics identified six core ethical values that 'have been accepted by educational, governmental, and policing institutions as ethical principles that apply to all people' (Josephson 2006, p. 23). It is Josephson's six ethical values (i.e., trustworthiness, respect, responsibility, fairness, caring, and citizenship) that the State of California POST uses as a framework for police officer academy training.

Using the State of California as an example, all new police officers are required to read the book *Becoming an Exemplary Peace Officer* (EPO) and use it as 'a tool that educates and equips academy students with skills to assist them in making decisions that result in

resolving long-term problems encountered while serving our communities' (Josephson 2006, p.i). The 'essential characteristics' of an EPO includes, *Good character* (e.g., ethical and moral strength demonstrated by six virtues: trustworthiness, respect, responsibility, fairness, caring, and good citizenship); *Proficiency* (e.g., A high level of competence demonstrated by the knowledge, skills, abilities, and judgment necessary for the exemplary performance of all aspects of the policing mission); *Professionalism* (e.g., The pursuit of the policing mission with honour, courage, composure, competence, and respect in a manner that upholds the highest standards of policing ethics, displays a commitment to continual self-improvement, and generates public trust, respect, and confidence); *Leadership* (e.g., The ability to improve a situation or achieve a socially positive change by influencing the way others think and act and by the ability to take command of a situation) (Josephson 2006). The EPO six virtues and essential characteristics align closely with the values of the Los Angeles community members. For example, the EPO terms of 'respect', 'fairness', 'caring', 'competence', 'good judgment', and 'leadership' were the exact terms used by the Los Angeles County focus group participants.

It does not appear that the preceding views of good policing are significantly different from the below nine principles attributed to Sir Robert Peel in 1829:

1. The basic mission for which the police exist is to prevent crime and disorder.
2. The ability of the police to perform their duties is dependent upon public approval of police actions.
3. Police must secure the willing cooperation of the public in voluntary observance of the law to be able to secure and maintain the respect of the public.
4. The degree of cooperation of the public that can be secured diminishes proportionately to the necessity of the use of physical force.

5. Police seek and preserve public favour not by catering to public opinion but by constantly demonstrating absolute impartial service to the law.
6. Police use physical force to the extent necessary to secure observance of the law or to restore order only when the exercise of persuasion, advice, and waning is insufficient.
7. Police, at all times should maintain a relationship with the public that gives reality to the tradition that the police are the public and the public are the police; the police being only members of the public who are paid to give full-time attention to duties which are incumbent on every citizen in the interests of community welfare and existence.
8. Police should always direct their action strictly towards their functions and never appear to usurp the powers of the judiciary.
9. The test of police efficiency is the absence of crime and disorder, not the visible evidence of police action in dealing with it (Williams 2003).

If the definition of a good police officer and organisation has not changed significantly since 1829, then why are police officers and the organisations they represent still not highly trusted and consistently perceived as legitimate? It is possible that part of the issue could be that trust is built on personal relationships in which there is a mutual understanding of values and behaviours (i.e., normative alignment) (Fukuyama 1996, PytlikZillig and Kimbrough 2016). Since police spontaneously respond to calls for service and rarely see the same individual twice, it is difficult for officers to foster trusting personal relationships in traditional ways.

Trust tends to be personal (Horsager 2012) and not founded on simple statements that explain why someone is trustworthy. What I mean is, even if a person has the same values as

another person, people desire that they be understood. As Covey (1992) wrote, ‘Seek first to understand, then to be understood’ (p. 45). For example, if a police officer, or the organisation they represent, told their community that the organisation is practicing all of the above (i.e., practicing Peel’s Principles and hiring based on the EPO model), it is not likely that community would automatically trust the officer or the organisation. If trust is to be built, even if the police may be able to predict the community’s values, they should work to build personal relationships that include frequent opportunities for the community to voice their beliefs and recommendations (Merry et al. 2012, MacQueen 2015, Tyler 2017, Sargeant and Kochel 2018).

The focus group responses indicate that although individuals may emphasise generally synonymous values and behaviours that generate trust, each person does not see their words as synonyms; they use the words that have deep meaning to them (Goldsmith 2005, Horsager 2012, PytlikZillig and Kimbrough 2016). Therefore, while there may be some consensus on the general principles and attributes that generate community trust and describe good police officers, police departments should not make assumptions regarding the specific terms and behaviours that generate trust in their communities.

Regarding trust and good policing, the recommendations from the community and LASD staff members generally correspond with the observations of Peel, Vollmer, Muir, Josephson, and Hough. However, I have not discovered empirical evidence that individual communities use identical terms to define trustworthy police officers. Overall, the process explored in this thesis attempted to discern what the community and LASD perceives as a trustworthy police officer. Also, by practicing the principles of community policing and procedural justice (i.e., especially community voice), it seems possible that, over time, a police organisation’s efforts to hire good police officers could result in increased positive normative alignment, and trust (Haas et al. 2015, Sun et al. 2018, Antrobus et al. 2015).

Conclusion

This chapter continued to seek answers to the primary research question *How can public trust and police legitimacy be increased?* and sub-question (SQ_1) *Which values do community members desire in police officers?* through the comparison and cumulative analysis of the data with the intention of providing a more empirical understanding of the police officer values and behaviours that the communities believe increase trust. Interestingly, both communities emphasised that police trust is associated with terms that correspond with the themes of *Cultural Competence*, *Servant Leadership*, *Emotional Intelligence*, and *High Character*. Similarly, there was a general correspondence in both communities associated with the emphasis on seven primary terms. For example, the community members emphasised the importance of *Servant leadership*, *Integrity*, *Empathy*, *Respect*, *Self-control*, *Competence*, and *Commitment* to increasing trust in police.

During the focus groups meetings, the participants did not overtly communicate that the LASD or PPD should favour any one term in greater proportion than another. Instead, the four themes help make clear the communities' overall perspectives and the seven primary terms provide insight into the interrelated values and behaviours the community believes will generate trust in the individual police officer and organisation. The focus group participants did not recommend that the LASD or PPD attempt to train deputies and police officers to possess and exhibit the desired values and behaviours. Consistent with Wang and Ferris' (2015) observations, there was a prevailing belief among the focus group participants that adults cannot be easily trained or coerced to possess the values and behaviours that contribute to trustworthiness. Instead, they expressed that the recruitment and selection of deputies and police officers should be based on taking pre-employment steps that verify, to the extent possible, the desired values and behaviours; then these individuals should be trained to have the skills necessary to perform the duties of a law enforcement officer.

The importance of trust often extends beyond the individual police officers because police organisations do not usually lose legitimacy because of crime rates, but most often due to negatively perceived interactions with the public (Rosenbaum et al. 2015). The concept of trust also plays an important role in procedural justice theory and provides a bridge to legitimacy (Bradford et al. 2016). I noted that although the precise terminology may be slightly different, the underlying content associated with the themes developed in Los Angeles and Plano tend to align with Hosager's pillars of trust (i.e., Compassion, Character, Consistency, Clarity, Contribution, Competency, Connection, and Commitment). Whereas Horsager focused on trust associated with individuals and organisations, Stoutland (2001) developed four questions that focus on police motivation, competency, dependability, and respectfulness and contribute to determining levels of trust in the police. As with Horsager's views, the prevailing themes and primary terms developed in Los Angeles and Plano also align with Stoutland's factors of police trust. In sum, the focus group responses tend to affirm the idea that if the relationship between the police officers and community are characterised by Horsager's and Stoutland's definitions of trust, there would be increased perceptions of procedural justice and legitimacy (Tyler 2004, Tyler 2011, Bianchi et al. 2015, MacQueen and Bradford 2015).

Not only did this process seem to increase the community's perceptions of procedural justice, trust, and legitimacy, it also provided a basis to identify some of the community's normative values. For instance, the data from Los Angeles and Plano reinforced the view that the normative aspects of procedural justice are based on the human desire for fair treatment and to have relationships with police that include respecting of the rights of all people demonstrated by behaviours that are unbiased, honest, and polite (Jackson 2013, Tyler 2017).

The results of the community's input, regarding trust and good policing, generally corresponds with observations of Peel, Vollmer, Muir, Josephson, and Hough. While it could

be said that there appeared to be some consensus in Saint Paul, Los Angeles, and Plano on the general principles and attributes that contribute to community trust, police departments should not assume that these are the only terms and behaviours that generate trust in their communities. This community engagement process indicates that, although individuals may emphasise generally synonymous values and behaviours that generate trust, each person uses the words that have the most meaning to them and do not wish their recommendations to be lumped in with those from another community (Goldsmith 2005, PytlikZillig and Kimbrough 2016).

This chapter provided evidence that supports the importance of procedural justice, trust, normative alignment, and legitimacy in police/community relationships (Bradford et al. 2016, Tyler 2017). The application of the principles of procedural justice (i.e., respectfulness, neutrality, transparent communication, and active listening) encouraged the focus group participants to openly share their beliefs and values associated with increasing trust in the police. In addition, the responses and normative cooperation that emerged during the community engagement meetings (i.e., focus groups) seemed to improve a sense of social connection between the police organisation and the community (Jackson et al. 2012, Stanko et al. 2012, Tyler and Blader 2013, Bradford et al 2015). The retention of the community's values and behavioural terminology also provides the basis for further analysis of the community's alignment with the police organisation's current values. For example, understanding the community's values provides the basis for the officers and organisation to better communicate by adopting the terms and language the community uses rather than the language common to law enforcement.

The participants also observed that, even though using this process to increase trust in the police may take time, it is worth pursuing because the behaviours that build trust not only generate confidence and legitimacy in the individual officers and organisation, they can

contribute to community pride, cooperation, and safer neighbourhoods (Sampson 2004, Harris 2005). Finally, the focus group participants emphasised that using the community's values as a basis for hiring is a good start to increasing trust in the police department. Consistent with the findings of Willis et al. (2014), Bradford et al. (2015), Nagin et al. (2017) and Tyler (2017), the community members counter-balanced the positive aspects of the process by noting that if the organisation wants to experience increased trust, the community's values need to be consistently reinforced, exhibited, and communicated (i.e. aligned) throughout the organisation and within the community.

The following chapters of this thesis will shift the focus from discerning the community's normative perspectives on police trust to understanding the police organisation's normative perspectives regarding the values and behaviours they believe generate trust. After completing the focus group process with LASD staff members and aligning the community's values with the organisation's values, I examine the current level of integration of the aligned values in the police officer recruitment, selection, initial training, and evaluation processes.

Chapter Seven

Aligning Organisational Values with Community's Values

The previous chapters discussed a process that used community-based focus groups to learn which values and police officer behaviours increase trust in the police. Regardless of whether the community's input was organised according to themes or primary terms, the beliefs of the focus group participants echoed Jackson's (2013) observations that if a police officer's behaviours demonstrate dignity, respect, and trustworthiness during their contacts with the public, they may enhance perceptions of normative alignment and legitimacy. The community members also emphasised that if the police truly want to increase trust, the community's values need to be consistently reinforced, exhibited, and communicated throughout the organisation and within the community. With the preceding observations in mind and to further contribute to the research associated with community/police trust, normative alignment, and legitimacy, I explored the primary research question *How can public trust and police legitimacy be increased?* and focused on SQ_2 *How can police organisations align their values with the community's values?*

Initially, this research sought to apply a focus group process within the Los Angeles County Sheriff's Department (LASD) and Plano Police Department (PPD) and test a pathway to align the organisation's core values with the community's values and behaviours. However, the PPD was reluctant to participate in exploring further ways to integrate the community's values into their operational and communication practices. The reluctance was based on concerns expressed by the police officers' association (POA). When the POA's leadership heard that the community's input may be used to influence the hiring of police officers, they notified the police chief that they would file a grievance (i.e., labour-based litigation) demanding that the police chief negotiate any change to the hiring process. The chief did not consider the community's recommendations to be controversial or inconsistent

with the values of the PPD but felt that the PPD had many competing organisational priorities and did not wish to initiate a labour dispute and be forced to deal with ensuing distractions. In contrast, the LASD sheriff said that 'it is helpful to learn the community's perspectives regarding the values and behaviours they desire to see in our deputies'. He also said that 'he was not sure what he expected, but the community's priorities had affirmed his priorities'. Then the sheriff asked me 'what else the LASD could do with the community's perspectives'? The sheriff also believed the process of using community engagement to inform the organisational values and practices could improve public trust and organisational legitimacy and did not see anything in the LASD labour contract that would prevent the integration of the community's recommendations within the organisation. Therefore, this chapter concentrates on the LASD and the process to align the community's values with those of the organisation.

Research Phase 2 – Action Research and LASD Internal Focus Group Meetings

In this research phase, data was gathered through focus group meetings to answer the research question SQ_2 *How can police organisations align their values with community values?* Fortunately, I was able to replicate the focus group methodology implemented in Phase 1. This meant that the LASD leadership was open to my input but made the determination who would be invited to participate in the focus groups. Not surprisingly, gaining participation was easier than the community-based focus groups because the LASD administration reviewed the department schedule and selected the day and times that were convenient for the participants and the organisation. The LASD also provided participants who were diverse in gender, age, and ethnicity which resulted in meeting sizes ranging from five to eight participants.

Foundation for the LASD Process

The LASD sheriff expressed interest in applying the findings of Chapter Four to the daily operations of the LASD. He believed that it would be useful to re-assess and align the organisation's current core values of *Accountability, Compassion, Courage, Integrity, Professionalism,* and *Respect* with the community's values. This resulted in his formal approval to the use of LASD staff-based focus groups to facilitate the alignment of the organisation's core values with the community's recommendations.

I believed that the outcomes from the meetings could result in some level of organisational change. I also understand that people are more likely to embrace organisational change if they feel that their circumstances are understood, and they have influence on the decisions that most affect them (Avison et al. 1999, Bradbury et al. 2011). Therefore, I applied the principles of focus group research and procedural justice throughout the meetings not only because they are conducive to data gathering, but because they help establish the groundwork for organisational change (Kotter 2012). During each meeting, I sequentially reviewed the results from Phase 1 and provided time for the participants to ask questions regarding the data and themes. Each focus group discussed and reflected on the community's recommended values/characteristics in the context of the values and culture within the LASD. I facilitated the discussions until there was agreement within each focus group meeting regarding how they recommend aligning the community's values with those of the LASD. For each of the three focus group meetings I compiled, in real time, a draft document that depicted the community values aligned with the LASD values.

In 2014, a committee of LASD staff members was selected to develop the organisation's core values (Jaeger 2018). However, I was not able to obtain documentation on the LASD's process or definitions associated with the terms *Accountability, Compassion*, *Courage*, *Integrity*, *Professionalism*, and *Respect* (see Appendix O). Since there were no

specific LASD definitions of the core values, I used the process of content analysis-based mapping to examine the community's responses for terms that matched directly or indirectly the LASD core values. Overall, the mapping process indicated that the community had emphasised terms associated with four of the LASD's core values, namely *Compassion*, *Courage*, *Integrity*, and *Respect*. However, the community did not mention the term *Professionalism* and, out of 285 responses, only twice mentioned the term *Accountability*. Therefore, my initial assessment indicated that four of the LASD core values were in general alignment with the community's values. However, more than a third (i.e., 150 of 285) of the community's terms did not seem to align with the current LASD core values.

Overview of the LASD Focus Groups

During my exploration of SQ_2 *How can police organisations align their values with the community's values?* I was able to assess how the perceptions of the LASD staff members aligned with the community's views of the values and behaviours that generate trust. To improve confidence that my results could be used to examine organisational values, practices, processes, and communication, I followed the same systematic framework that I utilised to conduct the community-based focus groups (Krueger and Casey 2000, Bloor 2001, Stewart et al. 2007).

Although the sheriff was open to my input, he ultimately determined who would be invited to participate in the focus groups. In the end, the size of the meetings ranged from five to eight participants and was comprised of a variety (i.e., rank and experience) of staff members who had been selected by the sheriff because of their expertise and willingness to share their recommendations (Rabiee 2004, Barbour 2007). Oftentimes, lower ranking employees will yield to the senior staff out of deference or concerns that their answers would be in conflict with their superiors or perceived as less intelligent (Krueger and Casey 2000, Miller 2003, Eisenberg et al. 2013). Therefore, I was able to establish a sense of homogeneity

by organising the meetings according to the LASD rank structure. Specifically, the first focus group meeting was comprised of chiefs and commanders who are appointed by the sheriff and among the highest leadership ranks in the department; the second was comprised of captains and lieutenants who are representative of middle management; and the third was comprised of non-sworn employees who are serving in administrative positions (See Appendix F) I observed that convening the meeting based on homogeneousness of rank was effective in reducing the challenges of deference and tension between differing statuses within the LASD. As I experienced with the focus groups in Phase 1, each meeting resulted in 100 percent participation by the attendees. (i.e., all attendees provided responses to the focus group meeting question, not that all attendees provided an equal number of responses.)

Additionally, I understood this portion of my research would affect the staff's perceptions of normative alignment and organisational legitimacy and result in some level of organisational change (Tyler 2008, Hough et al. 2010). I found that the use of a focus group process within the LASD aligned with the procedural justice principles of respectfulness of others, neutrality, transparent communication, and providing a voice (Haas et al. 2015). I further explained to the participants that the purpose of a focus group meeting was to provide the staff with a voice in the future of the LASD and that their values and recommendations would be communicated to the sheriff.

To be consistent, I discussed the CUREC consent form, followed a printed facilitation agenda and scripted comments. I also explained that the primary purpose of this research is to test and validate a process that may benefit the community and LASD. The meeting room had technology that allowed me to provide the background and purpose for the meeting via a PowerPoint presentation. I also provided the formal title of the research as *Increasing Police Trust through Normative Alignment*. Since *normative alignment* is not a common term in

many law enforcement organisations, I explained that one of the applications of this process is to hire police officers based on specific values and characteristics.

Although unspoken, my experiences of presenting to other law enforcement leaders suggest that there is a general belief that police organisations already hire for character. With this in mind, I overtly mentioned that some law enforcement personnel believe that their organisation already hires officers based on character and provided an illustration to generate discussion. I described a fictional community meeting where a police leader must address community members who do not trust the officers or organisation. I asked, 'Do you think that the community members would be positively swayed to increase their trust in the organisation if the department leader declared, 'You should trust us because we hire for character'?' The focus group participants agreed that such a sweeping statement would not persuade the community members and a better way to persuade the community that the department actually does hire for character is to provide evidence. This evidence should answer questions such as, *how do you hire for character*? *which character traits do you seek*? *how did you arrive at those character traits*? and *which traits are your highest priority and why*? I explained that the focus group process was intended to provide evidence-based answers to the preceding type of questions.

I clarified for the participants that they would be exploring the community's recommendations associated with the values and behaviours that contribute to increased trust in the LASD and then align the recommendations with the values of the organisation. I also reminded the participants that the process was consistent with the principles of using community policing to improve police/community partnerships. Specifically, prior to changing policies or practices, it is important to listen to both the community's and organisation's recommendation (Tyler 2008, Hough et al. 2010). I had heard from the community, now it was time to hear from them.

In summary, I emphasised the purpose of the focus group was not to validate my observations, but to assess, according to their knowledge and experience, the community's terms and align them according to the values that best represent the LASD. In addition, the LASD would benefit most if they transparently shared their thoughts and my role was simply to help them understand and apply the community's recommendations in ways that are useful to LASD.

Reactions of LASD Staff to the Community's Recommendations

To establish some context for the focus group participants, I described the locations and demographics associated with community focus group meetings and detailed the content of the Los Angeles County community's responses. I explained that the five focus groups made 285 references to the values and behaviours that inspire trust in police officers and when viewed as the greater community of Los Angeles County, the proportion of emphasis showed that 14% of all terms were associated with the theme *Cultural Competence*, 15% with the theme *Servant Leadership*, 27% with the theme *Emotional Intelligence*, and 44% with the theme *High Character*.

I also pointed out that several of the community's emphasised terms tended to align with the LASD core values of *Compassion*, *Courage*, *Integrity*, and *Respect*. However, the community did not mention the term *Professionalism* and only twice mentioned the term *Accountability*. The focus group participants seemed surprised by this data because, for several decades in the United States, there have been concerted efforts by police departments to become characterised by professionalism and accountability (Bayley 1985, CALEA 2019).

Some possible explanations for the community's lack of use of the term *Professionalism* may stem from differences in police culture and community perceptions. For example, during my time as a police leader, I would speak at community meetings where I frequently advocated for police officers and the organisation. One of the topics I would

address is trustworthiness and my belief that our department's police officers are worthy of trust because they are 'professional and accountable'. Following one of those meetings, a community leader approached me and said, 'You know when you use the word "professional", the people to whom you are speaking relate the words "professional police officers" as equivalent to the American military (i.e., women and men in uniform who are tactically trained, carry a weapon, consistent, and impersonal). The community does not feel it can have a human-level relationship with a soldier'.

The community member's views conflicted with my understanding of the attributes of a police professional, which include: excellence (i.e., knowledge, skills, and high standards), humanism (i.e., respect, compassion, empathy, and integrity), accountability (i.e. transparent actions), and altruism (i.e., interests of others over self) (Stern 2006). So, based on my assumptions and environment (i.e., police culture), I believed that the police organisation and the community were normatively aligned regarding the meaning and importance of police professionalism. I thought I was communicating the very things that would engender trust and I was inadvertently doing the opposite. In short, professionalism is understood as a positive aspect within a police organisation and a neutral or negative characteristic in some communities.

When examining the community's themes and primary terms, I noted that there seemed to be correspondence between my view of *professionalism* and the values and behaviours that the community believe will generate trust (Stern 2006, CALEA 2019). However, when police use the term *professionalism*, they understand it as a term with several descriptors (i.e., knowledge, skills, respect, compassion, integrity and interests of others over self); in contrast, the Los Angeles community emphasised specific values and behaviours that generate trust, but did not made any connections with the policing term of *professionalism*.

So, while the police and community may agree on the values and behaviours that generate trust, the terminology is not normatively aligned.

Similarly, in police culture, the term *accountability* tends to have two primary dimensions; first, it refers to the services that police departments deliver (i.e., crime control and order maintenance) and second, it refers to how officers treat citizens (i.e., reasonable use of force, equal and respectful treatment of all people) (Walker and Archbold 2013). Like the preceding discussion of *professionalism*, there is correspondence between *accountability* and the community-based primary terms of *Empathy, Servant Leadership, Integrity, Respect, Self-control, Competence,* and *Commitment*. Comparatively, the police refer to *accountability* as a general term with two dimensions and several descriptors and the community uses individual values and behaviours that are generally synonymous with the term *accountability*. It appears that the police and community have corresponding shared values and behaviours that generate trust, but they not are normatively aligned regarding the understanding of the term *accountability*.

It is not that the community stated that *professionalism* and *accountability* are unimportant values; rather, it is that those two values were not specifically named as being integral to increasing trust in the LASD. If the LASD is practicing community policing and seeking a higher degree of normative alignment, it is logical to communicate using words and terminology that is mutually understood in the community and the police organisation (Cordner 2014, Sun et al. 2018, Silver et al. 2017).Therefore, a prudent step for the LASD to increase their alignment is to reduce the use of the terms *professionalism* and *accountability* and use the community terms that are generally synonymous (i.e., *Empathy, Servant Leadership, Integrity, Respect, Self-control, Competence,* and *Commitment*).

To further assist the focus group-based alignment process, I developed a draft framework of alignment between the community's terms and the current LASD core values

of *Compassion*, *Courage*, *Integrity*, and *Respect*. I also suggested consideration of the addition of the values of *Leadership* and *Service* because they seemed to align with the many of the community's terms. I asked the LASD focus groups participants if they agreed, disagreed, or had questions regarding the community's perspectives on building trust (i.e., themes and core values). All three focus groups voiced that their individual experience and perceptions agreed with the community's themes. They further concurred that the community's thematic emphasis was in alignment with what the LASD was striving to accomplish with its current hiring practices. The reactions of the focus group members seemed to indicate that if the principles of procedural justice are applied in both community settings and police organisations, there can be an increased understanding of shared values and goals (i.e., normative alignment) (Tyler 2008, Hough et al. 2013, Huq et al. 2016). Overall, the LASD focus group members were encouraged, and even relieved, to know that the community shared their perspectives regarding the values and behaviours that build trust.

LASD Staff Members Align Community and Organisational Values

I asked the participants to answer the question *How should we align the community's values with the LASD Values*? Within moments of asking for their input, the participants began to share their thoughts. Like the community-based focus groups, their responses took the form of group brainstorming. The groups' responses were not narrative-based; instead, the responses were more spontaneous and comprised terms and phrases. I was certain to capture each response in the participant's own words. If I was in doubt of a participant's recommendation, I would ask for clarification prior to recording their response. By recording their responses on the computer monitor, the participant could visually verify that I had correctly recorded their thoughts in their words. Not only did the participants feel validated when their response was posted, but each posting stimulated further participation by providing time for the other participants to consider additional responses, identify possible

connections with previous responses, and recognise areas that may have been overlooked. I also incorporated the principles of procedural justice (i.e., respect, neutrality, trustworthiness, and voice) (Silver et al. 2017), established an environment that accounted for the primary three learning styles (i.e., visual, auditory, and kinaesthetic) (Russell 2006), and balanced the opportunities to share insights between the extroverts and introverts (Nussbaum 2000).

LASD Focus Group One

The participants in this focus group were comprised of members of the LASD executive level sworn staff (i.e., police officers). Eight individuals with the rank of chief or commander were invited and five were able to attend: two 'chiefs' and three 'commanders'; four males and one female, one Asian, one African American, and three White participants. In response to the question *How should we align the community's values with the LASD Values?*, the discussion opened with an affirmation of the revised core values (i.e., *Compassion, Courage, Integrity, Leadership, Respect,* and *Service*) and the successive examination of each core value and terms.

The participants first discussed the core value of *Compassion*. There was concurrence that terms such as 'Cultural Competence', 'Empathy', 'Care about others', 'Human connection', 'Like people', 'Kindness', 'Peacemaker', 'Relatability', and 'Open to understanding the communities they serve' were in alignment with their understanding of the core value of *Compassion*. They also associated *Cultural competence* with their understanding of the core value of *Respect*. Therefore, the core value of *Respect* should also include the community's terms of 'Community connection', 'Diverse experience', 'Knowledge of all communities and cultures', 'Prior experience with diverse communities', 'Life skills/experience', 'Shared experiences', 'Understand multiple communities', and 'Well-travelled'.

There was some concern among the participants regarding the community's recommendation of 'Well-travelled'. While they agreed that hiring deputies who are well-travelled is desirable, it is often not possible because the applicants tend to be young and do not have the ability to travel to other countries. I explained that the term was used only once throughout the community-based focus group data collection and was proposed as more aspirational (i.e., a person having greater life-experience resulting in a less parochial approach to people and circumstances) than vital to increasing trust in the LASD. Specifically, the community member who recommended that the LASD hire individuals who are 'well-travelled' added the qualifier 'if possible'. My explanation reduced their concerns that the organisation's limited ability to regularly hire individuals who were well-travelled would directly affect the community's ability to trust the LASD.

The next area of discussion centred on the term 'Peacemaker' and the associated term 'Peace officer'. A question arose regarding the possibility of associating the terms with more than one core value. The participants believed that the terms 'Peacemaker' and 'Peace officer' fit with the core value of *Compassion*, but it also seemed to fit with the core value of *Leadership*. The group then discussed the possibility of associating a term with more than one core value. This discussion resulted with concurrence that terms should be aligned with the core value that they best described and, if that meant that terms were aligned with more than one core value, then the best way to retain the community's recommendations would be to apply them to the LASD core values in terms that the organisation also understands. The results of this conversation included the recommendation to align the terms 'Peacemaker' and 'Peace officer' and apply them to the core values of *Compassion* and *Leadership*.

The group then examined the terms that aligned with their understanding of the core value of *Courage*. The discussion resulted in recommendations that the terms 'Bravery', 'Disciplined', 'Does not abuse their authority', 'Withstands bad culture', 'Won't abuse

power', 'De-escalation skills', and 'Can handle difficult situations' be aligned with the core value *Courage*. Of the core values evaluated, *Courage* had the fewest terms aligned with it. I do not think this is because *Courage* is unimportant, it is that simply that terms associated with it were not mentioned as often as other terms and core values.

Next, the group discussed the core value of *Integrity*. The participants recommended that the terms 'Ethical', 'Integrity to uphold the law', 'Leader – Won't overlook injustice', 'Won't abuse power', 'Fairness', 'Accountability', 'Honesty', 'Sincere belief in equality', 'Transparent on all subjects', 'Unbiased', and 'Moral values' be aligned with *Integrity*. They also concurred that the terms of 'Self-control' and 'Maintains character during adversity' be aligned with the values of *Integrity* and *Leadership*.

The following area of discussion focused on the core value of *Leadership*. The group identified numerous community terms that aligned with their perspectives of *Leadership*. Some examples of the terms they aligned with Leadership included 'Confident', 'Secure in themselves', 'Critical thinker', 'Emotional intelligence', 'Good people skills', 'Knowledge of all communities and cultures', 'Situational Discernment', 'Great communication', 'Great listener', 'Self-control', 'Even-tempered', 'Patience', 'Won't abuse power', 'Won't overlook injustice', 'Servant leadership', 'Have been an ambassador', 'Peacemaker', 'Servant's heart (compassion help others)', 'Commitment to serve others', 'Service-oriented', and 'Unselfish'. There was consensus that the terms 'Teamwork' and 'Humility' fit with *Leadership* and the core value *Service*. Overall, when compared with the other core values, this focus group aligned more terms with *Leadership* than any other core value.

The group then turned its attention to the core value *Respect*. They noted that the terms such as 'All people have value', 'Civility', 'Not an us vs. them mentality', 'Patience', 'Social intelligence', 'Believe in community partnerships', 'Elevated sense of respect', 'Reflect the community', and 'Treat people like their family' all aligned with their

understanding of *Respect*. The group concluded their discussion of *Respect* with the recommendation to include the term 'Equality' as a descriptor of *Integrity* and *Respect*.

The final core value discussed was *Service*. The participants recommended that the terms such as 'Awareness of how they fit into the larger picture', 'Nobility – 'a calling' 'a privilege'', 'Dedication-Commitment to 'make a difference'', 'Passion for doing right', 'Competent', 'Well-educated', 'Well-trained', 'Work ethic', 'Social involvement', 'Friendly approach – 'outreach focused'', 'Teamwork', 'Follower', 'Volunteerism' be aligned with the core value *Service*. In addition, there was consensus that the terms 'Servant leadership' and 'Servant's heart' and associated terms 'Compassion help others', 'Commitment to serve others', 'Resourcefulness in helping others meet needs', 'Self-sacrifice', 'Serve others', 'Service-oriented', and 'Unselfish' should be aligned with both core values of *Leadership* and *Service*.

Each focus group member contributed to the discussion and there was concurrence that the LASD core values would be more aligned with their values and the community's recommendations if they were amended from to *Compassion, Courage, Integrity, Leadership, Respect,* and *Service*. The focus group members recommended that if a community term fit in more than one core value, it would be appropriate to apply the term more than once. They believed that this approach honoured the community's recommendations and contributed to an accurate description of the LASD core values.

LASD Focus Group Two

The participants of the second focus group were comprised of members of the LASD mid-level management staff. Eleven individuals with the rank of captain or lieutenant were invited and eight were able to attend. Five were from the rank of captain and three were from the rank of lieutenant. Demographically, the group included six males and two females and was racially comprised of three African American, two Hispanic, and three White participants.

Similar to the first focus group, the discussion opened with one person stating their affirmation of the updating the LASD core values to include *Compassion, Courage, Integrity, Leadership, Respect,* and *Service* and decided to examine each core value and related community terms.

The participants first discussed the core value of *Compassion* and concurred that terms such as 'Cultural Competence', 'Empathy', 'Care about others', 'Human connection', 'Like people', 'Kindness', 'Peacemaker', 'Relatability', and 'Open to understanding the communities they serve' were in alignment with their understanding of the core value of *Compassion*. There was some discussion to determine whether a term aligned best with the core value of *Compassion* or *Leadership*. While they were discussing this item, I mentioned that the previous focus group had decided to place terms with the core value with which they best aligned and not limit the use of term to only one core value. The group quickly affirmed this approach and recommended that 'Knowledge of all communities and cultures' be associated with both core values *Compassion* and *Leadership*.

The group then examined the terms that aligned with their understanding of the core value of *Courage*. The discussion resulted in recommendations that the terms 'Bravery', 'Disciplined', 'Does not abuse their authority', 'Withstands bad culture', 'Won't abuse power', 'De-escalation skills', and 'Can handle difficult situations' be aligned with the core value *Courage*. They recommended that the term 'Won't abuse power' be aligned with *Courage* and also added to the core value *Leadership*. Like the first focus group the core value of *Courage* had the fewest terms aligned with it.

The discussion then moved to the core value *Integrity* and the participants recommended that the terms 'Ethical', 'Integrity to uphold the law', 'Leader – Won't overlook injustice', 'Won't abuse power', 'Fairness', 'Accountability', 'Honesty', 'Sincere belief in equality', 'Transparent on all subjects', 'Unbiased', and 'Moral values' be aligned

with *Integrity*. The term 'Won't abuse power' came up again and the group believed that it would be appropriate to align it with the core values of *Courage*, *Integrity*, and *Leadership*.

The next core value discussed was *Leadership*. This group identified numerous community terms that aligned with their understanding of *Leadership*. Some examples of the terms they aligned with Leadership included 'Confident', 'Secure in themselves', 'Critical thinker', 'Emotional intelligence', 'Good people skills', 'Situational Discernment', 'Great communication', 'Great listener', 'Self-control', 'Even-tempered', 'Patience', 'Won't abuse power', 'Won't overlook injustice', 'Servant leadership', 'Have been an ambassador', 'Peacemaker', 'Servant's heart', 'Commitment to serve others', 'Service-oriented', and 'Unselfish'. In addition, the group recommended that the term 'Knowledge of all communities and cultures' should be aligned with *Leadership* and *Compassion*. Like the first focus group, when compared with the other core values, these participants aligned more terms with *Leadership* than any other core value.

During the discussion of the core value *Respect*, they recommended that terms such as 'All people have value', 'Civility', 'Not an us vs. them mentality', 'Patience', 'Social intelligence', 'Believe in community partnerships', 'Elevated sense of respect', and 'Treat people like their family' should be aligned with the core value *Respect*. There were additional recommendations associated with the core value *Respect* which included aligning 'Won't abuse power' *Courage, Integrity, Leadership,* and *Respect*. They further believed that the terms 'Cultural competence', 'Community connection', 'Diverse experience', 'Knowledge of all communities and cultures', 'Reflect community', and 'Understand multiple communities', aligned well with *Respect*.

The final core value discussed was *Service*. The group recommended that the terms such as 'Awareness of how they fit into the larger picture', 'Nobility – 'a calling' 'a privilege'', 'Dedication-Commitment to 'make a difference'', 'Passion for doing right',

'Competent', 'Well-educated', 'Well-trained', 'Work ethic', 'Social involvement', 'Friendly approach – 'outreach focused'', 'Teamwork', 'Follower', 'Volunteerism' be aligned with the core value *Service*. There was also consensus that the term 'Reflect community' with *Respect* and *Service* and the terms 'Servant leadership' and 'Servant's heart' align with the *Leadership* and *Service.*

The discussion during the second focus group meeting were similar to those of the first group. All the participants contributed to the discussion. There was concurrence that the LASD's core values would be more in alignment with their values if they were amended from to *Compassion, Courage, Integrity, Leadership, Respect,* and *Service*. They sequentially examined each core value and described how they understood the relationships between terms. They also recommended that the LASD core values should be defined as completely as possible, and if the terms accurately described more than one core value and instead of limiting the use of a term to only one definition of a core value, it was preferable to use the terms that are most aligned with a core value.

LASD Focus Group Three

The participants of the third focus group were comprised of members of the LASD non-sworn staff (i.e. civilian). Of the approximately 18,000 employees at the LASD, 7,000 are non-law enforcement officers. In seeking insight into alignment between the organisation and community, it seemed reasonable to include the perceptions of the non-sworn staff. These staff members have regular contact with the public and contribute to the public's perception of the organisation. Seven individuals with administrative duties (i.e., office managers) were invited to the focus group meeting and seven were able to attend. Demographically, the group included seven females and was racially comprised of one Asian, three Hispanic, two White participants and one was not disclosed.

Like the previous focus groups, the discussion opened with one participant offering their affirmation of revising the core values to *Compassion*, *Courage*, *Integrity*, *Leadership*, *Respect*, and *Service*. This person also recommended that, instead of looking at each term, it may be easier to examine each core value and the initial associated terms. The group concurred with this approach and began discussing the core value of *Compassion* and agreed that terms such as 'Empathy', 'Care about others', 'Human connection', 'Like people', 'Kindness', 'Peacemaker', and 'Relatability' align with *Compassion*. They also discussed the term 'Elevated sense of respect – treat people like own family'. They were uncertain if it aligned best with *Compassion* or *Respect*. I then mentioned that the previous focus groups had decided to align terms with the core value with which they believed it best aligned and did not worry if the term was applied to more than one value. The group also affirmed this approach and recommended that 'Elevated sense of respect – treat people like own family' be associated with the core values of *Compassion* and *Respect*. The other terms discussed were associated with the term 'Servant's heart' and resulted in consensus that it and terms such as 'Compassion help others', 'Commitment to serve others', 'Resourcefulness in helping others meet needs', 'Self-sacrifice', and 'Serve others' align with both core values of *Compassion* and *Leadership*.

The group next examined the terms that aligned with their understanding of the core value of *Courage*. The discussion resulted in recommendations that the terms 'Bravery', 'Disciplined', 'Does not abuse their authority', 'Withstands bad culture', 'Won't abuse power', 'De-escalation skills', and 'Can handle difficult situations' should be aligned with the core value *Courage*. They also recommended that the terms 'Confident' and 'Disciplined' align with both core values of *Courage* and *Leadership*. Like the previous focus groups, of the core values evaluated, *Courage* had the fewest terms aligned with it.

The discussion then moved to the core value *Integrity* and the group believed that the terms ‘Disciplined’, ‘Ethical’, ‘Integrity to uphold the law’, ‘Personal integrity and avoid shortcuts’, ‘Leader – Won’t overlook injustice’, ‘Fairness’, ‘Accountability’, ‘Honesty’, ‘Sincere belief in equality’, ‘Transparent on all subjects’, ‘Unbiased’, and ‘Moral values’ are in alignment with *Integrity*. In addition, the group revisited the terms ‘Disciplined’ and ‘Won’t abuse power’ and reached consensus that those terms should also be aligned with the core values of *Courage*, *Integrity*, and *Leadership*.

Like the first and second focus groups, the discussion associated with the core value *Leadership* resulted in the alignment of a largest number of terms. Some of the examples of the terms they aligned with *Leadership* included ‘Confident’, ‘Secure in themselves’, ‘Critical thinker’, ‘Emotional intelligence’, ‘Good people skills’, ‘Situational Discernment’, ‘Great communication’, ‘Great listener’, ‘Self-control’, ‘Even-tempered’, ‘Patience’, ‘Won’t overlook injustice’, ‘Servant leadership’, ‘Have been an ambassador’, ‘Peacemaker’, ‘Servant’s heart’, ‘Commitment to serve others’, ‘Service-oriented’, and ‘Unselfish’. The group reiterated that the terms ‘Won’t abuse power’ and ‘Disciplined’ fit with several core values, including *Leadership*.

Next the group discussed the core value of *Respect*. They recommended that terms such as ‘All people have value’, ‘Civility’, ‘Not an us vs. them mentality’, ‘Patience’, ‘Social intelligence’, ‘Believe in community partnerships’, ‘Elevated sense of respect’, and ‘Treat people like their family’ all align with their understanding of *Respect*.

The final core value discussed was *Service* and the group had several recommended terms that align with the core value of *Service*. For example, ‘Awareness of how they fit into the larger picture’, ‘Nobility – ‘a calling’ ‘a privilege’’), ‘Dedication-Commitment to ‘make a difference’’, ‘Passion for doing right’, ‘Competent’, ‘Well-educated’, ‘Well-trained’, ‘Work ethic’, ‘Social involvement’, ‘Friendly approach – ‘outreach focused’’, ‘Teamwork’,

‘Follower’, ‘Volunteerism’. They also concurred that the terms associated with the terms ‘Servant’s heart’, ‘Commitment to serve others’, ‘Resourcefulness in helping others meet needs’, ‘Self-sacrifice’, ‘Servant Leadership’, and ‘Service-oriented’ should be aligned with the core values of *Service* and *Leadership*.

In summary, as observed with the other focus groups, all the members of the third focus group contributed to the discussion. There was concurrence that the LASD’s current core values would be more aligned with the staff’s perspectives if the core values were amended to *Compassion, Courage, Integrity*, *Leadership*, *Respect*, and *Service*. The group also believed that the LASD core values should be defined as well as possible and, if there was an overlap of community terms, the LASD should not limit the use of a term to one core value; rather, the terms should be aligned based on the accuracy their descriptiveness of a core value.

Points of Application

A cumulative view of LASD focus group data provides insights into the values and behaviours the staff believe will increase trust in the organisation. The community and LASD share numerous values and behaviours that increase mutual trust; however, they have not been using the same terms to describe those values and behaviours. There was concurrence that the community’s terminology should be used in favour of retaining LASD terminology.

Consistent with the observations of Tyler (2008) Mazerolle et al. (2013) and Sun et al. (2018) facilitating the meetings with respectfulness, neutrality, transparent communication, and active listening contributed to the willingness of the focus group participants to openly share their beliefs and values. The LASD participants examined the community’s views, resulting in a clearer understanding regarding the terms (i.e., values and behaviours) that generate trust between the community and organisation. Interestingly, and even though the participants were given the opportunity to disagree during and after the meetings, there was

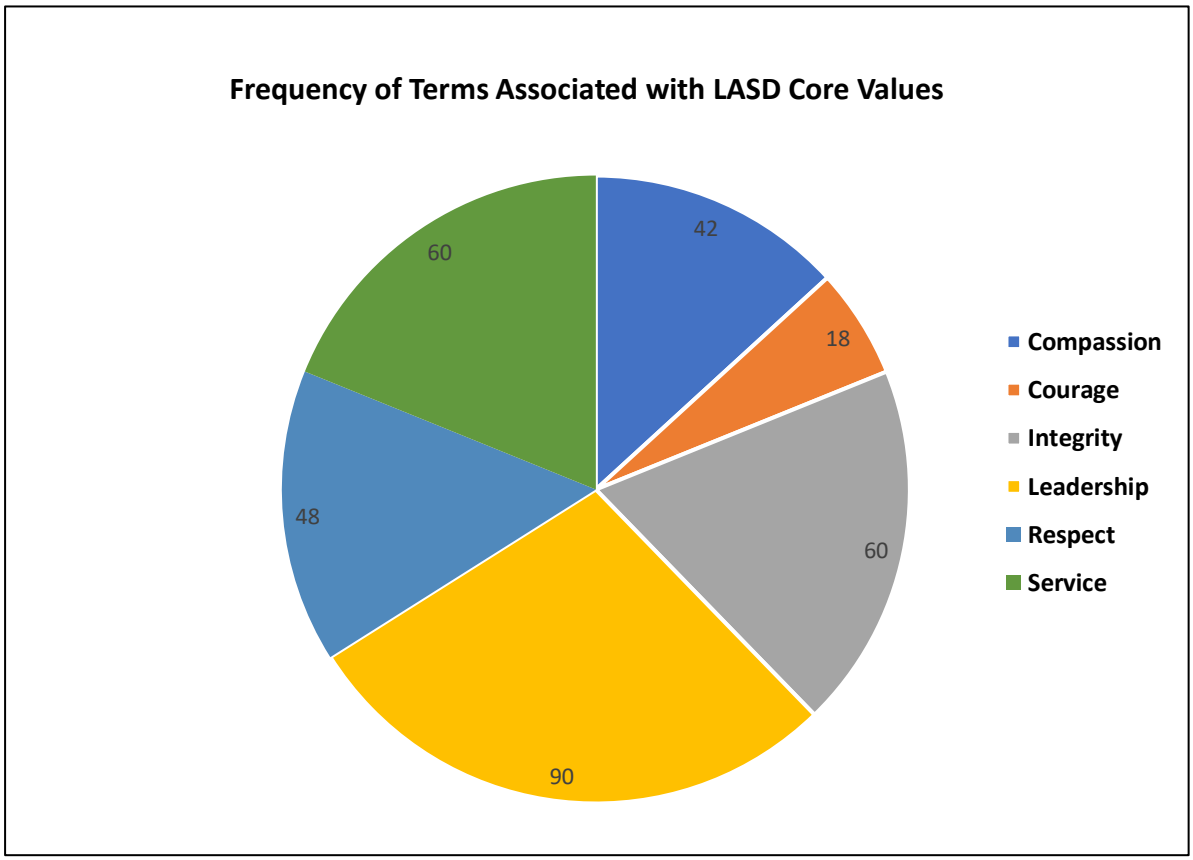
nothing discussed that indicated that they thought the community had overlooked terms that should be included in the LASD core values.

The results of all the Los Angeles focus groups with the community and LASD staff indicated an affirmation of some of the existing LASD core values. For example, if the LASD core values were revised to include *Compassion*, *Courage*, *Integrity*, *Leadership*, *Respect*, and *Service*, they would be in alignment with the community's and organisation's values. The LASD focus group participants also concurred with the community that, if the organisation desires to experience increased trust, the community's values and behaviours need to be consistently reinforced and exhibited throughout the organisation and within the community. They further believed that understanding the community's values will allow the organisation to better communicate, internally and externally, the values that generate trust.

The focus groups did not concern themselves with the frequencies associated with each core value; rather, they simply aligned each term according to how they believed it best described their understanding of each core value (i.e., *Compassion*, *Courage*, *Integrity*, *Leadership*, *Respect*, and *Service*). Figure 27 shows the frequencies associated with the terms as aligned with each LASD core value. Specifically, *Compassion* was associated with 42 terms, *Courage* 18, *Integrity* 60, *Leadership* 90, *Respect* 48, and *Service* 60. Interestingly, had the LASD focus groups insisted on maintaining the existing core values of *Professionalism* and *Accountability*, 150, or nearly 42%, of community's terms would not be aligned with the LASD's core value.

Figure 27

Frequency of Terms With Aligned LASD Core Values



Note. See Appendix N for the detailed distribution of terms.

An application point from focus group recommendations is associated with the short narrative that currently describes the LASD's core values:

> With *integrity*, *compassion*, and *courage*, we serve our communities: protecting life and property, being diligent and *professional* in our acts and deeds, holding ourselves and each other *accountable* for our actions at all times, while *respecting* the dignity and rights of all (LASD 2014).

Comparing the existing LASD core values narrative with those developed during this process shows minor differences between the two. Based on LASD focus group input, the updated narrative is as follows:

> With ***integrity***, ***compassion***, and ***courage***, we ***serve*** our communities—protecting life and property, demonstrating ***leadership*** in our acts and deeds, holding ourselves and each other accountable for our actions at all times, while ***respecting*** the dignity and rights of all.

The values *Professionalism* and *Accountability* were changed to *Leadership* and *Service.* The terms '***integrity***', '***compassion***', '***courage***', and '***serve***' are now in bold and italics. Interestingly, the core value of *Service* (i.e., '***serve'***) was already present in the narrative but now it is in bold and italics. The phrase 'being diligent and *professional*' was replaced with 'demonstrating ***leadership***' (see also Appendix P). These adjustments bring the core values narrative into better alignment with the recommendations of the community and LASD staff.

Concerning the concept of normative alignment, the LASD staff members did not provide evidence that their values conflicted with those of the community. In addition, the process seemed to positively affect the LASD participants' sense of social connection with the community (Jackson et al. 2012, Stanko et al. 2012). The participants' responses were also consistent with Tyler et al.'s (2014) observations, that as the community's values are shared by the police organisation, there is an increased confidence in applying those values and behaviours within community and organisation. In addition, my interactions with the LASD focus groups, and their eagerness to apply the community's input, seemed to affirm the observations made by Bradford et al. (2011) and Jackson (2013) that when police officers, and the organisations they represent, have values, goals, and purposes that align with the community there is an increased confidence in the support of their community. It is this sense

of support that can translate into the provision of services that are founded on the mutually understood values (Bradford 2016, Sun et al. 2018).

Some caution should be used when interpreting the results of the LASD focus groups. For example, the proposed update to the LASD core values does not provide a formula for hiring the ideal deputy, processes of employee evaluation, and/or departmental communication. During the meetings, the participants did not communicate that the LASD should favour any one value over another; instead, the core values are useful in identifying the values and behaviours that generate trust and developing mutually understood definitions of each value (Antrobus et al. 2015). Finally, the LASD staff members hoped that aligning the core values with the community's terminology will generate greater organisational consistency in the department's internal and community-based relationships (Haas et al. 2015).

LASD Leadership Response

I briefed the Assistant Sheriff on the results of the staff-based focus groups and provided her with a linear listing of the aligned core values and corresponding terms (see Appendix N). She was encouraged by the results of the process and stated that it added to the Sheriff's confidence that the LASD is on the same page as the community regarding the values and behaviours that generate trust. The Assistant Sheriff was also interested in developing a document that could be used to define each core value in a dictionary or glossary-type format. In response to her request, I prepared a glossary based entirely on the community's values and the LASD focus group recommended alignment. The only modifications made to the community's terms was to edit them so that they are more grammatically correct and consistent with standard glossary-style content. (The complete glossary-style format of the LASD core values aligned with community values is shown in Appendix P.)

Below is an excerpt of the linear list produced by the LASD focus groups (excerpt from Appendix N):

Integrity

Ethical

Disciplined

Integrity to uphold the law

Leader-Won't overlook injustice

Personal integrity (avoid shortcuts)

Won't abuse power

Fairness

Accountability

Equality

Honesty

Sincere belief in equality

Takes responsibility

Transparent on all subjects

Unbiased

Moral values

Family values

Morality

Self-control

Maintains character during adversity

Below is an excerpt of the above linear list (i.e., *Integrity*), but in a more grammatically consistent glossary-style format (excerpt from Appendix P):

Integrity

Ethical

Ethical means being personally disciplined, fair, and unbiased; possessing a sincere belief in equality; not abusing power or overlooking injustice; upholding justice; avoiding shortcuts

Honesty

Honesty means being accountable; taking responsibility; being truthful and transparent on all subjects

Moral values

Moral values include having clarity about right and wrong

Self-control

Self-control includes being even-tempered; maintaining character during adversity

The Assistant Sheriff also believed that the above glossary-style format would be useful in guiding the LASD's internal and external communication as well as assessment of organisational processes such as recruitment, selection, training, and evaluation. For example, if a community member or employee asked what the core value of *Integrity* meant, she could reference the glossary and reply, 'Integrity means having Moral Values and being Ethical, Honest, and Self-controlled'. Then if someone asked the follow up question, 'What do you mean by Ethical?' She could reply, 'Ethical means being personally disciplined, fair, and unbiased; possessing a sincere belief in equality; not abusing power or overlooking injustice; upholding justice; avoiding shortcuts'.

In addition, the Assistant Sheriff was interested in using the newly aligned core values and definitions to assess some of the LASD's processes. For instance, the content of the LASD pre-employment background questionnaire should be more aligned with the core values and the areas of inquiry could include asking the applicants questions that require examples or evidence of *Compassion*, *Courage*, *Integrity*, *Leadership*, *Respect*, and *Service*. Then the glossary-style definitions could be used to develop consistent values/behavioural criteria for assessment of the applicant's responses. As will be seen in the next chapter, I follow up on the Assistant Sheriff's request to evaluate the relationship between the revised core values and the LASD's current recruitment, selection, training, and evaluation processes.

Terminology, Trust, and Alignment

The LASD staff members were aware of their organisational core values and hoped that they were congruent with the community's values. Unfortunately, the focus group participants did not have a unified understanding of the meaning and purpose of the LASD core values. This is not surprising because the LASD did not have documentation that defined the values. An outcome of the focus group process was that it developed the documentation that had been lacking with the LASD core values and provided the basis for further analysis of terminology and additional descriptors of trust and alignment.

More Than Semantics

There was nothing in the community's recommendations that indicated that a change in LASD organisational semantics would improve public trust. Similarly, there was nothing mentioned by the LASD participants that the process of listening to the community, considering the LASD mission, and inviting their professional input was simply an exercise in semantics**.** For example, after learning that the community's values aligned with the LASD's, the staff members were encouraged that they had more community support than they had anticipated**.** The staff members also seemed relieved that they were on the same

page with the community and that their contributions, via the LASD focus group meetings, were going to be further integrated into the organisational recruitment, selection, training, and evaluation processes.

Earlier in this chapter, I described how the term of *Professionalism* is understood in police culture (i.e., excellence in knowledge and skills; respect, compassion, empathy, and integrity; serving others before self) (see p. 211). That it is one of the LASD's current core values, yet the greater community of Los Angeles County did not use the term in relation to generating trust in the police. However, the community members did frequently use the terms 'respect', 'integrity', 'compassion', 'empathy', 'competence', 'servant's heart', and 'transparency' which are actually descriptive of *professionalism* (Stern 2006). Speaking in terms that the listener understands is not simply semantics; rather it provides the clarity that is fundamental to establishing and maintaining trusting relationships (Covey 1992, Horsager 2012). Based on my experience and what I have discovered in this thesis, I observed that the police and community mutually agree that 'respect', 'integrity', 'compassion', 'empathy', 'competence', 'servant's heart', and 'transparency' generate trust and yet, the term *professionalism* is less empirically understood. Therefore, it would be wise for the LASD to communicate using the terms that are mutually understood by both the police and the community. In this case, reduce the usage of *professionalism* and emphasise the terms 'respect', 'integrity', 'compassion', 'empathy', 'competence', 'servant's heart', and 'transparency'.

In addition, the willingness of the staff members to participate throughout the meeting and then remain after the meeting, are indicative of their interest in improving police community relations. If this process was perceived as an exercise in semantics, it is unlikely that they would not have shown such engagement. Lastly, there was consensus among the focus groups (i.e., community and staff-based) that, for trust to increase, semantic changes

will not be effective; trust will increase if their recommendations are acted upon and integrated into the organisation's core values, recruitment, selection, evaluation, and communication processes.

Using Community Engagement to Increase Normative Alignment is not Simple or Quick

Another question that could be asked is, if the police and the community are articulating the same values and behaviours that generate trust, why do we so often see a breakdown in relations between police and some communities? Part of the answer may be related to police departments spending much of their time answering calls for service, investigating crime, and not having a consistent means (i.e., procedures, practices, staff, and/or funding) to verify that their organisational values are shared with the community (Hunter et al. 2018). Simultaneously, the public does not regularly communicate support for the organisation's values and practices; instead, feedback to police departments is often negative and comes from citizen complaints, social network-based stories, and media reports (Hohl 2011, Bain et al. 2014, Nix and Wolfe 2016). Trust is an element in nearly every human relationship (Fukuyama 1996, Misztal 1996, Hardin 2002, PytlikZillig and Kimbrough 2016) and neither the police nor the community have found consistent ways to build ongoing trust-based relationships (Sampson 2004, President's Task Force 2015, Peyton et al. 2019).

Trust is also important to policing because 'police organizations rarely experience a public crisis because of crime rates, but most often because of interactions with the public that contribute to a loss of public trust' (Rosenbaum et al. 2015, p.336). So, even though most police organisations do not have consistent and measurable practices to build public trust, they take actions which they hope will increase mutual trust between the community and organisation (Nagin and Telep 2017, Peyton et al. 2019). For example, some police departments engage in programs associated with 'community policing, Weed and Seed, and

restorative justice' (Nagin and Telep 2017, p. 20) and others provide opportunities for community members to share perspectives regarding their satisfaction with the organisation and officers via surveys, public meetings, and social media (Bain et al. 2014). In contrast, some police organisations try to increase trust through their accountability practices and offer legal remedies for community members to file formal and informal complaints regarding officer conduct (Hunter et al. 2018). Still other, police organisations strive to build trust and positive relationships by hosting community events such as National Night Out (i.e., an annual event where neighbourhoods and local police across America intentionally spend an evening together at block parties and park gatherings) (National Association of Town Watch 2019). While the intentions of the preceding initiatives are to increase police-community trust, there is little empirical evidence that these efforts are consistently effective (Skogan 2004, Nagin and Telep 2017).

There is no simple answer to overcoming the breakdown in relations between some communities and the police (President's Task Force 2015). This thesis illustrates this point because it provides a glimpse of the challenges and steps necessary to align community and police values in Los Angeles County. To recap, the achievement of the type of community/police normative alignment described thus far required the following:

- Oxford University accepting my proposal to test a process to increase public trust and police legitimacy
- locating police leaders who were willing to participate in the process
- identifying of departmental staff members who were capable of assisting in the process
- finding community participants; sending multiple invitations to the participants to ensure attendance
- locating administrative and logistical support to arrange meetings

- facilitating the actual focus group meetings; recording, transcribing, coding, and analysing the focus group recommendations
- presenting the community recommendations to the police chief and sheriff
- identifying departmental staff members to participate in internal focus groups
- facilitating staff-based focus group meetings
- analysing the staff's recommendations
- presenting the overall results to the police or sheriff and if the chief or sheriff agreed, beginning the steps to align and integrate the core values into department policies, practices, and communication.

If any one of the preceding steps had been interrupted, the process would have broken down. So, if we question why other departments do not take active steps to normatively align their core values with community values, the short answers are that most departments do not have staff capable of facilitating focus group meetings and analysing the data; nor do they have funding available to hire a researcher who has the type of experience necessary to help them align their values with the community values (Hunter et al. 2018). Therefore, using community engagement to increase community/police normative alignment is not simple or quick (Peyton et al. 2019). However, the cooperation and depth of responses provided by the LASD staff members seems to indicate that this process is worth pursuing (Willis and Mastrofski 2014). By better understanding the behaviours that build trust, the participants expressed confidence that if the LASD integrated their recommendations, then the legitimacy in the individual officers and organisation would increase and as legitimacy increased so would organisational and community cohesiveness and cooperation (Sampson 2004, Tyler and Blader 2013, Bradford and Jackson 2016). The process described in this thesis has sought to test, translate, and integrate the use of the principles of procedural justice within the

community and police organisation to discern and find areas of application of the values and behaviours that generate trust. However, it should not be undertaken as an end in itself, but as part of a more comprehensive effort to build police and community relationships by discerning and applying areas of normative alignment which may lead to increased trust and legitimacy (Bradford et al. 2014, Jackson et al. 2014, Nagin and Telep 2017, Tyler 2017).

LASD Staff Recommendations and Normative Alignment

The LASD staff members agreed that community cooperation and compliance is based on the level of trust in the police and perceived legitimacy (i.e., obligation to obey, moral/normative alignment and legality) (Hough et al. 2013). To the LASD's credit, the participants sought to be more aligned with their community by understanding the community's values and language used to describe those values. The LASD believed that without first identifying the community's values, it would be difficult to ascertain if the organisation's values were normatively aligned with those of the community. The LASD also hoped that the process of initiating meetings with the community, asking for their input, and acting upon their recommendations would provide a pathway for LASD to demonstrate trustworthy behaviours.

The LASD staff members responded positively to the use of principles of procedural justice as the basis for facilitation of the focus group meetings. The atmosphere in the meetings indicated a high degree of normative cooperation which was evidenced by the spontaneous building on one another's ideas (Willis and Mastrofski 2014). In addition, the synergy of the meetings provides some support to the idea that this community engagement process via focus groups is useful not only in the community, but within the police organisation (Hough et al. 2010). In this case, the process stimulated the LASD staff members' perceptions of improved relationships within the organisation and a more positive impression of the community (Jackson et al. 2012, Stanko et al. 2012, Bianchi et al. 2015). In

addition, the participants believed that if the organisational values were shared by the community and then exhibited in execution of their duties, there could be an increase in community trust and cooperation (Jackson et al. 2012). The LASD participants also communicated that if the organisation truly desires to experience increased community trust, the aligned core values need to be consistently reinforced, exhibited, communicated throughout the organisation, and modelled by all staff members (Nagin and Telep 2017).

Organisational Considerations

Thus far, the process of identifying the community's values and behaviours that generate trust and then aligning them with the core values of the LASD has resulted in the identification of areas of positive normative alignment. The views of the community and the LASD concurred with those of Klockers (2000) that while it was important to recruit, select, and train officers who exhibited the behaviours consistent with *Compassion*, *Courage*, *Integrity*, *Leadership*, *Respect*, and *Service*, a failure to coordinate beliefs with actions can be seen as hypocrisy which in turn will undermine trust. Hough (2013) also observed that if individual officers act in ways that are inconsistent with procedural justice, the legitimacy of the organisation is eroded, resulting in reduced community cooperation.

The community and the LASD staff members concurred that aligning the core values was only a first step to increasing trust (Ayres and Corderman 2008, Willis and Mastrofski 2014) and that when a police organisation is characterised by positive 'manners, morals, and customs', it has a good chance of meeting the challenges of their complex duties and increasing trust (Delattre 2011, p. 386). Based on the sheriff's and focus group participants' recommendations, the LASD's recruitment, selection, and training processes should reinforce the importance of fair and respectful treatment of the public because those actions build trust, legitimacy, and cooperation (Hough 2013, Nagin and Telep 2017).

Conclusion

Using the community's perspectives regarding the values and behaviours that generate trust, this chapter applied the principles of focus group research within the LASD and explored answers to SQ_2 *How can police organisations align their values with the community's values?* The LASD participants agreed that asking the community for their input, and then acting upon those recommendations, was a way for the LASD to demonstrate behaviours that generate trust and reverse some of the negative perceptions held in some communities (Wildeman et al. 2014, Antrobus et al. 2015, Madon et al. 2017). Also, the shared sense of alignment of the community's values seemed to increase the LASD participants' confidence that the community's priorities for hiring police officers supported the core values of the organisation (Bradford and Jackson 2016). Additionally, the participants affirmed that aligning the community's values with the LASD's provided a way for the officers and organisation to improve their communication by adopting the terms the community uses in place of the typical language of law enforcement (Miller 2004, Silver et al. 2017).

The participants did not recommend that the LASD should favour one value in greater proportion than another. Instead, the core values are useful in identifying larger concepts of values and behaviours that generate trust within the community and organisation. The LASD focus group participants hoped that aligning their values and terminology with those of the community would generate greater organisational cohesion in the department's internal and community-based relationships (Bradford and Jackson 2016). In addition, the results of these focus group meetings did provide a means to identify areas of normative alignment with the LASD's core values and organisational processes (Willis and Mastrofski 2014). The LASD participants, like the community-based focus groups, said that the positive aspects of the process would be diminished if the LASD did not consistently exhibit, reinforce, and

communicate the aligned values throughout the organisation and within the community (Nagin and Telep 2017, Sun et al. 2018).

The process of using community engagement to increase community/police normative alignment is not simple or quick. However, the cooperation and quality of input provided by the LASD staff members seems to indicate that this type of personal engagement is worth pursuing. The participants also expressed confidence that if the LASD integrated their recommendations in their organisational processes, then the legitimacy of individual officers and the organisation would likely increase and as legitimacy increased, so would organisational and community cohesiveness and cooperation (Sampson 2004, Tyler and Blader 2013, Bradford and Jackson 2016). The LASD focus groups also hoped that the revised core values they developed would not be perceived as simply an exercise in semantics; instead, the core values should be intentionally and consistently utilised to guide the organisation's communication, recruitment, selection, training, promotion, and crime prevention initiatives (Willis and Mastrofski 2014, Nagin and Telep 2017). It was with these recommendations in mind that, in the following chapter, I utilise the LASD's revised organisational core values and glossary-style descriptors to explore SQ_3 *How can police officers who possess the community's values be selected?* and SQ_4 *How can police organisations reinforce the desired community-based values in their officers?* My examination included analysis of the existing processes and documents associated with the LASD's deputy recruitment, employment application, written test, structured interview, background investigation, academy training, and probationary period assessments.

Chapter Eight

Assessment of Organisational Reinforcement of Community Values

This chapter discusses phases three and four of my research design and assesses a pathway for a police organisation to have a 'clarified vision, mission, and guiding principles, making them known throughout the workplace, and creating an organisational culture of ethical, character-driven behaviour, (that) can truly have empowered employees and function as a visionary law enforcement agency' (Ayres and Corderman 2008, p.56). As noted in the previous chapter, the results of the LASD staff-based focus group meetings led to the development of a set of revised core values and glossary-style descriptors. It is these values and descriptors that created the foundation to further test, translate, and evaluate the integration of the values and behaviours that generate trust within the LASD and explore the remaining research questions: SQ_3 *H*ow *can police officers who possess the community's values be selected?* and SQ_4 *How can police organisations reinforce the desired community-based values in their officers?* With these questions in mind, I utilised the principles of content analysis, curriculum mapping, and gap analysis to examine the LASD's processes and documents associated with new deputy recruitment, pre-employment tests, structured interview, background investigation, academy training, and probationary period assessments. I also explored and compared the attributes that scholars have used to define a 'good cop' with the terms used by the community and police organisation (Muir 1977, Reiner 2010, Hough 2013).

My initial analysis resulted in a large document of 45,000 words. In the pages that follow, I distil a more readable version while still accurately describing and analysing the integration and reinforcement of the community's values in the LASD pre-employment and initial training processes. First, I examine the processes and documents associated with SQ_3 *H*ow *can police officers who possess the community's values be selected?* and pay particular

attention to the prevalence of the revised core values in LASD's recruitment materials, pre-employment application, written examination, structured interview, and background investigation criteria associated with the process to select new LASD deputies. Next, I focus on the documents and processes associated with the SQ_4 *How can police organisations reinforce the desired community-based values in their officers?* and analyse levels of reinforcement of the core values in the LASD's training academy curriculum, post-academy training, and first-year performance evaluations. My final area of discussion focuses on opportunities to apply theory to practice and increase the alignment between the core values and the LASD's processes and practices associated with recruitment, selection, training, and evaluation.

Foundation for Qualitative Document and Gap Analysis

Curriculum mapping has been successfully utilised to improve the coherence and effectiveness of a curriculum by indexing and/or diagramming areas of alignment and misalignment (Jacobs 2004). I also found that curriculum mapping was helpful in content analysis and translating curriculum and documents into data, which enabled me to synthesise documents according to content, themes, and patterns (Krippendorff 1980, Kallick and Colosimo 2008). Instead of viewing documents as independent pieces of information or stand-alone reports, I was able to take a more holistic approach to the examination of the LASD's documents, processes, and practices associated with deputy recruitment, selection, training, and evaluation (Jacobs 2004).

In addition, I utilised the principles of gap analysis to assess the steps that the LASD may take to move from their current state to a more desirable future state (Encyclopedia of Management 2016). My approach to gap analysis consisted of primary four elements; first, documentation of the characteristics of how things are in the current environment (i.e., Where is the organisation now?); second, delineating the factors associated with the preferred state

of the environment (i.e., Where does the organisation wish to be?); third, compare the current state of the environment with the desired state and note the factors that are missing (i.e., Are there any missing values/characteristics?); fourth, identify potential implementation steps to add the missing factors to the organisation (i.e., How can the organisation close the gaps?) (Yochim 2018).

Research Phase 3 – Processes to Select Officers Based on Community Values

The following section describes Phases 3 of my research and explores answers to SQ_3 *How can police officers who possess the community's values be selected?* by mapping the content of the deputy sheriff trainee web-based recruitment materials, employment application, written test, structured interview, and background investigation that directly (i.e., overtly) and indirectly (i.e., terms that are included in the glossary definitions of a core value) reinforce the aligned core values. My approach to curriculum mapping documents the characteristics of how things are in the current environment and provide answers to the first question in the gap analysis process of *Where is the organisation now?* (Jacobs 2004, Kallick and Colosimo 2008, Yochim 2018).

Current LASD Pre-Employment Processes

Recruitment

Hiring of police officers actually begins with the recruitment process and presents an opportunity for the organisation to express their core values, mission, and vision to potential applicants (Harris 2005, Ayres and Corderman 2008). The LASD is in alignment with this view and uses their *LASD Careers* website (i.e., www.careers.lasd.org) as a primary method of recruitment (Los Angeles County Sheriff's Department 2018a). Therefore, my initial step was to examine the LASD deputy sheriff trainee web-based recruitment information (Los Angeles County Sheriff's Department 2018b). My mapping process assessed the content of the website for evidence of the core values of *Compassion, Courage, Integrity, Leadership,*

Respect, and *Service*. For example, top and centre of the website reads 'One badge. Unlimited possibilities' and activating the link reveals the text 'LASD doesn't just need good people; we want the best. We believe that the strength of this community is reflection of the strength of our character. We're a force for good, serving the 10 million people of this community' (Los Angeles County Sheriff's Department 2018a). While the phrase 'the strength of this community is reflection of the strength of our character' seems to be in the spirit of the revised core values, it does not overtly mention the LASD core values or terms contained in the core values glossary. Overall, less than 25% of the *LASD Careers* website content directly or indirectly aligns with the core values.

Background on the LASD Deputy Sheriff Selection Process

I also worked with the LASD Recruitment Unit and Pre-Employment Unit (i.e., background investigations unit) to analyse the initial testing and background investigation processes. The full process to become a Deputy Sheriff Trainee typically takes between six and nine months (Los Angeles County Sheriff's Department 2018c) and includes the following steps: 'Application and supplemental questions, Written Test, Physical Ability Test, Structured Interview, Background Investigation, and Psychological and Medical Evaluations' (County of Los Angeles 2018, p. 1).

Annually, the LASD receives nearly 16,000 applications to be a deputy sheriff trainee, with an objective of filling more than 700 seats in the training academy (LASD Recruitment Unit 2019b). On average, approximately 50% of the applicants appear and complete the written test. Of those who attempt the written test, 70% pass. After passing the written test, applicants proceed to the physical ability test (i.e., sit-ups, push-ups, obstacle course, and shuttle run test) where the passing rate is 80%. Then the applicants advance to the background investigation where more than 83% of the applicants are disqualified (Holwager 2018). Historically, less than 5% of all individuals who apply for the position of deputy

sheriff trainee qualify to begin the training academy (Jaeger 2018). According to Holwager (2018), the primary reason individuals fail a background investigation is because the applicant withholds or misrepresents information.

Deputy Sheriff Trainee Job Description, Supplemental Questions, and Written Test

Individuals who are interested in applying for the position of LASD Deputy Sheriff must do so via an online process (County of Los Angeles 2018). I established a personal account with the Los Angeles County Department of Human Resources and completed each page of the application and questionnaire as if I were a person seeking employment as a LASD deputy trainee. The application has three parts; the written job description, electronic submission of personal information, and 48 supplemental questions. The content of the *LASD Deputy Trainee – Job Description* and *Application Supplementary Questions* does not overtly mention the core values or use the words *Compassion, Courage, Integrity, Leadership, Respect*, or *Service*. In summary, 31 of the 48 (i.e., 65%) *Supplemental Questions* have some indirect content that is related to the LASD core values. The most observed core value was *Integrity,* which occurred in nearly 44% of the questions.

After completing the online application and *Supplemental Questionnaire,* applicants are required to pass the *Written Test* and validated physical ability test (VPAT). I was able to observe the administration of the new deputy written test, VPAT, and background questionnaire informational meeting (Jaeger 2018). The *Written Test* was the only portion that had some connection with the core values. The test assists in detection of the basic skills necessary to be successful in the new deputy training academy and is comprised of 60 multiple choice non-law enforcement questions that are designed to measure the applicant's reading, writing, reasoning, and data interpretation skills (Hoffman 2018, Jaeger 2018, LASD Personnel Administration 2018). While the content of the *Written Test* does not overtly

mention the core values, it does indirectly assess some aspects of ‘competence’ which is a descriptor of the core value of *Service*.

Background Investigative Questionnaires

The next area of the selection process is based on a series of background investigation questionnaires. I learned that the Pre-Employment Unit is comprised of 60 investigators who are responsible for opening more than 4,300 background investigation cases for sworn (i.e., deputy sheriff trainees) and 2,400 non-sworn (non-police officer) personnel. This means that each investigator completes more than 110 cases per year and disqualifies approximately 83% of the new deputy applicants (Holwager 2018). The sheer volume of cases assigned to the Pre-Employment Unit requires them to rely on the applicant’s responses to hundreds of questions associated with education, work history, financial history, drug usage, and anger management.

To assess this area, I established another personal account with the LASD Pre-employment Unit and experienced this portion of the selection process from the point of view of an applicant. My analysis involved the completion of each page of the online Personal History Statement (PHS) and mapping the content to the revised core values. The information was gathered through 150 questions regarding Personal Data, Relative and References, Education, Residence History, Experience and Employment, Military Experience, Financial, Legal, and Driving Information. The questionnaire noted that issues of prior misconduct, including prior illegal drug use and arrests are usually not, in and of themselves, automatic disqualifiers. However, ‘deliberate misstatements or omissions often result in rejection, regardless of the nature or reason for the misstatements/omissions’ (Commission on Peace Officer Standards and Training 2018, p.1). Nearly 75% of the questions correspond with one or more core value, with *Integrity* being the most prevalently assessed value.

The State of California requires that personal information is asked in the PHS; however, individual police departments have the option of asking additional questions regarding the candidate's personal history (Commission on Peace Officer Standards and Training 2018). The LASD exercises this option and requires applicants to complete two additional questionnaires (i.e., *Intake Interview Questionnaire* and *Pre-Investigative Questionnaire*). The *Intake Interview Questionnaire* is comprised total of 381 questions with more than 86% of the questions seeking information regarding the candidate's ethics, honesty, moral values, and self-control, all of which are descriptors of the core value *Integrity*. Similarly, the *Pre-Investigative Questionnaire* is comprised of 38 questions and focused on the candidate's use of illegal drugs. Of the 38 questions, 95% are associated with *Integrity*.

Structured Interviews

According to the State of California Commission on Peace Officer Standards and Training (POST), police organisations must conduct face-to-face pre-employment *Structured Interviews*. To reduce the subjectivity of conventional interviews, the structured interview process uses trained interviewers, consistent rating scales, and job-related questions (Holwager 2018). The interview also covers the six factors of 'experience, problem solving, communication skills, interest/motivation, interpersonal skills, and community involvement/awareness' (California Commission on Peace Officer Standards and Training 2009, p.1).

Although there are no overt mentions of the LASD revised core values, the content of the POST interview factors does tend to align with the glossary descriptions of all six core values. For example, the interview factor of 'Interpersonal Skills' assesses several attributes that map to the LASD core values descriptors, such as 'social knowledge/appropriateness, social insight, empathy, social influence, social self-regulation, sociability, team orientation,

social self-confidence, conflict management skills, and negotiating skills'. Overall, the values of *Courage* and *Integrity* aligned with one interview factor, *Compassion* and *Respect* aligned with three, *Service* aligned with four, and *Leadership* was the most frequently observed core value and aligned with five of six interview factors.

Core Values and Creed Writing Exercise

The LASD *Core Values and Creed Writing Exercise* is comprised of four questions which require answers in the form of a written narrative. This exercise is based on the existing LASD Core Values of *Accountability, Compassion, Courage, Integrity, Professionalism,* and *Respect* (Los Angeles County Sheriff's Department 2019). The purpose of this written exercise is noted in the signed and witnessed acknowledgement, 'if I do not follow the Core Values and the Department's Creed, I could be subject to termination.' After a candidate completes the exercise, it is reviewed by the background investigator for basic content (i.e., did the candidate write using complete sentences, correct grammar, and include some references to the LASD core values and creed?) (Holwager 2018, Jaeger 2018). The signed writing exercise is then added to the candidate's permanent record. Throughout the remainder of the candidate's background investigation and career, this document may be used as a reference when determining grounds for termination from employment.

Summary of LASD Pre-Employment Processes

I noted that the deputy sheriff recruitment materials and selection process does not explicitly name the LASD core values. Also, there is no direct evidence that the basis for recruitment and selection is to assess the prevalence of core values in the applicants' experience or behaviour. However, the core values are often indirectly referenced in the processes. For example, the descriptors of the core values of *Service* and *Integrity* were observed in recruitment materials. Regarding some of the other steps in the selection process, the content of the *Job Description* emphasises *Service*, the job application *Supplementary Questions*

emphasise *Integrity*, the *Written Test* emphasises *Service*, the *Structured Interview* evaluates all six core values, the *Personal History Statement* (PHS) and *Intake Interview* and *Pre-Investigation Questionnaires* emphasise *Integrity*, and the *Core Values and Creed Writing Exercise* emphasises the core values *of Compassion, Courage, Integrity,* and *Respect*. Overall, the content of LASD deputy selection process indirectly emphasises the core value of *Integrity* in greater proportion than the other values.

Research Phase 4 – Reinforcement of Values in Training and Evaluation Processes

Once an applicant passes all the steps in the LASD deputy selection process, they enter the new deputy academy and, upon completion of the academy, a one-year probationary period. This section describes Phase 4 of my research and, following the Phase 3 framework, I again utilise the principles of curriculum mapping and gap analysis to explore SQ_4 *How can police organisations reinforce the desired community-based values in their officers?* and evaluate the reinforcement of the aligned core values in the new deputy training academy curriculum, post-academy training, and first year performance evaluation processes (Jacobs 2004, Kallick and Colosimo 2008).

Overview of the New Deputy Training Academy Curriculum and Instruction

The LASD Deputy Trainee Academy is approved by the California Commission on Peace Officer Standards and Training (POST) and conducted over a 22-week training period. Not surprisingly, there is a large amount of content associated with the new deputy training academy curriculum and performance evaluations. The new deputy training academy uses clearly defined learning domains (LD) and course descriptions which are delivered using the instruction model of introduction, demonstration, practice, and assessment (Los Angeles County Sheriff's Department 2018b). The formal assessment of knowledge proficiency is based on knowledge clusters versus individual learning domains with the objective of facilitating knowledge retention through the principles of applied learning versus basic recall

(Dulla 2019). I noted that the views of the LASD are consistent with those of Delattre (2011) who emphasised that the integration of leadership and ethical considerations into all training is imperative because 'offering only isolated academy training units on ethics is ineffective' (p. 386).

The deputy trainee's behaviour and performance are also evaluated three times by the LASD training academy staff and twice by their peers. Upon graduating from the training academy, new deputies continue to receive further training and performance evaluations throughout their first year of employment. The following sections of this chapter describe my mapping of the reinforcement of the revised core values into the deputy trainee academy curriculum and evaluation processes, custody operations training, custody division performance evaluation, and final probationary evaluation (Jacobs 2004, Kallick and Colosimo 2008).

Training Academy Curriculum

The Deputy Training Academy curriculum and associated learning domains (LD) are delivered by the staff of the LASD Recruit Training Unit. Although not part of the curriculum mapping, it is important to note that classroom environment sets the tone for instruction and each training day begins with the Pledge of Allegiance and recitation of the LASD core values. Therefore, there is an overt effort to verbally reinforce the core values every day for 22 weeks.

It may be argued that all 880 hours of the LASD new deputy academy may be mapped to the core values of *Compassion*, *Courage*, *Integrity*, *Leadership*, *Respect*, and *Service*. Some core values are overtly stated in the curriculum and the remainder are interwoven into the curriculum. For example, in courses LD 1 *Leadership, Professionalism and Ethics,* DR 6 *Respect Based Leadership,* and LDSHP *Leadership,* there is direct evidence that the core value of *Leadership* is reinforced. Also, in LD 1, the core value of *Integrity* is

reinforced through instruction associated with ‘Ethics’. The curriculum also contains the tactical skills classes one would expect in police officer training. For instance, LD 23 is titled *Crimes-in-Progress* and includes training in ‘Officer Safety and Survival/Basic Tactical Considerations’, ‘Responding to Specific Crimes in Progress’, and ‘Responding to Other High-Risk Situations’. While not overtly stated, LD23 logically aligns with the core value of *Courage*.

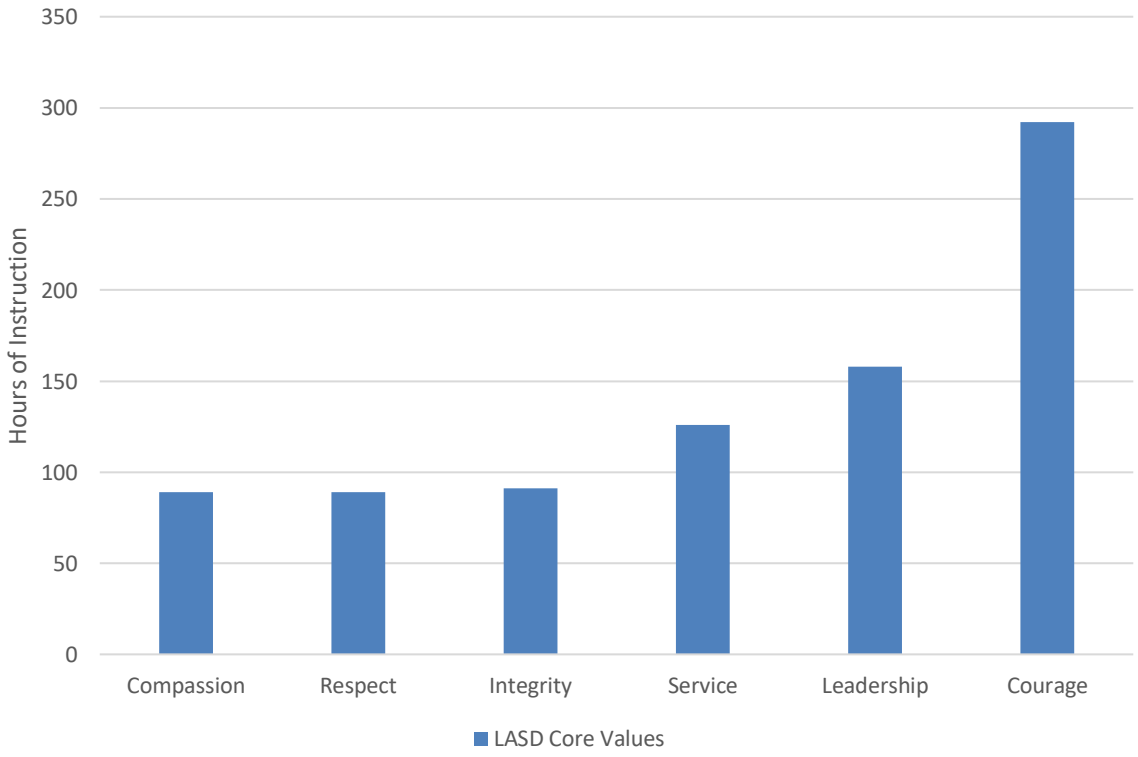
Overall, I mapped scores of additional LDs and corresponding curriculum content to the core values. However, to avoid an excessive amount of repetition, I have highlighted a few additional LDs that demonstrate alignment between the community’s recommendations and the core values. For example, LD3 *Policing in the Community* includes instruction reinforcement of ‘Community Policing/Problem Solving’ and ‘Community Partnerships’ and aligns with the core values *Respect* and *Service*; LD25 *Domestic Violence* and LD37 *Persons with Disabilities* includes instruction in ‘De-escalation Techniques’, understanding ‘Mental Illness’ and ‘Disability Laws’ all of which align with the core values of *Compassion*, *Courage*, *Leadership*, *Respect*, and *Service*; LD42 *Cultural Diversity/ Discrimination* which includes a site visit to the ‘Museum of Tolerance’ as well as an lectures in ‘LGBTQ’ sensitivity, ‘Racial Profiling’, and ‘Hate Crimes’, all of which align with the glossary descriptors associated with the core values of *Compassion*, *Leadership*, *Respect*, and *Service*.

The LASD exceeds the California POST minimum requirements in several content areas. For example, *Department Requirements* DR 6 includes areas of curriculum such as *Respect Based Leadership* which aligns directly with the core values *Respect* and *Leadership* and the course *Interaction with the Muslim Community* which aligns with the community terminology of ‘cultural competency’ and ‘being knowledgeable of all communities and cultures’ and the core values of *Compassion*, *Leadership*, *Respect*, and *Service*.

While a core value may not be overtly identified in the curriculum, the content of the learning domains often did align with the glossary descriptors of the core values. Specifically, in the LASD training academy curriculum, there is evidence that six LDs focus on *Integrity*, eight focus on *Compassion* and *Respect*, eleven on *Courage* and *Service*, and *Leadership* is focused on in twelve classes. Another lens through which to examine the reinforcement of the core values during the LASD's new deputy training academy is to measure the number of hours associated with each learning domain. There is evidence of 89 hours of instruction in *Compassion* and *Respect*, 91 hours in *Integrity*, 126 in *Service*, 158 in *Leadership*, and the most frequently reinforced core value was *Courage* at 292 hours. Figure 28 shows the number of hours of instruction that are aligned with the LASD core values.

Figure 28

Hours of Instruction Aligned With the LASD Core Values Reinforced in the New Deputy Training Academy



Due to the interweaving of core values with more than one LD, I was limited in my assessment of the curriculum. To map the precise hours of instruction to individual core values, it would be necessary to examine the lesson plans associated with each LD and observe all of the instructors' presentations of those lesson plans throughout the entirety of the 22-week academy (Jacobs 2004, Ayres and Corderman 2008, Kallick and Colosimo 2008).

New Deputy Performance Evaluation

Throughout the new deputy academy, behaviour and performance are evaluated twice by their peers and three times by the training academy staff. First, I mapped the elements evaluated in LASD staff (i.e., lieutenant, sergeant, and training officers) evaluations of new deputy behaviour and performance to the core values. Next, I mapped the core values to the peer evaluations (Stronge et al. 2013). The *Recruit Performance Evaluation* form measures the performance and behaviours associated with 'Academics, Leadership, Social relations, Character and Ethical Behaviour, and Use of Force'. However, the form does not overtly link the evaluation to the LASD core values. Some specific points of the performance evaluation that include descriptors of the core values include 'Compassion', 'Character', 'Empathy', 'Integrity', 'Decision-making', 'Social tolerance', and 'Cultural awareness'. Although the core values are not specifically mentioned, many of the terms used in the *Recruit Performance Evaluation* are consistent with the descriptors of the core values.

During the LASD academy, two *Recruit Peer Evaluations* are conducted. The performance areas measured include 'Personal Appearance, Social Relations, Adaptability, and Attitude Towards Duties'. Some examples of the areas that align with the core values include 'Courtesy', 'Empathy', 'Ethnic/Gender Equity', 'Patience/Tolerance', 'Honesty/Integrity', 'Leadership', and 'Anger Management'. While the content of the form does indirectly align with the core values, it does not overtly state that the purpose of the

evaluation is to assess the prevalence of core values in the performance and behaviour of their peers.

Custody Division Training and Evaluation

Upon graduating from the academy, the new deputies enter a 365-day probationary period. During this period, the new deputies must prove themselves consistently capable of fulfilling the necessary job duties in actual circumstances and, if their performance is unacceptable, their employment may be ended at any time. The first assignment for the new deputies is in the LASD Custody Services Division. For context, the LASD Custody Services Division is one of the largest jail systems in the world and secures approximately 18,000 inmates daily in seven custody facilities and is responsible for the food, healthcare, custody, security, and rehabilitation of all sentenced and pretrial inmates (Los Angeles County Sheriff's Department 2017).

The new deputy's assignment to Custody Services Division includes a 6-week lecture-based training program which is followed by a 12-week hands-on training program (Dulla 2019). I analysed the contents of *LASD Custody Division Training Manual* and bi-weekly *Standardized Evaluation Form* for content that directly and indirectly reinforced the aligned core values. The performance and behaviour areas include 'Integrity & Ethics, Common Sense & Judgment, Communication Skills, Relationship with Peers and Supervisors' and are measured with Likert-type scales and narratives. In summary, the frequency of indirect references to the core values includes no references to *Compassion*; one reference to *Respect*; two to *Courage* and *Integrity*; three to *Service*; and seven references to *Leadership*. Also, the final Custody Division evaluation is the *Standardized Training Program Recommendation to Release From or Extend Training* form and unlike the other evaluation forms used in the first year of employment, this form does not directly or indirectly discuss any of the LASD core values.

County of Los Angeles Report on Probationer

The final evaluation of a new deputy's first year of employment is the *County of Los Angeles Report on Probationer*. This report must be completed for all county employees before the employee is granted *permanent employee* status. The purpose of the evaluation is twofold; first, the supervisor must explain to the employee the expectations for performance that have been established for the position and help them to meet or exceed these expectations; second, the probationer must be able to demonstrate their ability to meet the county's performance expectations.

The employee is rated competent, improvement needed, and unsatisfactory on the factors of 'Quantity, Quality, Work Habits, Personal Relations, and Adaptability'. The factors also include examples of performance factors that indirectly align with the LASD core values such as 'Meeting and handling the public', 'Getting along with fellow employees', 'Oral and written expression', 'Performance in new situations', and 'Performance in emergencies'. While the form does not overtly link the evaluation to the LASD core values, there are some performance factors that may indirectly align with the core values of *Respect* and *Service*.

Summary of the LASD's New Deputy Training and Evaluation

Although I was not able to complete an exhaustive examination of the ways the LASD reinforces the core values over a deputy's career, I was able to explore SQ_4 *How can police organisations reinforce the desired community-based values in their officers?* by mapping the prevalence of the aligned core values in the new deputy training academy curriculum, post-academy training, and first year performance evaluation processes. With the exception of each training day beginning with the recitation of the LASD core values, the academy training and evaluation processes do not consistently or directly reinforce the core values.

From a curriculum perspective, the core values are sometimes reinforced as a set of values that are important to the organisation. However, the core values are not reinforced as

values that are mutually shared with the community and integral to increasing individual and organisational trust. The overall reinforcement of the core values may be measured by how frequently they directly or indirectly appear in the curriculum or the number of hours of instruction. By either measure, the reinforcement of the core values of *Compassion*, *Courage*, *Integrity*, *Leadership*, *Respect*, and *Service* range from six to twelve learning domains and 89 to 292 hours of instruction per core value. However, due to the interweaving of core values with more than one LD, it is difficult to map the precise hours of instruction to individual core values (Kallick and Colosimo 2008).

Similarly, the performance evaluations and probationary training does not overtly indicate that the purpose of the evaluations and training is to assess the prevalence of core values in the new deputy's performance. There was a general pattern in the contents of evaluations and training that included indirect reinforcement of the core values of *Compassion*, *Courage*, *Integrity*, *Leadership*, *Respect*, and *Service*. Also, when considering the frequency of terms that indirectly connect with the core values, the least reinforced value was *Compassion* and the most reinforced values were *Leadership* and *Service*.

Opportunities to Integration and Reinforcement of Normative Values

The previous sections provided answers to the first question of the gap analysis process (i.e., *Where is the organisation now?*). The next sections describe some opportunities to apply theory to practice by exploring answers to the three remaining questions associated with my gap analysis (e.g., *Where does the organisation wish to be?*, *Are there any missing values/characteristics?*, and *How can the organisation close the gaps?*) (Yochim 2018).

Where does the LASD wish to be?

The leadership and focus group participants indicated that the LASD desires to be more normatively aligned and trusted by the community. In their efforts to become more trusted, they decided to implement a process to align the organisational core values with those of the

community. The next step was to identify ways to reinforce the core values in the LASD's practices and procedures. In short, the LASD was seeking to integrate their core values into their 'everyday decision making and align them with all aspects of the agency's personnel functions, daily practices, and activities' (Ayres and Corderman 2008, p. 60). Specifically, the LASD desired to align and reinforce the core values in their internal and external communication, recruitment materials, employment application, pre-employment written test, structured interview, background investigation, academy curriculum, custody division training, and performance evaluation procedures and practices (Miller 2003, Willis and Mastrofski 2014, Normone et al. 2014).

Are there any missing factors?

One of the objectives of the mapping process was to identify current LASD's procedures and practices that reinforce the core values. The analysis indicated that the one missing factor in the reinforcement of the core values was a comprehensive plan that defines, explains the history and purpose, and provides guidance for integration of the values into the recruitment, selection, training, evaluation, and communication processes (Miller 2003, Delattre 2011, Eisenberg et al. 2013, Willis and Mastrofski 2014, Normone et al. 2014, Nagin and Telep 2017). There are a few instances where the web-based recruitment materials, deputy trainee job description, application (including supplemental questions), and written test, use terminology associated with values and character. However, there is no consistent alignment with the LASD core values and no indication that the core values are important to the community, selection process, and integral to a career as a deputy with the LASD.

The *Structured Interview* and *Core Values and Creed Writing Exercise* are the current steps in selection process that are the most aligned with the core values. The interview questions seek information from the applicants that is in the spirit of the aligned core values (i.e., experience, problem solving, communication skills, interest/motivation, interpersonal

skills, and community involvement/awareness). For example, the writing exercise expressly names four of the six revised core values (i.e., *Compassion*, *Courage*, *Integrity*, and *Respect*) and asks the applicant for their understanding of the core values. Unfortunately, the interview and exercise do not have evaluation or scoring criteria to assess the prevalence of the core values in applicant's background (Brookhart 2013).

During the *Deputy Training Academy*, there is an overt effort to reinforce the core values by reciting them at the beginning of each class day for 22 weeks. From a curriculum perspective, the core values are not clearly defined and are only indirectly reinforced in the learning domains. Performance is also assessed with the *Recruit Performance Evaluation* form and the *Recruit Peer Evaluation* form. Although both forms assess the trainee's performance and behaviour during the training academy, they do not overtly name the core values or indicate that the values are mutually shared with the community and integral to increasing community trust (Stronge et al. 2013).

Following the training academy, new deputies are assigned to the Custody Division where their training and performance is measured with the *Training Standardized Evaluation Form* and, then at the end of their first year of employment, the *Report on Probationer Form*. Like the other steps in first year of a deputy's employment, the evaluation forms do not overtly name or attempt to reinforce the core values during the deputy's assignment to the Custody Division or probationary period.

How can the LASD close the gaps?

This section describes the steps that could be taken to close the gap between where the LASD is now and where it desires to be. The first step could include the development of a comprehensive plan that establishes guidance for the integration and evaluation of the revised core values in the LASD's procedures and practices associated with communication, recruitment, selection, training, and performance evaluation (Kimmel 2005, Ayres and

Corderman 2008, Eisenberg et al. 2013, Willis and Mastrofski 2014, Nagin and Telep 2017). For example, the plan could include guidance for all communication to ensure consistent reinforcement and messaging (i.e., internally and externally) of the core values (Kotter 2012); an explanation regarding the development of the core values; internally and externally available description of the importance of the values in increasing mutual trust with the community and LASD; guidance for the application of the principles of brand identity (i.e., consistently used elements that identify and distinguish the LASD in the minds of the community) for all external communication (i.e., business cards, recruitment materials, press releases, and public meetings) (Miller 2003, Kimmel 2005); criteria for evaluation of all aspects of the selection, training, and employee performance measures; and annual measurement of the organisational reinforcement of the core values within LASD (Fitzpatrick and Miller-Stevens 2009, Stronge et al. 2013, Dickinson and Adams 2017).

A comprehensive communication plan also presents an opportunity to reinforce the relevance of the core values to serving with the LASD (Eisenberg et al. 2013). The good news is that this type of reinforcement should not require major changes to the content of the current LASD recruitment, selection, and evaluation processes because the core values are already indirectly included in so many of the current practices. Specifically, if the recruitment materials and background investigative questionnaires were refreshed to directly include the core values, then a higher degree of overt alignment and reinforcement would be created (Kallick and Colosimo 2008). In addition, this direct connection to the core values would not increase the number of questionnaires or steps in the selection process; rather, it leverages the current processes to screen-in applicants who exhibit the desired core values (Jacobs 2004 et al. 2013). Specifically, the core values and community/staff-based definitions (i.e., glossary) could be referenced to develop a reference rubric that would be utilised to guide the terminology used in the recruitment materials and establish consistent evaluation measures

for use throughout the selection processes (i.e., scoring of tests, questionnaires, and interviews) (Brookhart 2013).

The 22 weeks and 880 hours of initial training in the *Deputy Trainee Academy* establishes the foundation for a career for an LASD deputy and presents another opportunity to formally and repetitively reinforce the core values (Josephson 2006, Delattre 2011). It would not require enormous changes to the curriculum and instruction to draw out the indirect references and develop them into overt references to the core values. Once again, a core values-based rubric could be utilised to assess and revise training academy curriculum content, lesson plans, classroom instruction, and objective tests (Brookhart 2013). The academy environment also provides the repetition and reinforcement of behaviours that form positive habits; good police training and evaluation should include content and exercises that contribute to 'the formation of habits that make up such aspects of good character as courage, justice, temperance, and compassion' (Delattre 2011, p. 160).

The *Recruit Performance Evaluation* is conducted three times during the academy by the LASD training staff and the *Peer Evaluation* is conducted twice. Both evaluations provide additional lenses through which to reinforce and measure the core values (Fitzpatrick and Miller-Stevens 2009, Stronge et al. 2013). The evaluations already measure performance and behaviours that are closely related to the core values such as 'Compassion', 'Character', 'Empathy', 'Integrity', 'Decision-making', 'Social tolerance', and 'Cultural awareness'. Therefore, it would not require major revisions the evaluations to overtly incorporate the core values in the measurement of the new deputy's performance and behaviour.

Upon graduation from the training academy, new deputies are assigned to the Custody Services Division where they begin additional training. The same pattern of revision that is applied to the *Training Academy* could be utilised to update the contents of the *LASD Custody Division Training Manual* and bi-weekly *Standardized Evaluation Form*. Concurrent

with their assignment in Custody Division, the new deputies enter a 365-day probationary period in which they may be terminated from employment at any time. As deputies near the end of the probationary period, and prior to being named a permanent employee, the County of Los Angeles Department of Human Resources requires the completion of one final evaluation, the *Report on Probationer*. The form is used for all probationary county employees and does not evaluate the LASD core values. However, there is nothing that prevents the LASD from adding their own culminating *Report on Probationer* evaluation.

The LASD's commitment to integrating their aligned core values could be improved by adding a culminating LASD portfolio-type evaluation that documents the new deputy's first-year journey to become a permanent employee (Redman 1994, Fitzpatrick and Miller-Stevens 2009). This portfolio could include academic grades, performance evaluations, and specific examples (i.e., documentation and narratives) from the Training Academy through the probationary period (Stronge et al. 2013, Willis and Mastrofski 2014,). This end of probation portfolio would then be assessed in the same way a detective evaluates evidence for a court case. For example, if there is evidence beyond a reasonable doubt that the deputy's performance and behaviours are consistent with the LASD core values, then the deputy will be retained as permanent employee (Harris 2005, Ayres and Corderman 2008, Gardiner 2017).

Theory to Practice to Theory

Although it has been difficult to translate the principles of procedural justice within police organisations, I have joined other researchers in the investigation of strategies that increase police/community trust (Bradford et al. 2014, Jackson et al. 2014, Nagin and Telep 2017, Tyler 2017). My research has sought to provide an empirical basis for future study, application, and guidance for academicians and police leaders. I agree with Hough's (2020) observation that 'it seems possible that the way in which policing is moving down the road to

professionalisation may prove complementary to, and supportive of, procedural justice approaches to policing' (p.68). Currently, a professional police officer is normatively expected to be competent in law, due process, use of force, and first aid (Uchida et al. 1997). If the principles and practices associated with procedural fairness were added to the professional competencies of a police officer, it is reasonable to expect that, in time, procedurally just behaviours could become normative for police officers and organisations.

Thus far in my thesis, I have explored the application of the principles of procedural justice, focus group data that describes the values and behaviours the community members believe generate trust in the police, alignment of community values with those of the LASD staff, and assessment of the LASD's current integration of those values in their organisational communication, recruitment, selection, training, and evaluation. I have also considered the theoretical connections with the concepts of trust, normative alignment, legitimacy.

Researchers have tested the ability to influence police culture through the implementation of management systems such as CompStat, adoption of new technologies, and modifications to training and education standards (Silver and Roche 2017). However, Nagin et al. (2017) observed that

> What has not been established is whether these associations reflect a causal connection whereby changes in policies that are effective in changing actual procedurally just treatment of citizens by police and others lead to changes in legal compliance and perceived legitimacy. Priority areas for future research include devising and testing a theory of the cumulative effects of experience and community and situational context on perceptions of procedurally just treatment and perceptions of legitimacy and designing and evaluating policies and training

> protocols that are effective in translating the constituent components of procedurally just treatment into improved legal compliance (p. 5).

Willis et al. (2014) identified an additional gap in the research associated with changing police culture and the inability to build partnerships between the practitioners of policing with academics. More specifically, there are valuable lessons that can be learned by police officers and researchers about moral reasoning that can reduce perceived differences, overcome misunderstandings, and develop a mutual respect that leads to improvements in policing theories (Lindblom and Cohen 1979, Willis and Mastrofski 2014). With this in mind, I applied the principles of focus group research with LASD staff members, not only as means to further develop their perspectives of the community and incorporate their professional knowledge and values into the organisational decision-making process, but to do my part to build a better relationship between theorists and practitioners.

As I have noted in earlier chapters, when I have presented the details of this initiative to law enforcement leaders at national conferences in the United States, there has been broad agreement with the concept of hiring for character and training for competence. However, these leaders reported that due to the daily operational needs within their agencies, they were not equipped to develop and implement a similar model within their communities. They are seeking a more validated and reliable implementation framework that could help them to use this process to increase trust within their communities. The results of the process tested in this thesis does provide a framework for application and further study.

A Framework for Increasing Police Trust Through Values-Based Hiring

Nagin et al.'s (2017) review of the literature led them to conclude there are no demonstrated policies or specific police training that affect citizen perceptions and behaviours. Similarly, Skogan et al. (2015), observed that 'virtually no research of any flavour has been done on

procedural justice training, despite this being a necessary precursor to turning the theory into practice' (p.321). However, Tyler (2017) and Hough (2020) are more optimistic that police practices can be developed to raise perceptions of procedural justice, police behaviour can be changed through training, and police organisations can be reshaped internally so that their personnel treat community members in a consistently fair manner. These preceding observations and the results of my research show there is an opportunity to advance procedural justice theory by testing the correspondence between police policies, practices, and training with procedurally just treatment. Using what was learned in the City of Saint Paul, Ramsey County, Los Angeles County, and the City of Plano, it is possible to construct a framework for testing that includes community and staff member input, collection of data that allows for comparative testing between communities and organisations, and measurement of longitudinal changes in community and organisational perceptions. Essentially, this framework puts theory into practice with the objective of advancing future research associated with procedural justice, police trust, normative alignment, and legitimacy.

Administrative Planning and Support

Launching of this initiative requires the identification of departmental staff members who are capable of assisting in the process; identification of community-based focus group participants; sending a minimum of three invitations (i.e., personal letter from the chief or sheriff, email messages, and phone call) to the participants to ensure attendance; logistical support from the organisation to arrange meetings; facilitation of the actual focus group meetings; recording, transcribing, coding, and analysing the focus group recommendations; presentation of the community recommendations to the police chief and sheriff; identification of departmental staff members to participate in internal focus groups; facilitation of staff-based focus group meetings which evaluate the community's recommendations and align

them with the organisation's core values; analysis of the staff's recommendations; presentation of the results of the staff-based focus groups to the police or sheriff.

Integration of the Aligned Core Values

The alignment and integration of the core values into department policies, practices, and communication requires management of organisational change. For example, the alignment and operationalisation of the core values should be based on a comprehensive plan that establishes guidance for the integration and evaluation the core values in the procedures and practices associated with communication, recruitment, selection, training, and performance evaluation This plan would help guide the communication policies and practices so that there is consistent reinforcement and messaging of the core values. This guidance could also describe the importance of community/police trust as well as the descriptors of the core values; publication of the core values and definitions; application of the principles of brand identity for all external communication (Kimmel 2005); evaluation criteria rubric for all aspects of the selection, training, and employee performance measures; and annual assessment of the organisational reinforcement of the core values. Specifically, the recruitment materials, job description, and selection process should consistently and explicitly name the core values and articulate that selection will be based on the prevalence of core values in the applicants' experience and behaviour.

Selection of Officers Who Generate Public Trust

The selection process offers opportunities to screen-out applicants who have disqualifying attributes such as a criminal history, illegal drug use, and mental instability and screen-in the applicants who exhibit the community's desired values and behaviours. Based on my research, the following steps should be included in the officer selection process (see also Figure 29):

Step 1 - Employment Application. The city or county's general employment application should include information associated with name, education, and work history, and answers to supplemental questions that attempt to detect the applicant's experience in multi-cultural environments and using more than one language, as well as examples of volunteerism and community involvement.

Step 2: Physical fitness assessment. The candidates who meet the basic qualifications for police officer and answered the supplemental questions should be invited to participate in a physical fitness assessment. The purpose of the fitness assessment is to test the candidate's readiness for the self-defence training associated with the police training academy. Candidates should be tested on their core and upper body strength, flexibility, and aerobic condition. Examples of these physical fitness assessments include: the Cooper Institute standards for push-ups, sit and reach, sit ups, and 300 meter dash in which applicant's exceed the median fitness level of the general population (Cooper Institute 2017) and the LASD Validated Physical Ability Test (VPAT) comprised of push ups, 75 meter run, sit ups, and shuttle run (Los Angeles County Sheriff's Department 2018). The physical fitness assessment requires the applicant's time and preparation and allows them to demonstrate the values of discipline, commitment, and competence.

Step 3: Structured interview. Pre-employment interviewees should be evaluated by trained panellists comprised of a departmental staff member, governmental unit human resources member, and community representative. The panellists should be provided with structured questions that contribute to screening-in applicants who articulate views and experiences that align with the core values. The panellists should also be trained to accurately apply assessment criteria so that there are consistent evaluations that allow reliable rank ordering of the applicants.

Whereas some of the other steps tend to focus on a few core values, the structured interview provides the opportunity to assess the prevalence of all the core values in applicant's background. Instead of asking the generic question why someone wants to be a police officer, examples of values-detecting questions that could be asked include the following:

- Tell us about a time when you worked with someone who was completely different than you. (Including: What did you work on? What was the outcome? What did you learn?)
- Tell us about a time when you helped someone less fortunate than you. (Including: What were the circumstances? Why did you help? What was the outcome?)
- Describe your experience (whether paid, volunteer, or personal) working with people from cultures other than your own that demonstrate your ability to interact with people from a variety of backgrounds. (Including: When and for how long have worked in these environments? What did you learn?)
- Our department believes in hiring people with excellent character; are you able tell us why we should hire you? (Including: What do the values of Compassion, Courage, Integrity, Leadership, Respect, and Service mean to you?)

Step 4: Background investigation. Background investigations are a vital means to learning the applicant's personal history and discernment of character. Each applicant must complete a questionnaire that seeks information regarding the applicant's history of service, leadership, empathy, integrity, respect, self-control, competence, and commitment. Investigators should be able to verify the accuracy of the applicant's answers through personal interviews with family members, employers, co-workers, neighbours, friends,

teachers, and coaches and the examination other sources such as social media, residence and credit histories, and academic records. During the background investigation, if there is evidence that the applicant did not possess the desired values-based attributes, the applicant should be dropped from further consideration. In short, the mindset of the investigator should be, they are gathering the evidence necessary to convict the applicant of possessing the values-based attributes being sought by the community and organisation.

Step 5: Managerial interview. A confirmatory interview should be conducted by a member of the organisational management team. Just as with the structured interview (i.e., step 3), the questions should be designed to reveal values-based attributes and the interviewers trained to assess and score the responses via standardised evaluation forms. If the applicant's responses confirm the accuracy of the assessments in Steps 1 through 4, they should be extended a job offer that is conditional upon the passing of the psychological and medical evaluations.

Step 6: Psychological assessment. A psychologist should be selected who is qualified to provide assessment of police officer psychopathology and temperament as well as the measure the prevalence of the applicant's values-based attributes. The psychologist should then be able to provide the organisation with a clear *recommend*/*do not recommend* evaluation for each applicant (See Appendix P).

Step 7: Medical examination. The medical evaluation should be closely timed with the psychological assessment and conducted by a physician who is qualified to assess the applicant's medical fitness for performance of the duties of a police officer. If the physician believes the applicant is unable to perform any of the required duties, the applicant should be rejected.

Step 8: Closing of the background investigation. The background investigation should continue throughout the hiring process. If questionable or negative information is detected between the initial employment application and the completion of the medical assessment, the candidate should also be rejected.

Step 9: The new officer academy. The new officer academy offers another opportunity to evaluate the values-based attributes. The curriculum should be revised so that it provides the legal and tactical training necessary for a competent police officer while simultaneously reinforcing the core values (See Appendix Q). Academy instructors must also be trained to deliver the curriculum and evaluate the new officers' performance. Specifically, the instructors should be provided with values-based and skills-based evaluation forms and then trained to accurately apply assessment criteria. For example, the applicant's values-based attributes of service, leadership, empathy, integrity, respect, self-control, and commitment should be evaluated simultaneously with academics, tactical skills, and decision-making. In addition to the staff-based evaluations, peer-to-peer evaluations of the new officer's competence and character should be conducted. The combination of different evaluations should provide the organisation with multiple views of the new officer's behaviour and increase the confidence that the organisation has selected the right individuals. (It should be noted that in smaller organisations, an academy may not be practical due to only one person being hired at a time.)

Step 10: Field training programme (FTP). Most police organisations have an FTP in which new officers work side-by side with experienced officers. The objective is for the experienced officer to evaluate the new officer's proficiency (i.e., job-related skills and core values-related behaviours) during actual calls for service and encounters with citizens and peers. To successfully complete the FTP, the new officer must have consistently

demonstrated proficiency in both, the skills and values-based behaviours necessary to serve that community.

Step 11: Probationary period. The probationary period typically begins when the new officer enters the academy and extends for one year. During this period, the officer should demonstrate increasing levels of competence and exhibit the desired values during their interactions with the public and their peers. If the new officers do not meet or exceed these expectations, their employment may be ended at any time.

Step 12: Probationary final report and recommendation for permanent employment. The final probationary report should assess both competence and values-based behaviours. This report should be accomplished with a portfolio-type evaluation that documents the new officer's first-year journey to become a permanent employee. This portfolio should include academic grades, performance evaluations, and specific examples (i.e., documentation and narratives) from the training academy through the probationary period. This end of probation portfolio would then be assessed similarly to the evaluation of evidence for a court case. In other words, if there is clear and convincing evidence that the officer's performance shows technical competence and their behaviours are consistent with the core values, then the officer should be retained as permanent employee.

Step 13: Probationary exit interview. At the end of probation, the probationary officer should meet with a background investigator or training instructor and provide feedback regarding the quality of the training and clarification of department policies and practices. The officer should also be afforded the opportunity to ask questions and provide recommendations for improvement to future training and evaluation. The results of these interviews should be used by the organisation to improve processes and training.

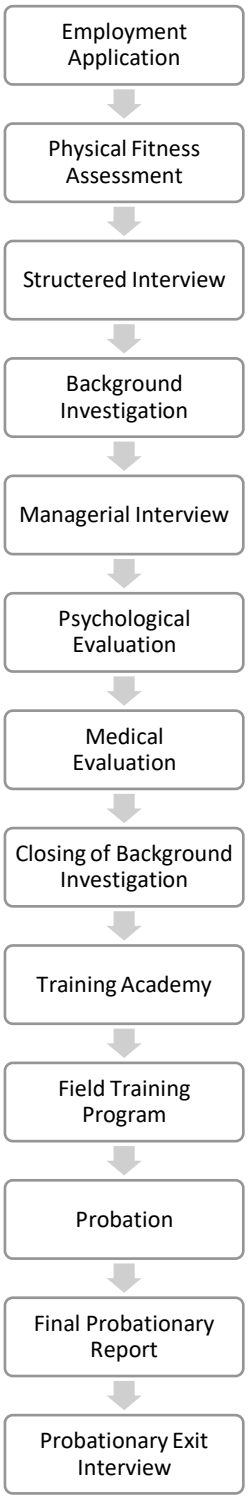
The purpose for selecting officers who generate public trust is holistic in nature and is intended to both screen-out unqualified applicants and screen-in applicants who do have the desired values. Some of the preceding steps in the police officer selection process may not seem new; however, what is different is the integrated and systematic design of this selection process. Therefore, this process should not be applied or tested in an *a la carte* manner. Recalling that there is an academic call for testing, translating, and integrating the principles of procedural justice and practices that increase trust and legitimacy within police organisations, the objective of this selection process is to establish a systematic basis upon which there can be further testing by police organisations and researchers (Bradford et al. 2014, Jackson et al. 2014, Skogan 2015, Nagin and Telep 2017, Tyler 2017, Hough 2020).

Community Accountability

Community engagement is sometimes used by police organisations to discuss problems and invite participation in crime prevention initiatives (Bradford et al. 2009, Stein and Griffith 2017, Tyler 2017). The process explored in this thesis utilised community engagement to learn the values and behaviours that generate trust in the police, also provides opportunities to demonstrate accountability and report progress back to the community. For example, typical community meetings are town hall-style, attended by community members who have the time and interest in voicing their thoughts associated with a specific topic (Skogan 2004). Unfortunately, there are often no consistent efforts to report back to community members who attended these one-off community meetings. In contrast, the process tested in this thesis, presents a good opportunity to personally report progress to the community participants. The organisation would have the participants' phone numbers, mailing addresses, and email addresses from the initial meeting and could replicate the same invitation process they used for the initial meeting to invite them to the report-back meeting.

Figure 29

Flow Chart Showing an Exemplar Value-Based Police Officer Hiring Process



When police organisations communicate with their communities, they typically provide written reports with statistical crime information (Nagin 1998). This report-back meeting is an intentional way for the organisation to show respectfulness to others, benevolence and sincerity in trying to do what is best for people, transparent communication, and active listening before a decision is made (e.g., procedural justice) (Murphy and Tyler 2017). This meeting should provide the participants with the results from their community's focus group meetings and share how the community's recommendations were used to align the organisational values and then integrated into the recruitment, selection, training, and evaluation processes.

This report-back meeting also allows for the inclusion of a unique human element that could further personalise the organisation. Specifically, officers who were hired as a result of the community's input should be invited to the meeting and, in doing so, the actual presence of the officer can convey the importance with which the organisation had taken the community's input (Antrobus et al. 2015). While these actions may be good for the development of stronger community connections with the organisation, it could have a corresponding effect on the newly hired officers. For example, if officers attend meetings in which community members reinforce the values and behaviours that generate trust, then the officers can have confidence that when they exhibit the values, goals, and purposes that align with the community, they can be more confident of public support (Bradford et al. 2011, Jackson 2013). Moreover, an increased sense of community support may further contribute to the officers' sense of shared values and social connection and lead to the consistent provision of procedurally just policing services and ultimately, safer communities (Tyler and Jackson 2014, Bradford and Jackson 2016).

Conclusion

This chapter continued to investigate strategies that may increase perceptions of procedural justice and police trust, through the translation and exploration of the integration (i.e., alignment) of these ideas within the LASD. Consistent with Willis et al.'s (2014) recommendations, I took care in studying the LASD's recruitment, selection, training, and evaluation by willingly listening to and learning from those who do the work and showing respect for the positive work that is currently being done. Using the community's and LASD staff's perspectives regarding the values and behaviours that generate trust, this chapter explored answers to the research questions SQ_3 *How can police officers who possess the community's values be selected?* and SQ_4 *How can police organisations reinforce the desired community-based values in their officers?* Utilising the principles of content analysis, curriculum mapping, and gap analysis, I examined the existing processes and documents associated with the LASD's deputy recruitment, employment application, written test, structured interview, background investigation, academy training, and probationary period assessments. I further organised my analysis according to the following questions: *Where is the LASD now? Where does the LASD wish to be? Are there any missing factors?* and *How can the LASD close the gaps?*

I noted that one of the first steps of moving the LASD toward their goal of aligning and operationalising their core values, could include the development of a comprehensive plan that establishes guidance for the integration and evaluation the core values in the procedures and practices associated with communication, recruitment, selection, training, and performance evaluation (Kimmel 2005, Ayres and Corderman 2008, Eisenberg et al. 2013). The guidance could include the importance of community/police trust as well as the descriptors of the core values; publication of the core values and definitions; application of the principles of brand identity for all external communication (Kimmel 2005); evaluation

criteria rubric for all aspects of the selection, training, and employee performance measures (Brookhart 2013, Dickinson and Adams 2017); and annual assessment of the organisational reinforcement of the core values within LASD (Fitzpatrick and Miller-Stevens 2009, Ayres and Corderman 2008).

Currently, the deputy sheriff trainee recruitment materials and selection process does not clearly name the core values of *Compassion, Courage, Integrity, Leadership, Respect,* and *Service*. Also, I did not find direct evidence that the basis for recruitment and selection is to assess the prevalence of core values in the applicants' experience or behaviour. Similarly, the new deputy training academy, probationary training, and related performance evaluations do not overtly name the core values. Also, I only found indirect evidence that the purpose of the academy training and evaluations is to assess the prevalence and reinforcement of core values in the new deputies' performance.

The good news is, because the core values are already indirectly included in many of the current practices, this type of organisational change and application of theory to practice would not require massive modifications to the content of the current LASD recruitment, selection, and evaluation processes. In short, directly connecting the processes to the core values would not increase the number of questionnaires or steps in the selection process and would be a means to leverage the LASD's current processes to screen-in applicants who possess the desired core values (Jacobs 2004, Stronge et al. 2013). The *Deputy Trainee Academy, Custody Division* training, and various performance evaluations establish the foundation for a career with the LASD and present frequent opportunities to formally reinforce the core values. Since, the training curriculum and performance evaluations already measure behaviours that are closely related to the core values, it would not require major modifications to overtly assess and reinforce the core values.

The LASD's commitment to integrating their aligned core values from the selection to the training and evaluation of new deputies could also be improved by adding an LASD-specific end of probation evaluation (Fitzpatrick and Miller-Stevens 2009). A culminating LASD evaluation could take the form of a portfolio-type evaluation that documents the new deputy's journey to become a permanent employee (Redman 1994). This portfolio could include academic grades, performance evaluations, and specific documentation from the Training Academy through the probationary period (Stronge et al. 2013). This end of probation portfolio would then be assessed in the same way a detective prepares and evaluates evidence for a court case. For example, if there is convincing evidence that the deputy's performance and behaviours are consistent with the LASD core values, then the deputy would be retained as a permanent employee (Harris 2005, Ayres and Corderman 2008, Gardiner 2017).

Utilising community engagement to increase community/police normative alignment cannot be accomplished with one or two easy steps; in this thesis, the cooperation and thoughtful responses provided by the community and LASD staff members is an indication that this process is worth pursuing. All the participants, community and LASD staff, expressed confidence that if the LASD integrated their recommendations, then trust in the individual officers and organisation would increase and as trust increased, so would organisational and community cohesiveness and cooperation (Sampson 2004, Tyler and Blader 2013, Bradford and Jackson 2016). Finally, the process I followed in this thesis is not intended to be a quick fix nor an end in itself; rather, this process should be part of an intentional, ongoing effort to build trust-based police and community relationships through the discernment of areas of positive normative alignment and the integration of those normative values into the organisation's daily operations.

Chapter Nine

Conclusion

A Pathway to Increased Public Trust in the Police

We are living in times where acts and allegations of illegitimate police activity are frequently displayed in the international and national media (Hohl 2011, Nix and Pickett 2017). With each story of negative police encounters, local communities question their sense of safety and their local police organisation's legitimacy (Tyler 2006). In response to these concerns, the goals of the criminal justice system are tending to move from being reactive, deterrence and instrumental-based, to more proactive, relational, and normative-based (Geller and Belsky 2009). Rosenbaum et al. (2015) expressed it this way, 'in a democratic society, police leaders are continually striving to ensure that the values implicit in police actions are consistent with society's larger value system' (p. 361). Recent research also indicates that developing active partnerships between the community and police can lead to increased legitimacy and mutual cooperation (Huq et al. 2016, Tyler 2017).

This thesis originated nearly 20 years ago in Saint Paul, Minnesota when trust in the police was declining. The Saint Paul Police Department (SPPD) partnered with the United States Department of Justice (USDOJ) Office of Community Policing Services to use community engagement to identify the values and behaviours that generate trust in police officers. The project consisted of selecting focus group participants from the community and asking them what the SPPD could do to improve trust. The participants articulated that the character of the police officers is the most important factor in determining the level of trust they had in the police department. They recommended the SPPD select officers based on attributes associated with honour, truth, responsibility, and respect and then receive training in the skills necessary to be effective in their duties. The community summarised their recommendations with the axiom: *Hire for character and train for competence.*

The community's recommendations were not fully implemented in Saint Paul. However, in 2010, I was elected as the Ramsey County Sheriff and was able to incrementally integrate the community's recommendations into the Ramsey County Sheriff's Department's (RCSO) core values and processes associated with recruitment, selection, and training. While there had been unrest in many communities in the US due to allegations of racial profiling, the RSCO seemed to gain community trust and legitimacy. Additionally, there were some indications that the police officers hired through the values-based process, when compared to previously hired officers, received fewer complaints from citizens, had reduced injuries on duty and used less sick time.

I believed that the positive trends being experienced in Ramsey County could be replicated in other communities and I took advantage of invitations to present the RCSO process at national policing conferences. During these presentations, I received positive responses from leaders who viewed the process as consistent with their desire to have the community more involved in the selection of police officers and the formalisation of hiring for character and training for competence. Unfortunately, these police leaders did not feel they had the personal time or qualified staff to develop and implement a similar model.

Throughout my public service, I sought to apply theory to practise. As I reflected on what was occurring at the RCSO, it appeared what I was practising may contribute to theory. In essence, the Saint Paul community members' predicted that if their recommendations were implemented, police organisations may be able to increase trust and legitimacy by developing practises and policies that are more normatively aligned with the community (Hough et al. 2010, Stanko et al. 2012, MacQueen and Bradford 2015). I also found some correspondence between the community's recommendations with Muir's (1977) description of a good police officer and Tyler's (2008) observations that if police training and practices intentionally

reinforce the principles of procedural justice, it can improve an officer's behaviour and motivate fair treatment of all people in the community.

While there is general agreement that compliance emanates from the practice of the principles of procedural justice which are interrelated with trust, normative alignment, and legitimacy, it has proven to be to more difficult to test, translate, and embed these ideas in police organisations (Willis and Mastrofski 2014, Bradford et al. 2015, Nagin and Telep 2017, Tyler 2017). The University of Oxford's Centre for Criminology determined that what was occurring in Ramsey County could contribute to the academic literature and was worthy of closer examination. Recalling that the primary objective in Ramsey County was to increase police trust through normatively aligning its values and practices with the values of the community; the overall purpose then for my thesis was to test a process to increase trust and normative alignment between the community and police and explore answers to the primary question: *How can police trust and legitimacy be increased*? To accomplish the examination, I utilised an action research design in two US communities and used community engagement (i.e., focus groups) to discern the values and behaviours that generate trust in the police and explore how those values may be integrated into policing policies and processes. At the same time, I explored how this community-based focus group process contributed to the theoretical understanding of policing by consent, procedural justice, trust, normative alignment, legitimacy, definitions of a good police officer, and police organisational culture.

I developed a qualitative-based research design and methodology to explore my primary research question: *How can police trust and legitimacy be increased?* Specifically, I conducted four phases of action research and document analysis, and explored the following sub-questions (SQ):

SQ_1 *Which values do community members desire in police officers?*

SQ_2 *How can police organisations align their values with the community's values?*

SQ_3 *How can police officers who possess the community's values be selected?*

SQ_4 *How can police organisations reinforce the community's values in their officers?*

This design facilitated my gathering of data through focus groups, interviews, and document retrieval and examination though the use of content analysis, word coding, crosstabulation, curriculum mapping, and gap analysis.

Phase 1 of the Research

The setting for Phase 1 of my research was the County of Los Angeles in California, USA and the City of Plano in Texas, USA, where I gathered data through a series of focus group meetings and explored of answers to SQ_1. More specifically, I organised five focus group meetings in Los Angeles and three in Plano with the objective of learning the community's perceptions associated with increasing trust in the police. Although my research was independent of the Los Angeles Sheriff's Department (LASD), and the Plano Police Department (PPD), I believed that it could reflect on the community's perceptions and legitimacy of both organisations (Antrobus et al. 2015). Therefore, it was important for me to consistently communicate before, during, and after the focus group meetings in ways that demonstrated the principles of procedural justice (i.e., respectfulness, neutrality, transparency, and providing a voice) (Krueger and Casey 2000, Tyler and Blader 2013). The meetings included 4 to 17 participants and were comprised of community members who had a mutual interest in increasing trust in the police, commonality of characteristics (ethnicity, geography, or activities), and a willingness to share their recommendations (Krueger and Casey 2000, Rabiee 2004, Barbour 2007).

My primary data was obtained through the focus group participants' responses to the question '*To increase the level of trust between you and the police department, what type of*

women and men should be hired'? During the focus group meetings, I recorded each response in the participant's own words and was attentive to their comments and descriptions of the values and behaviours that increase trust in the police. Regardless of the participants' level of outspokenness or thoughtfulness, each meeting resulted in contributions from all participants. By applying Krueger's (2000) and Rabiee's (2004) analytical framework to the data, I was able to more accurately determine participants' intended meaning and context; frequency and extensiveness of comments; internal consistency; specificness and intensity of comments; and big ideas. This framework contributed to an increased understanding of each participant's intended meaning of, and relationships between, the community's terms and phrases (Rogers and Farson 1984).

I began by categorising the Los Angeles data according to thematic content and observed that all of their 285 recommendations (i.e., values and behaviours that increase trust in the police) could be associated with the themes of *Cultural Competence, Servant Leadership, Emotional Intelligence, and High Character*. Next, I re-examined the data for patterns associated with terms that had shared meaning. This analysis resulted in the identification of seven primary terms that could be used to summarise the 285 responses. These primary terms included *Servant Leadership, Integrity, Respect, Empathy, Self-control, Competence,* and *Commitment*.

Several months after the Los Angeles focus group process, I conducted the same process and analysis in the City of Plano resulting in 231 responses. Once again, I categorised the data based on thematic content and observed, unexpectedly, that all their recommendations could be associated with the themes of *Cultural Competence, Servant Leadership, Emotional Intelligence, and High Character*. Next, I re-examined the responses for patterns associated with specific terms. Interestingly, my analysis of Plano's 231 responses resulted in the identification of the primary terms *Servant Leadership, Empathy,*

Integrity, Respect, *Self-control*, *Commitment*, and *Competence*. I also discovered that nearly 80% of the community members' emphasis in Los Angeles and Plano was on the terms *Servant Leadership*, *Integrity, Empathy*, and *Respect* and the remaining 20% of emphasis was on the terms *Self-control*, *Competence*, and *Commitment*.

The participants did not communicate that the LASD or PPD should favour any one term in greater proportion than another. Instead, the four themes help understand the communities' overarching thoughts and the seven primary terms provide insight into the interrelated values and behaviours the community believes will generate trust in the individual police officers and organisation. Also, to fully understand the communities' perspectives, if the themes and primary terms are individually or disproportionately favoured, the intended meaning of the focus groups would be diminished; the community's recommendations should always be analysed in their entirety. In short, the four themes and seven primary terms indicate that if the LASD and PPD were to hire deputies and police officers whose experience and behaviours are consistent with the themes and terms, there would be an increase in the level of trust in the officers and organisation.

During the focus group meetings, the participants also recommended the LASD and PPD examine and update their recruitment and selection processes, so that they intentionally hire women and men who exhibit their recommended values and behaviours. The focus group participants did not recommend that the LASD or PPD attempt to train or coerce new deputies and police officers to embrace and exhibit the desired values and behaviours. Consistent with Wang and Ferris' (2015) observations, there was a prevailing belief among the focus group participants that adults cannot be easily trained or coerced to possess the values and behaviours that contribute to trustworthiness. Instead, the community members expressed that the recruitment and selection of deputies and police officers should be based on pre-employment processes that verify, to the extent possible, the desired values and

behaviours; then the individuals who are selected should be trained to be proficient in the skills necessary to perform the duties of a law enforcement officer. For the community's perspectives to fully take root, the values must be reinforced by the organisation throughout the careers of all its staff. The recommendations from Los Angeles and Plano corresponded with the axiom that was expressed in the City of Saint Paul; hire for character and train for competence.

Theoretical Implications

I assessed the focus group recommendations for correspondence with the attributes of a 'good police officer' (Muir 1977) and the research associated with trust, legitimacy, and procedural justice. This thesis spends significant time discussing the importance of trust because the effects of an individual police officer's trustworthiness reflects on the legitimacy of the entire police organisation (Tyler 2011, Hough et al. 2013, Bradford et al. 2014). More specifically, legitimacy is often lost, not because of rising crime rates, but because of an officer's negatively perceived interactions with the public (Rosenbaum et al. 2015). Therefore, I examined the foundations of trust and assessed the data for correspondence with Horsager's (2012) eight pillars of trustworthiness and Stoutland's (2001) four aspects upon which trust in the police is based.

I noted that although the precise terminology may be slightly different, the underlying content associated with the themes developed in Los Angeles and Plano tend align with Hosager's pillars of trust (i.e., Compassion, Character, Consistency, Clarity, Contribution, Competency, Connection, and Commitment) and Stoutland's focus on police motivation, competency, dependability, and respectfulness. Interestingly, the focus group responses tended to affirm the idea that if the relationship between the police officers and community are characterised by Horsager's and Stoutland's descriptions of trust, there would be an

increase in the perceptions the police are procedurally just and legitimate (Tyler 2004, Tyler 2011, Bianchi et al. 2015, MacQueen and Bradford 2015).

Not only did the focus group process seem to increase the community's perceptions of procedural justice, trust, and legitimacy, it provided a basis to identify some of the community's normative values. For instance, the responses from Los Angeles and Plano reinforced the view that the normative aspects of procedural justice are based on the human desire for fair treatment and to have relationships with police that include respecting the rights of all people demonstrated by behaviours that are unbiased, honest, and polite (Tyler 2017). Regardless of whether the community's input was organised according to theme or primary terms, the focus group participants reiterated Jackson's (2013) observations that if police officers demonstrate dignity, respect, and trustworthiness during their contacts with the public, they can enhance the community's normative sense of procedural fairness and increase the levels of satisfaction with the police.

The communities' recommendations further support the importance of procedural justice, trust, normative alignment, legitimacy, and police/community relationships. My application of the principles of procedural justice (i.e., respectfulness, neutrality, transparent communication, and active listening) resulted in the focus group participants openly sharing their beliefs and values regarding trust in the police. In addition, the responses and normative cooperation that emerged during the focus group meetings seemed to generate a sense of social connection between the police organisation and the community (Jackson et al. 2012, Stanko et al. 2012).

The focus group responses also tend to reinforce Tyler et al.'s (2014) and Bianchi et al.'s (2015) views that the steps to increase organisational trust and legitimacy begin with consistent trustworthy behaviours exhibited during individual police encounters. There was also an emphasis across all the focus groups that using the community's values as a basis for

hiring provides a good start to increasing trust in the police department. However, the participants counter-balanced the positive aspects of the focus group process by noting that if the organisation's goal is to increase trust, the community's values need to be consistently reinforced, exhibited, and communicated (i.e. aligned) throughout the organisation and within the community.

The retention of the community's values and behavioural terminology also provided the foundation for the assessment of the community's current alignment with police organisation's core values. For example, by understanding the community's values and terminology, the officers and organisation are better equipped align, recruit, select, and communicate their values by using the terms and language the community uses rather than the language common to law enforcement (Silver et al. 2017). It is seems reasonable then, by practicing this form of community engagement and procedural justice (i.e., especially community voice), the organisation's efforts to hire trustworthy police officers will eventually be recognised by the community and increase trust and legitimacy (Haas et al. 2015, Sun et al. 2018).

This process also aided in the discernment of each community's perceptions of a trustworthy (i.e., good) police officer. For example, the community's input regarding trust and good policing, generally corresponds with observations of Peel (1829), Vollmer (1936), Muir (1977), Josephson (2006), and Hough (2013). While it could be said that there appeared to be some consensus in Saint Paul, Los Angeles, and Plano on the general principles and attributes that contribute to community trust (i.e., *Servant Leadership*, *Empathy*, *Integrity*, *Respect*, *Self-control*, *Commitment*, and *Competence*), police departments should not assume that these are the only terms and behaviours that generate trust in their communities. This community engagement process indicated that, although individuals may emphasise generally synonymous values and behaviours that generate trust, each person uses the words that have

the most meaning to them and do not wish their recommendations to be generalised with those from another community (Goldsmith 2005, Horsager 2012, PytlikZillig and Kimbrough 2016).

It is worth noting that the participants in Saint Paul, Los Angeles, and Plano had been chosen by the police leadership and the resulting themes and terms tended to be positive and normative. While all the participants had some connection with the police, they were not necessarily friends of, or advocates for, the police. In short, the participants had some understanding of the challenges of law enforcement, but also had both good and bad experiences with police officers. The combination of focus group question (i.e., '*to increase trust in the police'*) and the application of principles of procedural justice seemed to contribute to the positive recommendations. If the focus group question had been phrased *to keep the community safe, what type of women and men should be hired*? it is possible that communities' normative responses would have been less positive in nature.

Similarly, if the police organisations had sought input from community members who already implicitly trusted the police, the normative responses may have included terms associated with aggressive policing tactics. As observed by Hough (2020), it should not be assumed that the community's normative values will automatically be positive in nature. For example, if the community's shared values include an acceptance of bribery and a willingness to excuse illegal behaviour, then following this focus group process may result normative alignment between the community and police. However, the community and police would be out of alignment with the US Constitution, principles of due process and procedural justice, and the tenets of trust and trustworthiness. Therefore, my primary purpose was to learn the community's shared values as they relate to increasing trust in the police, not simply to detect normative alignment for the sake of discerning normative values and behaviours. My

research process resulted in the identification of shared values that turned out to be overwhelmingly positive in nature.

Phase 2 of the Research

During Phase 2, I incorporated Willis et al.'s (2014) recommendation to learn from practitioners and incorporate their knowledge of values into the decision process. With the approval of the LASD sheriff, I proceeded with Phase 2 of the research and facilitated three LASD staff-based focus group meetings comprised of LASD senior administrative staff, middle management staff, and non-sworn staff. The objective was to align the department's values with the community's values and explore answers to SQ_2 *How can police organisations align their values with the community's values?* The focus group process included the application of the principles of procedural justice and, like the community-based focus group meetings, contributed to a positive and synergistic meeting environment (Silver et al. 2017). I also noted that the opportunity to influence the LASD core values, discuss the community's input, and know that their contributions were going to be heard by the sheriff, seemed to positively affect the participants' sense of organisational trust and confidence and willingness to participate (Tyler and Fagan 2008, Hough et al. 2010, Sun et al. 2018).

Consistent with the observations of Tyler (2008) and Mazerolle et al. (2013), facilitating the LASD staff-based meetings with respectfulness, neutrality, transparent communication, and active listening (i.e., procedural justice) contributed to the willingness of the participants to openly share their beliefs and values. The LASD participants examined the community's views, which resulted in a clearer understanding regarding the values and behaviours that generate trust between the community and organisation. Interestingly, and even though the participants were given the opportunity to disagree, during and after the meetings, there was nothing discussed that indicated that they thought the community had overlooked terms that should have been included in the LASD core values.

Using the community's recommendations and their professional experience, the LASD participants aligned all of the community's terms with the organisational values of *Compassion*, *Courage*, *Integrity*, *Leadership*, *Respect*, and *Service*. At no time did the staff members express that their values were in conflict with those of the community or recommend favouring any one value over another. I found this portion of the research process helpful in providing a view of the areas in which the LASD and community are normatively aligned. I also observed that the aligned LASD core values do not provide a precise formula for hiring the ideal deputy, processes of employee evaluation, and organisational communication; instead, the core values are useful in articulating the mutually understood values and behaviours that generate trust (Antrobus et al. 2015).

Additionally, the participants' responses were consistent with Tyler et al.'s (2014) and Haas et al.'s (2015) observations, that as the community's values are shared by the police organisation, there is an increased confidence in applying those values and behaviours within community and organisation. In addition, the eagerness of LASD focus group participants to apply the community's input, seemed to affirm the observations made by Bradford et al. (2011), Stanko et al. (2012), and Jackson (2013) that when police officers, and the organisations they represent, have values, goals, and purposes that align with the community, there is an increased sense of social connection and confidence in the support of their community. It is this sense of support that could translate into the provision of policing services that are founded on the mutually understood values (Bradford and Jackson 2016).

Terminology Does Matter

There was nothing in the community's or staff's recommendations that indicated that a semantic change in LASD organisational values would improve public trust. The high level of engagement, in the community and staff-based focus groups, is one way to measure the interest in being understood. Another indication of the interest in being understood and

improving police/community relations was the willingness of the community participants and staff members to contribute throughout the meeting and then remain and continue to interact after the meetings. If this process was perceived as simply an exercise in semantics, it is unlikely that they would have shown such a high level of engagement (Willis and Mastrofski 2014).

In addition, speaking in terms that are mutually understood is not simply a matter of semantics; rather it provides the clarity that is fundamental to establishing and maintaining trusting relationships (Covey 1992, Horsager 2012). For example, I observed that the police and community agree that 'respect', 'integrity', 'compassion', 'empathy', 'competence', 'servant's heart', and 'transparency' generate trust and those are the same terms have been used to describe police *professionalism* (Schneider 2009). Since *professionalism* is less empirically defined, it is sensible for the LASD to communicate using the terms that are understood by both the police and the community. In this case, it means that the LASD may wish to reduce the usage of the term *professionalism* and emphasise the terms of 'respect', 'integrity', 'compassion', 'empathy', 'competence', 'servant's heart', and 'transparency'.

Prior to this process, there was ambiguity within the LASD regarding the values and behaviours that generate trust in the community. However, learning that the community's values were in alignment with those of LASD provided welcome clarity for the staff members. The staff's sense of relief that the use of mutually understood terminology can improve trust is a further indication that the results of the focus group meetings were not perceived as merely a change in semantics. Overall, there was consensus among the community and staff-based focus groups that, for trust to increase, semantic changes will not be effective; trust will only increase if their recommendations are acted upon and integrated into the organisation's core values, recruitment, selection, evaluation, and communication processes. This is consistent with Willis et al.'s (2014) observations that incorporating the

LASD staff-members' professional knowledge and values into the organisational decision-making process can build better relationships between the community, researchers, and practitioners. I also learned that providing the staff with the opportunity to express their moral reasoning seemed to reduce perceived differences among peers, supervisors, and community members and increase the sense of mutual respect. Ultimately, these staff-based recommendations could lead to improvements in policing theories related to community and organisational-based aspects of procedural justice, trust, and normative alignment (Lindblom and Cohen 1979, Willis and Mastrofski 2014).

Phase 3 of the Research

In Phase 3, I continued to build upon the first two phases of my research and explored the research question: SQ_3 *H*ow *can police officers who possess the community's values be selected?* My objectives included the pursuit of Nagin et al.'s (2017) recommendation, that there should be "policies and specific type of police training that can be shown to be effective in affecting citizen perceptions" (p. 7) and learn about the work the LASD is already doing related to procedural justice training and reinforcement of trustworthy behaviours (Willis and Mastrofski 2014). I sought to identify the ways in which the LASD was currently providing training that directly or indirectly reinforced the principles of procedural justice. I established a foundation for the evaluation of the current level of integration of procedural justice principles and the values and behaviours that generate trust.

I utilised the principles of content analysis, curriculum mapping, and gap analysis to examine the existing processes and documents associated with the LASD's deputy recruitment, employment application, written test, structured interview, background investigation, academy training, and probationary period assessments. My examination established a foundation upon which to retain what is already in alignment with procedurally just practices as well as develop, implement, and evaluate new practices that seek to

positively affect public trust, legitimacy, and compliance (Nagin and Telep 2017, Tyler 2017).

I measured the prevalence of the core values in the LASD deputy recruitment materials, pre-employment application, written examination, structured interview, and background investigation questionnaires. I noted that the deputy sheriff recruitment materials and selection processes do not explicitly name the LASD core values. Also, there is no direct evidence that the basis for recruitment and selection is to assess the prevalence of core values in the applicants' experience or behaviour. However, there were several descriptors (i.e., indirect references) of the core values in the processes. For example, the descriptors of the core values of *Service* and *Integrity* were observed in recruitment materials; the content of the *Job Description* emphasised *Service*; the job application *Supplementary Questions* emphasised *Integrity*; the *Written Test* emphasised *Service*; the *Structured Interview* evaluated all six core values; the *Personal History Statement* (PHS) and *Intake Interview* and *Pre-Investigation Questionnaires* emphasised *Integrity*; and the *Core Values and Creed Writing Exercise* emphasised the core values *of Compassion, Courage, Integrity,* and *Respect*. Overall, the content of LASD deputy selection process indirectly emphasises the core value of *Integrity* in greater proportion than the other values.

Phase 4 of the Research

In Phase 4, I sought answers to SQ_4 *How can police organisations reinforce the desired community-based values in their officers?* My focus was on the prevalence of the LASD core values in the new deputy training academy curriculum, post-academy training, and first year performance evaluation processes. With the exception of each academy training day beginning with the recitation of the LASD core values, the training and evaluation processes do not consistently or directly reinforce the core values. From a curriculum perspective, the core values are sometimes reinforced in the learning domains as a set of values that are

important to the organisation. However, they are not reinforced as values that are mutually shared with the community and integral to increasing individual and organisational trust. I also measured the overall, direct and indirect, reinforcement of the core values by the number of instructional hours and how frequently they appeared in the curriculum learning domains. By either measure, the reinforcement of the core values of *Compassion*, *Courage*, *Integrity*, *Leadership, Respect,* and *Service* do regularly appear in the learning domains and range from 89 to 292 hours of instruction per core value. However, due to the interweaving of core values with more than one learning domain, it was difficult to map the precise hours of instruction to individual core values (Kallick and Colosimo 2008).

Similarly, the performance evaluations and probationary training do not overtly indicate that the purpose of the evaluations and training is to assess the prevalence of core values in the new deputy's performance. In general, content of the probationary training and first year evaluations only included indirect reinforcement of the LASD core values. Overall, when considering the frequency of terms in the performance evaluations and probationary training that indirectly connect with the core values, the least reinforced value was *Compassion* and the most reinforced values were *Leadership* and *Service*.

Opportunities to Integrate and Reinforce the Aligned Values

The LASD could improve the alignment and operationalisation of their core values by developing a comprehensive plan that establishes guidance for the integration and evaluation of the core values in the procedures and practices associated with communication, recruitment, selection, training, and performance evaluation (Kimmel 2005, Ayres and Corderman 2008, Eisenberg et al. 2013). This comprehensive plan would help to guide the LASD's communication policies and practices so that there is consistent reinforcement and messaging of the core values (Kotter 2012). This guidance could also describe: the importance of community/police trust as well as the descriptors of the core values;

publication of the core values and definitions; application of the principles of brand identity for all external communication (i.e., recruitment materials, press releases, and public meetings) (Kimmel 2005); evaluation criteria rubric for all aspects of the selection, training, and employee performance measures (Brookhart 2013, Dickinson and Adams 2017); and annual assessment of the organisational reinforcement of the core values within LASD (Fitzpatrick and Miller-Stevens 2009, Ayres and Corderman 2008).

This type of organisational change would not require major modifications to the content of the existing LASD recruitment, selection, and evaluation processes because the core values are already indirectly included in many of the current practices. For example, simply modifying the content from indirect to overt connections with the core values would leverage the LASD's current processes and serve to screen-in the desired applicants without increasing the number of questionnaires or steps in the selection process (Jacobs 2004, Stronge et al. 2013). Likewise, the *Deputy Trainee Academy*, *Custody Division* training, and performance evaluations establish the foundation for a successful career with the LASD. Since the training curriculum and performance evaluations already measure behaviours that are closely related to the core values, it would not require major modifications to overtly reinforce and assess the core values.

Another opportunity for the LASD to demonstrate their commitment to the integration of the core values could accomplished with a modification of the *end of probation evaluation* (Fitzpatrick and Miller-Stevens 2009). This culminating LASD evaluation could take the form of a portfolio-type evaluation that documents the new deputy's journey to become a permanent employee (Redman 1994). This portfolio could include academic grades, performance evaluations, and specific documentation from the training academy through the probationary period (Stronge et al. 2013). Assessment of the end of probation portfolio would be evaluated in the same way a detective examines evidence for a court case. For example, if

there is convincing evidence that the deputy's performance and behaviours are consistent with the LASD core values, then the deputy would be retained as permanent employee (Harris 2005, Ayres and Corderman 2008, Gardiner 2017).

Increasing Normative Alignment Requires Intentionality

If the police and the community are articulating the same values and behaviours that generate trust, why are there frequent breakdowns in relations between police and some communities? Part of the answer may be related to police departments spending much of their time answering calls for service, investigating crime, and not having a consistent means (i.e., procedures, practices, staff, and/or funding) to verify that their organisational values are shared with the community (Hunter et al. 2018). Simultaneously, the public does not regularly communicate support for the organisation's values and practices; instead, feedback to police departments usually comes from citizen complaints, social network-based stories, and media reports and is often negative (Hohl 2011, Bain et al. 2014, Nix and Wolfe 2016). Unfortunately, neither the police nor the community have found consistent ways to build ongoing trust-based relationships (Sampson 2004, President's Task Force 2015, Skogan 2015, Peyton et al. 2019).

Even though most police organisations do not have consistent and measurable practices to build public trust, they still take actions which they hope will increase mutual trust between the community and organisation (Nagin and Telep 2017, Peyton et al. 2019). For example, some police departments provide opportunities for community members to share perspectives regarding their satisfaction with the organisation and officers via surveys, public meetings, and social media (Skogan 2004, Bain et al. 2014). Other police organisations try to increase trust through their accountability practices and offer legal remedies for community members to file formal and informal complaints regarding officer conduct (Hunter et al. 2018). Police organisations also strive to build trust and positive

relationships by organising neighbourhood watch groups and hosting community events such as National Night Out (National Association of Town Watch 2019). While the intentions of the preceding initiatives are to increase police-community trust, there is not a lot of empirical evidence that these efforts have long-term positive effects (Skogan 2015, President's Task Force 2015, Nagin and Telep 2017, Tyler 2017).

I noted that the LASD staff members had positive responses to the procedural justice-based principles I used during the facilitation of the focus group meetings (Willis and Mastrofski 2014). The collegial responsiveness in the meetings was one indicator of a high degree of normative cooperation. In addition, the high degree of synergy in the meetings provided support for the idea that this community engagement process via focus groups is useful not only in the community, but within the police organisation (Hough et al. 2010). The challenge is that while my thesis provides an initial glimpse of the aligned community and police values in Los Angeles County, arriving at this level of normative alignment, has not been simple or quick. For example, the process examined in this thesis required 2.5 years to accomplish the following: 1) locate police leaders who were willing to participate in the process to finding community participants; 2) facilitate the actual focus group meetings and analyse the recommendations; 3) present the community recommendations to the police chief and sheriff; 4) facilitate departmental staff-based focus group meetings and analyse the recommendations; and 5) align the core values with the community's recommendations, and assess the prevalence of the core values in the department policies, practices, and communications.

If any one of the preceding steps had been interrupted, the process would have broken down. So, if there is the question as to why other departments do not take active steps to normatively align their core values with community values, the short answers are that most departments do not have staff capable of facilitating focus group meetings and analysing the

data; nor do they have funding available to hire a researcher who has the type of experience necessary to help them align their values with those of the community (Willis and Mastrofski 2014, Hunter et al. 2018). Yet, the cooperation and depth of responses provided by the community and LASD staff members seems to indicate that this process is worth pursuing Tyler 2017). By better understanding the behaviours that build trust, all participants (i.e., community and staff) expressed confidence that if the LASD integrated their recommendations in the recruitment, selection, training, and evaluation, then the legitimacy in the individual officers and organisation would increase and as legitimacy increased, so would organisational and community cohesiveness and cooperation (Sampson 2004, Tyler and Blader 2013, Bradford and Jackson 2016).

The LASD and community participants consistently communicated that if the organisation truly desires to experience increased community trust, the aligned core values need to be consistently reinforced, exhibited, communicated throughout the organisation, and modelled by all staff members. It is important to note that the process described in this thesis is not intended to be an end in itself, but a part of a more comprehensive police and community relationship building effort that involves discerning areas of normative alignment which may lead to increasing trust and legitimacy and detailed to facilitate additional testing in other communities and organisations (Nagin and Telep 2017, Tyler 2017). In short, I sought to apply theory to practice in the hope that it will contribute to new theories and applications.

Limitations and Opportunities for Additional Research

Contextually, the SPPD, RCSO, LASD, and PPD did not seek to increase trust with those with whom they already have a high degree of trust; rather, they sought to increase trust with community members with whom they had an inconsistent level of trust. In the communities in Saint Paul, Los Angeles, and Plano, the themes and terms tended to be positive and

normative. The focus group question: *To increase trust in the police, what type of women and men should be hired?* and the application of principles of procedural justice throughout the process may have contributed to the positive recommendations. However, if the focus group question had been phrased: *To keep the community safe, what type of women and men should be hired*? it is possible the communities' normative responses may have included or emphasised additional values and behaviours. Likewise, if the police organisations had sought input from community members who already implicitly trusted the police, the normative responses may have included terms associated with the acceptance of aggressive policing tactics and behaviours that test the limits of legality (Hough 2020).

There were some additional limitations with this research. For example, I was unable to explore the following sub-questions at the Plano Police Department (PPD):

SQ_2 *How can police organisations align their values with the community's values?*

SQ_3 *How can police officers who possess the community's values be selected?*

SQ_4 *How can police organisations reinforce the community's values in their officers?*

The PPD was reluctant to participate in exploring further ways to integrate the community's values into their operational and communication practices. Their hesitancy was based on concerns expressed by the police officers' association (POA). The POA leadership heard that the community's input may be used to influence the hiring of police officers and notified the police chief that they would file a grievance (i.e., labour-based litigation) demanding that the police chief negotiate any change to the hiring process. The chief did not consider the community's recommendations regarding values and trust to be controversial or inconsistent with the values of the PPD, but felt that the PPD had many competing organisational priorities and did not wish to initiate a labour dispute and be compelled to deal with ensuing distractions.

In addition, due to employment privacy laws, I was unable to examine the prevalence of the core values in the LASD and PPD police officer pre-employment psychological assessments and further explore SQ_3.Future research could include the exploration of the following:

- SQ_1, SQ_2, SQ_3, and SQ_4 in a smaller community whose police department had fewer than 100 officers and compare the results with Los Angeles and Plano.
- Differences in the work habits (i.e., sick time usage, workplace injuries, use of force, and commendations) of police officers whose selection was based on the community's values.
- The use of a pre- and post-invention survey to measure changes in the public perceptions of procedural fairness, trust, and legitimacy of police organisations which take steps to learn the community's values and integrate them into the organisational operations.

Final Reflections

Throughout my career in public safety, it has become increasingly difficult for me to read, watch, and listen to news and social media stories in which community members express a lack of trust in the police. This is particularly distressing because I have worked side-by-side with so many police officers who were worthy of the community's trust. At the same time, I have numerous relationships with community members who say they want to trust the police but, because of negative experiences, lack confidence in the trustworthiness of the police. The community and police are seeking the same thing; relationships based on trust and legitimacy. Therefore, communities, police, and researchers should continue to pursue initiatives that are designed to increase police/community trust (Hough et al. 2013, Antrobus et al. 2015, Nagin and Telep 2017, Tyler 2017).

In my experience, many communities and police organisations find a place of relational equilibrium that is maintained through coping mechanisms such as public debate, amendments to laws, public policy calibrations, and police accountability measures (Tyler 1990, Walker 2006, Jackson et al. 2012). Worse yet, there are communities where the police and residents assume that the conditions cannot or will not change and retreat from relationship building and taking personal responsibility for their neighbourhoods; resulting in a downward spiral where trust and community safety steadily erodes (Wilson and Kelling 1982, Nix and Pickett 2017).

I concur with Bradford (2014) that if people trust their local police, they tend to support and cooperate with safety and prevention initiatives. Then, as those prevention initiatives demonstrate success, residents take pride in their safer neighbourhood, and as the neighbourhood improves, economic investment and employment opportunities increase and with economic investment comes improved access to employment opportunities, the community becomes more vibrant and safe (Sampson 2004, Tyler and Jackson 2014). Therefore, if the police take a leadership role in substantive and ongoing efforts to increase community trust (i.e., including the application of the principles of procedural justice), they can become a catalyst for a positive upward vortex, wherein neighbourhoods become safer; with improved safety, there is a likelihood of increased economic investment and better employment opportunities which can result in improvements to economic, social, and environmental quality of life indicators (Sampson 2004, Sirgy et al. 2009, Tyler and Jackson 2014, Sargeant 2017).

The communities of Saint Paul, Ramsey County, Los Angeles, and Plano and staff members at the LASD believe that if police organisations seek legitimacy and normative compliance, they should build trust through the hiring of officers who are proficient in their legal knowledge and tactical skills and simultaneously exude the community's and

organisation's values-based behaviours. The communities' and LASD staff's recommendations for increasing police/community trust are consistent with the axiom *hire for character and train for competence*.

This thesis is grounded in research associated with procedural justice, trust, normative alignment, and legitimacy. My findings suggest that in most communities a police officer is normatively expected to be competent in the application of criminal law, due process, use of force, and first aid. If the knowledge and practices associated with procedural justice were added to the existing police officer competencies and became normative, it would further the positive aspects of police professionalism and contribute to increased police trust, legitimacy, and community cooperation. Finally, if police organisations are seeking to experience increased trust and legitimacy, they ought to take steps to align their core values with those of the community and then embed those core values throughout the organisation by consistently communicating, reinforcing, and modelling them.

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Appendix A

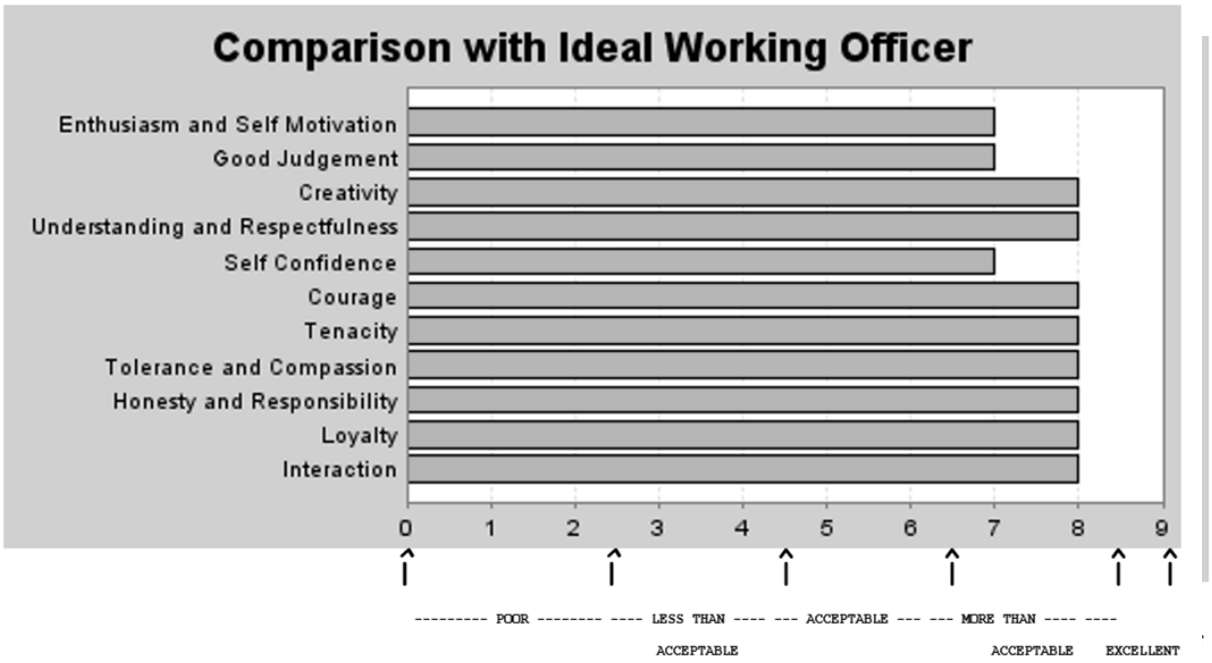
History, Geography, and Demography of the City of Saint Paul, Minnesota USA

The State of Minnesota was established in 1858 and is situated in the Upper Midwest region of the U.S. The state is the 12th largest in land area and the 22nd most populous state (State of Minnesota 2018). Nearly 3.2 million or 60% of Minnesota's residents live in the Minneapolis–Saint Paul metropolitan area (Ramsey County 2018b). The cities are sometimes referred to as the Twin Cities. The City of Saint Paul is the capital of Minnesota and the state's second most populous city with an estimated population size of more than 300,000. Saint Paul's population is comprised of 64.3% White non-Hispanic, 13.4% Asian, 12.6 % African American and Pan African, 8.5% Hispanic and 1.2% American Indian (Saint Paul 2018a). Saint Paul Public Schools (SPPS) is one of Minnesota's largest school districts with more than 37,000 students. The student population is very diverse, with students who speak more than 125 languages and dialects (Saint Paul Public Schools 2017).

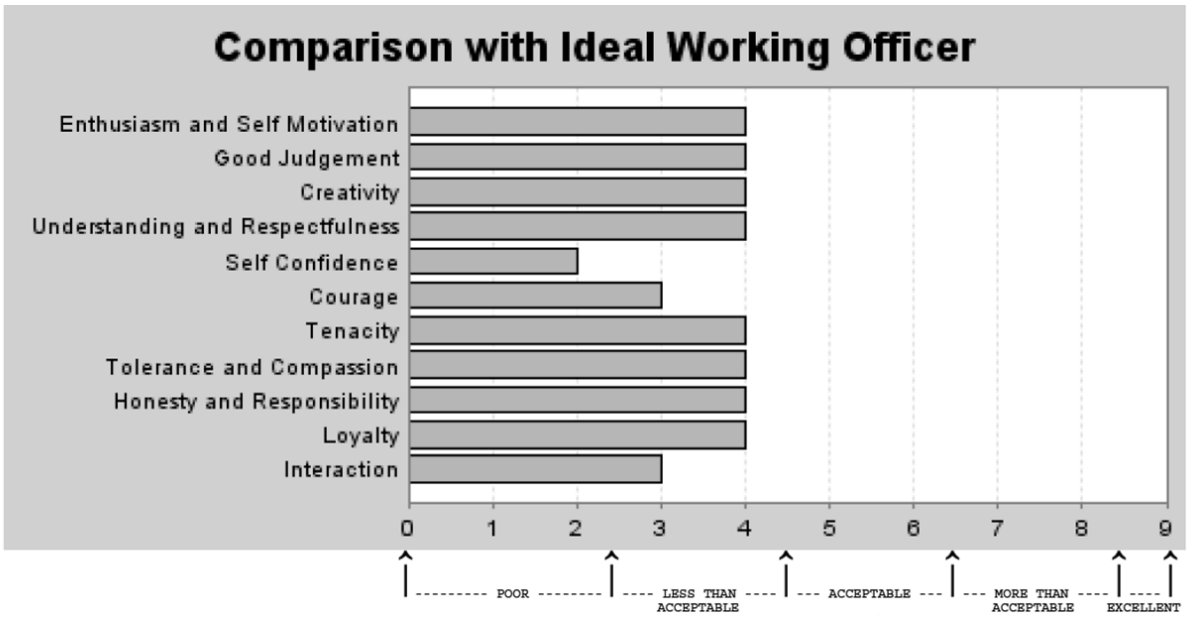
Appendix B

Exemplar Police Psychologist Reports

Applicant A



Applicant B



Appendix B shows excerpts from the police psychologist's reports on two candidates. Applicant A had character trait scores that were 'more than acceptable' in all 15 areas desired values. Applicant B had character trait scores that were 'less than acceptable' in all 15 areas desired values. Therefore, Applicant A would be offered a place in the training academy and Applicant B would be rejected.

Appendix C

Citizenship Principles

Appendix D

Definitions of Terms

Honour should be understood to mean the following:

Good judgment

- Discreetly, fairly, and appropriately applies acquired knowledge of laws, ordinances, and procedures to the situation at hand
- Exercises independent judgment and makes sound decisions under conditions of uncertainty, danger, stress and time pressure
- Identifies and anticipates the likely consequences of implementing various courses of action in a situation
- Communicates information and instructions objectively without interjecting personal biases or emotional reactions
- Understands limits of authority
- Sees the big picture
- Gains willing compliance from others through reasoning

Loyalty

- Has allegiance to a strong set of values
- Is willing to make personal sacrifices
- Possesses a deep commitment to public service
- Is likely to remain with the agency for considerable length of time
- Refrains from negative comments regarding the agency, leadership and peers

Self -Confident

- Is able to recognize strengths and weaknesses in own performance
- Holds oneself accountable for actions and decisions, and admits mistakes and deficiencies to others and take constructive steps to remedy them
- Is willing and able to follow orders, prescribed rules, and procedures without undue questioning, resistance, or complaint
- Resists using authority or position for personal gratification or gain
- Exercises strong emotional control
- Does not come across as arrogant or cocky
- Demonstrates appropriate assertiveness

Truth should be understood to mean the following:

Honest

- Tells the truth even when not in own interest
- Is willing to deliver difficult messages
- Is not willing to sacrifice honesty for expediency

Responsibility should be understood to mean the following:

Courageous

- Operates with personal and professional integrity in compromising situations
- Displays pride in self and actions; serves as an example to others
- Handles people professionally and restores order in difficult and chaotic situations
- Demonstrates patience and flexibility in difficult situations
- Demonstrates willingness to take personal risks to obtain important outcomes
- Resists using authority or position for personal gratification or gain
- Resists inappropriate peer pressure

Creative

- Intuitively and open-mindedly takes a variety of factors into account and gives them proper weight when 'sizing up' a situation and determining the type and level of response required
- Is resourceful with a keen ability to recognize when to make and implement own decisions and when to seek guidance and/ or clearance from supervisors
- Views situations from multiple perspectives
- Generates novel, yet practical solutions to problems

Enthusiastic, Acts Independently, and Self-Motivated

- Completes necessary work steps and assigned tasks independently with little prompting or intervention
- Willingness to seek out and complete additional tasks during slow periods
- Demonstrates a thirst for knowledge through putting forth extra effort to acquire new knowledge or skills or to remedy performance deficiencies
- Exemplifies desire through persisting and maintaining diligence in fulfilling routine, tedious, difficult or unpleasant assignments
- Is able to work without close supervision

Tenacious

- Shows assertiveness, firmness, and self-confidence in carrying out duties
- Adjusts quickly to changing situations
- Demonstrates appropriate firmness in difficult situations
- Is not easily dissuaded from goals
- Does not give up in the face of setbacks or obstacles

Respect should be understood to mean the following:

Understanding and Respectful

- Demonstrates ability to listen through good listening skills, accurately noting key information, and requesting clarification when appropriate
- Adjusts verbal communication style, tone, and language to the situation at hand in order to enlist support and facilitate compliance
- Is able to accurately read or interpret the mood of a crowd or group of people
- Interacts effectively and desires to become a familiar face with the community
- Is able to effectively mediate and help resolve disputes and conflicts
- Interprets body language and other behavioural cues to detect hostility, resistance, evasiveness, or lying
- Recognizes own impact on others
- Develops and maintains good relationships with peers in the public
- Is able to gain and maintain the trust and confidences of others

Compassionate (and Tolerant):

- Displays empathy and genuine concern for others
- Is sensitive to cultural and circumstantial differences
- Accepts humour and criticism directed at oneself without becoming hostile or defensive
- Accepts individuals with alternative points of view, traditions or lifestyles
- Appreciates differences, rather than appears threatened by them

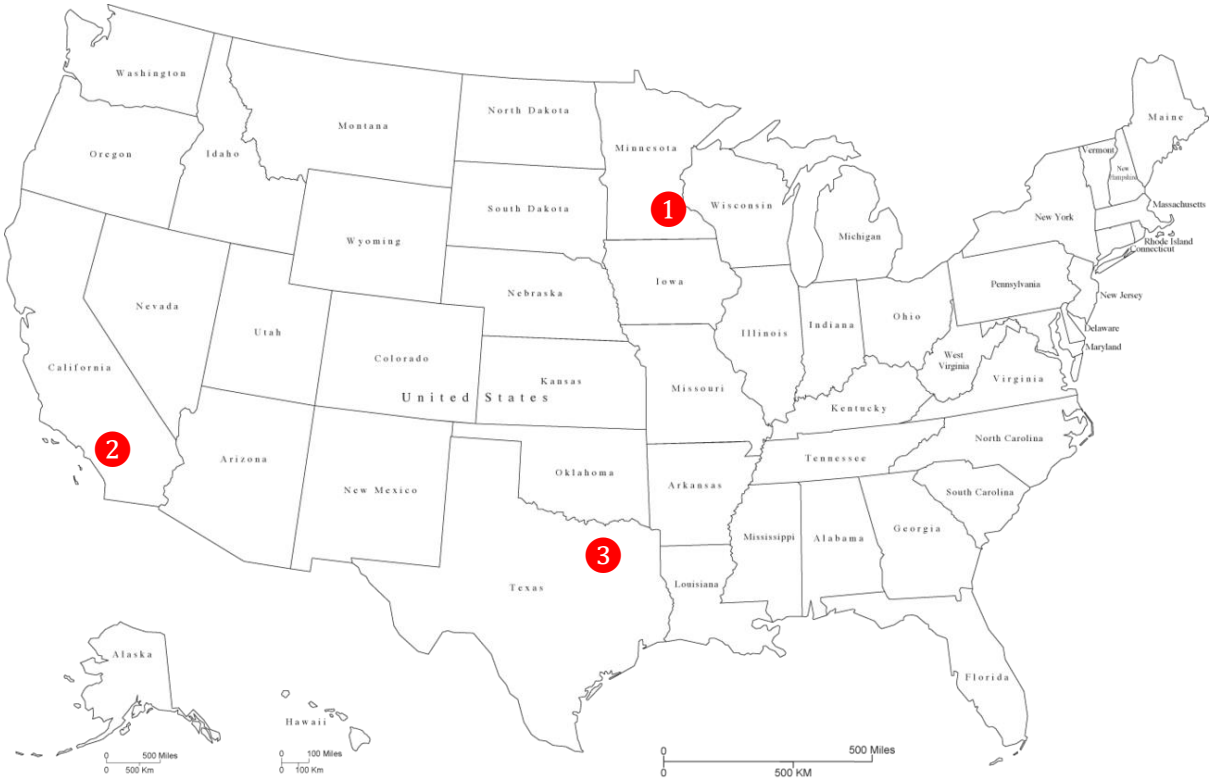
Interactive

- Truly enjoys being with people
- Initiates contact with others
- Is friendly and outgoing
- Is genuinely interested in people
- Cooperates well with others

Appendix E

Maps of Focus Group Locations

Map of United States



Research Sites:

worldatlas.com

1 Ramsey County

2 Los Angeles County

3 City of Plano

Map of State of Minnesota

worldatlas.com

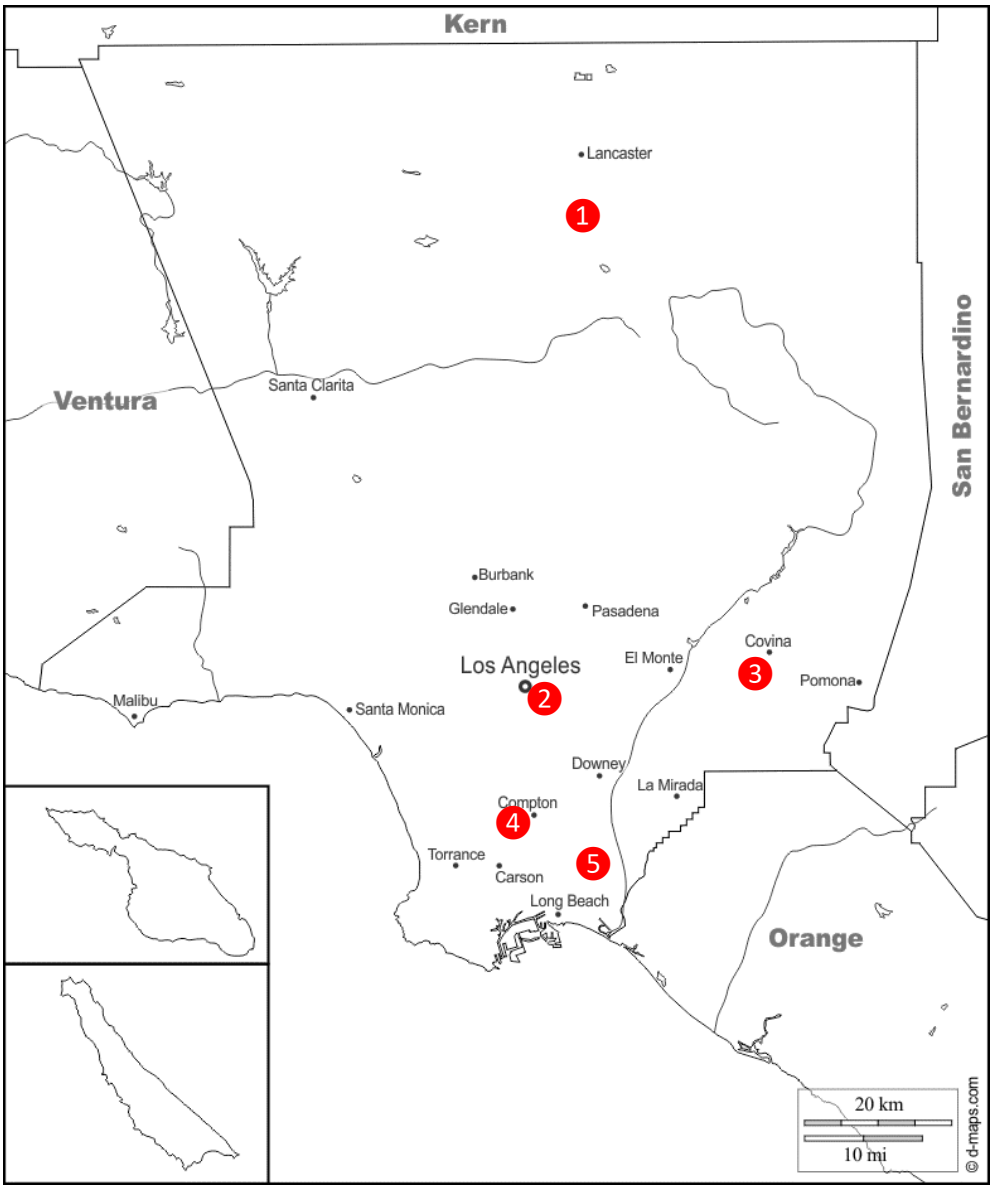
Ramsey County

Map of State of California

worldatlas.com

Los Angeles County

Map of Los Angeles County



Focus Group Locations:

d-maps.com

1. Antelope Valley (Palmdale Station and Lancaster Station)
2. Hall of Justice (Muslim Community Affairs)
3. Industry Station
4. Compton Station
5. Lakewood Station

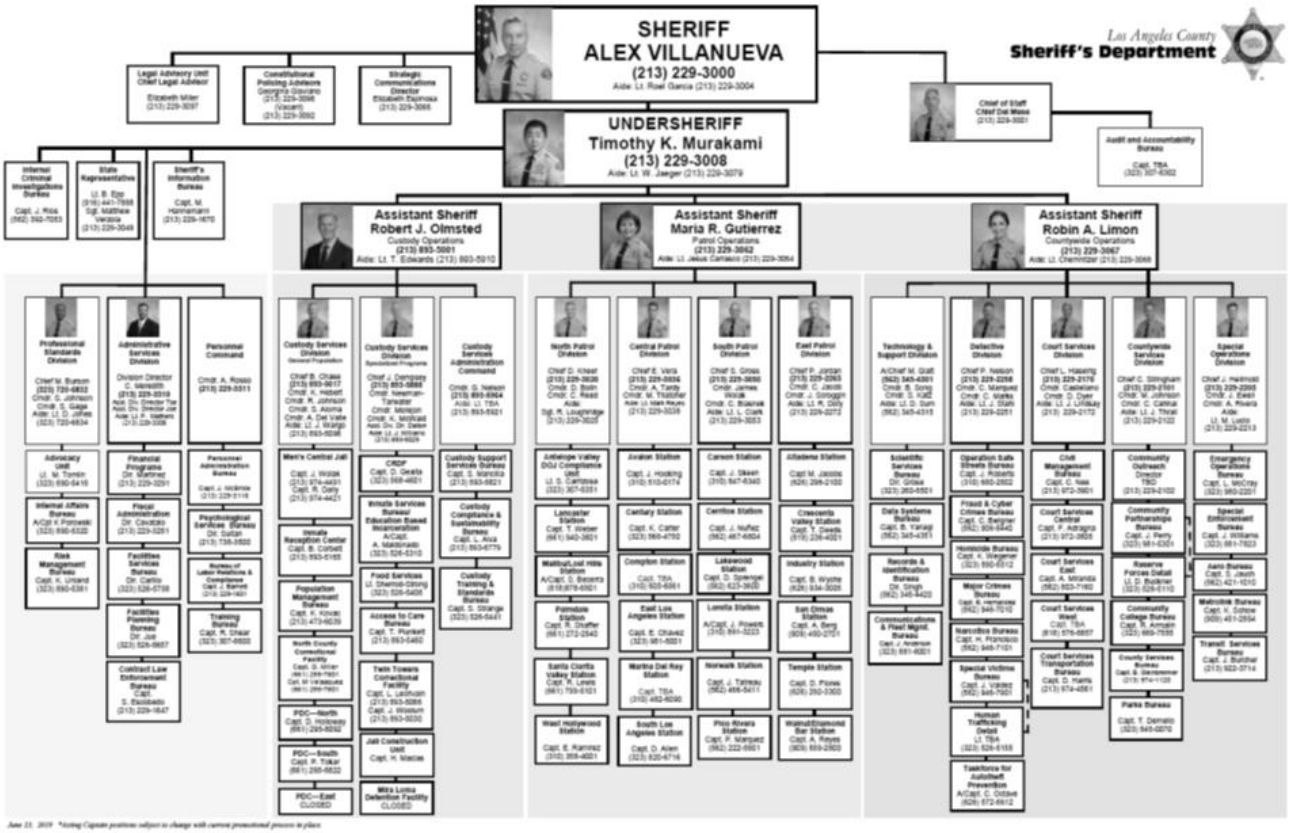
Map of State of Texas

City of Plano

worldatlas.com

Appendix F

Los Angeles County Sheriff's Department Organisational Chart



Appendix G

Los Angeles Cumulative Frequency of Coded Terms*

Code	Frequency
Integrity	16
Honesty	8
Education	7
Cultural Competence	6
Humility	6
Great communication (tone, language, grammar)	6
Well-trained	6
Communication skills - language, lack of anger	5
Dedication - Commitment to 'make a difference'	5
De-escalation skills	5
Care about others	4
Compassion	4
Involved in the community	4
Nobility ('a calling' 'a privilege')	4
Peacemaker	4
Relatability	4
Takes responsibility	4
Transparent on all subjects	4
Unbiased	4
Courage	3
Critical thinker	3
Diverse experience	3
Emotional Intelligence	3
Empathy	3
Even-tempered	3
Family values	3
Friendly approach (outreach focused)	3
High emotional intelligence	3
Patience	3
Physical presence (secure in themselves)	3
Open to understanding communities they serve	3
Self-aware	3
Self-control	3
Real world experience	3
Teamwork	3
Volunteerism	3
Wanting to make a difference	3
Accountability	2
Bill of rights mentality	2
College education	2
Commitment to serve others	2
Elevated sense of respect (treat people like own family)	2
Ethical	2
Good communication	2
Judgment	2
Life skills/experience	2
Maintains character during adversity	2
Mature	2
Modest/humble	2
Moral values	2
Multi-cultural	2
Non-assumptive	2
Not prone to street justice	2
Passionate toward kids	2
Passion for doing right	2
People who look like them	2
Reflect community	2
Respectful	2
Respectful to all	2
Servant Leadership	2
Situational Discernment	2
Social intelligence	2
Social involvement	2
Transcripts	2
Withstands bad culture	2
Work ethic	2
Able to learn	1
All people have value	1
Awareness of how they fit into the larger picture	1
Bravery	1
Believe in community partnerships	1
Can handle difficult situations	1
Civility	1
Coachable	1
Committed	1
Community connection	1
Compassionate	1
Competent	1
Confident	1
Correctable, teachable, and trainable	1
Curious and open	1
Different personality types	1
Disciplined	1
Does not abuse their authority	1

Code	Frequency
Educated	1
Equality	1
Extrovert	1
Fairness	1
Follower	1
Good people skills -basic psychology	1
Great listening (listen first)	1
Have been an ambassador	1
Healthy self-image	1
Hiring for mission	1
Human connection	1
Impressions last a lifetime	1
Integrity to uphold the law	1
Kindness	1
Knowledge of all communities and cultures	1
Leadership skills	1
Leader-won't overlook injustice	1
Like people	1
Male and female	1
Morality	1
Multi-lingual	1
Not an 'us vs. them' mentality	1
Not quarrelsome	1
Participation	1
'Peace' officer	1
People skills	1
Personal integrity (avoid shortcuts)	1
Positive optimism	1
Prevailing motivation	1
Prior experience with diverse communities	1
Psychological resilience	1
Relationships (family/friends-long term patterns)	1
Resourcefulness in helping others meet needs	1
Respect	1
Secure	1
Self-sacrifice	1
Servant's heart (compassion help others)	1
Serve others	1
Service-oriented	1
Shared experiences	1
Sincere belief in equality	1
Social groups (with whom do they associate)	1
Treat people like their family	1
Understand multiple communities	1
Unselfish	1
Well-educated	1
Well-rounded	1
Well-travelled	1
Won't abuse power	1
Total Los Angeles Frequencies	***285***

*Frequencies are organised highest to lowest.

Appendix H

Plano Cumulative Frequency of Coded Terms*

Code	Frequency
Respect	14
Integrity	9
Moral courage	7
Sensitive servant leader	7
Servant (service)	7
Good communication skills	6
Good financial history	6
History of service/volunteerism	6
Physical appearance (best foot forward)	6
Conflict resolution (de-escalation)	5
Doesn't always choose the easiest path	5
Maintain cool while under pressure	5
Reflect the community)	5
Humbleness	4
Basic level of education (specific skills)	4
Differentiate between person and circumstance	4
Non-aggressive/impulsive personality	4
Polite and professional (explain and humane)	4
Understanding culture	4
Unbiased (conscious of bias)	4
Ability to build relationships	3
Avoid profiling	3
Common courtesy	3
Communication with youth will affect long-time relationships	3
Ethical behaviour	3
Good listener	3
Positive perception of the community	3
Public speaking skills	3
Transparency	3
Understand other languages	3
A part of the community	2
Active listener	2
Assertive	2
Capable of and desire to learn	2
Competent	2
Consistency	2
Empathetic	2
Fit mentally	2
Formal education, proven competency	2
Good attitude	2
Honesty	2
Look like the community it serves	2
Non-condescending	2
Patience	2
People who have lived in other places	2
Take ownership for their role and take responsibility	2
Trainable	2
Understand the variety of communities within Plano	2
Willing to ask for help	2
A person who is willing to 'give back'	1
Ability to relate to any income level/orientation/culture	1
Ability to communicate	1
Able to deal with the most difficult situations	1
Able to de-escalate	1
Able to help people in every situation	1
Able to address the issue at each call	1
Able to go the extra mile	1
Accepting of differences	1
Accountability	1
Active participant in the community (outside work hours)	1
Appropriate grace	1
Compassion	1
Confident	1
Consistent behaviour	1
Customer service	1
Desire to help the community (to serve the community)	1
Demonstrate the ability to establish rapport with each person	1
Demonstrate self-initiative	1
Diversity of life experience	1
Diverse appearance	1
Empathetic	1
Extraordinarily self-confident	1
Fair in all circumstances	1
Honest	1
How do they react to authority	1
Intelligent	1
Level expectations (adapt their service to the situation)	1
Lives in the community	1
More than bi-lingual	1

Code	**Frequency**
Mutual respect	1
Natural curiosity	1
Not going through the motions	1
Not there to collect a pay check	1
Openness	1
Perform well under pressure	1
Perform well under dynamic circumstances	1
Persistence	1
Secure in themselves	1
Servant Leadership	1
Self-control	1
Self-critical	1
Smile/relaxed demeaner	1
Tone	1
Understanding	1
Total Plano Frequencies	***23***

***** Frequencies are organised highest to lowest.

Appendix I

Los Angeles Frequencies Associated with Cultural Competence

Shows the coded and subcodes terms that are synonymous or sub-definitions (descriptors or aspects) of *Cultural Competence*.

	Frequencies
Cultural Competence	6
Diverse experience (11)	3
Community connection	1
Knowledge of all communities and cultures	1
Life skills/experience	2
Prior experience with diverse communities	1
Shared experiences	1
Understand multiple communities	1
Well-travelled	1
Reflect community (9)	2
Different personality types	1
Male and female	1
Multi-cultural	2
Multi-lingual	1
People who look like them	2
Relatability (10)	4
Real world experience	3
Open to understanding the communities they serve	3
Social intelligence (3)	2
Believe in community partnerships	1

Total Frequencies 39

Los Angeles Frequencies Associated with Servant Leadership

Shows the coded and subcodes terms that are synonymous or sub-definitions (descriptors or aspects) of *Servant Leadership*.

	Frequencies
Servant Leadership	2
Great listening (listen first)	1
Humility (8)	6
Modest/humble	2
Leadership skills (4)	1
Have been an ambassador	1
Extrovert	1
Leader-won't overlook injustice	1
Servant's heart (compassion help others) (8)	1
Commitment to serve others	2
Resourcefulness in helping others meet needs	1
Self-sacrifice	1
Serve others	1
Service-oriented	1
Unselfish	1
Social involvement (14)	2
Friendly approach (outreach focused)	3
Involved in the community	4
Participation	1
Social groups (with whom do they associate)	1
Volunteerism	3
Teamwork (4)	3
Follower	1

Total Frequencies 41

Los Angeles Frequencies Associated with Emotional Intelligence

Shows the coded and subcodes terms that are synonymous or sub-definitions (descriptors or aspects) of *Emotional Intelligence.*

	Frequencies
Emotional Intelligence (78)	3
High emotional intelligence	3
Confident (13)	1
Healthy self-image	1
Mature	2
Physical presence (secure in themselves)	3
Psychological resilience	1
Self-aware	3
Secure	1
Well-rounded	1
Critical thinker (8)	3
Curious and open	1
Non-assumptive	2
Situational Discernment	2
De-escalation skills (6)	5
Can handle difficult situations	1
Empathy (16)	3
Care about others	4
Compassion	4
Compassionate	1
Human connection	1
Like people	1
Kindness	1
Positive optimism	1
Self-control (8)	3
Even-tempered	3
Maintains character during adversity	2
Good people skills -basic psychology (4)	1
All people have value	1
People skills	1
Relationships (family/friends-long term patterns)	1
Great communication (tone, language, grammar) (13)	6
Good communication	2
Communication skills - language, lack of anger	5
Patience (4)	3
Not quarrelsome	1

Total Frequencies 78

Los Angeles Frequencies Associated with High Character

Shows the coded and subcodes terms that are synonyms or sub-definitions (descriptors or aspects) of *High Character*.

	Frequencies
High Character	0
Able to learn (3)	1
Coachable	1
Correctable, teachable, and trainable	1
Accountability (6)	2
Takes responsibility	4
Awareness of how they fit into the larger picture (10)	1
Bill of rights mentality	2
Impressions last a lifetime	1
Passionate toward kids	2
Nobility (‘a calling’ ‘a privilege’)	4
Civility (4)	1
Judgment	2
Not an us vs. them mentality	1
Committed (13)	1
Dedication-Commitment to ‘make a difference’	5
Hiring for mission	1
Wanting to make a difference	3
Passion for doing right	2
Prevailing motivation	1
Competent (22)	1
College education	2
Educated	1
Education	7
Transcripts	2
Well-educated	1
Well-trained	6
Work ethic	2
Courage (4)	3
Bravery	1
Ethical (9)	2
Equality	1
Fairness	1
Sincere belief in equality	1
Unbiased	4
Honesty (12)	8
Transparent on all subjects	4
Integrity (25)	16
Disciplined	1
Does not abuse their authority	1
Integrity to uphold the law	1
Personal integrity (avoid shortcuts)	1
Not prone to street justice	2
Withstands bad culture	2
Won’t abuse power	1

(continued)

Shows the coded and subcodes terms that are synonyms or sub-definitions (descriptors or aspects) of *high character*.

	Frequencies
Moral values (6)	2
Family values	3
Morality	1
Peacemaker (5)	4
'Peace' officer	1
Respect (8)	1
Elevated sense of respect (treat people like own family)	2
Respectful	2
Respectful to all	2
Treat people like their family	1

Total Frequencies 127

Appendix J

Los Angeles Frequency Clusters

	Frequencies
Servant Leader	2
Able to learn	1
Coachable	1
Correctable, teachable, and trainable	1
Confident	1
Healthy self-image	1
Mature	2
Physical presence (secure in themselves)	3
Psychological resilience	1
Self-aware	3
Secure	1
Humility	6
Modest/humble	2
Leadership skills	1
Have been an ambassador	1
Extrovert	1
Leader-won't overlook injustice	1
Servant's heart (compassion help others)	1
Commitment to serve others	2
Resourcefulness in helping others meet needs	1
Self-sacrifice	1
Serve others	1
Service-oriented	1
Unselfish	1
Social involvement	2
Friendly approach (outreach focused)	3
Involved in the community	4
Participation	1
Social groups (with whom do they associate)	1
Volunteerism	3
Teamwork	3
Follower	1
Awareness of how they fit into the larger picture	1
Bill of rights mentality	2
Impressions last a lifetime	1
Passionate toward kids	2
Nobility ('a calling' 'a privilege')	4
Critical thinker	3
Curious and open	1
Non-assumptive	2
Situational Discernment	2

Total Frequencies 73 (25.6% of all codes)

	Frequencies
Integrity	16
Disciplined	1
Does not abuse their authority	1
Integrity to uphold the law	1
Personal integrity (avoid shortcuts)	1
Not prone to street justice	2
Withstands bad culture	2
Won't abuse power	1
Accountability	2
Takes responsibility	4
Ethical	2
Equality	1
Fairness	1
Sincere belief in equality	1
Unbiased	4
Honesty	8
Transparent on all subjects	4
Moral values	2
Family values	3
Morality	1

Total Frequencies 58 (20.3% of all codes)

	Frequencies
Respect	1
Elevated sense of respect (treat people like own family)	2
Respectful	2
Respectful to all	2
Treat people like their family	1
Civility	1
Judgment	2
Not an us vs. them mentality	1
Cultural Competence	6
Diverse experience	3
Community connection	1
Knowledge of all communities and cultures	1
Life skills/experience	2
Prior experience with diverse communities	1
Shared experiences	1
Understand multiple communities	1
Well-travelled	1
Reflect community	2
Different personality types	1
Male and female	1
Multi-cultural	2
Multi-lingual	1
People who look like them	2
Relatability	4
Real world experience	3
Open to understanding the communities they serve	3
Well-rounded	1

Total Frequencies 49 (17.2% of all codes)

	Frequencies
Empathy	3
Care about others	4
Compassion	4
Compassionate	1
Human connection	1
Like people	1
Kindness	1
Positive optimism	1
Good people skills -basic psychology	1
All people have value	1
People skills	1
Relationships (family/friends-long term patterns)	1
Great communication (tone, language, grammar)	6
Good communication	2
Communication skills – language, lack of anger	5
Great listening (listen first)	1
Emotional Intelligence	3
High emotional intelligence	3
Social intelligence	2
Believe in community partnerships	1

Total Frequencies 43 (15.1% of all codes)

	Frequencies
Self-Control	3
Even-tempered	3
Maintains character during adversity	2
Courage	3
Bravery	1
De-escalation skills	5
Can handle difficult situations	1
Patience	3
Not quarrelsome	1
Peacemaker	4
‘Peace’ officer	1

Total Frequencies 27 (9.5% of all codes)

	Frequencies
Competent	1
College education	2
Educated	1
Education	7
Transcripts	2
Well-educated	1
Well-trained	6
Work ethic	2

Total Frequencies 22 (7.7% of all codes)

	Frequencies
Committed	1
Dedication-Commitment to ‘make a difference’	5
Hiring for mission	1
Wanting to make a difference	3
Passion for doing right	2
Prevailing motivation	1

Total Frequencies 13 (4.6% of all codes)

Appendix K

Plano Frequency Clusters

Plano Frequencies Associated with Cultural Competence

Shows the coded and subcodes terms that are synonymous or sub-definitions (descriptors or aspects) of *Cultural Competence*.

	Frequencies
Cultural Competence	
Diversity of life experience	1
Ability to relate to any income level/orientation/culture	1
People who have lived in other places	2
Reflect the community	5
Look like the community it serves	2
Diverse appearance	1
Understand other languages	3
More than bi-lingual	1
Understanding culture	4
Accepting of differences	1
Positive perception of the community	3
Understand the variety of communities within Plano	2

Total Frequencies 26

Plano Frequencies Associated with Servant Leadership

Shows the coded and subcoded terms that are synonymous or sub-definitions (descriptors or aspects) of *Servant Leadership*.

	Frequencies
Servant Leadership	1
Active listener	2
Good listener	3
Assertive	2
Demonstrate self-initiative	1
Public speaking skills	3
Common courtesy	3
Able to help people in every situation	1
Able to address the issue at each call	1
Customer service	1
Level expectations (adapt their service to the situation)	1
Treat people way you wish your family would be treated	2
History of service/volunteerism	6
A part of the community	2
A person who is willing to 'give back'	1
Active participant in the community (outside work hours)	1
Desire to help the community (To serve the community)	1
Humbleness	4
How do they react to authority	1
Willing to ask for help	2
Sensitive servant leader	7
Servant (service)	7

Total Frequencies 53

Plano Frequencies Associated with Emotional Intelligence

Shows the coded and subcodes terms that are synonymous or sub-definitions (descriptors or aspects) of *Emotional Intelligence.*

	Frequencies
Emotional Intelligence	0
Ability to build relationships	3
Demonstrate the ability to establish rapport w/ each person	1
Non-condescending	2
Openness	1
Good communication skills	6
Ability to communicate	1
Communication with youth affect long-time relationships	3
Good attitude	2
Polite and professional (explain and humane)	4
Smile/relaxed demeanour	1
Tone	1
Confident	1
Extraordinarily self-confident	1
Secure in themselves	1
Empathetic	3
Appropriate grace	1
Compassion	1
Differentiate between the person and the circumstance	4
Understanding	1
Perform well under pressure	1
Able to deal with the most difficult situations	1
Maintain cool while under pressure	5
Perform well under dynamic circumstances	1
Self-control	1
Able to de-escalate	1
Conflict resolution (de-escalation)	5
Fit mentally	2
Non-aggressive/impulsive personality	4
Patience	2

Total Frequencies 61

Plano Frequencies Associated with High Character

Shows the coded and subcodes terms that are synonymous or sub-definitions (descriptors or aspects) of the Plano theme of *High Character*.

	Frequencies
High Character	0
Commitment	0
Able to go the extra mile	1
Doesn't always choose the easiest path	5
Lives in the community	1
Not going through the motions	1
Not there to collect a pay check	1
Physical appearance (best foot forward)	6
Competent	2
Basic level of education (specific skills)	4
Formal education and Proven Competency	2
Intelligent	1
Consistency	2
Consistent behaviour	1
Persistence	1
Honesty	2
Accountability	1
Honest	1
Take ownership for their role and taking responsibility	2
Transparency	3
Integrity	9
Avoid profiling	3
Ethical behaviour	3
Fair in all circumstances	1
Good financial history	6
Moral courage	7
Unbiased (conscious of bias)	4
Respect	14
Mutual respect	1
Trainable	2
Capable of and desire to learn	2
Natural curiosity	1
Self-critical	1

Total Frequencies 127

Appendix L

Plano Codes and Sub-Codes

Below is a list of the Plano codes and sub-codes that align with the focus groups' description of *Sensitive Servant Leader*.

Plano Frequency Clusters

	Frequencies
Sensitive Servant Leader	7
Active listener	2
Servant (service)	7
Servant Leadership	1
History of service/volunteerism	6
A part of the community	2
A person who is willing to 'give back'	1
Active participant in community (outside of work hours)	1
Desire to help the community (To serve the community)	1
Humbleness	4
How do they react to authority	1
Willing to ask for help	2
Assertive	2
Demonstrate self-initiative	1
Public speaking skills	3
Trainable	2
Capable of and desire to learn	2
Natural curiosity	1
Self-critical	1
Confident	1
Extraordinarily self-confident	1
Secure in themselves	1

Total Frequencies 50 (21.6% of all codes)

Below is a list of the Plano codes and subcodes that align with the focus groups' description of *Empathetic*.

	Frequencies
Empathetic	3
Compassion	1
Appropriate grace	1
Differentiate between the person and the circumstance	4
Understanding	1
Ability to build relationships	3
Demonstrate the ability to establish rapport w/ each person	1
Non-condescending	2
Openness	1
Common courtesy	3
Able to help people in every situation	1
Able to address the issue at each call	1
Customer service	1
Level expectations (adapt their service to the situation)	1
Treat people way you wish your family would be treated	2
Good communication skills	6
Ability to communicate	1
Communication youth will affect long time relationships	3
Good attitude	2
Good listener	3
Polite and professional (explain and humane)	4
Smile/relaxed demeanour	1
Tone	1

Total Frequencies 47 (20.4% of all codes)

Below is a list of the Plano codes and subcodes that align with the focus groups' description of *integrity*.

	Frequencies
Integrity	9
Avoid profiling	3
Ethical behaviour	3
Fair in all circumstances	1
Good financial history	6
Moral courage	7
Unbiased (conscious of bias)	4
Honesty	2
Accountability	1
Honest	1
Take ownership for their role and taking responsibility	2
Transparency	3
Consistency	2
Consistent behaviour	1
Persistence	1

Total Frequencies 46 (19.9% of all codes)

Below is a list of the Plano codes and subcodes that align with the focus groups' description of *respect*.

	Frequencies
Respect	14
Mutual respect	1
Understanding culture	4
Accepting of differences	1
Positive perception of the community	3
Understand the variety of communities within Plano	2
Diversity of life experience	1
Ability to relate to any income level/orientation/culture	1
People who have lived in other places	2
Reflect the community	5
Look like the community it serves	2
Diverse appearance	1
Understand other languages	3
More than bi-lingual	1

Total Frequencies 41 (17.7% of all codes)

Below is a list of the Plano codes and subcodes that align with the focus groups' description of *self-control*.

	Frequencies
Self-control	1
Able to de-escalate	1
Conflict resolution (de-escalation)	5
Fit mentally	2
Non-aggressive/impulsive personality	4
Patience	2
Perform well under pressure	1
Able to deal with the most difficult situations	1
Maintain cool while under pressure	5
Perform well under dynamic circumstances	1

Total Frequencies 23 (10% of all codes)

Below is a list of the Plano codes and subcodes that align with the focus groups' description of *commitment*.

	Frequencies
Commitment (i.e., *Doesn't always choose the easiest path*)	5
Able to go the extra mile	1
Lives in the community	1
Not going through the motions	1
Not there to collect a pay check	1
Physical appearance (best foot forward)	6

Total Frequencies 15 (6.5% of all codes)

Below is a list of the Plano codes and subcodes that align with the focus groups' description of *competent*.

	Frequencies
Competent	2
Basic level of education (specific skills)	4
Formal education and Proven Competency	2
Intelligent	1

Total Frequencies 9 (3.9% of all codes)

Appendix M

Theme Comparisons

The comparison of the emphasis of the themes is not easily detected with the simple numeric frequencies.

Table K.1 shows the crosstabulated thematic frequencies arranged by individual focus group. The left column contains the four themes of *cultural competence*, *servant leadership*, *emotional intelligence*, and *high character*. The rows are arranged according to focus group and contain the numeric frequency of themes detected during the focus group meeting. The right-most column indicates the total frequencies for each theme and the bottom row indicates the total frequencies of terms for each focus group.

Table K.1
Crosstabulated Thematically Coded Frequencies of Individual Los Angeles Focus Groups

Theme	Lakewood Station	Compton Station	Industry Station	MCA	Antelope Valley	Total
Cultural Competence	7	0	10	10	12	39
Servant Leadership	8	8	8	2	15	41
Emotional Intelligence	16	11	18	11	22	78
High Character	31	23	16	12	45	127
∑ SUM	62	42	52	35	84	285

To improve the ability to make additional comparisons, I converted the numeric frequencies into percentages shown in Table K.2. For instance, using percentages of the frequencies in Table K.1 indicates that at the Lakewood Station 7 of their 62 (i.e., 11.3%) responses to the focus group question were associated *Cultural Competence*, 8 of 62 (i.e., 12.9%) of their responses were associated with *Servant Leadership*, 16 of 62 (i.e., 25.8%) were associated with *Emotional Intelligence*, and 31 of 62 (i.e., 50%) of their responses were associated with *High Character*.

Table K.2
Crosstabulation of Individual Los Angeles Focus Groups – Thematic Frequencies in Percentages

Theme	Lakewood Station	Compton Station	Industry Station	MCA	Antelope Valley
Cultural Competence	11.3%	0%	19.2%	28.6%	12.8%
Servant Leadership	12.9%	19%	15.4%	5.7%	16%
Emotional Intelligence	25.8%	26.2%	34.6%	31.4%	23.4%
High Character	50%	54.8%	30.8%	34.3%	47.8%
∑ SUM	100%	100%	100%	100%	100%

Table K.2 shows ranges of each theme. For example, *Cultural Competence* ranges from 0% at the Compton Station to 28.6% with the Muslim Community Affairs, *Servant Leadership* ranges from 5.7% with the *Muslim Community Affairs* to 19% at the Compton Station, *Emotional Intelligence* ranges from 23.4% at the Antelope Valley to 34.6% at Industry

Station, and *High Character* ranges from 30.8% at Industry Station to 54.8% at Compton Station. While these percentages did not allow me to draw conclusions, they did help in identifying the emphasis on themes within each focus group and comparatively across the focus groups.

Table K.3 shows that the MCOR focus group provided 109 terms associated with the focus group question. Comparatively, the Security leaders' focus group provided 50 terms associated with the focus group question. The difference in the numbered terms is not indicative of the level of interest, rather it simply displays the frequency of the terms verbally expressed during the focus group meeting. For instance, the MCOR participants tended to be quite verbal and would take turns individually answering and echoing affirmation of each other's responses to the question. In contrast, the participants in the Security leader focus group were somewhat reserved and often provided verbal illustrations of their recommendations. The data in Table K.3, indicates that some of the focus groups tended to be verbal and others tended to be more reserved and the most frequently emphasised theme was *high character*.

Table K.3
Crosstabulated Thematic Frequencies Arranged by Individual Plano Focus Group

Theme	MCOR	Faith-based Leaders	Security Leaders	Total
Cultural Competence	12	12	2	26
Servant Leadership	29	10	14	53
Emotional Intelligence	26	26	9	61
High Character	42	24	25	91
∑ SUM	109	72	50	231

Table K.4 shows the frequencies discussed in Table K.3 in percentage form. Using percentages of the frequencies is helpful in comparing the emphasis on the themes which is not as easily detected with the numeric form used in Table K.3. For instance, calculating the frequencies in Table K.4 shows that at the MCOR, 11% of their responses to the focus group question were associated *Cultural Competence*, 26.6% of their responses were associated with *Servant Leadership*, 23.9% were associated with *Emotional Intelligence*, and 38.5% of their responses were associated with *High Character*.

Table K.4 also shows the ranges of each theme across the focus groups. *Cultural Competence* ranges from 4% with the Security Leaders to 16.7% with the Faith-based leaders, *Servant Leadership* ranges from 13.9% with the Faith-based Leaders to 28% with the Security Leaders, *Emotional Intelligence* ranges from 18% with the Security leaders to 36.1% with the Faith-based Leaders, and *High Character* ranges from 33% with the Faith-based Leaders to 50% with the Security Leaders. These percentages help in understanding the emphasis on themes within each focus group and the comparative emphasis across the focus groups.

Table K.4
Crosstabulation of Individual Plano Focus Groups – Thematic Frequencies in Percentages

Theme	MCOR	Faith-based Leaders	Security Leaders
Cultural Competence	11%	16.7%	4%
Servant Leadership	26.6%	13.9%	28%
Emotional Intelligence	23.9%	36.1%	18%
High Character	38.5%	33.3%	50%
∑ SUM	100%	100%	100%

Appendix N

Summary of LASD Core Values Aligned with Community Values

Compassion
Commitment to serve others
Empathy
- Care about others
- Elevated sense of respect
- Human connection
- Kindness
- Knowledge of all communities and cultures
- Like people
- Positive optimism
- Treat people like own family

Resourcefulness in helping others meet needs
- Self-sacrifice
- Serve others
- Service-oriented
- Unselfish

Peacemaker
- ‘Peace’ officer

Relatable
- Open to understanding the communities they serve
- Real world experience

Servant’s heart (compassion help others)

Courage
Bravery
Confident
De-escalation skills
- Can handle difficult situations

Disciplined
- Does not abuse their authority
- Not prone to street justice
- Withstands bad culture
- Won’t abuse power

Integrity
Ethical
- Disciplined
- Integrity to uphold the law
- Leader-Won’t overlook injustice
- Personal integrity (avoid shortcuts)
- Won’t abuse power

Integrity (continued)

- Fairness
  - Accountability
  - Equality
  - Honesty
  - Sincere belief in equality
  - Takes responsibility
  - Transparent on all subjects
  - Unbiased
- Moral values
  - Family values
  - Morality
- Self-control
  - Maintains character during adversity

Leadership

- Confident
  - Healthy self-image
  - Mature
  - Physical presence (secure in themselves)
  - Psychological resilience
  - Secure
  - Self-aware
  - Well-rounded
- Critical thinker
  - Curious and open
  - Non-assumptive
- Emotional intelligence
  - Can handle difficult situations
  - De-escalation skills
  - Good people skills -basic psychology (people skills)
  - Knowledge of all communities and cultures
  - Relationships (family/friends-long term patterns) Situational Discernment
- Great communication (tone, language, grammar)
  - Communication skills - language, lack of anger
  - Good communication
  - Great listener (listen first)
- Humility
  - Follower
  - Modest/humble
  - Teamwork
- Self-control
  - Disciplined
  - Even-tempered
  - Maintains character during adversity
  - Patience
  - Won’t abuse power
  - Won’t overlook injustice

Leadership (continued)

Servant leadership
- Believe in community partnerships
- Extrovert
- Have been an ambassador
- Peacemaker
- ‘Peace’ officer

Servant’s heart (compassion help others)
- Commitment to serve others
- Resourcefulness in helping others meet needs
- Self-sacrifice
- Serve others
- Service-oriented
- Unselfish

Respect

Cultural Competence
- Believe in community partnerships
- Community connection
- Diverse experience
- Knowledge of all communities and cultures
- Life skills/experience
- Prior experience with diverse communities
- Shared experiences
- Social intelligence
- Understand multiple communities
- Well-travelled (if possible)

Civility
- Elevated sense of respect
- Treat people like their family
- Not an us vs. them mentality

Respect (continued)

Equality
- Leader-Won’t abuse power
- Sincere belief in equality
- judgment

Patience
- Not quarrelsome

Reflect community
- All people have value
- Different personality types
- Male and female
- Multi-cultural
- Multi-lingual
- People who look like them

Service

- Awareness of how they fit into the larger picture
  - Bill of rights mentality
  - Impressions last a lifetime
  - Nobility (a ‘calling,’ a ‘privilege’)
  - Passionate toward kids
- Committed
  - Dedication-Commitment to ‘make a difference’
  - Hiring for mission
  - Passion for doing right
  - Prevailing motivation
  - Wanting to make a difference
- Competent
  - College education
  - Educated
  - Education
  - Transcripts
  - Well-educated
  - Well-trained
  - Work ethic
- Humility
  - Able to learn
  - Coachable
  - Correctable, Teachable, Trainable
  - Modest
  - Teamwork
    - Follower
- Servant’s heart (compassion help others)
  - Commitment to serve others
  - Peacemaker
    - ‘Peace’ officer
  - Resourcefulness in helping others meet needs
    - Self-sacrifice
    - Servant Leadership
  - Serve others
    - Service-oriented
    - Unselfish
- Social involvement
  - Friendly approach (outreach focused)
  - Involved in the community
  - Participation
  - Reflect community
  - Social groups (with whom do they associate)
  - Volunteerism

Appendix O

LASD Core Values

Current LASD Core Values
(Los Angeles County Sheriff's Department 2019)

Integrity

Courage

Compassion

Professionalism

Accountability

Respect

Our Core Values:

INTEGRITY - COURAGE - COMPASSION – PROFESSIONALISM - ACCOUNTABILITY - RESPECT

With *integrity*, *compassion*, and *courage*, we serve our communities: protecting life and property, being diligent and *professional* in our acts and deeds, holding ourselves and each other *accountable* for our actions at all times, while *respecting* the dignity and rights of all.

Earning the public trust every day!

Revised LASD Core Values
LASD Core Values Aligned with Community Values

Integrity

Courage

Compassion

Leadership

Service

Respect

Our Core Values:

INTEGRITY - COURAGE - COMPASSION - LEADERSHIP - SERVICE - RESPECT

With ***integrity***, ***compassion***, and ***courage***, we ***serve*** our communities—protecting life and property, demonstrating ***leadership*** in our acts and deeds, holding ourselves and each other accountable for our actions at all times, while ***respecting*** the dignity and rights of all.

Earning the Public Trust Every Day!

Appendix P

Glossary Format of LASD Core Values Aligned with Community Values

Compassion

Commitment to serve others

Commitment to serve others means possessing a servant's heart; being resourceful in helping others meet needs; employing actions that are self-sacrificial, service-oriented, and unselfish

Empathy

Empathy refers to caring about others; connecting on a human level; being knowledge of all communities and cultures; liking people; being kind; demonstrating positive optimism; showing an elevated sense of respect (i.e., treating people like own family)

Peacemaker

Peacemaker refers to the core objective of seeking first to be a 'peace' officer; acting as a law enforcement officer only when necessary

Relatable

Relatable refers to having real world experience; being open to understanding the communities they serve

Courage

Brave and confident

Brave and confident involves being personally disciplined in all matters; not abusing power or authority; being able to withstand any bad cultural influences

Manage difficult situations

Manage difficult situations includes using de-escalation skills to calm conflict

Integrity

Ethical

Ethical means being personally disciplined, fair, and unbiased; possessing a sincere belief in equality; not abusing power or overlooking injustice; upholding justice; avoiding shortcuts

Honesty

Honesty means being accountable; taking responsibility; being truthful and transparent on all subjects

Moral values

Moral values include having clarity about right and wrong; being able to apply family values to situations

Self-control

Self-control includes being even-tempered; maintaining character during adversity

Leadership

Confident

Confident refers to being mature; possessing a healthy self-image and physical presence that indicates they are secure in themselves; exhibiting psychological resilience and self-awareness; being well-rounded

Critical thinker

Critical thinker includes having situational discernment; having the ability to be curious, open, and non-assumptive

Emotional Intelligence

Emotional intelligence means possessing good people skills; having a basic understanding of psychology; believing that all people have value; being able to maintain long-term relationships with family and friends; having knowledge of all communities and cultures; demonstrating emotional intelligence by using de-escalation skills to calm conflict in difficult situations

Great communication

Great communication involves listening first; consistently using good language, tone, and grammar; consistently maintaining composure

Humility

Humility means having a personality that is modest and humble; being a team player; cooperating with others to achieve mutual goals; knowing when and how to be a follower

Patience

Patience includes a non-hurried and non-quarrelsome approach to interactions

Self-control

Self-control includes being disciplined, even-tempered, and patient; being able to maintain character during adversity; not abusing power or overlooking injustice

Servant leader

Servant leader includes being a peacemaker and ambassador; believing in community partnerships; being an extrovert; not overlooking injustice or abusing power

Servant's heart

Servant's heart includes showing compassion and helping others; being committed to serving others; being resourceful in helping others meet needs; acting in a way that is self-sacrificial, service-oriented, and unselfish

Respect

Cultural competence

Cultural competence includes having social intelligence; thinking critically regarding social issues; believing in community partnerships; possessing community connections, diverse experience, and a knowledge of all communities and cultures; possessing life skills and experience with diverse communities; allowing for shared experiences; understanding multiple communities; if possible, being well-travelled

Civility

Civility means possessing a sincere belief that all people are equal and have value; having an elevated sense of respect and willingness to treat people like their own family; showing good judgment, emotional intelligence, and patience; not possessing an 'us versus them' mentality; not abusing power

Reflect community

Reflect the community refers to valuing a variety of personality types; having gender balance; looking like the multicultural, multilingual people in the community they serve

Service

Awareness of how they fit into the larger picture

Awareness of how they fit into the larger picture includes the ideals of a Bill of Rights mentality; understanding that impressions last a lifetime; being passionate toward setting an example for kids; possessing a sense of nobility; pursuing law enforcement as a calling and a privilege

Committed

Committed refers to the dedication and commitment to 'make a difference'; having passion and the prevailing motivation for the department mission; doing right

Competent

Competent refers to being well-educated and trained; having a consistent history of increasing education that is verified in transcripts; having a work ethic

Humility

Humility means having a personality that is modest and humble; being a learner; being coachable, correctable, teachable, and trainable; being a team player; cooperating with others to achieve mutual goals; knowing when and how to be a follower

Servant's heart

Servant's heart includes demonstrating the type of leadership that is committed to serving others; being resourceful in helping others meet needs; demonstrating actions that are peacemaking, self-sacrificial, service-oriented, and unselfish

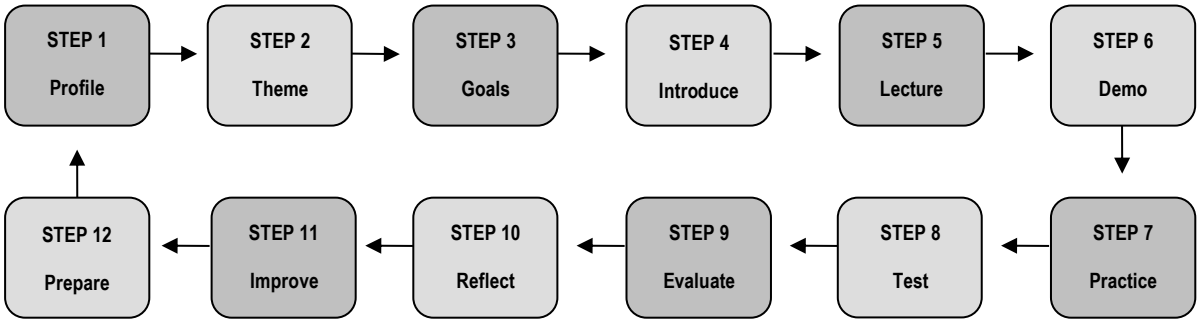
Social involvement

Social involvement refers to a desire to reflect the community; using a friendly approach; being outreach-focused; being characterized by volunteerism and participation in community and social group

Appendix Q

Framework for Values-Based Lesson Planning

The Lesson Planning Flow Chart and explanations below represent the process for preparing a comprehensive and effective lesson plan for a character-based police academy class:



Step 1: Profile

- Class Description: What do you know about your class: number of students, age, gender, level of language ability, ethnicity, character traits, and other background information?
- Length of Lesson: What is the total length of your lesson?
- Assumptions: What are you assuming about your students and classroom?
- Anticipated Problems: What problems are you anticipating?

Step 2: Theme

- Lesson Theme: What is the overall theme of your lesson?
- Curriculum: Which sources did you use for ideas?
- Character Traits: Have you incorporated the police officer character traits identified by your community?

Step 3: Goals

- Personal Teaching Goal: What is your personal teaching goal during this lesson?
- Aims and Objectives: What are a few objectives that you want your students to accomplish during this lesson? By the end of class, what should the students be able to do, think, and feel?

Step 4: Introduce

- Icebreaker/Lead-in (5% of lesson): Introduce yourself and state the goals and objectives for the class.
- What activity will you begin with to set the context of your lesson theme and prepare your students to learn the topic?

Step 5: Lecture

- Lecture (30% of lesson): Explain each learning objective.
- As you teach each learning objective, are you intentionally including character-based policing principles?

Step 6: Demonstrate

- Demonstrate (15% of lesson): Which activities will you choose that appeal to all three learning styles (visual, auditory, kinesthetic)?
- Which learning objectives will your students need to understand to complete your activities and apply character-based policing principles?

Step 7: Practice

- Practice (minimum 30% of lesson): Will you be able to practice in the classroom or will you need to use hands on activities? How much time will you need to ensure that each student can demonstrate mastery of the learning objectives and character-based policing traits?
- If you choose to conduct a hands-on activity, do you have an appropriate amount of space, equipment, and additional teaching assistants?

Step 8: Test

- Testing knowledge (20% of lesson): How will you test for understanding of the learning objectives?
- How will you observe the character-based policing traits?
- Will you use a written examination, correction, feedback, review, hands-on demonstration, or homework to close your lesson?
- If you choose to give the students homework, when will it be due, who will collect it, and how will it be evaluated?

Step 9: Evaluate

- Assessment: How will you evaluate written examinations, homework, and hands-on demonstrations? How will you assess the values-based attributes?
- Will correction and feedback be provided immediately?
- Will feedback be made orally or in writing? (If feedback is in writing, what forms will be used?)
- How will provide feedback on the display of character traits?

Step 10: Reflect

- Adjustments: What do you need to adjust in your next lesson according to your students' ability and interests? (What recommendations were made in the course critiques?)
- Timing: How much time do you estimate for each part of your lesson plan? (The above-mentioned times listed are only a guide).
- Core Values-Centered: What could you do that would reinforce the importance of each of the values-base attributes traits?
- Student-Centered: What did you do that the students could have done?

Step 11: Improve

- Continuous Improvement: Each lesson can be improved. What will you do to incorporate your reflections?

Step 12: Prepare

- Materials: Which materials will you need to teach your lesson from start to finish? Look through each part of your lesson plan and make a detailed list of all the materials you will need. Consider preparing a checklist that includes the necessary materials and notifications that need to be completed prior to the class.